

The Berean Christadelphian

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

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

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

CONTENTS

| | |
|---|--------------------|
| ECCLESIAL NEWS: Houston, Lampasas, Lethbridge, London, Toronto, Whangarei | Inside Front Cover |
| EDITORIAL: The Trial of Your Faith | 225 |
| GENTILES WITHOUT LAW (Bro. Thomas) | 227 |
| Worcester Fraternal Gathering: Directions to Hall | 228 |
| ANSWERS TO BIBLE QUESTIONS: Sin in the Flesh, Teach Us to Pray (Bro. Roberts) | 229 |
| THE GOSPEL PLAN OF SALVATION (Part 5) | 232 |
| Houston Tape Library | 234 |
| THE DAY IS AT HAND | 235 |
| RESURRECTIONAL RESPONSIBILITY (Part 4) | 236 |
| EXHORT WITH ALL LONG-SUFFERING (Part 2) | 239 |
| LIFT UP YOUR EYES ON HIGH! | 243 |
| CONFERRING WITH FLESH AND BLOOD | 246 |
| DISCERNING THE LORD'S BODY | 248 |
| FELLOWSHIP WITH THE FATHER | 251 |
| Punctuality in Beginning Meetings (Ecclesial Guide) | 254 |
| SIGNS OF THE TIMES | 255 |
| WORCESTER FRATERNAL GATHERING PROGRAM | Back Cover |

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

HOUSTON, Texas—8008 Junius St.—Sunday School 10 a.m.; Breaking of Bread 11 a.m.; Lecture every 3rd Sunday 7:30 p.m.; Daily reading review and Improvement Class 7 p.m. other Sunday evenings; Eureka, Monday 7:30 p.m.; Elpis Israel, Wed. 7:30 p.m.

IT IS our joyous duty to report that Miss JAYNE HUFFMAN, one of our Sunday School scholars, after a good confession of her faith in the things of the Kingdom, was immersed into the saving Name on July 7.

She unites with us as we endeavour to uphold the Truth and "make ready a people prepared for the Lord" in eager thanksgiving and anticipation of our Lord's imminent return.

—bro. Charles Banta

* * *

LAMPASAS, Texas—Christadelphian Hall, Avenue 1 East—Bible Study 10 a.m.; Memorial 11 a.m.

WITH much joy we report that RICHARD and PEGGY WOLFE (bro. & sis. Wayne Wolfe's son, and his wife) have put on the Saving Name of Jesus. They were baptized July 8, after a good confession.

It is the prayer of the brethren and sisters that God will guide and direct the ways of our new brother and sister in their walk toward the Kingdom.

We have had the pleasure and fellowship of: bro. & sis. H. A. Sommerville (Lake Ariel, Pa.); bro. & sis. Joe Burkett (Houston); bro. & sis. Melvin Edwards (Eden); and sis. Cooper (Carlsbad, N. M.).

We appreciate very much bro. Sommerville's labor of love in exhorting us.

—bro. Wayne Wolfe

* * *

LETHBRIDGE, Alberta—Memorial Services 11 a.m.; Sunday School 12:30 p.m.; Public Lecture 7:30 p.m.; Bible Class Wednesday 8 p.m.

Loving Greetings in the One Hope of Eternal Life.

We here in Lethbridge were very greatly encouraged to receive the good news of the Portland ecclesia, this adds to the joys of the Richard ecclesia news.

We can now rejoice with joy unspeakable to know we are not alone on these Western Prairies. Now we have Richard, Sask., on the North and Portland, Oregon, on the Southwest.

These things bring to our minds the time when Moses stood on the top of the hill, with the rod of God in his hand. When Moses held up his hand Israel prevailed, and his hands were held steady by Aaron and Hur, and Israel marched on to victory.

Of late we have been counting our blessings one by one, and they have been ever flowing, ever sure. Our beloved bro. & sis. Gibson arrived here Saturday June 23, and bro. Gibson exhorted and lectured for us June 24th.

While here, they visited bro. Fred Glazier, at Jaffray, B.C.

On Sat., June 30, we held our Sunday School Gathering. Here we had the company and fellowship of bro. & sis. Frank Truelove and sis. Mary Agnes King, of Richard, Sask.

We were all united together at the Memorial Service Sun., July 1. Again our Brother Gibson exhorted, and lectured in the evening.

Your Brother in the One Faith,

—Wm. Blacker

LONDON, Ontario—Wells Academy Bldg., 306 King St., Just East of Wellington—Sunday School 10:15 a.m.; Breaking of Bread 11:30; Lecture 7 p.m.; Thursday Class 8 p.m.

WE are still endeavouring to continue firm and steadfast in this part of the Vineyard, in the narrow way that leads to the Kingdom of God.

We endeavour in such ways and means as are in our power to give to every one who has hearing ears a reason of the hope that is in us, with meekness and fear.

We regret that the hand of death has once more visited our ecclesia. Brother James Cartlidge fell asleep on July 1, at the age of 75, his probation extending over a period of nearly 37 years.

He had been a staunch member in this ecclesia, and will be greatly missed by all. Our loving sympathy goes out to sis. Cartlidge.

* * *

ON June 23rd we held our annual Sunday School outing at Springbank Park. We had a good attendance of 120 brethren, sisters, Sunday School scholars and friends. It was a very enjoyable and profitable time of association.

* * *

IT IS with pleasure that we have had the company and fellowship of: bro. & sis. Fred Higham, bro. Fred Higham Jr., bro. G. Growcott and bro. A. Fabris, all of Detroit; and bro. & sis. Victor Gilbert of Buffalo. The visiting brethren gave comforting words of exhortation. —bro. Dan Gwalchmai

* * *

TORONTO, Canada—Leaside Memorial Community Gardens, 1073 Millwood Road—Sunday School 10 a.m.; Memorial 11 a.m.

DURING the past few months, sorrow has filled our hearts on several occasions when news has reached us from other ecclesias announcing that certain of our loved ones have fallen asleep in Jesus. While we sorrow not as some who have no hope, yet we do sorrow in that we have lost the association and fellowship of some with whom we have worked together for quite a number of years.

But this is no time to sit back and mourn. The work must go on, and some must rise to the occasion and put on the armour that others have laid down.

But all is not sorrow. Other ecclesial news has brought great joy by reporting information regarding those who have joined our ranks, and will now be working with us.

Therefore, let us not become discouraged, for even though we may be distressed at times and somewhat perplexed, we are not altogether without help. Paul reminds us that "God is not unrighteous to forget our work and labor of love."

We have been assisted by brother Roy Sutherland, who gave us sound words of exhortation. And we have been encouraged and strengthened by the association and fellowship of the following visitors; brethren David Gwalchmai and Roy Sutherland, and sisters Helen Boyce, Ruby Clarkson, Edith Hunter, Clara Sparham and Ada Sutherland, all from London.

To all those who are associated with us we send greetings of love, and remind you of the solemn words of the apostle in Heb. 3:14—

"For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."
—bro. G. A. Gibson

* * *

**WHANGAREI, New Zealand—YWCA Roams, Rust Ave.—Memorial Meeting 10:30 a.m.;
Lecture 7 p.m.; Bible Class Wednesday 6:45 p.m.**

WE continue to meet at the above address, striving, with God's help, to maintain the lightstand in our town and district, by means of the weekly lecture and a small weekly article in the local press on Bible prophecy.

However, there has been a very marked loss of interest by the alien, in recent years, in the things of God. It is naturally very disheartening—and then we think on the experience of Noah for 120 years—and take fresh courage. And we know, though "they will not see," there will come a time when "they SHALL see" (Isa. 26:11).

However despondent we sometimes get at our own feeble and unprofitable efforts in this heedless and Godless age, it is always a great source of comfort to know that the time will come when—

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

We regret that we have found it necessary to withdraw fellowship from bro. B. E. Brandt of Putaruru, who, "having loved this present world," has forsaken the Truth.

* * *

IT IS heartening to hear of some coming back to our fellowship. We know the state of the Household at the Master's return, and we cannot look for great things; but if only we can "strengthen the things which remain" that when he comes it may be to find a waiting Ecclesia closely knit in the bonds of Love and Faith, "walking in Truth."

* * *

WE still feel the loss in ecclesial life of our bro. MacDonald. He was a brother of unbounded love and zeal for the Truth, whose very spirit upheld the ecclesia through many trials.

May he awake to "shine as the brightness of the firmament" and may the God of all mercy make each one of us meet to be partakers of the inheritance of the saints in light.

With love in the Truth from all at Whangarei, Sincerely your brother, —M. J. Griffin

EDITORIAL

The Trial of Your Faith

"They were stoned, sawn asunder, tempted, slain with the sword; they wandered about in sheepskins and goatskins; destitute, afflicted, tormented"—Heb. 11:37

IT IS abundantly testified in the Scriptures that God permits suffering to come upon His people in various degrees. If we ask for what purpose, Peter gives us a good answer—

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Pet. 1:7).

By examining this principle in many parts of our Bible, we learn that God does put His children in the furnace to try them as gold, that the dross may be consumed; for no character is complete until it is tried, or tested.

Therefore if severe trials do come upon us, and we should be inclined to become discouraged, let us remember the words of Paul in 1 Cor. 10:13—

"No trial has assailed you except what belongs to man; and God is faithful, who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it" (Diag.).

If we could have this so deeply impressed upon our minds, that it would never leave us, what marvellous things it would accomplish for us, for Paul has also said,

"God is not unrighteous to forget your work, and labor of love."

When we examine the case history of those who have met with God's approval, we shall find that this is true of them.

Take, for example, the one James refers to as "The Friend of God," and who is also described as "The Father of the Faithful." If ever a man was pressed to the limit, ABRAHAM was. He was called to leave his homeland, and directed to a land of which he knew nothing. He obeyed, and came into the land of Canaan. In Heb. 11:9 Paul says —

"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

It was a long and trying time. He had been promised the land for an everlasting possession, both for himself and his promised seed; but he had no information as to when the promise would be fulfilled, and it was many years before Isaac was born.

When Isaac became a young man, and Abraham was well advanced in years, the greatest trial of his faith came upon him, a trial that the average man could never bear. The record of God's command to offer his son Isaac seems to pierce our hearts when we read it, and we marvel at the great faith displayed by Abraham—

"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

If we read this slowly and carefully, and observe that he rose up early in the morning, and went unto the place of which God had told him, then we can realize the full import of Paul's words in Rom. 4:3—

"Abraham believed God, and it was counted unto him for righteousness."

* * *

JOSEPH is another great example of patient endurance. Here was a young man of excellent character, loved of his father, but hated by his brothers who, on a certain occasion, when their jealousy had reached its peak, took his coat from him, and cast him into a pit intending to leave him there to die. Later, they changed their minds, and sold him to a company of Ishmaelites, who took him to Egypt and there he became a slave.

The record of how he was put in prison through false accusation, and later rose to be ruler over all the land of Egypt, is one with which we are all familiar, and our hearts burn within us every time we read it. He was severely tried, but remained steadfast through all the dark years of adversity.

* * *

WE now come to JESUS. What an example of patient endurance! Was ever tribulation like his? He was oppressed and afflicted, but opened not his mouth. All during his suffering, we see him exhibit unwearied patience even when he was beaten and spat upon; called a gluttonous man, a wine bibber, and a deceiver of the people.

After his mock trial, we read that "when Pilate had scourged Jesus, he delivered him to be crucified." These are but few words, but oh what a story they tell! This was a severe form of torture by lashing; the suffering was intense, and his body would be frightfully lacerated.

When the trial was concluded, he was led to the place of further torture where he hung on the cross until he died. Think of it—not ten minutes— not one hour, but several hours our beloved Lord suffered the agonizing torture and death by crucifixion.

WHY DID GOD PERMIT ALL THIS? He not only permitted it, but planned it as well. As Jesus said—

"The cup which my Father hath given me to drink, shall I not drink it?"

Thus we remember the words of John the Baptist—

"Behold the Lamb of God that taketh away the sin of the world."

This was the method by which it was accomplished, and explained by Paul in Heb. 2:14:

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

The explanation given by brother Roberts is plain and understandable—

"It was the condemnation of sinful flesh, through the offering of the body of Jesus, once for all, as a propitiation to declare the righteousness of God, as a basis for the remission of sins. All who approach God through this crucified, but risen, representative of Adam's disobedient race, are forgiven. Therefore, by a figure, his blood cleanseth from sin."

* * *

BRIEFLY, we have reviewed the trials, or testing, of Abraham, Joseph and Jesus. Do we realize that we, too, are being severely tested, but in an entirely different manner? It is also a severe test because it is done through subtle reasoning, and the faith of many is being undermined. This was brought to the reader's attention in our February, 1962 message.

We have been taken to task over this in a recent issue of a magazine under the caption, "Truth without Examination." We therefore wish to make it clear that we are not a partisan adherent to the teachings of brethren Thomas and Roberts, who surrenders his mind to their personal authority, and endorses whatever comes from that source without examination.

Before accepting their teachings as the Truth concerning: the Kingdom of God and the Name of Jesus Christ, we fought against it over a long period of time, but after an obstinate struggle, we had to admit defeat.

We heartily agree with brother Roberts in the following quotation from his writings;

"I have said with sincerity, and will say, perhaps, many times over again, because they are the words of sober truth—that God has revived the Truth in our age by Dr. Thomas, and that the best work a man can put his hand to, in this age, is to defend that work against all assaults, whether the open antagonism of those who call the Truth "blasphemy", or the insidious attacks involved in theories that make the Word of God of none effect."

There can only be one conclusion. If the Truth has not come to us in the writings of these two brothers, then all Christadelphians who have died during the past 100 years, have died without hope, and all of us who are living, are groping in darkness while our modern intellectual writers continue their endless search for what they call truth.

—Editor

Gentiles Without Law

"Now we know that what things soever the law saith, it saith to them who are under the law."
—Rom. 3:19.

By **BROTHER JOHN THOMAS**

THE Law of Moses was delivered to the Israelites and not to the Gentiles, who were therefore "without the Law"—

"What things soever the Law saith, it says it to them who are under the Law"

Consequently the nations were not amenable to it; and though they obtained not the blessings of Mount Gerizim (unless they became faithful Jews by adoption) neither were they obnoxious to the curses of Mount Ebal (Deut. 27:9-26).

The faithless Jews and Gentiles are equally aliens from the precepts of Christ and his apostles.

What these prescribe is enjoined upon the disciples of Jesus. They ONLY are "under law to Christ."

"What have I," says Paul, "to do to judge them that are without? God judgeth them"
(1 Cor. 5:12-13)

He has caused the Gospel of the Kingdom to be preached to sinners "for obedience of faith." When they are judged it will be for "not obeying the Gospel of the Lord Jesus Christ" (2 Thess. 1:7-10).

Men frequently err in their speculations from inattention to the marked distinction which subsists in the Scriptures between those classes of mankind termed "saints" and "sinners."

They confound what is said to, or concerning, the one, with what is said in relation to the other.

Relatively to the institutions of God, they are as near or afar off as are "citizens" and "foreigners" to the laws and constitution of the United States.

"What the Law saith, it saith to them who are under the Law" (Rom. 3:19).

This is a principle laid down by Paul concerning the Law of Moses, which is equally true of the codes of all nations. "Citizens" are the saints, or separated ones, of the particular code by which they are insulated from all other people; while "foreigners" or "aliens" from their commonwealth are sinners in relation to it; for they live in other countries in total disregard of its institutions, and doing contrary to its laws, and yet are blameless: so that if they were to visit the country of that commonwealth, **they would not be punished for their former course**, because they were not under law to it.

Let them, however, while sojourning there continue their native customs, and they would become guilty and worthy of the punishment made and provided for such offenders.

Christ and his apostles did not promulgate a civil and ecclesiastical code for the nations, when they preached the Gospel of the Kingdom.

Their object was not to give them laws and constitutions; but to separate a peculiar people from the nations who should afterwards rule them justly and in fear of the Lord, when the dispensation of the fulness of times should be introduced (Acts 15:14; 1 Cor. 6:2; 2 Sam. 23:3,4; Titus 2:11).

To be able to do this, these peculiars were required to be "holy, unblamable, and unreprouvable before God" (Col. 1:22, 23; 1 Thess. 2:19, 3:13). To this end instructions were delivered to them, that under the divine tuition—

"They might be renewed in the spirit of their mind; and put on the new man which after God's image is created in righteousness and true holiness" (Eph. 4:23-24).

As for "those without"—

". . . who receive not the love of the Truth, that they might be saved, God sent them a strong delusion, that they should believe a lie" (2 Thess. 2).

—as a punishment.

They are left to govern themselves by their own laws until the time arrives for Christ to take away their dominion and assume the sovereignty over them conjointly with "the people of the saints"
—**Elpis Israel.**

1962 WORCESTER FRATERNAL GATHERING

DIRECTIONS TO IOGT HALL, 1 EKMAN ST., WORCESTER

If coming by car via Mass. Pike: Take exit 11 to route 20. Turn right on 20 to White Star Motel, where reservations have been taken care of for all who wish to come.

If going direct to hall: Turn left on route 20 to Greenwood St. (3rd traffic light). Turn right on Greenwood to Ekman St.

If by train or bus: Please notify, so transportation can be provided—Bro. R. A. Waid, 5 Pomona Rd., Worcester 2, Phone PL 2-0786).

Answers to Bible Questions

By **BROTHER ROBERT ROBERTS**

Sin in the Flesh

QUESTION: "What do you mean by 'sin in the flesh,' which some speak of as a 'fixed principle'?"

ANSWER—Job, speaking of "man that is born of woman," says, "Who can bring a clean thing out of an **unclean**?"

And David, by the Spirit, says, in Psalm 51.5—

"Behold, I was shapen **in iniquity**, and **in sin** did my mother conceive me."

Furthermore, the annual atonement under the Law (Lev. 16) was appointed even for "the holy place," because of the uncleanness of the children of Israel, besides their "transgressions in all their sins."

"Sin in the flesh," which is Paul's phrase, refers to the same thing. It is what Paul also calls "Sin that **dwelleth in me**" (Rom. 7:17), adding—

"I know that in me (that is, **in my flesh**) dwelleth **no good thing**."

Now, what is this element called "uncleanness," "sin," "iniquity," etc.?

The difficulty experienced by some in the solution of this question, arises from a disregard of the secondary use of terms. Knowing that sin is the act of transgression, they read "act of transgression" every time they see the term sin, ignoring the fact that there is a metonymy in the use of all words that applies even to sin.

There is a principle, element, or peculiarity in our constitution (it matters not how you word it) which leads to the decay of the strongest or the healthiest.

Its implantation came by sin, for death came by sin; and the infliction of death and the implantation of this peculiarity are synonymous things. God's sentences are not carried out by hangmen's ropes and executioners' axes, but by the in-working of His appointed law.

Because the invisible, constitutional physical in-working of death in us came by sin, that in-working is termed sin. It is a principle of UNCLEANNESS and corruption and weakness—the Word and experience conjoining in this testimony.

For this reason, it is morally operative: for whatever affects the physical, affects the moral. If no counterforce were brought into play, its presence would subject us to the **uncontrolled dominion of disobedience**, through the constitutional weakness and **impulse to sin**.

The enlightenment of the Truth helps us to keep the body under. Still we are not thereby emancipated. Our experience answers to Paul, and leads us to sympathize exactly with his exclamation (Rom. 7:24)—

"O wretched man that I am! Who shall deliver me from this body of death?"

The body of the Lord Jesus was this same unclean nature in the hand of the Father, that deliverance might be effected by God on His Own principles and to His Own glory.

Condemnation has been called a cage; and it has been asked how one prisoner can liberate another? The answer is that God never allows His locks to be forced or His prisoners to be unlawfully set free. The doors must be opened legitimately, and the opening of the prison must be for a reason among the prisoners as in the closing.

God accepts no compromise. He provided a prisoner furnished with the key of obedience who could open the door for all who should name themselves after him.—**Bro. Roberts.**

* * *

Teach Us to Pray

LET US be short in our prayers; there should be no prolixity; brevity and intensity should be their characteristics.

It is no prayer at all if you merely say words. Prayer is a **concentration of the mind** upon the Deity in adoration, gratitude, or entreaty. This cannot be attained without words; but you may use words without the act of true devotion.

Neither can it be attained without understanding. Understanding is the basis of our relations with men; much more is it so with God.

We must become enlightened with regard to the fact that He is, and that He is everywhere—that no distance is any barrier to the divine ear. Wherever we pray, we ought to feel that God is there, knowing that—

"He is not far from every one of us" (Acts 17:27).

But—

"Besets us behind and before" (Psa. 139:5).

If a man fail to realize this, he fails in the first qualification of acceptable and profitable prayer. God is a Spirit (John 4:24), and fills heaven and earth (Jer. 23:24), although personally in light that no man can approach (1 Tim. 6:16).

His mind is so unlimited in grasp, that it matters not that ten thousands pray to him at the same time; He can notice them all.

You cannot get away from His presence. To communicate with Him, you have only to turn your thoughts to Him. Realize that you are speaking to God, and that He hears you. You will then, if you are righteous, pray the "effectual, fervent prayer" that "availeth much" (James 5:16).

* * *

AS TO the subject of prayer, about which some people are at a loss sometimes, Jesus has told us all we need to know, in the model prayer given to his disciples. You will find it contains everything about which we may or can pray. It is addressed to—

"Our Father, Who art in heaven" (Matt. 6.9).

This address does not occur again in the prayer. Jesus fixes our attention on the fact of the Father being in heaven as the basis of all prayer. Though He is everywhere present, the center of His presence and power is away from the earth in the starry vastitude around us.

Thither our minds should rise in prayer. Do not, as it were, pray to anyone in the room in which you kneel — let your thoughts mount to heaven. Remember that there is something in you and about you which connects with the Father; far off as He personally is, and that something is what the Scriptures describe as His Spirit.

But remember also this, that God hears only the prayers of those who are pleasing in His sight. "The prayers of the wicked are an abomination" (Prov. 28:9), and there are wicked people who have the Name of Christ upon them. God only hears those who honor Him (Psa. 18:25-26)—

"To the pure Thou wilt show Thyself pure; to the merciful man Thou wilt show Thyself merciful; to the froward Thou wilt show Thyself froward."

God heareth the righteous—

"His ear is open to their cry" (Psa. 34:15).

But it is shut to those who are displeasing to Him. They may pray, but He takes no notice, though He knows their words, of course, as He knows of the sparrow's fall. People who choose to walk according to their own devices, He leaves to their own devices—

"Commit thy way unto the Lord, and He shall direct thy steps";

If YOU do not, HE will not. How important, then, to know you are walking in the course that is well pleasing to God!

But it may be said, How can we tell when this is the case?

God has done all that is necessary to enable us to know, and if we have not the answer of a good conscience, it is our own fault. All we have to do is to make ourselves familiar with what He has said—DAILY waiting at Wisdom's gates, watching at the posts of her doors.

If we are living in neglect of His Word and allowing the things of this life to drive it into a corner, our ignorance, uncertain conscience, and unanswered prayers are the due reward of our folly.

But if we are like the man spoken of by David, whose delight is in the law of the Lord, and in His law doth he meditate DAY AND NIGHT, and whose steps are conformed thereto, we may know that the Father is well pleased with us, and that He will listen to our prayers and do what we require of Him.

* * *

ANOTHER point of importance not especially brought out in the Lord's Prayer is that we ought to pray **often**. Our minds are so feeble that we are apt to forget the things that are out of sight. We remember best the things that we have always to do with. Things out of sight die out of memory.

Now, God is out of sight. In prayer, we keep Him in sight, and are enabled to "endure as seeing Him Who is invisible." We must therefore "pray without ceasing" (1 Thess. 5:17). It must be a matter of continual practice, always attended to, as the reading of the Word.

Daniel is an example of acceptable practice in the matter of prayer. He was "a man greatly beloved," and—

"He kneeled upon his knees three times a day, and prayed and gave thanks before his God"
(Dan. 6:10).

David, "the man after God's own heart," says of himself (Psa. 119:164)—

"Seven times a day do I praise Thee, because of Thy righteous judgments."

We find that Jesus himself frequently withdrew himself from both the people and his own disciples, and spent all night in prayer (Luke 6:12).

Let us then "continue instant in prayer." The practice will make us feel acquainted with God, and greatly assist us in ordering our conversation aright before Him.

It will build up a divinely approved character upon the foundation laid by the Word, and qualify us for the inheritances of the saints in light, in which God will be over all and in all—blessed forevermore.
— **Bro. Roberts.**

The Gospel Plan of Salvation

PART FIVE

THE RESTORATION OF ISRAEL

The gathering of the 12 tribes of Israel from their long and bitter exile among the nations of the Gentiles and their permanent settlement in their own land under one king—the Lord Jesus, their Anointed King.

Israel's Restoration Is the Basis of the Gospel

IT IS impossible to understand the things concerning the Kingdom of God and the Name of Jesus the Christ without understanding the teaching of the Bible in relation to the twelve tribes of fleshly Israel.

This being the Gospel (Acts 28:23), and God having vested His power to save men and women from sin and death in the Gospel (Rom. 1:15-18), if we would understand and believe the Gospel, we must understand the things that are written in the Bible concerning the Kingdom of God. This, as we have already proven, will be the kingdom of Israel restored.

The Churches of the World Are Ignorant of This Basic Truth

Neither the Roman Catholic church nor any of her daughters have any place in their creeds for the re-gathering of the 12 tribes of Israel to the promised land.

There is no subject more fully treated of in both the Old Testament and the New than the one under consideration in this chapter.

Napoleon was once asked by one of his generals to give the strongest proof in the fewest words of the divine authorship of the Bible. His reply was, "The Jew." The more we investigate the matter in the light of inspired testimony, the more we must agree with Napoleon on this point.

A Nation for 3500 Years: Israel Still Remains

For nearly 3500 years every generation of Adam's race have been living witnesses of the prophecy of Moses concerning the experience and destiny of the Jewish nation. See Lev. 26 and Deut. 28. These predictions of Moses would answer the purpose of a compendium or epitome of the history of Israel from the time they were written to the present—from about BC 1500 until now—in round numbers, 3500 years.

The Jewish nation stands alone. No other nation has a history like theirs; nor can any other nation on earth trace its genealogy back into the past as the Jews.

While the mighty empires and kingdoms of antiquity have risen, run their bloody course, and fallen, leaving nothing but fragments of their history to show that they ever existed, THE JEWISH PEOPLE REMAIN.

Their Identity Still Preserved As a Witness to God's Purpose

Though they are cast out and scattered among the Gentiles, yet their identity is preserved. They are able to trace their pedigree back for over four thousand years, even to the lifetime of Shem, the son of Noah. Shem for about 170 years was contemporary with Abraham, father of the Hebrew nation.

Abraham might have conversed with Shem for over 130 years and consequently he would have known all about the flood which destroyed the antediluvians in Noah's time, Shem being one of the eight souls who were saved in the ark.

Jesus Said: "Salvation Is Of the Jews" (John 4:22)

The nation of Israel is the only nation that Jehovah ever chose to be His special peculiar people.

He dealt with them in a special manner and they are the only people on the earth who were favoured with a direct revelation from God. See Rom. 9 1-6. Moses and all the prophets were Jews; the Bible is a Jewish book. Christ and his inspired apostles were all Jews and last but not least, Jesus said himself—

"SALVATION IS OF THE JEWS" (John 4:22).

This is the reason why Gentiles have to become Jews by adoption into the Abrahamic family before they can partake of the great salvation promised in the Abrahamic and Davidic covenants, Gal. 3:26-29.

"He That Scattered Israel Shall Gather Him" (Jer. 31:10)

The re-gathering of Israel is an indispensable prerequisite to the establishment of the Kingdom of God, as they are to constitute the "first dominion" of that Kingdom. See Micah 4:6-9.

Jesus told his 12 apostles—

"In the regeneration, when the Son of Man shall sit on the throne of his glory, then shall ye also sit on 12 thrones judging the 12 tribes of Israel" (Matt. 19:27-29).

And the angel Gabriel told Mary that her son Jesus would be given the throne of his father David and that he would reign over the house of Jacob forever—Luke 1:32-34.

This was foretold by the prophets of Israel, as witness the following testimonies: Jer. 33: 24-26; Mic. 4:6-8; Eze. 37:21.

It was also promised in the covenant made with David: 2 Sam. 7:10; Amos 9:14-15; Isa. 11:12; Jer. 31:10; Psa. 110:3; Zech. 8:7; Jer. 31:27-28; Jer. 32: 42; Jer. 14:17; Ezek. 36:22-24; Isa. 54:7-8; Rom. 11:1, 2, 12, 25, 26; Zech. 8:23; Mal. 3:12.

"Jerusalem Trodden Down of Gentiles UNTIL . . ." (Luke 21:24)

In his Roman letter Paul in speaking of his kinsmen according to the flesh (Rom. 9:1-6) says (11:25) that—

"Blindness in part has happened to Israel UNTIL the fulness of the Gentiles be come in — and so all Israel shall be saved."

And he quotes Isa. 59:20; Psa. 14:20; Isa. 27:9; Jer. 31:31, and applies them to his kinsmen according to the flesh when the fulness of the Gentiles shall have come in, when a remnant of all the 12 tribes shall be delivered. Rom. 9:27-29.

This remnant is spoken of in Eze. 20:33-39, and by Christ in Luke 21:24—

"And they (the Jews) shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled." (See also Matt. 23:29).

Israel to Be God's Battleaxe against World (Jer. 51:20-23)

When Christ comes, one of the first things he does after he judges the responsible dead and living (2 Tim. 4:1) will be to gather Judah and Benjamin, and afterwards the ten tribes of Israel and make them the rank and file of his army with which he will conquer the Gentile nations in the time of trouble, Dan. 12:1-4; Joel 2:1-12; Isa. 49: 5-7; Isa. 41:13-17; Isa. 42:6-7; Isa. 51:15-16.

See also Joel 3:14-18; Jer. 51: 19-24; Mic. 4:11-13; Zeph. 1:14-17; 3:8; Hag. 2:22; Zech. 9:13-17; Zech. 10:3-8; Zech. 12:2-4; 13:6; 14:1-20.

These things were signified to John while in exile in Patmos as recorded in Rev. 19:11-21. Jerusalem will then become the queen city and capital of Christ's universal Kingdom. See Psa. 122:1-7; Zech. 14:16-18.

A Temple at Jerusalem (Ez. 37:26)

Christ will build a great Temple in Jerusalem the like of which was never before seen on the earth (Zech. 6:12-14). This will be used as a house of worship for all nations during the Millennium age. See Matt. 5:34- 36; Psa. 48:1-4.

The magnificent Temple to be built by the man whose name is the Branch is described in detail by the Spirit in Ezekiel in chapters 40 to 47. Begin to read at v. 25 of chapter 39.

It will be clearly seen by all intelligent readers of these chapters in Ezekiel that **such an edifice as this has never yet existed on this planet** and the time has never yet been when all the nations of the world have gone up to Jerusalem to worship the king, the Lord of Hosts, and to keep the feast of tabernacles. Isa. 66:23; Zech. 14:16. This will be—

"From year to year and from one new moon to another and from one sabbath to another."

Prophecy Never Yet Fulfilled

It will also be seen that the form of worship described in these 8 chapters of Ezekiel has never been carried on at Jerusalem nor anywhere else on the earth, before nor since the prophet wrote them.

The priests, the "sons of Zadok" (which means the immortalized saints who are to be kings and priests in the kingdom — (Rev. 5:9-10) are to serve in the Most Holy apartment of the Temple and receive the offerings at the hands of the Levites (mortal priests of the tribe of Levi) whose duty it will be to slay the sacrifices presented by the people and hand them to the sons of Zadok.

They will then take the offering into the Most Holy and present them to the great High Priest and King. (Bro. H. Sulley's plan of Ezekiel's Temple will be of much service in studying this subject).

The Name of the City Henceforth: "THE LORD IS THERE"

After describing the city and temple, the Spirit in Ezekiel concludes this whole magnificent prophecy by saying—

"And the name of the city from that day shall be: THE LORD IS THERE" (Ez. 48:35).

From v. 13 of ch. 47 we find a description of the divisions of the Promised Land which will extend from the Mediterranean Sea on the west to the Persian Gulf on the east, and from the Euphrates to the Nile and Red sea on the north and south. This will contain about 300,000 square miles of territory.

This land (Eze. 47-14) is divided into strips of equal breadth from the east side to the west side and divided among the 12 tribes of Israel—not in irregular cantonments as it was divided among them by Joshua. Study these 8 chapters carefully.

TO BE CONTINUED NEXT MONTH, IF THE LORD WILL

Houston Tape Library

Many tapes are available, to any who would like them, including the Hye, London, Boston and Worcester Gatherings for the past several years, lectures, exhortations, etc.

Write to bro. Charles Banta, 815 Boston, Deer Park, Texas.

The Day Is at Hand

"The night is far spent; the day is at hand. Therefore cast off the works of darkness, and let us put on the armour of light"—Rom. 13:12

THUS the apostle, writing to the saints at Rome, admonishes them concerning being prepared for the coming day (the epistle being addressed to "the beloved of God, called to be saints"—See 1:7). In the above passage he says—

"The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light."

If this long night of suffering and waiting on the part of the prophets, apostles and saints could be said to be "far spent" in the apostolic age, during the labours of the apostle Paul, how much more would it be applicable in our time when we can see the signs given by the Lord Jesus in Matt. 24 and Luke 21 being fulfilled before our eyes!

Doubtless this "armour of light" and the "whole armour of God" which the apostle describes in Eph. 6:12-18 are the same. Therefore, we should examine ourselves continually to make sure that we have on this divine armour, namely: Truth, Righteousness, the Gospel of Peace, Faith (the ONE Faith—Eph. 4:5), and Salvation (from sin now, and ultimately from death), as well as the Spirit Word with us and within us.

And the apostle adds to these the need for Prayer, Supplications and Watchfulness with perseverance (v. 18)—

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance with supplications for all saints."

Conformity with these instructions would be an indication that we were walking in the light, as says the apostle the light, as says John—

"If we say that we have fellowship with Him; and walk in darkness, we lie, and do not the Truth.

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1).

This "light" not only refers to our KNOWLEDGE of God's will, but also to our OBEDIENCE to His commands; for Paul has told us to "put off the works of darkness"; so that with God's true children faith and works are inseparable.

While it can be truly said—

"This is eternal life, that they might KNOW Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).

—we must clearly realize the ones "knowing" Him and being known of Him are the ones who walk after His commands.

To the other class, though they **claim** they know God, Jesus will say—

"I never knew you: depart from me, ye that work iniquity" (Matt. 7:23).

How earnestly then we should demonstrate by our walk that we are truly the children of light, brothers and sisters of Christ, the Son of righteousness, waiting for his DAY to dawn.

Why do those who are in the light take the hazard of receiving some that are in darkness? We think of the words of the hymn that we sing—

"So many have their portion
And calling now forgot,
And seek for ease and glory,
Where thou, their Lord, art not."

The evident need for reconsidering the dangerous step such have taken is far more important than the present efforts to bring in more vineyard workers. Let each saint feel that he or she will be able to say that they are deeply concerned with becoming an example and illustration of walking in the light in doctrine and obedience, lest they cause their brethren to stumble, be offended, or made weak.

The days which are "swiftly flying" are too precious to be frittered away by such attempts to bring "peace" to all who call themselves Christadelphians by uniting together those of diverse views in regard to the Statement of Faith.

Or can any statement or basis be sound which makes concessions that modify the original statement of divine Truth that has been the basis of fellowship in the body since the days of bro. Roberts?

If the principle were only carefully adhered to that union of fellowship can only come where there is unity of mind on the fundamental doctrines of the saving Truth of the gospel, then there would be unity in union.

We have accomplished nothing in bringing about union unless unity of mind is first established.

Let us pray for more strength and wisdom in these matters, walking as children of light, thus keeping ourselves and our brethren from stumbling around in the darkness. —H.A.S.

Resurrectional Responsibility

PART FOUR

SCRIPTURAL PRINCIPLES INVOLVED

(Continued)

4. *ALL must, give account to God, except those specifically excluded by ignorance.*

This is the way the Scriptures present the matter—

"The hour is coming in which ALL that are in the graves shall hear his voice and shall come forth: they that have done good to the resurrection of life; and THEY THAT HAVE DONE EVIL UNTO THE RESURRECTION OF DAMNATION" (John 5:28-9).

Then this proves that ALL who have ever lived will be raised for judgment?

NO, because the Scriptures SPECIFICALLY EXCLUDE "the man that wandereth out of the way of understanding" —"the man that understandeth not." Such "perish without law."

Is this reasonable? It is **perfectly** reasonable, not to call a man to give account who never knew what God required him to do. No other course WOULD be reasonable. BUT—

* * *

5. *Do the Scriptures ever hint at the exclusion of any OTHERS from the general judgment? NEVER.*

We are not justified in excluding ANY from resurrectional judgment who fit perfectly into the description of those who are subject to that judgment.

The Scriptures NEVER exclude a man from resurrectional judgment on the ground that he had refused the command of God to be baptized and has completely rejected Christ.

On the contrary, such refusal and rejection clearly BRING HIM UNDER many of the descriptions of those who WILL have to give an account.

Is it reasonable to call a man forth and punish him who rendered a PARTIAL obedience, yet not to call a man to account who had exactly the same knowledge and opportunities (or even much more), but refused to render ANY obedience at all? Surely no one could consider such a course reasonable!

It may be replied: We are not to use our reason—we are to take what God says. A very true principle. The Word of God always takes precedence over what man thinks is reasonable. But God says, "Let us reason together." We will find the Truth is always reasonable. It is so in this case.

Is there any Scripture that is contrary to the above appeal to reason? None. Does God ever say that He is going to exclude such from giving an account for their disobedience? Never. He nowhere gives us any grounds for believing that a man who knows His law can disobey it without having to answer for it.

Did God ask Adam if he would like to negotiate a contract with Him? Or did He, as supreme Creator and Possessor, GIVE ADAM A COMMAND? Did He call Adam to account for having broken that command?

We all know the answer. There was no inviting Adam to agree to accept a command from God, telling him that if he did not care to do so, nothing would be done about it (or even, to go to Bro Andrews' extreme, nothing COULD be done about it)

* * *

6. *The expressions used by Scripture in describing the rejected at the judgment seat never give the slightest support or warrant for excluding any of the wilfully and knowingly disobedient.*

On the contrary, these expressions are such as to SPECIFICALLY INCLUDE and point directly at the wilfully disobedient:—

Rom. 2:5-16 — Those that do evil, do not obey the Truth, sin under law.

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the DAY OF WRATH and revelation of the righteous JUDGMENT of God; Who will render to EVERY MAN according to his deeds.

"Unto them that are contentious and DO NOT OBEY THE TRUTH, but obey unrighteousness—indignation and wrath, tribulation and anguish upon EVERY SOUL of man that DOETH EVIL, of the Jew first and ALSO OF THE GENTILE for there is no respect of persons with God.

"For as many as have sinned without law shall also perish without law, and as many as have sinned in (RV under) law SHALL BE JUDGED by the law IN THE DAY when God shall judge the secrets of men by Jesus Christ, according to my Gospel."

This passage alone is quite conclusive. It clearly states all the principles involved. It plainly declares this: God will, in the day of judgment punish EVERY ONE who, having had a law given to them (like Adam had), has not obeyed it but has done evil in God's sight. This is a general principle—it applies to all, Jew and Gentile—no respect of persons.

Do evil in ignorance—**simply perish**: do evil in the face of known law—**be judged and punished in the day of judgment.** Crystal-clear. Unmistakable. "This is condemnation, that light is come" . . . "Times of ignorance God winked at."

If a man has received a command from God to do something, is he UNDER law, or WITHOUT law? Was Adam under law, or without law?

* * *

Acts 24:15—The unjust.

"There shall be a resurrection of the dead, both of the just and UNJUST."

On what grounds, or according to what Scripture, can the wilfully disobedient be excluded from this statement? Are wilful rejectors unjust? Are they excluded from resurrection because of ignorance?

* * *

John 3:19-20 —Those that do evil, and prefer darkness to the light, and refuse to come to the light: those that hate the light.

"THIS is the condemnation (krisis — judgment), that LIGHT IS COME into the world, and men loved darkness rather than light because their deeds were evil. For everyone that doeth evil (same word as John 5 29, see below) hateth the light, NEITHER COMETH TO THE LIGHT."

How could ANY words MORE specifically define the wilful rejector and link him to judgment? Again, this seems so final and conclusive that if it does not convince, what could?

* * *

John 5:28-9 — Those that have done evil (same word as John 3:20 just considered—the haters of light).

"All that are in the graves shall hear his voice and come forth . . .THEY THAT HAVE DONE EVIL unto the resurrection of damnation."

Can any sincerely convince themselves that wilful rejectors do not do evil, or that a man must be justified by the blood of Christ in order to be in the resurrection of damnation?

“Fear God, and keep His commandments . . . for God shall bring EVERY WORK into JUDGMENT, whether it be good, or whether it be EVIL” (Ecc. 12:13).

Is repentance a commandment? Is baptism a commandment?

* * *

Mark 16:16 — Those who refuse to believe when the Gospel is preached to them.

(This is restricted by Scripture itself to those that UNDERSTAND, for the Scriptures specifically exclude those that 'understand not'—but NEVER those that understand, but OBEY not).

"Go into all the world and preach the Gospel to EVERY creature He that BELIEVETH NOT shall be damned (condemned)."

Bro. Andrew, faced with this (Debate, ques. 616), said it DID NOT APPLY TO GENTILES, only to Jews. He was forced to this by his own theories. Does not this clearly demonstrate the unsoundness of those theories? Can you convince yourself that it is only the Jews who will be raised and condemned for refusing to believe, when God in Rom. 2:9-11 plainly said—as we have seen—that there is no respect of persons between Jew and Gentile in this matter? If they 'obey not the Truth' (Rom. 2:8), they will be judged, both Jew and Gentile.

* * *

Job 21:30—The wicked.

"The wicked is reserved to the day of destruction: they shall be BROUGHT FORTH to the DAY OF WRATH."

This chapter deals at length with the present prosperity of the wicked in this life.

"God SHALL JUDGE the righteous and the wicked, for THERE IS A TIME for every purpose and for every work."

This too MUST be resurrectional, for chs. 7 & 8 refer to the present prosperity of the wicked.

No one will deny that the rejectors of God's known commands are wilfully wicked. On what grounds of either Scripture or justice can they be excluded from the judgment in store for the wicked, when God will bring EVERY WORK into judgment? The Scriptures tell us, and we know from experience, that they are not uniformly punished in this life. If they were, the trial of the faith of the righteous would be imperfect.

TO BE CONTINUED NEXT MONTH, IF THE LORD WILL

Exhort With All Longsuffering

PART TWO

“If any man obey not, note that man and have no company with him. Yet count him not as an enemy, but admonish him as a brother”—2 Thess. 3:14

EDIFICATION is next to be considered, which, needless to say, is closely related to exhortation. To "edify" means specifically, "to build or construct; hence to organize or establish."

What is there to "build and construct"? The moral or spiritual character; that is, the Godly or Christ-like character, which is the holy and righteous character.

Here, too, as with exhortation, there is a two-fold work to be done: the tearing down of the old man of the flesh and the building up of the new man of the Spirit.

The carnal edifice of fleshly things which characterized our former walk in life must be torn down, overcome and crucified. This work of tearing down the old edifice and throwing out the wreckage continues to the end of our probation. The building up of the spiritual edifice is the work of a life-time. Hence, both processes—tearing down and building up—are co-extensive to the end.

Now the end of our probation is death or, if we are "alive and remain," it is the coming of the Lord

All during our probation we should be making progress week by week, month by month, year by year in this two-fold work of tearing down and breaking away from fleshly things, and building up, however slowly, the edifice of the Spirit.

The tearing down of carnal things should not always be predominant. Though we must ever be on our guard against the flesh, we should be reaching a time, sooner or later, when the spiritual edifice will be clearly discernable in its divine attributes.

If we put and keep our trust in God, there is no thing or person that can stop the work of construction that will redound to the glory and honor of our God; for it is His will that this work be brought to a successful completion.

We have left the "house of bondage" and are striving to be a spiritual House, the Temple of the living God; which means we are organizing and establishing our dispositions and characters according to the divine example manifested in Christ Jesus. As it is written, we are of the—

"Household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone;

"In whom all the building fitly framed together groweth unto an holy Temple in the Lord:

"In whom ye also are builded together for an habitation of God through the Spirit"

(Eph 2:19-22).

The type of this temple was built by Solomon, who was instructed by God that **no work was to be done on it at the time and place of its assembly** (1 Kings 6.7)—

"And the house, when it was in building, was built of Stone MADE READY BEFORE it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."

The stones, then (and we are the anti-type, living stones) according to the place they were to serve, were prepared FIRST, and **afterwards** taken to the site of the temple (Zion or Moriah) and reared.

Now is the time we, as living stones, must be cut to exact dimensions and have all roughage ground away and all sides polished. Now is the time of preparation, that, in the near future, we may be assembled to be "fitly framed together," which, in general, is the building up and establishing process.

The individual application of these things to ourselves should be obvious. The preparatory, pre-assembly work to be done on each of us is to have all fleshly dross and roughage cut away from our desires, affections, emotions and dispositions.

This could not be easy since there is so much going on at the same time in the way of wrecking the old, clearing of the site, and building the new.

But we must endure this time of organization and establishing ourselves, grounded in the Faith and built upon that rock that is immovable. Progress may be slow, but let it be sure by both beginning

and finishing the work (together with God) according to the instructions, commandments and precepts that have been delivered to us. Let us be—

"Built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

This we should do as individuals, as separate ecclesias, and as the Ecclesia of the Living God.

* * *

THIRD under review is **admonition**. Like edification, this is closely related to exhortation, though having some sensitive and painful duties associated with it. Specifically, admonition means: "To warn or notify of fault; to reprove gently or kindly, but seriously."

This definition is well known. However, admonition also means. "To put in mind; to testify, to say again and again." To be admonished means to be **repeatedly** reminded, and, as with exhortation and edification, there is the same two-fold application in connection with it: we must be reminded of that which is detrimental to our spiritual welfare and also of that which is conducive to our well-being.

The "severest" kind of admonition in the sense of warning and reproof is that contained in Titus 3:10—

"A man that is an heretic after the first and second **admonition**, reject."

An heretic or factious person is one who **holds a teaching contrary to the Truth**, causing a schism in the body. Our relation to him, as various renditions of the above verse put it, is to "have no more to do with him", "have nothing more to do with him," "reject," "avoid," "refuse."

But he is not to be treated thus until after the first and second admonition.

In all such serious matters, whether of the ecclesia to a member or the member to the ecclesia, the Christian way of appeal and reconciliation (in the sense of gaining or winning) must first be lovingly obeyed.

Rejection of a brother by the ecclesia, or the brother of the ecclesia, should not be done till all other steps have failed, not even temporarily. But having failed, rejection must follow.

Bro. Roberts treats of this in the "Ecclesial Guide," Sec. 32, entitled: "Cases of Sin and Withdrawal." He says there—

"Withdrawal is a serious step, and ought not to be lightly taken against any brother. It erects a barrier and inflicts a stain not easily removed.

"It ought never to be taken until all the resources of the scriptural rule have been exhausted.

"The rule laid down by Christ for the treatment of personal sin in general . . . Only when this has failed are we at liberty to withdraw."

To give a clearer understanding of just what "withdrawal" is, we can do no better than to further quote from the concluding paragraph of this Sec. 32—

"Withdrawal, too, when it comes (it must be noted), is not expulsion. It is the apostolic form of separation, which, though practically equivalent to expulsion in its effects on the separated, is more in harmony with the spirit enjoined by Christ upon his house, than the form in vogue among professing bodies of all sorts.

"Withdrawal means that those withdrawing do modestly and sorrowfully step aside from the offender for fear of implication in his offence. Expulsion means kicking out, which is a different thing, and implies and generates the arrogant attitude of ecclesiastical excommunication

"The careful preservation of right forms in these things is a help to the preservation of the right spirit."

We are further reminded of this "right spirit" in 2 Thess.—

"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

"Yet count him not as an enemy, but admonish him as a brother" (2 Thess. 3: 4-15).

This bears repeating—

"Count him not as an enemy—ADMONISH him as a brother."

This means that it is possible to do a right thing in the wrong way or in the wrong spirit. If the action to be taken is right, it is only so if done in the scriptural way with the right spirit. We must always adhere to the Scriptures and to the spirit and mind of Christ.

This may seem easy when the duties or obligations are pleasant, but when severe admonition must be given the task is difficult and uncomfortable. Such unpleasant circumstances may be met by—

1. Being certain of, and faithful to, one's belief;
- 2 Following the scriptural procedure;
3. Being meek and reverent in the discharge of your duty.

But let the reasons for giving admonitory warning sink down deep into your hearts and minds. It is not done for our glory, or to vindicate self, or to show one "holier" than another, nor merely to get the offender to admit being wrong. No. Its aim is not to give fleshly satisfaction but **to preserve the Truth and to win back the brother.** And this we will do as God wills it.

As spiritual Israel, there are "historic admonitions" we must heed, such as what natural Israel manifested, and concerning which we read (1 Cor. 10:11):

"Now all these things happened unto them for ensamples and they are written for our **admonition.**"

This is the most serious admonition that spiritual Israel as a body can receive with opened hearts, being warned and reminded of what we should not be and of what we should be, as pointed out in "The Visitor" for Feb., 1955—

"ALL our fathers were under the cloud, and ALL passed through the sea and were ALL baptized . . . and did ALL eat . . . and did ALL drink."

—but **still** God finally rejected them and scattered their carcasses in the wilderness.

Certainly we must receive admonitory reminding in these things. We cannot overlook the fact that the Master himself has said—

"There shall be weeping and gnashing of teeth."

When we apply such words to ourselves, **personally and individually**, we get some idea of what it is to RECEIVE admonitory warning, reproof and reminding. Both the giving and the receiving of any kind of admonition must be in the right spirit.

Reproof and warning must not be received as a martyr to self, or with brooding and repressed murmuring and seething inside (which must sooner or later burst forth). Such does not characterize the quiet spirit and humility with reverence.

So, whether the admonition is for the Body as a whole or to individual members, we NEED admonition, warning, testimony and saying over and over again that which we should be, with a view to the thought—

"What manner of people ought we to be?"

Let us not stop speaking to one another about the truth of that straight and narrow way that is before us during this our probation, thinking such words and phrases to be trite or old-fashioned.

And let us not speak less of the promises of God made unto the fathers, or "tone down" our testimony against the world and modern religion to suit the "modern times."

The Truth, the Faith, must be repeated time and time again among us and in our preaching of it, as its basic principles are so beautifully taught in sundry portions of Scripture

We must, then, all endeavour to both give and receive admonition and warning and reproof and reminding in those things which intimately concern our daily walk in Christ during this, our probationary career.

* * *

AND finally, may we ever keep in mind that God is not subjecting us to a probation of trial and testing that we might be rejected and condemned! But, rather, as it were, to teach us the two-fold truth of, on the one hand, the sinfulness of the flesh-nature and that man is worthy of death, and, on the other hand, that we might learn of Him concerning His Name and so in the end receive His gift of life eternal which is in Christ Jesus.

So let us exhort, edify and admonish one another of like precious faith, not only formally "from the platform," but in our conversation also, that we might have the characteristics of all God's children, even of those that "fear the Lord and speak often one to another." N.M.

Lift Up Your Eyes on High!

"Look not at the things which are seen, but at the things which are not seen. The things seen are temporal: the things not seen are eternal"—2 Cor. 4:18

ISAIAH in chapter 40, urges upon us a conception of God and the purpose of life that is overwhelming in its immensity. If we can by supreme effort, get in tune with his viewpoint, present things shrink into their true insignificance—

"Who hath measured the waters in the hollow of His hand and meted out heaven with a span, and comprehended the dust of the earth in a measure?" (v. 12).

"Behold the nations are as the small dust of the balance" (v. 15)

"Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary? There is no searching of His understanding" (v.28).

"Lift up your eyes on high and behold who hath created these things . . . by the greatness of His might, for He is strong in power" (v. 26).

This is the scale of conception that it is wholesome to dwell upon, and get away from the pettiness of our present surroundings. It is strengthening. It is uplifting. It engenders a sober, Godly frame of mind.

This is the true state of affairs. The world but a handful of dust—its troubled history an insignificant fraction of eternity—the seemingly real and actual present but a brief interlude that will pass like shadows before the rising sun

This is the sphere of thought that is comforting and worthwhile. Keeping our minds in THIS channel will result in a course of action in harmony with these things and will fit us for a place in them.

We are told by well-meaning but worldly-minded counsellors that if we want a better position we must fit ourselves for it. We must fill our thoughts with its responsibilities and requirements. We must, as it were, mentally live in that sphere and accustom our selves to it.

Now of course, this is entirely out of the question for those whose minds, in obedience to the counsel of the apostle, are wholly given to **better** things—they just haven't the time for it. But it illustrates the effort we must make on a higher and more satisfying scale. Often, sadly enough, the children of this world show more wisdom and initiative and energy in their aspirations than the children of light do in those things which are eternal.

* * *

THE human mind is not bound to its immediate surroundings. If it were so, life would often become unbearable. But consciousness is largely made up of memory and anticipation, beside that which is present to the senses.

Many people choose their solace by living in the past, comforting themselves with reminiscence and recollection, escaping monotonous or unpleasant reality by an absorption in what has gone.

Most are wrapped up in the immediate present and the very limited future which comes within the scope of present undertakings. But such a course does not satisfy the contemplative mind.

"Eat, drink and be merry for tomorrow we die," is the universal doctrine, but only the shallowest, dullest minds can find merriment satisfying under such circumstances. Such an attitude requires the cruellest, bitterest form of self-deception and wilful blindness.

But, in the mercy of God, there is a third alternative for those who feel the need. How is one brought to feel the need? By a recognition of the sadness and perversions of the present dispensation, due to the incapability and inhumanity of man.

Is this brought home to us easily or quickly? Usually not. At first the world is a place of bright promise, of comradeship and love, a gay and thoughtless adventure. This is the common first impression in the innocence and buoyancy of inexperience.

How do we learn differently? What prompts us to turn for comfort and satisfaction elsewhere? Usually it requires the rough hand of misfortune and disillusionment to make us fully appreciative of the vanity of present things. We are aware, it is true, in a vague, theoretic way, of the vast preponderance of sorrow over joy in the world, but we feel nobody's troubles as keenly as we do our own. This is in the very nature of things. Our minds can only work on what is being continually presented to them in some form or another. Unless constantly reminded either by circumstances or direct efforts of our own will, we soon forget and our attention is taken by other things.

This, too, demonstrates why we must constantly supply our minds with material for thought from the Word of God. If we do not, our minds will feed on other and unwholesome things that so easily present themselves to them.

What is the course of mental satisfaction that is offered to counteract the depressing effect of present considerations?—

"Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished and her iniquity is pardoned."

Such are the opening words of the reading from Isaiah 40.

"Her warfare IS accomplished and her iniquity IS pardoned."

These things have been recorded for over 26 hundred years—and the end is not yet. Some may be reminded, perhaps a little bitterly, of the statement by Paul to the Romans (4:17) that—

"God calleth those things which be not as though they were already."

Clearly there could be no more striking example.

To speak assuringly of warfare being over when it still had a cruel course of over 2000 years to run may seem poor and misleading comfort—but is this the truth of the matter? A thoughtful consideration will show that this is but a narrow and unreasonable viewpoint.

Comfort depends upon the state of the mind.

The comfort offered by the Scriptures is not dependent upon immediate fulfilment. It is the assurance of an ultimate reign of peace and good, that is separated from no individual by more than the brief span of a human life-time. Its comfort is not that distress is **finished**, but that distress is a controlled and necessary ingredient of the final result.

This is the viewpoint that prophet and apostle exhort us to maintain. We must live in patience and godliness, buoyed up by hope. We must center our minds resolutely upon that which is to come and face all present troubles in the confidence of this expectation

"Sorrow endureth for the night," says the Psalmist—and the night may be long—"but joy cometh in the morning." The course of wisdom is not to ignore or belittle the sorrow, but to balance the whole picture. We shall not be overwhelmed by the one if the other is kept brightly in mind.

Thus we can enter into the spirit of these words of Isaiah and reap the comfort intended. We are not to regard the delay with sceptical impatience or lagging faith, but we are to build our lives and hopes upon these things in the quiet and calm confidence that they represent the realities and that in God's good time all will be accomplished. Verse 6—

"The voice said, 'Cry'. And he said, 'What shall I cry?' "

What good tidings are there?

"All flesh is grass . . . the grass withereth . . . surely the people is grass."

Where is hope?

This is the thoughtful but purely natural view. It sees things only as they appear and leaves out the most important feature.

Verse 8 answers Truly "the grass withereth"—truly present things are a shadow—

"But the Word of our God shall stand forever . . . Lift up thy voice with strength; lift it up, be not afraid!

"Say, Behold your God! . . . Behold the Lord God will come with strong hand . . . and His reward is with Him."

Then the chapter breaks into the long, exalted eulogy to the power and greatness and unchangeableness of God, of which we have spoken. What is its purpose?

To raise and broaden the mortal conception of the meaning and purpose of life. To train the mind into channels that give a balanced, proportioned, spiritual outlook.

The human mind can be engrossed in the meanest and most trivial matters, or it can be devoted to the highest and loftiest considerations of divinity and holiness. The natural tendency of gravity pulls it downward, but the mighty divine magnetism of the Spirit draws it upward.

As the mind thinks, so it becomes. A man is but the aggregation of his own thoughts.

Every spiritual thought is an ingredient of the new creature—a strengthening of the spirit—a step towards life. Therefore, says Paul (Phil. 4:8):

"Whatsoever things are true lovely, gracious and just, THINK on these things."
—*and thereby become gradually like them.*

Conferring With Flesh and Blood

"But when it pleased God . . . to reveal His Son in me, that I might preach him among the nations, immediately I conferred not with flesh and blood"—Gal. 1:15

BIBLE lexicons define the Greek word from which "conferred" is here translated as meaning: "to put anything up toward one; to seek advice or counsel of one."

So the Apostle means that, when he was arrested in his mad career of persecution against the saints, and was called to preach the Gospel, which necessarily involved a complete reversal of his life, he did not consult his own thoughts or desires, neither did he seek advice of any mortal man, but surrendered himself wholly to the Divine decree and sought advice from none other source than from Him as to his heaven-sent mission. Therefore he could say in all truth—

"But I certify you, brethren that the Gospel which was preached of me is not after man.

"For I neither received it of man neither was I taught it, but by the revelation of Jesus Christ"
(Gal. 1:11-12).

"Flesh and blood" in scriptural terms means mortal, sinful nature, with all of its weaknesses and tendencies toward evil and away from Divine principles. It is the "old man of the flesh" whose thoughts and actions are contrary to God, and whose advice and counsel are almost invariably wrong when viewed in the light of Divine teaching.

In Heb. 2:14 we are told that Jesus Christ was a partaker of "flesh and blood" nature that he might through death redeem those who are of that sin nature. Therefore he inherited this sin-stricken nature that he might condemn it.

He was "tempted in all points like as we are," but he "conferred not with flesh and blood." He sought no counsel of man, but when tempted, **his sole standard of appeal was to the Word of God.**

And so he conquered and condemned sin in both its physical and moral aspects by keeping God's law and being offered as a sacrifice for sin, that sin might be condemned in his mortal flesh—thus winning a right to immortality through a resurrection.

He has been given a Name above every name, and made the resurrection and the Life that he might give eternal life to "the children" of God who also, like him, overcome the temptations of "flesh & blood."

In Matt. 16:16-17, when Peter confessed to Jesus that he was the Christ, the Son of the living God, Jesus told him—

"Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

God, through the prophet Isaiah, says (55:8-9), in speaking to "flesh and blood" man—

"My thoughts are not your thoughts, neither are My ways your ways. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

All thought, reasoning and philosophy which emanates solely from "the mind of the flesh" is not only of no spiritual value, but tends to lead away from divine teaching, if not diametrically opposed to it. It is foolishness with God.

The old man of the flesh reasons after the flesh and judges after the flesh, as Jesus told the Jews in John 8:15. He follows the dictates of the carnal mind which—

"... is enmity against God; for it is not subjected to the law of God, neither indeed can be"
(Rom. 8:7).

There must be created in the believer a NEW mind, "created in righteousness and true holiness." The mind of Christ, the spirit of Christ, must dwell in him, and the Word of God must be his guiding light and his counsel, with which he should constantly confer, and strictly abide by its instructions.

Humanly inspired counsel is dangerous to the spiritual man, therefore the prophet Isaiah warns us to—

"Cease from man whose breath is in his nostrils, for wherein is he to be accounted of?"
(Isa. 2:22).

This is as applicable to ourselves as to others with whom we come into contact.

It is our own natural tendencies which are the most liable to lead us astray. Bad advice from without will not harm us if we, like our Saviour, are always prepared with a "thus saith the Lord" to guide our every thought and action.

The old man of the flesh is always ready to hold a conference with us, and he is liberal with his advice and counsel. But in any conference with him, he always comes out the winner. He has advantages to start with because—though the spirit be willing—yet the flesh is weak

He has the advantage because there dwells in every one of us a law that when we would do good, evil is present with us ever ready to flame into sin at the slightest encouragement Therefore, says Paul—

"Make NO provision for the flesh, to obey it in the lust thereof."

Once we lend a willing ear to the counsel of "flesh and blood" we have taken the first step toward obeying the dictates of the carnal mind. There is only one safe rule: "Confer not with flesh and blood." Seek not, neither heed, its "reasonable" suggestions.

If advice which one seeks to give is not wholly derived from the Word of God, and based solely upon Divine principles, let us have nothing to do with it. Let us put it in its proper place, with the **"things that be of man,"** and not the things that be of God.

We might note some of the advice and suggestions commonly handed out by the old man of the flesh which, though sometimes well meant, is solely dictated by his fleshly mind—

"The Word of God should not be taken too literally or too seriously. God does not always mean exactly what He says, and there should be wide scope for "differences of opinions."

* * *

"Customs and circumstances have changed; therefore God does not require us to follow closely the example of the saints of old."

* * *

"Our presentation of the Truth should be modernized so as to appeal to the modern world."

* * *

"It is the spirit of Christ and an exhibition of brotherly kindness to show a tolerant attitude toward false teachers and wrong doers."

* * *

"We are too busy to give very much if any time to the service of the Truth."

* * *

"There is 'no harm' in many worldly pleasures and amusements."

* * *

"There is much good to be derived from reading worldly literature."

* * *

"We should preserve peace in the Body at all costs."

* * *

"We should note carefully what the majority prefers, and follow them and seek to please them."

* * *

"We should confine our addresses to pleasant and upbuilding things lest we discourage the brethren, particularly the younger members."

* * *

"It is 'nobody's business' how one conducts himself, and we should not be concerned about the conduct of others."

* * *

"Those who want to conform to the principles of teaching and conduct of past generations in the Truth are old-fashioned and behind the times. We need brethren whose preaching and writing conform more to modern times and ways."

There are some things that hardly anyone would **say**, or even consciously think, **but** which may be very clearly manifested by our **actions**, as—

"We are justified in bettering our temporal welfare even though it may mean cutting us off from rendering very much, if any, service to the Truth "

* * *

"We should be at liberty to 'forsake the assembling of ourselves together', or give no support to the work of the Truth, except when we feel like it or it suits our convenience to do so."

* * *

"As long as we have the Truth and commit no grave sins, we can take things easy and still have a fair chance of entering the kingdom."

* * *

"We should first consider our temporal welfare and comfort, and then if we have any time or substance left over to give to God, we might do so."

* * *

"Almost any excuse we can possibly think of should be accepted as a good reason for not doing our duty."

Such thoughts as these spring from the carnal mind, and are therefore rightly termed 'thinking of the flesh.' They war against the mind of the spirit, and must be put down if we are to win the race for eternal life.

Let us give "flesh and blood" no quarter but bring into "captivity every thought to the obedience of Christ" O.B.

Discerning the Lord's Body

"He that eateth and drinketh unworthily eateth and drinketh damnation to himself. . . For this cause many are weak and sickly among you"—1 Cor. 11:29-30

IN First Corinthians 12 the apostle Paul brings to our attention many sober and serious thoughts, having reminded us in the previous chapter of certain important things which he had "received of the Lord," which in turn he delivers unto the brothers and sisters for their strict observance, as the members of the body of Christ (see all of ch. 11).

In this 11th chapter we are reminded of the need for self-examination in relation to those things he looks upon as very imperative for our observation and for our obedience.

The apostle intimates the possibility of our eating and drinking the memorial emblems without the deep and heart-felt regard for the importance and sanctity of the occasion which it demands.

The long continued and regular observance of this command to eat bread and drink wine on the first day of the week has a tendency to make it a matter of routine observance on our part, so that we do not enter fully into the sincerity and earnestness the occasion requires on our part. The apostle's words in relation to this are—

"He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (11:29).

And let us take notice of the apostle's thoughts as he refers to those occasions when our thoughts do not rise above the mechanical level—

"For this cause many are weak and sickly among you, and many sleep" (v. 30).

Since this weekly memorial of the Lord's sacrifice is the very center and kernel of the whole system of divine service and worship to which we are intimately related in this dispensation, it is not hard to see why a careless or unholy manner of its observance would bring God's disapproval and His judgments upon those who lightly esteem the death of His Son, which is represented by the bread and wine.

The long night of the Lord's absence from the Household is far spent, and the day is at hand when we may expect him to appear; so the exhortation is that we be alive to our responsibilities, that earnestness and sincerity may be ever present with us to make all our service rise with acceptance before the throne of God.

* * *

IN THE 12th chapter the apostle speaks of the Body of Christ and the intimate relation one to another of the several members, and to the Body as a whole. Each one is said to be "members in particular."

That is, though the members all form a body, and the work of each is subservient to the interest of the body as a whole, yet they do not thereby lose their identity as members in particular; **each has a special work to do that distinguishes him from any other member.**

So while they as a whole constitute the Body of Christ, yet severally, they are members in particular.

In the Diaglott 12:1 reads:

"And concerning spiritual persons, brethren, I wish you not to be ignorant."

Christadelphians should not be ignorant on any of the phases of the true outlook of life in Christ. Though it may now take the form of a cross to bear; yet in the future, if borne with patience, this cross will be exchanged for a crown.

To be ignorant is to be deprived of that richness and fulness of spiritual life that is able to enter by faith into the Holiest of All beyond the veil, into the presence of God, where the Lord Jesus sits on the right hand of God.

In the days when we were Gentiles, Paul says that we were "carried away with dumb idols." That is, the things that were so important to us then which we felt could not be dispensed with, as we look at them now, with the mind of the Spirit to truly evaluate them, we can see their utter futility—no more than a piece of wood or metal formed into a dumb idol.

V. 3: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and no man can say that Jesus is Lord, but by the Holy Spirit."

Though the Spirit does not speak through us as it did in the case of those who were inspired to so speak in the first century as a part of the ministrations of the Spirit, yet with the Spirit-Word dwelling within us richly, with all wisdom, we utter words that are not out of harmony with the mind of the Spirit as expressed in those words of the—

"Holy men of old who spoke as they were moved by the Holy Spirit."

With the light of this word within us, we no longer look upon Jesus as a member of the "Holy Trinity" coming down to the earth in the form of man to appease the wrath of another member. But we now see him in his true light, as the manifestation of a loving Father, Who—

"Gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We are thus able to see him now, as a merciful and faithful High Priest, over God's heritage, directing them, and mediating on their behalf before the throne of the Majesty on high.

He is the Head of the Body of which we are the members in particular. Hence we recognize our sphere of activity as contributing to the strength and unity of the whole, and yet having a work to do that is peculiar in itself and apart from that necessity supplied by the other members.

Thus the apostle makes us to realize how incapacitated the natural body becomes when minus one of its parts, as the arm or leg. The same applies to the Spiritual Body. There are differences of administration, but the same Body, and the same Lord over all.

* * *

SURELY we do not need to be told the application of this in our lives in the One Body. We each have something to add to the working of the whole that no one else can do for us.

The Body is lacking in one of its members when we are not actively engaged in supplying to the Body that particular administration for which we are especially fitted, and thus the Body fails to this extent in showing forth the virtues of Him who hath called us to the work.

While the Body may yet be able to continue on in this weakened condition, yet the more folding of the hands among the members the less perfect is the working of the Body.

This all tells us of the need for oneness of mind and hope among us, of the love and care that, as a golden thread, should be entwined through us all to shine forth in all our lives to the honor of the Body, its Head, and to the glory of God.

Let us not be inclined to think that our own weak efforts are unnecessary and unnoticed in the fulfilling of God's purpose among us, or that God's will must be done, and will be done, regardless of what little our own hands may lend to its accomplishment.

Truly, God's purpose will go on, and the earth will be filled with His glory, but we shall have no part in the universal well-being of that day, unless we take care now, in this day of small things, that we do not withhold what strength we may have from lifting high the torch of Truth in the earth.

As in our day we have different appointments, different commitments in the Truth to fulfil, whether it be as a presiding brother, a speaking brother, a doorkeeper, or an attentive member of the audience, let us not be slack in the performance of doing what we can to hold up the hands and strengthen the feeble knees.

If we be designated as a foot (the cloven foot that makes straight paths for itself), how can we be walking in the light when other interests may be causing us to deviate in our walk?

Or as Aaron and Hur held up the hands of Moses so that the victory of righteousness over evil would continue, so as a hand to the body we can hold high and let the world see our good works, that God might be glorified in us.

The apostle's aim in this chapter, as it should be always ours, is to encourage us in our several duties, that all parts should be united and knit together as a whole, speaking the same things, being of one mind, earnestly contending for the Faith, with that zeal for the Lord's House that characterized the work of the Lord Jesus, our living head—

"That there be no schism in the body" (v. 25).

—W. J. P.

Fellowship with the Father

"God is Light, and in Him is no darkness at all. If we say we have fellowship with Him, and walk in darkness, we lie, and do not the Truth"—1 John 1:5-6

THE subject of fellowship is a very deep and beautiful one—far deeper than we are apt to realize.

In its fulness it is PERFECT ONENESS, as expressed by Jesus in prayer to the Father (John 17:21-23)—

"That they all may be one: as Thou, Father, art in me, and I in Thee, that they also may be one in us.

"The glory which Thou gavest me I have given them; that they may be one, even as we are one.

"I in them, and Thou in me, that they may be made perfect in one."

"The glory which Thou gavest me I have given them, that they may be one."

Let us try to elevate our minds to a full realization of the greatness — the infinite immensity and glory—of the fellowship of our high calling in Christ Jesus.

Glory is light, brightness, splendour, beauty, honor, praise.

Paul describes the Gospel as the "Gospel of the Glory of the blessed God" (1 Tim. 1:11), and he says that, steadfastly beholding Christ, we are transformed into his image, "from glory to glory."

This is the essence of fellowship—a oneness of glory and beauty.

* * *

THE word for Fellowship — **koinonia**—occurs in its different forms about 50 times, and a study and comparison of these 50 scriptures reveals a picture of marvellous spiritual depth and beauty—the divine ideal of the intimate oneness in all things of true ecclesial fellowship.

The word for fellowship means a "having or being in common." In its scriptural use it portrays a perfect oneness of heart, mind, desire, interest, effort, faith, hope, sorrow, joy, and worldly possession.

John lays the clearest foundation of the subject in the 1st chap, of his 1st epistle. He says, beginning at verse 3—

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us . . ."

—the first element of fellowship is the knowledge and belief of certain divine things—

". . . and truly our fellowship is with the Father, and with His Son Jesus Christ."
—God and Christ are the eternal and immovable Rock-foundation of all true fellowship. They set its pattern of perfection and beauty, and give it all its purpose, meaning and life. John continues (v. 4)—

"These things write we unto you, that your joy may be full."

We must fully realize the great and basic fact that all the commands of God are for the purpose of joy and blessing and well-being. We are being invited, in the goodness of God, to the treasures of glory and joy forevermore. It gives God pleasure to create joy.

We are being invited to ascend out of our natural condition of evil and darkness and sorrow and death, up to eternal light and joy and divine fellowship.

It is absolutely essential that we clear our minds completely of any childish notion that the commands of God are harsh, restrictive, or burdensome. They are the pure expression of infinite divine love and wisdom, to be lovingly conformed to in thanksgiving.

It is the height of folly to yield to them but grudgingly and half-heartedly, fearfully fighting the glorious depths of their full implications. **Fully** yielded to, **eagerly** sought after, they lead to the infinite joy of the unity and fellowship of the divine mind.

All that stands between us and the glorious satisfaction of the divine fellowship is our pitiful, deluded clinging to the empty and rotting husks of the perishing present. V. 5—

"This then is the message which we have heard of him, and declare unto you, that God is light, and in Him is NO DARKNESS AT ALL."

God is all Light, all Goodness, all Beauty, all Spiritual-mindedness. In Him is no darkness—nothing evil, small, petty, mean, ugly, foolish, childish.

What is John's point? He comes to it in v. 6—

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the Truth."

If we want God, if goodness and love and joy and light appeal to us, if we want to escape from the great evil enemy, Death, who is remorselessly approaching closer to us with every swift-passing day of our lives, then we must cast all else aside without a backward glance.

If we cling to ANY of the things of darkness, the things of the flesh, the things of the world, there is no fellowship with God, no hope, no future, no divine joy.

This is fundamental. It is basic. It is the Great Divide between life and death.

* * *

JOHN continues (v. 7)—

"But, IF we walk in the Light, as He is in the Light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

This last point is a vital aspect. In vs. 8-10 he speaks of the great paradox of sin and perfection. Divine fellowship can only be on the basis of perfection. Perfection is humanly impossible.

But if we walk in the Light, honestly and sincerely straining every effort to avoid sin, to put away sin, then—**and then alone**—the blood of Jesus Christ His Son mercifully cleanses us and covers us with his perfection and we have life-giving fellowship with God.

There is no halfway. God's holiness demands perfection in what He fellowships, and He provides that perfection only on the basis of our straining eagerly toward His holiness.

If we know a thing is wrong (be it large or small) and do not make a sincere, prayerful, agonizing, persevering effort to put it from us—never relaxing our effort until we succeed — then we are stupidly deceiving and destroying ourselves—

"He that saith, I know him, and keepeth not his commandments, is a liar, and the Truth is not in him" (I John 2:4).

Hard, but necessary, words, for the issue is life or death.

* * *

"IF we walk in the Light, as He is in the Light, we have fellowship one with another."

Fellowship one with another springs from fellowship with God. Fellowship one with another is the greatest, deepest, most searching and most revolutionary thing in our lives.

The fellowship of the Sons of God is a thousand-fold more intimate than the extremest concept of communism. It is perfect oneness in everything, even as God and Christ are one.

* * *

WE would like to follow the thread traced by the use of the word Fellowship—**koinonia**—through the New Testament Scriptures. It occurs 50 times, although this fact, and its deep significance, is obscured by a variety of translations and shallow renderings. It appears as: distribution, partaking, communication, partnership, contribution, communion and companion, as well as fellowship.

It is from the root meaning "common." It is just an ordinary word, but the Scriptures have given it tremendous depth and beauty by choosing it as the word to express the relationship between God and His children, and between the children themselves in their union in and through, Christ.

It first occurs twice in the Gospels in a general sense; but thereafter, beginning at Acts 2:42—the key introductory verse in the new dispensation in Christ's shed blood— its 48 (4x12) remaining occurrences have a restricted, spiritual sense. A few are negative warnings against false fellowship, but the great majority are positive, glorious, and heart-searching.

* * *

THE first is Acts 2:42—

"And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayers."

Here, at the very beginning of the infant ecclesia, on the day of Pentecost, there is laid the 4-square foundation of doctrine, fellowship, breaking of bread, and prayer. This is no accident.

But is not the breaking of bread the same as the fellowship? Not at all. Truly, they are related, just as all 4 are related. None can break bread who are not in the fellowship, and all in the fellowship must break bread. This is equally true of the doctrine and the prayer.

Breaking bread is a united act of obedience and remembrance. Fellowship is the all-embracing way of life and mutual relationship of the brethren. Fellowship is the form of their organization and oneness. It comprehends infinitely more than an eating bread and drinking wine together. It is all-pervading. It is the framework of their life. It is their ceasing to live as an individual —their complete dying unto themselves, and a living henceforth as an intimate, integral, inseparable member of the Body of Christ. This begins to come out 2 verses later (44)—

"And all that believed were together, and had all things common."

"Common" here is from exactly the same basic word—fellowship—they had **all things in fellowship**.

Again, this is not an accident. Nor is it a passing incident. It is an essential, basic principle—

"Ye are not your own, ye are bought with a price."

"If ye have not been faithful in that which is another's —the unrighteous mammon— present possession—who will commit to your trust the true riches?" (Luke 16:11-12).

"None of us liveth to himself" (Rom. 14:7).

"He died for all, that they which live should **not henceforth live unto themselves**"
(2 Cor. 5:15).

The next appearance of the word gives us the same picture (Acts 4:32)—

"The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own: but they had all things in **common**."

Again the same word: **all things in fellowship**.

We begin to get a picture of what fellowship really means —"one heart, one soul, ALL THINGS IN FELLOWSHIP."

This is the basic principle of fellowship. The means and method of its manifestation must vary with circumstances.

With inspired apostles, filled with the Spirit, able to detect and destroy the Ananias' and Sapphiras, certain methods would be wise and beneficial which would not be wise today.

Even then, there was no compulsion. It was all spontaneous freewill, as the words of Peter to Ananias make clear. Everything must be pure, joyful enlightened freewill. Consider well the vital, repeated emphasis on the "willing heart" in Exo. 35, where God seeks material for His Tabernacle.

But the basic principle is as individually binding today as then—

"Neither said any of them that ought of the things which he possessed was his own."

All is God's. All is a trust, a stewardship, an administration of divine property for divine purposes, of which a strict accounting will be required at the last day. May we meet that day with approval and not shame!

TO BE CONTINUED NEXT MONTH, IF THE LORD WILL

Punctuality in Beginning Meetings

PUNCTUALITY gives zest to the proceedings, and gives a feeling of earnestness as to the matters in hand: wastes no one's precious time: and promotes the happiness and edification of the occasion.

BEGIN all meetings punctually at the hour. If the presiding brother be not at his post, let another take his place, and commence the meeting, and give way to him when he comes.

—Ecclesial Guide

Signs of the Times

ASIDE from the fact that no real solution of world problems has been accomplished, people inclined toward optimism might easily conclude that things are getting "better," especially in view of what appears to be a tendency toward compromise upon some of the issues governing international relations.

On the other hand, the attitude of both East and West to drive a hard bargain and retain the advantage upon every issue displays an utter lack of confidence in each other's sincerity. As an example of this lack of confidence, so vital to any disarmament plan, the U. S. agrees to cut the number of "detection posts" in half, while Russia holds out for no worthwhile inspection.

WEAPONS RACE CONTINUES

AS BOTH the United States and Russia agree that, "The urgent problem before the world is not who tests last, but how we can rid the world of nuclear testing once and for all," the U. S. is concluding a series of atmospheric tests prompted by the Soviet tests last fall, and the Soviets exploded a huge nuclear bomb in the atmosphere on Aug. 5

Immediately following this new Soviet explosion, a new round of Soviet military manoeuvres were begun in the far north, apparently designed to test nuclear weapons for use in all kinds of military operations.

So the test-ban proposals have become a mockery in which neither side is willing: to stop testing until the other will test no more and when they are ahead in atomic weaponry.

As the situation stands now is well expressed by a New York Times correspondent—

"The atomic arms race this week presented seemingly alarming appearance of reaching a new crescendo of belligerent intensity."

At the same time the U. S. Congress approves the largest peace-time arms bill in history, over \$48 billion. As the President fails to get congressional support for the amount asked for health, education, unemployment relief and other purposes, **they appropriate more than asked for military purposes.**

As the farce of arms-reduction proposals continue, the Spirit-inspired words of the prophet Joel (ch. 3) still peal forth with clarion tones. **"PREPARE WAR!"** has been divinely decreed for the nations at this time, and the arms race will continue, growing in intensity.

WORLD CONDITIONS UNCHANGED

WESTERN diplomats are agreed that negotiations between East and West on Berlin have come to the end of the line. It is the consensus now that 4 years of spasmodic negotiations and diplomatic jockeying have provided no solution to the knotty Berlin problem. It is feared now that Mr. Khrushchev will soon attempt to impose a solution to his own liking, which could well produce a major crisis.

ALGERIA CASE IN DOUBT

ALTHOUGH Algeria's battling political factions have achieved a peace pact in which the turbulent, left-leaning Ahmed Ben Bella has been elevated to the position of Premier in conjunction with a seven-man bureau composed of leaders of different factions, actual peace still seems far away from this war-torn nation.

This compromise arrangement is only temporary, nothing more than a truce until the meeting of the old Algerian Revolutionary Parliament and elections for the assembly.

Meanwhile envoys from all Communist countries are moving into Algeria. Well-trained diplomatic and intelligence teams are setting up offices in the large Algerian cities, their obvious purpose being to take advantage of the confused situation and the poverty, want and dissatisfaction caused by many years of civil war, to woo the Algerians over to Communism. In this they have the advantage of common discontent and the sympathy of the strong man, Ben Bella.

Algeria is ripe for a Communist takeover. The West is worried, but there seems to be little or nothing that they can do about it.

LATIN AMERICA IN STATE OF FERMENT

WITH the establishment of a military dictatorship in Peru, 13 out of the 19 so-called "free" nations in Latin-America are now controlled by, or under the threat of, military dictatorship, with Cuba definitely under Communist rule and Brazil leaning heavily in the same direction.

It is a matter of history that military dictatorships do not last very long and inevitably create unrest, fear and dissatisfaction. With economic conditions as they are and Communist influence strong, it appears that Latin-America is due for many political upheavals in the near future.

MIDEAST FEARS NASSER MILITARY BUILDUP

THE firing of four rockets with a range of 400 miles, by the armed forces of the U.A.R. from the desert west of Cairo, has aroused fears in the Mid-east of a Nasser military build-up which may touch off a new arms race, especially between Israel and Egypt.

President Nasser, jubilant over the successful firing of the rockets, commented that the U.A.R. had now entered the space age and that the nation now had rockets on large scale production. Israel is capable of producing rockets for military purposes, having fired one in July, 1961, which could be easily converted to military purposes.

The effect of the Egyptian rocket firing and Nasser's boast of having a plentiful supply may easily justify fears of a new arms race and it will certainly increase tension in the Mid-east area.

But be that as it may, there need not be any fear of the modern Pharaoh fulfilling his dream of exterminating Israel. A Power far greater than all Israel's enemies combined has decreed otherwise, and Nasser's efforts to destroy Israel can only result in his own destruction. —O.B.

Worcester Fraternal Gathering

Saturday and Sunday, October 13 and 14, 1962 (If the Lord Will)

IOGT HALL, 1 EKMAN STREET, WORCESTER, MASS.

"THE HISTORICAL AND PROPHETIC SIGNIFICANCE OF THE PSALMS"

SATURDAY AFTERNOON—1:30 Presiding brother: G. A. Gibson, Toronto

"The Life of David: A Type of the Life of Christ"

Bro. Clifford Cope, Hamilton

"The Spirit of Christ in David Portraying His Sufferings on the Cross"

Bro. Nicholas Mammone, Jersey City

DINNER AT 5 P.M.

SATURDAY EVENING—7:00 P.M. Presiding brother: Mark Russell, Boston

"The Kingdom and the Glories of the King"

Bro. Thomas S. Lumley, Miami

SUNDAY MEMORIAL—10:30 A.M. Presiding brother: A. Marshall Sr., Worc.

EXHORTATION: Bro. James MacIvor, Toronto

LUNCH AT 1:30 P.M.

SUNDAY LECTURE—3:30 P.M. Presiding brother: G. A. Kling, Buffalo

"The Glorious Reign of Christ the Future King of the Earth"

Bro. Fred Higham, Detroit

PRINTED IN U.S.A.

(See pg. 228 for directions to hall)