

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

HONESDALE, Penna.—859 Main St.—Sunday School and Bible Class 10:45 a.m.; Memorial Service 11:45 a.m.

WITH pleasure we announce the baptism of Miss FRANCES KELLY (17) of Baltimore, Maryland, on July 14 at Hawley, Penn. She became acquainted with the Truth through her schoolmate, sis. Patricia Frisbie.

(This is a very encouraging testimony to letting our light shine in the days of our youth. The future health of our Body depends upon the zeal of our young for the things of the Spirit.

We have a treasure of inestimable value in a perishing world. The glory of our love and gratitude should shine through every action of our lives.—ED).

We trust our new sister will continue faithfully in the race for life eternal. Brother Kenneth Frisbie extended to her the right hand of fellowship at the Memorial Service the next day. Brother and Sister Russell Frisbie and Sister Patricia Frisbie were also present at the baptism and Memorial Service.

Others who met with us at the Lord's Table were bro. & sis. William Phillips of Canton, Ohio. We appreciate bro. Phillips administering to us the word of exhortation.

We are endeavouring to hold lectures once a month during the summer months. On July 8 bro. N. Mammone lectured on the subject, "The Entrance of Sin and Death into the World." The occasion served also as somewhat of a fraternal, since we had lunch together in the hall after the memorial, followed by the lecture at 3.

Several of our brethren and sisters have just returned from the Hye Gathering in Texas where they received much spiritual uplifting.

With much love in the Truth to all of like precious Faith; —bro. David Sommerville
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HOUSTON, Tex.—8008 Junius St.—Sunday School 10 a.m.; Breaking of Bread 11 a.m.; Lecture every 3rd Sunday 7:30 p.m.; Improvement Class every 2nd Sun. 7 p.m.; Daily Reading Review other Sundays 7 p.m.; Eureka Monday 7:30 p.m.; Elpis Israel Wednesday 7:30 p.m.

THE ecclesia is encouraged by the obedience to the faith of Mrs. OUIDA LANDERS, who was immersed into the Saving Name on July 24 and received into fellowship July 29.

We thank God and take courage that another has taken up the journey with us—that as strangers and pilgrims, having here no continuing city, we seek unitedly one to come—

"A city which hath foundations, whose Builder and Maker is God."

VISITORS around the table of the Lord on July 29 were: bro. Growcott and bro. Fred Higham Jr. of Detroit, and sis. Ethel Ross of London. The word of exhortation was administered by bro. Growcott, whose subject was our daily portion, the third chapter of Romans.

Visiting with us following the Fraternal Gathering at Hye: bro. & sis. Oscar Beauchamp and sis. Beth Sharp of the Southern California ecclesia, and sisters Icle Osborne and Ruth Hoage of Denver.

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IT IS our pleasure also to report that sis. Arlene Carney has returned to Houston. We are very grateful for the association of those of like precious faith, and are refreshed and benefited in the narrow way that leadeth unto life by such communion and fellowship in the things of the Spirit.

The speaking "often one to another" of those that fear the Lord is not only a source of comfort and joy as we wait together for Christ's return but also is recorded by the Lord of hosts.

—bro. C. Banta

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

IT IS with great joy we record the obedience of another to the glorious Gospel call to eternal life.

On Aug. 19 our son ROBERT WOLFE was immersed into the Saving Name, after a good confession. We pray he may be guided and strengthened in the way of life.

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WE have enjoyed the company and fellowship of: bro. and sis. Beauchamp and sis. Beth Sharp, of Southern Calif., and bro. and sis. Joe Burkett and bro. and sis. Troy Haltom of Houston.

Bro. Beauchamp gave us comforting and admonishing words of exhortation.

Greetings in the One Faith to all the Household,

—bro. Wayne Wolfe

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LETHBRIDGE, Alta., Can.—633 7th St. S.—Memorial 11 a.m.; Sunday School 12:30 p.m.; Lecture 7:30 p.m.; Bible Class Wednesday 8 p.m.

GREETINGS to the brethren and sisters in the One Hope.

It has been the sad duty of our ecclesia at our last quarterly meeting to withdraw our fellowship from three of our members. For long continuous absence from the meetings— two sisters in the flesh, and wives of our brethren George Blacker and Harry Blacker; and our own son for marriage outside of the One Faith.

They are: sis. Helen Blacker, sis. Louise Blacker and bro. William John Blacker.

The Word of our God comes to us with deep meaning, that man is born unto trouble, and man is of few days and full of trouble, like David who was a man acquainted with grief.

We with David, who was a man of God, can say, "The Lord will be a refuge in a time of trouble." And as it was in the days of Noah, so shall it be in the days of the coming of the Son of God.

With love in the truth, your brother in the Master's service.

—bro. Wm. Blacker

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NEWPORT, Mon., England—3 Constance Street—Memorial Meeting 10:30 a.m.

GREETINGS in the One Hope.

It is some time since we included any news from this corner of the Vineyard, and we begin with a note of sadness, for we report the falling asleep of our dear sister I. Reese on Dec. 3, 1961 after a pilgrimage of over 60 years.

Our sister was laid to rest at Christchurch Cemetery to await the call to come forth. We sorrow not as those who have no hope, for we look to the day when sorrow and sighing shall flee away and there shall be no more death.

* * *

WE have also had to vacate our meeting room after a period of nearly forty years and now meet at the home of the writer.

We were able only once last year to pay a visit to brother and sisters Pigott at Kidderminster, whose company we enjoyed whilst listening to addresses from the Tape Library.

We are thankful to our Heavenly Father for giving us such an opportunity of meeting others of like precious faith, as it strengthens the ties that bind us together in the One Hope of the Gospel, whilst we endeavour to uphold the Berean position as set forth in the magazine.

IT IS heartening too, when we are so few in number, to see the reports of those joining the "Bereans" in fighting the good fight of faith. May we all benefit by this good news and continue our journey to the Kingdom, in the knowledge that we are not alone in our walk, and look to the day when the Lord shall return to judge righteously and to establish that glorious reign of peace.

Our united love to all of like precious faith.

Your brother in Israel's Hope.

—Ken Williams

* * *

WORCESTER, Mass.—IOGT Hall, 1 Ekman St.—Sunday School 10 a.m.; Breaking of Bread 11 a.m.; Lecture 7 p.m. every 2nd and 4th Sunday; Bible Class around the homes 7:30 p.m. every other Tuesday.

WE REGRET to report that it was our painful duty on June 24 to withdraw fellowship from sister Jessie Prentice for disobedience of the law of Christ in suing at law for divorce. This is an evil of the times in which we live; let us all fervently pray that it can be kept out of the Ecclesia of God.

Since our last report we have held our annual Ecclesial outing, at which time we had the pleasure of many visitors from the Boston ecclesia.

We have had the help of bro. Sargent and bro. Russell of Boston in our lecturing efforts; it has been much appreciated.

With love in the bonds of the Truth.

—bro. W. Davey

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"

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).

EDITORIAL

Hold Fast to the Good

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them"—2 Tim. 3:14

AS A result of a careful and devoted search in the Scriptures of Truth, several years ago, we became fully convinced that the Bible is the Word of God. Therefore, we accepted the words of Paul, in 2 Tim. 3:15- 17, with implicit confidence—

“That from a child thou hast known those holy Scriptures, which are able to make thee wise for salvation, through that faith which is in Christ Jesus.

"All Scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness;

"So that the man of God may be complete, thoroughly fitted for every good work" (Diag.).

Because of that, we became attentive to wisdom; we cried out for insight into God's Word; we sought for knowledge and understanding, and searched for it as one searches for hidden treasures.

But we soon learned that our mental capacity was not equal to the ability required. Therefore, we came to the conclusion that if we were to understand the Word of God, it would be necessary for someone to guide us.

* * *

IN THAT state of mind, we began to examine various religious beliefs, beginning with the well-known churches of Christendom, and then branching out into the smaller evangelical organizations. But in every case we found that they were based upon the belief in the immortality of the soul, a doctrine we could not reconcile with the Bible. Finally, a friend loaned us 2 books, **Christendom Astray** and **Elpis Israel**.

After reading these 2 books carefully, and checking them with the Bible, we were firmly convinced that we had found the Truth. Following this, we were examined and, after giving a satisfactory confession of the things concerning the Kingdom of God and the Name of Jesus Christ, were baptized, for as Paul said in Gal. 3 27-29—

"As many of you as have been baptized into Christ have put on Christ . . .

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Since that time, we have examined many attacks upon the things set forth in our Statement of Faith but though we have seen many make shipwreck by abandoning the sound principles of our pioneers which they once defended—we have found nothing to shake our faith, and cause us to be—

"Tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"—Eph. 4.

Having responded to the call of the Gospel, in the appointed way, we have become a part of the Ecclesia of the living God. We are not saved, nor are we in the Kingdom of God, but have become "heirs according to the hope of eternal life" (Tit. 3:7), and "joint-heirs with Christ" (Rom. 8:17).

What an exalted position to be in! What a lofty height indeed! In 1 John 3:2, the apostle describes our present position:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

We shall be like him. What does this signify? Does it not tell us plainly that we are not like him now? Yes, it does, for truly we are not like him now. But, nevertheless, we are in a gloriously exalted position. Wonderful as that position now is, yet we live today in an imperfect state.

Who, among us, has not felt the power of imperfection? Have we not, at some time or other, cried out like Paul: —

"Wretched man that I am! Who will rescue me from this body of death?" (Rom. 7:24).

And who has not also experienced, with Paul, (Rom. 7:21), a law, that "when we would do good, evil is present with us?" And so, Paul says in 1 Cor. 15:19—

"If in this life only we have hope in Christ, we are of all men most miserable."

But our hope is NOT in this life! It is in the life to be manifested at the appearance of Christ. Therein lies the secret of our endurance, for it is a hope both sure and steadfast. However, this great treasure is held in an imperfect state, as Paul expresses it (2 Cor. 4:6-7)—

"For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

How descriptive of our present state! What a wealth of meaning in those words! Yes, perishable earthen vessels, indeed. Abraham recognized this fact when he spoke of himself as a creature of dust and ashes. And Job, when the majesty of God was unfolded before him, said (Job 42:6)—

"Wherefore I abhor myself, and repent in dust and ashes."

If righteous men, such as Abraham and Job, could feel such humility, is it any wonder that, being in this imperfect state, we should feel broken in heart, and contrite in spirit, when we consider the joy that is set before those who love God and keep His commandments?

* * *

BUT that is not all. Do we not become greatly troubled about our sins and shortcomings? Do we not fail many times?

Yes, we do, and no one except ourselves will ever know the unceasing remorse that sweeps over us when we vividly realize that we have failed at some particular time.

However, we must not become downhearted; we must earnestly endeavour to rise above these things, for God knows about this, and has made provision for it, as we are advised in 1 John—

"If we CONFESS our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1:9).

Confession of our sins is, of course, accomplished through prayer; but that is not the only purpose of prayer.

First and foremost, we should use prayer as a medium of praising God, for we learn from Ps. 50:23 that, "Whoso offereth praise glorifieth God."

Another great privilege and honor that we have in prayer comes into view while we live in this imperfect state, and find ourselves weighted down with affliction and distress of mind.

We are then able to pour out our hearts before the throne of grace and plead for mercy, strength and wisdom to guide us in the way of Truth. In this, we have the assistance of our great high priest and mediator, Christ Jesus, for (Heb. 7:25)—

"He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Let us then hold fast to the Truth, that priceless treasure that has been committed to our care. Let us not forget to read and deeply meditate upon the Word of God DAILY, for only in this way can our minds be fortified against the evil that surrounds us on every hand.

And finally let us remember without fail to, "Pray without ceasing."

"And now, dear children, abide in him, so that when he shall appear we may have confidence, and not be put to shame by him, in his presence"—1 John 2:28. —Editor

Know No Man after the Flesh

By BROTHER JOHN THOMAS

"It was needful for me to write to you and exhort you that ye should earnestly contend for the Faith which was once delivered unto the saints"—Jude 3

I AM no man's personal enemy. I have neither time nor inclination to trouble myself about persons, or their affairs.

But when they approach me on the premises of the Truth, then they are either my friends or my foes, and I am theirs. I am their friend for the Truth's sake.

I would rather be the friend than the foe of any one upon any ground. This is the bent of my fleshy nature; and if men will not be friendly, I do not feel resentful, but my disposition is to give them a wide berth.

This is the natural man. But if they pretend to be the friends of the Truth, and they are neither intelligent in, nor faithful to, what I believe to be the Truth, and will not consent to be instructed, then I have a duty to perform as one of Christ's brethren, in obedience to apostolic injunction, and that is, to—

"Contend earnestly for the faith once for all delivered to the saints" (Jude 3).

And in so doing, which is well-doing (1 Pet. 2:15)—

"To put to silence the ignorance of foolish men."

That their "mouths being stopped," they may no longer—

"Subvert whole houses, and lead captive silly people laden with sins" (Tit. 1:11).

In the performance of the duty common to all the faithful, I do not wait to be attacked. If no one will go with me to the assault, I go alone, with the determination to scatter them, or be demolished in the attempt; in which, however, **I do not expect to succeed**, because:

"The saints are prevailed against till the Ancient of Days comes" (Dan. 7:22).

Why then labor in expected failure? **To obey the injunction, and prove my own faith.**

In this spiritual warfare, whose weapons are neither lead nor steel, but more effective than either for putting to flight the aliens, there are neither truce, armistice, neutrality, nor peace. He that is not with us is against us; and he that gathereth not with us, scattereth abroad.

I, for one, know no man in this warfare as a brother and friend who is neutral or not gathering. A man who is neutral stands by with arms folded and sees the enemy crushing me to death! **He believes in the cause I am fighting for, but he calmly views my destruction without any sign of help.**

Is such a man my friend and brother? Is he not rather a sympathizer with the enemy? If he helped me, we might prove too strong for the foe; the enemy knowing this cannot look upon neutrals in any other light than his friends.

And this is just where Christ puts all neutrals in the good fight of faith.

But, if this be the position of neutrals, what shall be said of those who either oppose or nullify what we believe to be the Truth? Who not only so, but seek to destroy the influence of those who have, while they were mere heathens, proved themselves through evil and through good report, and when the Truth had few to say a good word for it, faithful advocates of it—what shall be said of them?

They may virtually acquiesce in the theory of the Truth, but can we call them friends and brethren? Are they Christ's Brethren?

If they were Christ's Brethren, they would love the zealous and disinterested advocates of the Truth, and would be careful to do nothing that would embarrass them.

Shall I call such enemies of Christ, my friends and brethren? I tell you, nay; I will have none such, if I know it. They are my enemies, and it is my duty to make war upon them.

If I belong to the Spirit's witnessing prophets clothed in sackcloth (Rev. 11), and any man will to injure me in my witnessing, it is my duty to devour him with the fire of my mouth—to torment him with my testimony. If he persist in storming our works, then—

"He must in this manner be killed."

I have no sympathy with a yea-and-nay profession and advocacy of the Truth. It does no good to the professor, to those who are associated with him, nor to those dwelling in outer darkness.

"The whole world lieth in the evil one" (1 John 5:19).
—in Sin; and the only exception to this are the untraditionized believers of the Truth we believe and teach and have obeyed; and who are walking as little children therein.

If we are these scriptural exceptions, we have nothing to do but keep clear of this evil world, and to testify against all the traditions it would substitute for the Truth, or by which it may seek to nullify it.

The greatest and most dangerous enemies to Christ are those who pretend to be his friends, but are not faithful to his doctrine; and they are unfaithful who from any motives of personal interest would weaken the point of the doctrine, or soften it for gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with him.

We have a great and important work before us. It is to bring people to the understanding of the ancient apostolic doctrine and to the obedience of faith, in the form inculcated by them upon all believers.

If our friends faithfully and intelligently execute this mission, they will be placed in opposition to all the world—they will find themselves in the position of the Spirit's witnessing prophets, standing in the court of the Gentiles, and bearing testimony against—

"The god of the earth."

—with all the power, learning, and influence of the Great Harlot, her State daughters, and dissenting abominations arrayed against them; and besides all this, the heartlessness and cowardice and treachery of professed neutrals and friends.

To take up such a position, and to maintain it without surrender, requires knowledge and faith working by love of what is known.

HENCE, THE NECESSITY OF MEDITATION UPON THE WORD.

This will develop faith, and the more an honest-hearted man understands of the Word untraditionized by what is falsely called "science," the more enlarged and the stronger will his faith become; and the more valiant will he be for the Truth, and the more efficient for the work before him as a "witness," a "prophet," a "lightstand," and "olive tree" before the "deity of the earth."

The light of Truth must shine clearly in a man's head, before he can speak critically or accurately upon—

"The deep things of the Spirit."

—and if you undertake to implant these in the brains of Modern Athenians, who, like their brethren of old time, are exceedingly fond of gossip, you must be bright and lucid in your irradiations, that you may shine away the darkness of the subtleties, and the vagaries of the inner consciousness, with which the cup of the Old Harlot has crazed and intoxicated them.

And this you will find to be, if you have not already done so, no easy work to do. The traditions radiating infinitely and at all angles, form almost an impenetrable cloud—a cloud which befogs everything, and renders it impervious to—

"The simplicity that is in Christ."

But shall we despair? By no means. The work before us at present, is not to demolish Antichrist, and the tradition with which he is clothed as with a black and threatening cloud. This is beyond our power, as it is extra to the mission of the saints against whom he has prevailed almost "forty and two months."

His demolition is their work, **when joined therein by the Ancient of days**. This is their patience and faith—Rev. 13:10; 14:12. The saints are waiting for this.

In the meantime, they hold the position of the witnesses for Jesus; and it is required in witnesses, who are stewards of the testimony, that they be faithful after the example of Christ and Antipas—Rev. 15; 3:14; 2:13.

At present, they have to show the Truth in every way that will make the Truth shine; **that it may stand out in the foreground of the picture so distinctly from all surroundings, that observers at a glance may distinguish it in all its outlines, without any possibility of confounding it with the dark cloud of the things beyond.**

This is the work for us to do, that men seeing the photograph, Christ written upon their minds by the testimony which is light, may confess that it is a **true, faithful, and beautiful picture**; and embracing it with affectionate hearts, may so put it into their bosom, and become married, or rather betrothed, unto the Lord.

In this way an enlightened, and affectionate, and valiant people will be prepared for him; who will not only be watching for him but — with garments kept, and lamps well trimmed with the golden oil of the good olive tree—will be ready to enter in on the closing of the door against all the world.

—bro. Thomas, 1865.

Answers to Bible Questions

By BROTHER ROBERT ROBERTS

The Nature of the Bread and Wine

THE crotchet on this question is nothing new. It was buzzing about in the days of Dr. Thomas, who had no patience with it. The answer is this—

"Where there is no law, there is no transgression."

Those who say we ought to have unleavened bread and unfermented wine, are "wise above that which is written." The Lord has left no directions, and therefore we are free.

If much is made of the quality of the articles used, the object of using them is liable to be lost sight of.

If Christ had commanded conformity in these particulars, we must needs have conformed, at however great inconvenience or contempt; but there is no such command

The command is limited to the act generally of eating bread and drinking wine in remembrance.

We obey this command when we eat bread and drink wine, though the loaf we eat be differently shaped and compounded, and our wine differently tasted and made.

To contend otherwise is to make the observance of the Supper impossible; for if there is anything in the contention, the identity of the bread and wine must be exact and not approximate.

We are not told, simply it was of no importance to know. It will not be contended that an essential piece of information was withheld.

If so, there is no hope for us, and we cannot be saved. If not, then conformity to the original only requires us to use "wine," without being particular as to the quality, the quality being of no particular moment, any more than the quality of the cloth out of which our garment is made.

It is the spiritual and not the physical use of the wine that is to be considered, and therefore **its physical constitution is altogether a secondary question**, and not for a moment to be called "a question of much importance."

We are not under the Law which required a minute conformity in "meats and drinks." The yoke is easy; the burden light. We bear that burden in this particular in breaking bread and drinking wine, without being contentious on a point that cannot be settled.

But surely, says the stickler, we can tell whether it was fermented or not? No, we cannot. There has been a great deal written on this point to little purpose, except to give impulsive minds a crotchet.

The wines in common use were fermented; and frequently the grape juice was drunk in its vegetable or unfermented state, just expressed from the fruits.

This is all that is certain, after much so-called scientific research. But it throws no light on the quality of that used by the Lord and his disciples.

The Lord was called a wine-bibber, which, although an exaggeration, points to the fact that he partook of stimulating or fermented wine, in connection with which alone the charge of wine-bibbing could arise.

The wine miraculously produced at Cana of Galilee was also of this order, for the master of the ceremonies, after considerable wine-drinking had taken place, pronounced it the "best," a verdict which would never have been given on vegetable juice.

The wine used at the institution of the Supper was probably of the same order, being used as an accompaniment to the eating of the roast lamb of the Passover.

The phrase "fruit of the vine," is indeterminate as to the specific form of the fruit. Literally, the grapes are the fruit. As it was not grapes, but wine that was referred to, it shows that the phrase was used in a general sense as descriptive of that which was produced by the vine, and not as defining a specific condition of it. It throws no light on the question of whether it was fermented or otherwise. The question is unimportant for all the reasons appearing.

It is said to be essential for the faithful observance of the memorial feast that we use unleavened bread and unfermented wine. We are referred to the last occasion on which the Lord Jesus kept the feast of the passover as affording strong evidence in support of this view; but is it really so?

Undoubtedly, the bread on this occasion was unleavened, as none other would be procurable upon that particular occasion; but it does not follow that because Jesus used unleavened bread when he instituted the memorial supper that the disciples henceforward used the same kind. It is nowhere commanded, and it is not recorded that they did so.

Now, had it been essential that a particular kind of bread and wine should be used by Christ's servants, it would have been written for our guidance with as great distinctness as characterizes any part of the Law as given by Moses. Take any part you please for illustration—the feast of the Passover, the daily sacrifice, the sacrifice of the Sabbath, or the new moons—and we find the utmost explicitness in one and every case.

But although there is a little ground in the record of the last supper to base an argument upon respecting the bread, the same is not true of the cup, for there is **nothing** said about the wine, and although it may have been "unfermented," it is much more likely to have been "good wine," for we find Paul writing the brethren at Corinth a little later, and he reproves them because some of them partook too freely of the cup (at the memorial feast please note) as to get drunk. Was that "unfermented" wine? (1 Cor. 11.)

It is always worthy of remembrance that the first miracle of Jesus was the making of "good wine" (John 2:11).

Allusion was also made to the Law respecting the Feast of the Passover as affording some further proof of our obligation to use "unleavened bread" and "unfermented wine;" but any attempt to bring those of the—

"Gentiles who have heard the Word of the Gospel and believed."
—into subjection to the Law beyond those things specified by the Holy Spirit in Acts 15, must end in failure; for no faithful and intelligent brethren will go beyond the commandment in this matter more than any other.

This 15th of Acts will well repay (like the whole of God's Word) a careful reading, and from verse 1 to 33 has had a direct bearing upon our relation to the law of Moses—

"And certain men which came down from Judea taught the brethren and said,
"Except ye be circumcised after the manner of Moses, ye cannot be saved."

This was a piece of serious and distressing information, as may be seen by a careful study of the testimony in question. What God saw fit to communicate to those Gentiles that had turned to Him is expressed in vs. 28-29, and as effectually demolishes the present contention as it did those mentioned in the first verse, and which so seriously exercised the servants of Christ 1800 years ago.

If a brother or an ecclesia prefer to use "unleavened bread" and "unfermented wine," they are at liberty to do so, but when they declare it to be essential to salvation, they go beyond what is written, and so make themselves transgressors, by passing judgment on their brethren in a matter concerning which there is no law.

The "one thing needful" is an intelligent understanding of that which is signified, coupled with that mental relation to God and man, which is free from the "leaven of malice of wickedness" in every form.
—Bro. Roberts, 1892

* * *

The Devil's Statement—Was It a Lie?

QUESTION: May I ask for an explanation of Luke 4:6? Are we to regard this statement of the devil as a lie?—

"All this power will I give thee, and the glory of them: all that is delivered unto me; to whomsoever I will, I give it'."

ANSWER: Though the devil is a liar and the father of lies, he sometimes speaks the truth as all sinners sometimes do when it serves their purpose. He did so on this occasion when he said,

"It is written, He shall give his angels charge over thee."

It was truly so written, and that too concerning the Messiah. So when he said—

"All this power is delivered unto me, and to whomsoever I will, I give it."
—he expressed the truth.

In its general form, Job expressed the same truth thus—

"The earth He hath given into the hand of the wicked."

In its particular form, it would be true of the personal executive of "the wicked" in the power at the time of the temptation.

Who the tempter was is not revealed, but it was some one having the control of place, power, and wealth; otherwise there would have been no temptation in the offer.

We know it is not the popular devil that distributes the prizes of political life: it is **flesh and blood in some particular official incarnation**. What this form was in the case of Christ's tempter is not made known, and we shall never know till the day when we shall know as we are known.

Sufficient that it was one having the power to give exaltation and wealth "to whomsoever he willed." This power he would (providentially) receive from on high, for—

"The powers that be are ordained of God" (Rom. 13:1).
And (Dan. 4:17)—

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

—bro. Roberts

The Day of His Coming

"But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap"—Mal 3:2

FROM the heedless unconcern with which people of our time view the prospect of the Lord's second appearing in the earth, we can see how fitting were the words of Christ (Luke 21:35)—

"For as a snare shall it come upon all them that dwell on the face of the earth."

Very few of the world's population expect Christ to appear soon, and many who should be deeply exercised by the signs of his near approach, because of their insight into the teaching of the Spirit-Word, fail to be moved into active preparation to meet him.

Christ foresaw that this condition of affairs would prevail, and warned us of it—

"Take heed to yourselves . . . lest that day come upon you unawares" (Luke 21:34).

Yes, Christ will steal in as a thief upon a world that is engrossed in its own affairs, and seeking its own pleasures and interests. But when he does come it will be with an impact that will affect every individual, either for life or death.

The first to know of his coming and to feel the urgent need for his good will toward them, will be the members of his own Household; for —

"Judgment must begin at the house of God" (1 Pet 4:17).

This will be the time spoken of in Apoc. 11:18 —

"The time of the dead that they should be judged, and that thou shouldest give reward to Thy servants the prophets, and to the saints, and to them that fear Thy Name, small and great."

The living and the dead that have become related to the divine purpose, by a knowledge of God's Truth, will then stand before the Great Judge, to receive through the body for the things they have done, whether good or bad.

The separation that takes place there will be on the basis of love, mercy, and service to God, and obedience to His will. Then will come the rewards. To many Jesus will have to say—

"Depart, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25).

These will be driven away from the place of judgment (probably Sinai) to receive the punishment that has been prepared for the Antichrist and his followers (devil and his angels).

This is the 'lake of fire, burning with brimstone,' that will be kindled in the dominion of the beast by the fire and sword in the hands of Christ and his saints, directing the armies of Israel.

The judgment being over, and the wicked sent away, Jesus will be left alone with his Bride who hath made herself ready. It is at this point that the words apply (Apoc. 19:8) —

"And to her was granted that she should be clothed in fine linen, clean and white: for the fine linen is the righteousness of saints."

But this great company of saints, with the Lord Jesus at their head, will have a great mission to perform in the earth. They have been promised a place with the Great King on the thrones of the house of David as Kings and Priests of the Ages to Come.

The time will then have come to restore again the kingdom to Israel. And since the seat, or capital city of this Kingdom of God, is to be at Jerusalem, we find that this city is the first objective in the military campaigns of the war of "the Great day of God Almighty."

When this great body of saints in the splendour of immortal power arrives at the city, they find it in the hands of the northern spoiler. The Jews there will be in great distress at the time, and when they see their great enemy broken in pieces "with none to help," and when they see their deliverer with the wounds in his hands and side, **they will at last recognize the Lord Jesus as their long looked-for Messiah.**

They will then accept him, and become the first subjects in the newly organized divine kingdom, and the throne of David will again be set up on Mount Zion.

The Great King will then send out a message to the Gentile nations, (Rev. 14:7) demanding their submission to the law that goes forth from Zion, and the Word of the Lord for Jerusalem. Since this phase of the work reaches out (Rev. 14:6) to—

"Every nation, and kindred, and tongue, and people."
— and that time will also be allotted for the nations to decide what their reaction to the message will be, it is believed that about ten years will be required in carrying out the mission of the saints.

It appears that this ultimatum will have the effect of dividing the nations of the world into two camps, the "goat" nations and "sheep" nations. Those called the sheep nations are those among whom there is enough light of the Truth to enable them to know the signs of their times; so they give allegiance to this little kingdom of Israel.

But we know that there will be a large group of powers, especially in Europe, that will not only reject the message, but they will join themselves under one head with the idea of overthrowing the throne of David in the hands of the Lord and his saints.

When these are subdued, the world will enter upon a period of peace for 1000 years. —E.B

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

Fellowship with the Father

PART TWO

"Fellowshipping the necessity of saints . . . given to hospitality . . . Rejoice with them that do rejoice, and weep with them that weep"—Rom. 12:13-13

The next occurrence (Rom. 11:17) is a deep and beautiful figure hidden under the shallow translation, "partake"—

"Thou (Gentile) partakest of—**fellowshippest**—the root and fatness of the (Israel) olive tree."

The next occurrence is equally beautiful (Rom. 12:13)—

"Distributing to the necessity of saints; given to hospitality."

"Distributing" here is the same word; "Fellowshipping" the necessity of saints.

We may get the impression from the references so far that the principal aspect of fellowship is the sharing of material possessions, but this would not be correct. The picture will balance out as we proceed.

But God knows the hearts. He knows what is necessary to emphasize. Truly, fellowship is an infinitely deeper thing than mere material sharing, but this is one of its most practical and searching tests.

If we are not willing to lay down our lives for the brethren, then WE DO NOT UNDERSTAND FELLOWSHIP. We are yet carnal, and walk as men.

Furthermore, "Fellowshipping the necessity (or need) of saints" means much more than their material needs.

The word translated "necessity" occurs 49 times, and the great majority of occurrences refer to much deeper needs than material things. A few examples will show this—

Eph. 4:29: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying"—literally: "that which is good to the edifying of need."

So all our words must minister to spiritual need. Again—

Phil. 4:19: "My God shall supply all your need, according to His riches in glory by Christ Jesus."

Heb. 5:12: "Ye have need of milk."

Heb. 10:36: "Ye have need of patience."

We must bear in mind that fellowshipping is never just a giving, but a **sharing**. There is its beauty. Cold charity can give, but it takes warm love to stoop down and share.

"Fellowshipping the needs of saints" — joining in them and taking them upon you.

Paul speaks frequently, as we hope to point out as we go along, of "fellowshipping the sufferings of Christ and the brethren." There must be a oneness. "Fellowshipping the needs of the saints" must be done in a way and in a spirit that draws both closer to each other and to God, or it is not fellowship at all.

* * *

THE next two occurrences are Rom. 15:26 & 27—

"It hath pleased them of Macedonia and Achaia to make a certain contribution (fellowship) for the poor saints at Jerusalem.

"If the Gentiles have been made partakers (fellowshippers) of their spiritual things, their duty is also to minister unto them in carnal things."

We note how a confused translation misses the depth and obscures the beautiful thread of revelation.

We would do well to go through our Bibles and mark each of the 50 occurrences of this word in the margin.

Paul is not merely interested in collecting money for the poor saints. His use of this word "fellowship" shows that his concern is **spiritual oneness through mutual sharing of the blessings of God** — blessings given for the divine purpose of BEING SHARED.

* * *

NEXT is 1 Cor. 1:9—

"God is faithful, by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord."

And the next verse (10) defines that fellowship—

"Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you: but that ye be **perfectly joined together in the same mind and in the same judgment.**"

How? Just by willing, or declaring, it to be so? Truly, a desire for unity of mind is essential, but it requires more than that. There must be A COMMON DIVINE STANDARD LOVINGLY ACCEPTED BY ALL, a seeking to know more and more of the mind of God, a striving for a closer and closer obedience, a getting deeper and deeper in the Truth.

Only in this way can brethren get closer to each other—by mutually getting closer to the perfection and wisdom of God.

* * *

THE next 4 occurrences are in 1 Cor. 10, vs. 16, 18, 20. He is speaking of idolatry and partaking of meat offered to idols, but his great underlying point is the oneness of fellowship, and its reaching the apex of its significance in the breaking of bread and drinking wine together in memory of Christ, whose perfect obedience and sacrifice destroyed all disunity and made us one in perfectness—

"The cup of blessing . . . is it not the communion (fellowship) of the blood of Christ?"

"The bread we break, is it not the fellowship of the body of Christ?"

"For we being many are one Bread, one Body."

He says in v. 18 that Israel fellowshiped together through the Mosaic altar of sacrifice: in v. 20 that the Gentiles fellowshiped together through partaking of the meat offered to idols. The same word "fellowship" is used in each case.

The meat itself as such was nothing, but the implications of eating it were everything (v. 23)—

"All things are lawful, but all are not expedient."

—not wise—not edifying—not contributing to the deep harmony of fellowship, which is all-important.

Here is another vital aspect of fellowship—another serious and searching divine principle—

Anything, though quite harmless and lawful in itself, that mars, hinders or detracts from the perfect unity of true fellowship, is evil and forbidden—

"Even as I please all men in all things, not seeking mine own profit—my own selfish pleasure, satisfaction, desires, comforts — but the profit of many, that they may be saved"

(1 Cor. 10:33).

Therefore, beloved brethren and sisters, as James exhorts—

"Let us so walk in relation to the welfare of one another, as they that shall be judged by the law of perfectness."

* * *

ANOTHER strange and beautiful aspect of fellowship appears in the next occurrence (2 Cor. 1:7)—

"Our hope of you is stedfast, knowing, that as ye are partakers—fellowshippers—of the sufferings, so also of the consolation."

The great object to be accomplished is the deepening and purifying and enriching of our fellowship together, and with the Father and Son.

Whatever contributes to this is good, though it may be grievous to be borne. Paul says in v. 6 that his affliction was for their consolation and salvation, and he explains this as the "fellowship of suffering."

Seeing the glory to be thereby accomplished, he said (Rom. 5:3) he rejoiced in tribulation, knowing that tribulation worketh patience, because the love of God is spread abroad in our hearts — not only Paul's own patience, but the patience of all, through the deep sympathy and oneness of true fellowship.

* * *

THE next occurrence is a very serious one (2 Cor. 6:14)—

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion — fellowship — hath light with darkness?"

"Wherefore come out, be separate, touch not the unclean, and I will receive you, and be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

HOW MORE PLAINLY AND STRONGLY COULD GOD TELL US THAN THIS? What could we possibly add to make it any clearer or more impressive?

Do we care anything about God at all, or is our whole profession a hypocritical mockery of His love and fellowship?

"Come out! Be separate! Touch not! Be not unequally yoked!"

* * *

THE next occurrence is remarkable for its vivid expression of the true spirit of fellowship, the intense desire to minister. It must be freewill, from the heart.

Commands cannot make us holy: commands cannot create fellowship. They merely guide us how to channel our efforts and labours in beneficial and God-pleasing directions.

The POWER and MOTIVE must be freewill love and from the heart. 2 Cor. 8:1-7—

"Brethren, we make known to you the grace of God bestowed on the churches of Macedonia."

(When we speak, as Paul speaks here, of eager, freewill offering, let us never lose sight of the fact that all good is of God, all our goodness is of the marvellous grace of God upon us. Let us never for a moment be self-confident or self-satisfied, but fearfully and humbly pray to be guided by the grace of God.) Paul continues—

"How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

"For to their power, I bear record, yea, and beyond their power, they gave of their own accord.

"Praying us with much intreaty that we would receive the gift . . ."

There is nothing about "receiving the gift" in the original. Other versions express it better—

"Beseeching us with much intreaty **for the grace of fellowshiping** in this ministry to the saints."

Though very poor, they begged for the divine privilege of deepening their own poverty in order to alleviate the deeper poverty of their brethren in Judea.

That is true fellowship, with the Father and with the Son. HOW MUCH DO WE KNOW ABOUT IT?

How could Paul accept it under such circumstances? But even much more so, how could he refuse this grace of the fellowship of suffering with their brethren which they so longingly desired?

* * *

IN Gal. 2:9 we have the expression, "the right hand of fellowship," extended by the apostles at Jerusalem to Paul and Barnabas.

The hand in Scripture is a symbol of power and control. To take by the hand is to show favor, to guide, to help, to protect. The right hand represents approval, acceptance, honor, blessing and intimacy.

Jesus, the well-beloved Son, is the Man of God's right hand, the Man made strong.

So the right hand of fellowship is a fitting symbol of the united strength and intimacy of our fellowship in Christ Jesus.

* * *

IN Gal. 6:2 we read—

"Bear ye one another's burdens, and so fulfil the law of Christ."

This is the basic spirit of fellowship. In v. 6 we read—

"Let him that is taught in the Word communicate unto —fellowship—him that teacheth in all good things."

Goodspeed translates this very bluntly and strikingly—

"Those who are taught the message must share all their goods with their teacher."

This seems to be roughly the sense, but it gives too shallow a picture.

It is another statement of the basic principle of fellowship— as we are introduced into the Body, we give up all personal exclusiveness, and all our powers and possessions are for the common good.

We can see the power by which the Truth first triumphantly spread through the Roman Empire, before its "first love" —divine, self-sacrificing zeal— burned out.

Each new believer dedicated himself and **all that he had** to the welfare of the Brotherhood and the furtherance of the Gospel. What marvels could be accomplished in and by any community wherein this devoted flame could be generally kindled!

Herein the children of this world are often wiser in their generation than the children of Light, for we see such organizations as the Jehovah's Witnesses rapidly building their power and influence by such a dedicated zeal, though a zeal without knowledge.

* * *

IN Eph. 5:11, Paul commands—

"Have no fellowship with the unfruitful works of darkness."

God is Light and Truth. All error is Darkness.

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

Resurrectional Responsibility

PART FIVE

SCRIPTURAL PRINCIPLES INVOLVED

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.*

(Continuing this section—Rom 2:5-16; Acts 24: 15; John 3: 19; 5: 28; Mark 16: 16; Job 21:30 & Eccl. 3:17 have already been considered).

2 Thess. 1:7-10—Those that know not God, and obey not the Gospel.

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on THEM THAT KNOW NOT GOD, and that OBEY NOT THE GOSPEL . . . who shall be punished when he shall come."

Here again is another conclusive reference to the direct opponents of the Truth—those who, coming in contact with it, fight against it and refuse to obey it. Consider the context carefully. The class referred to 'trouble' the brethren, they 'know not God' and they 'obey not the Gospel.'

A man cannot be said to 'obey not the gospel' if the gospel has not been presented to him. Nor can vengeance be taken on him for not knowing God if he has not had and rejected an OPPORTUNITY to know God.

Now this class are to have vengeance taken on them, and be punished, 'when he shall come.' If anyone can get anything out of this but the wilful rejectors and opposers of the Truth, then ordinary English words mean quite different things to them.

There are, of course, vast differences of degree in opposing the Truth. BUT—when a man KNOWS God's command and does not obey, he is opposing the Truth, weakening the hands of those who are trying to live it and keep it an active power and separate from the world. Actions speak louder than words.

He may find intellectual appeal in it—he may make a hobby of it—he may speak of it to his friends. He may do these things to soothe his conscience or simply out of natural interest. But if he does not humbly and simply OBEY IT HIMSELF and JOIN it and LIVE it, he is actually opposing it and making himself its enemy.

He is treating God simply as a scientific fact, rather than as a Creator and Lord. He is condemning himself, and mocking God by giving Him patronage and advertisement, but refusing the **first** duty of **obedience**.

He is a victim of that sad delusion that a man can recognize God's existence but deny His universal authority

* * *

1 Pet. 4:3—Same class as above —Gentiles who speak evil of the brethren, obey not the Gospel.

"For the time past of our life may suffice us to have wrought the will of the GENTILES—THEY think it strange that ye run not with them . . . speaking evil of you: who, (Amer. Rev. 'but they') SHALL GIVE ACCOUNT to him that is ready to JUDGE the quick AND THE DEAD."

Surely this is quite clear! The Gentiles whom the brethren had left, and who now spoke evil of them, MUST GIVE ACCOUNT at the judgment. This thought—this opposing class—is carried down through vs. 12, 13, 14, 15, 16 ('reproached for the Name of Christ' . . . on their part he is evil spoken of). Then v. 17:

"Judgment must BEGIN at the HOUSE OF GOD, and if it first BEGIN at US, what shall the end be of them that OBEY NOT THE GOSPEL of God?"

If, IN THE HOUSE, there is to be a judging and separating, what of those who OBEY NOT AT ALL—who "speak evil of you" (v. 4)—and of Christ (v.14)? THESE must "give account" when he judges the quick and the dead (v. 5).

Bro. Andrew (Debate, qu. 547) says that these in v. 17 that "obey not" will receive retribution at the judgment-seat, but he says that Peter is only referring to those "under probation"—that is, the nominal household.

But surely it is strikingly clear that Peter specifically DISTINGUISHES between, and CONTRASTS, the "house" or "us" on the one hand and "those that speak evil of you and of Christ and obey not" on the other.

Is not this the obvious sense, considering the whole chapter: —If the very Household is to be visited with judgment, how much MORE those out-and-out rejectors who openly oppose and speak evil of Christ, wilfully rejecting any thought of obedience, knowingly refusing to come to the light because they love darkness?

* * *

John 12:46-8—Those who reject Christ and receive not his words.

"I am come a light into the world (compare John 3 19), that WHOSOEVER believeth on me should not abide in darkness.

"And if ANY MAN hear my words, and BELIEVE NOT, I judge him not; for I came NOT to JUDGE the WORLD, but to SAVE the world."

"He that REJECTETH ME and RECEIVETH NOT my words hath one that judgeth him: the word that I have spoken, the same shall JUDGE HIM in the LAST DAY."

This clearly refers to INDIVIDUAL judgment. Bro. Andrew recognised this (though bro. Williams denied it). There is a specific time appointed for the final, personal, individual judgment of "any man" that rejects the words of God addressed to him.

Unquestionably (unless we presuppose a nation-wide miracle on an unprecedented scale on which both Scripture history are silent), a large proportion of those who rejected Christ died naturally BEFORE the NATIONAL judgment descended 35-40 years later. In the normal course of events, half or more than half of the whole population of Palestine would die in that time.

And this half would be the RESPONSIBLE half, the OLDEST half, the half that filled all the seats of authority and controlled the policy and thinking of the nation at the time of the crucifixion. How unreasonable and far-fetched, then, to try to divert John 12:48 away from the judgment-seat by limiting it to the national judgment of A.D. 70, as bro. Williams did!

This is not one of those passages whose wording permits them to be applied to a later generation of the same nation being spoken to. It is very individual and specific—"HE that rejecteth me . . . the same shall judge HIM."

The actual individuals predominantly responsible for the rejection of Christ would have passed from the scene by the time the NATIONAL judgment descended, just as we read in 2 Kings 24:3-4—

"Surely at the commandment of the Lord came this upon Judah, to remove them out of HIS sight, for the SINS of MANASSEH, according to all that HE DID; and also for the innocent blood that HE SHED; for he filled Jerusalem with innocent blood; which the Lord would not pardon."

Manasseh died in peace 30 years before these things began to happen.

We MUST recognize the clear distinction between NATIONAL judgment—the judgment on the Jewish nation, and INDIVIDUAL judgment — the judgment of RESPONSIBLE INDIVIDUALS for their individual good or evil

And surely it is inescapably clear that John 12:46-8 refers to individual judgment—"WHOsoever, if any MAN, HE that rejecteth, judge HIM in the LAST DAY."

THIS is individual judgment (Eze. 18:20, 30)—

"The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon HIM, and the wickedness of the wicked shall be upon HIM . . . Therefore I will JUDGE YOU, O house of Israel, EVERY ONE according to HIS ways."

Compare this with NATIONAL judgment (Matt. 23:32-36)—

"Fill ye up then the measure of your fathers that UPON YOU may come ALL THE RIGHTEOUS BLOOD SHED UPON THE EARTH . . . Verily I say unto you, All these things shall come upon THIS GENERATION O Jerusalem, Jerusalem, thou that killest the prophets.

John 12:46-8 is a clear, direct testimony to the "last day" judgment of the man who wilfully rejects Christ's words. The wise and humble heart, seeking scriptural guidance, will accept it in its simple and obvious sense. The attempt to divert its force to the NATIONAL judgment that fell on the Jewish nation is neither faithful nor reasonable.

It is reasoned here by bro. Williams that Jesus cannot mean the judgment-seat because he says, "I judge him not." But this argument (if it were valid) would be just as strong against the national judgment of the Jews as against the judgment-seat. For who was it to whom "ALL power in heaven and earth" was given? (Matt. 28:18). And—

"The Father judgeth no man, but hath committed ALL JUDGMENT unto the Son"
(John 5: 22).

But what are we making Jesus say when we interpret this "I judge him not" as proving that this passage cannot refer to the judgment-seat? Will not Christ judge ANY who reject him? WHO will thrust out these very Jews when they see Abraham, etc., in the Kingdom? WHO IS IT who says—?

"Those mine enemies which would not that I should reign over them, BRING THEM HITHER and slay them BEFORE ME" (Luke 19: 27)

Even bro. Andrew had to admit (though bro. Williams did not) that the rejecting Jews, the enemies of Christ, WOULD be present at the judgment-seat and be JUDGED BY CHRIST (Debate, ques. 5, 9, 19, 44, 164, 191-5, 328-32 353, 364-5, 476, etc.).

Bro. Andrew squared this with his theory by saying that they had been "justified by the blood of Christ" at some time or other through their lives through "faith and sacrifice."

Bro. Williams says, in another attempt to dissipate the force of this passage (Adamic Condemnation, p. 26), "Can one be an 'enlightened' man and yet not have 'received the word'?"

The fallacy here, of course, is the double meaning attached to 'receive.' A man may receive the Word in the sense of HEARING it — having it presented to him—being made acquainted with it; but still NOT receive it in the sense of ACCEPTING and obeying it.

Bro. Williams interprets it in the former sense; which would make the passage say: "He that is unenlightened and has never heard my word, the same shall judge him . . ."

This is obviously incorrect and would never have appealed to bro. W. if he had not been seeking for obstacles against the application of this passage to the judgment-seat.

It is undeniable that Jesus is using the word "receive" in the sense of "accept," for the context is: "He that REJECTETH ME, and receiveth not my words . . ."

A man cannot reject unless he has been given an opportunity to accept. Many "enlightened" men HAVE "rejected" Christ and "received not" his word.

Does not this show the weakness of the objection, and indicate the weakness of the view that the objection was devised to support?

Bro. Williams also fastened on the words in v. 47, "If any . . . BELIEVE NOT." He reasoned that if he "believed not" he could not be an "enlightened rejector," for (to use bro. W's words—A.C., p. 25): "If he does not believe, he is not enlightened."

The fallacy again here lies in assuming a very limited, mechanical meaning to "believe," making Jesus say: "If any man hears my words and is unable to recognise them as truth, my word shall judge him in the last day."

This is not reasonable—Jesus did not condemn those that COULD not see, but those that WOULD not see.

When orthodoxy quotes, "Whosoever believeth in him should not perish" and "Only believe," do not we spend much effort to point out that, scripturally-speaking, there is far more to "belief" than simply being "enlightened" intellectually?

But getting back to his other objection on "I judge him not." Note this is in the PRESENT tense, and compare it with: "For I came not to judge the world, but to SAVE the world." This IMMEDIATELY follows in the same verse and states the reason why Jesus refused to judge **THEN** (Compare Luke 12:14— "Who made me a judge over you?").

Christ would not judge him because he did not **THEN** come to judge the world, but to save it. But will he **NEVER** judge the world? He most certainly **WILL** (Rom. 2:16; Acts 17:31). His **FIRST** and primary mission is **SALVATION**. He did not come as a judge, but as a **SAVIOR**.

He is saying here: "Do not attribute your condemnation to me. That is not my purpose or desire. I came to **SAVE** you, to blot out your sins, to give you forgiveness and life. **BUT**— there is the eternal Word that I have delivered to you as God has instructed me. Accept it and live—reject it and die. In the last day you will be reminded of that warning Word, and of the fact that you have determined your own condemnation."

Is this not clear from v. 4 "I have not spoken **of myself** (that is, I — **personally** — judge him not), **BUT** the **FATHER** Which hath sent me, **HE** gave me a commandment, what I should say (the 'word')."

So in John 8:15-16, "Ye judge after the flesh; I **JUDGE NO MAN**. And yet, **IF I JUDGE**, my judgment is true: for I am **NOT ALONE** (there is the point), but I **AND THE FATHER** that sent me."

Again, John 5:30, "I can of mine own self do nothing: as I hear (that is, the 'word'), I **JUDGE**, and **MY JUDGMENT** is just, because I seek not mine **OWN** will, but the will (the 'word') of the Father Which hath sent me."

This then is surely the meaning of, "I judge him not";—

"If any man reject me, I personally judge (condemn) him not. My mission is to **SAVE**. I do not judge you. I will not accuse you to the Father because of what you have done and will do to me (see John 5:45). Rather I lay down my life for you, praying that God will forgive you for my sake. I am the saviour, the redeemer, the pleader, the loving mediator imploring you to be reconciled to God. **BUT**—it would be cruel and unfaithful of me not to declare plainly to you that there **IS** an appointed day coming when all who reject my loving sacrifice will have to stand and give account and be judged by the **WORD OF GOD** that has been spoken through me."

We could likewise make a contradiction of this:

"The Father JUDGE (krino) NO MAN" (John 5:22).
"God shall JUDGE (krino) the secrets of men" (Rom. 2: 16)

What is the explanation? It is the RELATION in the matter BETWEEN God and Christ—

GOD SAYS: "I judge no man (DIRECTLY) — I have committed all judgment to the Son"
(John 5:22).

JESUS SAYS: "I judge no man (OF MYSELF)—It is the eternal Word of God that judges"
(John 12:47-49).

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

Mercy and Truth Are Met

"Praise ye the Lord, praise, O ye servants of the Lord, praise the Name of the Lord, Blessed be the Name of the Lord from this time forth and for evermore.

"From the rising of the sun to the going down of the same the Lord's Name is to be praised"
—Psa. 113:1-3.

WHEN we read these beautiful words, we naturally feel the urge to praise God, not just as a duty, nor to avoid being the object of His indignation and wrath. Praise truly is a duty; for God justly requires His children to acknowledge the blessings which He so generously bestows upon them.

But praise should be more than simply acknowledging our indebtedness to God for things He does for us. It should be the expression of heart-felt gratitude and joy that God has been so good and merciful.

David ever manifested a deep appreciation and happiness toward God for His favours:

"O praise the Lord, all ye nations; praise Him, all ye people. For His merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord" (Psa. 117).

At the opening of Psalm 136 we are exhorted:

"O give thanks unto the Lord; for He is good: for His mercy endureth forever."

And at vs. 17 and 18—

"To Him who smote great kings: for His mercy endureth forever."

It may be difficult to see how God's mercy was manifested by His slaughter of famous kings; so we will try to explain it by an illustration.

If a child were being attacked by a wild beast, a man would be considered merciful who came to his rescue and slew the beast. No concern would be felt for the welfare of the beast, but rather for the menace that the beast became to the child's welfare.

In God's dealings with men He shows great mercy to His people—those who fear Him—but regards the rest of the world as of no value—

"Behold, the nations are as the drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing. (Isa. 40:15)

The nations are called beasts who wasted and devoured the Israelitish vine (Psa. 80:13). Although in general all people partake of God's goodness, yet His mercy is particularly extended to His people; so further on in Psa. 136 we read, as a sequel to the slaying of the kings—

"And gave their lands for an heritage; for His mercy endureth forever: even an heritage unto Israel His servant: for His mercy endureth forever" (vs. 21-22).

God's mercy, then, was shown even in His vengeance on the kings of the earth because He did it to bestow a blessing on Israel—

"As for man, his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone; the place thereof shall know it no more.

"But the mercy of the Lord is from everlasting to everlasting **upon them that fear Him**, and His righteousness unto children's children; **to such as keep His covenant**, and to those that remember His commandments TO DO THEM" (Psa. 103: 17-18).

The fathers of the Israelites were righteous men, and because of their righteousness, God promised to be merciful unto their children.

Zacharias, the father of John the Baptist, in his prophecy at the birth of his son, blessed the God of Israel and mentioned how all the prophets had said that God would raise up an horn of salvation unto the house of David—

"To perform the mercy promised to our fathers and to remember His holy covenant"
(Luke 1:72).

We often sing:

"That hope that gladdened David's heart Thy mercy hath made sure."

Mercy is part of the foundation of God's whole glorious plan of salvation and redemption. Without it no member of the human race could ever attain to eternal life. This is a fact we need to bear in mind lest we drift into the idea that the saints earn their reward.

Salvation is a prize to be given to those who comply with certain requirements — not a payment for service.

All we could justly claim as payment for our works is death. This payment was made to the only one of the human race who ever performed the Law of God perfectly to the very letter, even our Lord Jesus Christ. It was the mercy of God, as revealed in the prophets, that brought Jesus from the tomb. Paul says (Gal. 2:15-16)—

"We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ.

"Even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified."

And in v. 21 we read—

"I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain."

These words show that the Law could not justify anyone. Although Jesus kept the Law perfectly, his salvation, like that of his brethren, was through the offering he made on the cross, which was a declaration of the righteousness of God. We read in Heb. 13:20—

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, **through the blood of the everlasting covenant.**"

Through the blood of the everlasting covenant, he was brought again from the dead. Though Jesus was perfect morally, yet he inherited sin-cursed nature, and so, as it is written—

"He died unto sin once."

His perfect character could not prevent it; but God, in righteousness and mercy, raised him up, without suffering his flesh to see corruption. An allusion to God's mercy in raising Jesus up is found in the Psalms—

"Mercy and truth are met together; righteousness and peace have kissed each other.

"Truth shall spring out of the earth; and righteousness shall look down from heaven"

(Psa. 85:10-11)

The Truth that sprang out of the earth, is Jesus, who said:

"I am the Way, the Truth, and the Life" (John 14 6).

The Righteousness that looked down from heaven refers to God whose righteousness was declared in the condemnation of sin in the flesh of Jesus:

"Whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

"To declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus" (Rom 3: 25).

Mercy and Truth met together when God, in mercy, raised Jesus, the Truth, from the dead. The words—

"Righteousness and peace have kissed each other."

—also express a great truth concerning Jesus, the Prince of peace:

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. 32:17).

As we understand that the work of righteousness brings peace, we can expect to find God's ways leading to peace. Jesus perfectly walked in the Father's way leading to peace like a river.

As we speak of God's mercy being involved in salvation, we do not mean to underestimate the necessity of obedience. It was necessary for Christ to be morally perfect in order to declare the righteousness of God.

Had Jesus been a sinner, God would not have bestowed His mercy on him in bringing him back from the dead because that would have involved toleration of sin.

Sin is something that God dislikes and plans to eradicate from the earth; so it would not become His great majesty to perpetuate it, or overlook it

Jesus being without sin, God's righteousness was declared in every way: in requiring his death which proved that man left to himself could earn nothing more; in condemning sin in the flesh, which showed that because of sin the whole human race was worthy of death.

In a figure, God's goodness was exhibited in the paying to Sin the death of His Son in order to free him from sin and death. Our redemption was effected at the same time, since he was our offering for sin.

God's great mercy was shown in raising Jesus from the dead, because of His love for him, since he had not offended his Father at any time. God not only gave him eternal life, but made him a fountain of life. Jesus has been given the right to bestow eternal life on all with whom he is well pleased.

In view of these things we ought to praise God for His goodness and mercy. Consider how compassionate He was toward us to provide a Saviour in His Own Son, since all other humans were unable to rise to that high standard necessary to do the redemptive work.

By His own glorious arrangement He has made Christ the door through whom His mercy shines on to us. Let us extol His goodness, and speak freely of His mercy toward us.

On one occasion the scribes and Pharisees came to Jesus with a complaint that his disciples were eating with unwashed hands. Jesus told them they were . . .

". . . teaching for doctrine the commandments of men."

His disciples seemed to think he had been too harsh in his reply—

"Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?"

But let us notice that Jesus was **merciful to the utmost extent that the circumstances would permit**. He said, after being told these things—

"Every plant, which my heavenly Father hath not planted, shall be rooted up."

If taken in the right spirit, Jesus' words would have been helpful, but to the proud Pharisees it would seem to be reviling, and so it would to those who regard the feelings of the Pharisees.

Pride is an obstacle that keeps many from seeking God's mercy. Jesus illustrated this with a parable—

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are—extortioners, unjust, adulterers, or even as this publican. I fast twice a week, I give tithes of all that I possess."

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

"I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted"

(Luke 18:9-14).

The publican's request was for mercy; whereas the Pharisee merely related how good he was. There is a great lesson to be learned here. When we approach God it must be in humility. We must realize that we deserve nothing, but request His blessings because of His goodness and mercy.

Jesus in another place tells us to regard ourselves as unprofitable servants after we have done all that we are commanded to do. From this it would appear that **regardless of how much we do, God is in no way obligated to us**.

It is our duty to serve Him but He does not owe us anything, anymore than a man owes a slave for serving him

Thus we can see why salvation is called the free gift of God (Rom 6-23). Also in Eph 2.8-9—

"For by grace are ye saved through faith; and that not of yourselves: it is the GIFT OF GOD not of works, lest any man should boast."

Looking at those last words, we know that when God delivers us a law, He expects us to obey it. Obedience of the law involves works. We are told that at the judgment, all will be judged **according to their works**.

The fact remains, however, that without Christ, and God's merciful gift through him, all our works would be futile as far as salvation is concerned

Jesus compared himself to a vine and his disciples to the branches. He told them that just as a branch couldn't bear fruit unless it remained on the vine, even so we cannot bear fruit except we remain in him.

It would be wrong to take the attitude that because salvation is a gift, that we need not work to obtain it. It is offered as a prize with definite requirements attached to it.

But if salvation could only be obtained by a perfect performance of God's will, it would be outside our reach; but God has made it obtainable on the principle of faith in Christ manifested by works.

The provision of forgiveness exhibits the mercy of God to both Jew and Gentile. His mercy is shown in all His wondrous works. They are beyond our power of comprehension.

Jesus called attention to the fact that one who had been forgiven a great debt would have greater love for the Lord than one who was only forgiven a small debt. God, Who was merciful in the past, is just as merciful now, because "His mercy endureth FOREVER."

This does not mean that He will not punish the wicked, or that He tolerates half measures in the performance of His will. The Scriptures abound with warnings against any relaxing of the divine standards, and with evidence that punishment will be meted out to the wicked.

These facts, instead of disproving that God is merciful, **show that His mercy is in accord with His glorious attributes of truth, holiness and righteousness.**

An effort to keep God's laws as a mere self-justification is not the service He approves. If one sets his heart on some forbidden thing and longs to find a way to obtain it without sinning, he treads on dangerous ground. Balaam tried to do this and went down in history as a wicked schemer and counsellor against God's chosen people. How different was the attitude of our Master who said—

"Not my will but thine be done."

We sadly reflect on our own cravings for the things of the flesh, and acknowledge that the reason we sinned, when we tried so hard not to sin, was **because our heart craved for these things.**

Let us put our whole heart in the right direction, in doing nothing but God's pleasure, and praying that in His goodness and mercy, He will forgive us our offences.

It is God's prerogative to grant or deny mercy to any of His servants. God told Moses He would show mercy on whom He would show mercy. Paul comments on this in Romans—

"For He saith to Moses, I will have mercy on whom I will have mercy . . .

"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

"Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth"

(Rom. 9:15-18).

Thus it becomes evident that God's mercy is compassionately shown to people of His Own free will, and at His Own discretion. It is not for us to say what He must do.

But of this we can be sure, that His mercy will be granted in conformity with all His other glorious divine principles.

One of the things that help us to obtain mercy of God is mercy itself. Jesus said—

"Blessed are the merciful; for they shall obtain mercy."

In their endeavour to keep the works of the Law, the Jewish leaders overlooked mercy; so Jesus told them to go and learn the meaning of the word—

"I will have mercy and not sacrifice."

Isaiah told Israel why God would not accept their worship—because their hands were full of blood; they were unholy, unrighteous. But in mercy he says to them—

"Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

This was an offer of forgiveness, and offer of mercy. If the people would turn from their sins, He would blot them out. There were instances, however, when the cup of their iniquity was filled, and no further offer of mercy was extended.

God's mercy can be extended to any length He sees fit, or withdrawn when HE chooses, since mercy is entirely His gift, and not something people deserve, or justice requires.

God's presence was represented to Israel by the Ark of the Testimony, which was covered by the "Mercy Seat." The Mercy Seat of pure gold typified Christ, who is our Mercy Seat.

God's presence among us shines forth from the Mercy Seat of Christ, calling on us to put away our transgressions, and offering us life and blessings for evermore, if we will humble ourselves, repent of our sins and walk in truth, righteousness and mercy.

* * *

THE question arises, how can mercy be extended to a sinner? We can easily understand how God's mercy was extended to Jesus; for he never sinned; but as to others we need to look at the teaching of the Scriptures.

Instead of the popular view that Christ's death was a payment to God for our sins, the Bible teaches just the opposite—that salvation is the free gift of God. Jesus likened the matter to a creditor who forgave his debtors because they had nothing to pay the debt with.

Some people speak of Jesus washing away their sins, while they continue sinning, with the belief that no sin will be held against them. This view is fought by Paul who likens sin to a king.

Since we cannot serve sin and God at the same time, **we cease to be God's servants if we serve sin.** The attitude that we can be free to sin as much as we please, and then repent is not scriptural. Paul says—

"Lay aside every weight and the sin which doth so easily beset us."

Some have held off being baptized until near the day of their death in order to have a perfect record. This too is unscriptural. We are told to present our bodies a LIVING sacrifice unto the Lord.

How would the government regard a man who waited till the day he was to be discharged to join the army, to avoid breaking any army rules? Would not the one be regarded most who fought it through, though many errors were made?

So God expects our service and faithful allegiance. But since all fail to render perfect obedience (except Christ), all stand in need of forgiveness.

Then how can we differentiate between a saint and a sinner? Who should be shown mercy, and to whom should it be denied? God knows the hearts of all men, and will judge equitably.

But we, in our endeavour to carry out His will, dare not judge one another to the extent of denying mercy to those who repent, unless, of course, their conduct shows no improvement.

Yet we must be equally strict in withdrawing from transgressors who do not repent, else we condone their sins by our fellowship with them.

* * *

BEFORE concluding we would like to consider the apostle Paul's remarks about imputed sin and imputed righteousness in Romans 4:1-8; 21-25.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God

"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness without works, saying,

"Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

This thought is continued at v. 21—

"And being fully persuaded that what He had promised He was able also to perform . . . therefore it was imputed to him for righteousness.

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (vs. 21-25).

We would like to explain that it is possible to go too far in thinking that we will be credited with another person's righteousness. We therefore wish to make it clear that we do not claim that we are guilty of another's sins, nor that we can claim credit for another's righteousness: but just as we suffer the effects of another's sins (even Adam's), so we may enjoy the benefit of another's righteousness (even Christ's). As Paul stays—

"As by the offence of one many were made sinners, even so by the obedience of one shall many be made righteous."

Oh, how rich and great are the mercies of God in making this wonderful provision! Therefore, let us praise the Lord for His goodness, and for His Wonderful works to the children of men. —D.S.

The Gospel Plan of Salvation

PART SIX

THE DAY OF JUDGMENT

"He (God) hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised him from the dead"—Acts 17:31

JESUS himself said—

"For as the Father hath life in Himself, so hath He given the Son to have life in himself, and hath given him authority to execute judgment also because he is the Son of Man" (John 5:26).

See also vs. 28-30, which please read before proceeding further.

Peter says by the Spirit that judgment must begin at the house of God (1 Pet. 4: 17-19), and he goes on to say—

"And if first at us, what shall the end be of them that obey not the Gospel of God?"

"If the righteous scarcely be saved, where shall the ungodly and sinner appear?"

Three Classes Will Stand Before Judgment Seat

The Spirit in Peter divides those who are to be dealt with in the judgment day into three classes. First the "**righteous**" who will stand the fiery trials of the judgment and be accepted by Christ at his coming.

Second, those who have been godly and turned from the holy commandment delivered to them back unto perdition and thus become "**ungodly**" (Tit 2:12). But who is the "**sinner**"? James gives the answer (4:17)—

"To him that KNOWETH TO DO GOOD and doeth it not, to him it is sin."

A Fourth Class—the Ignorant—Sleep a Perpetual Sleep

There is another fourth class not mentioned by Peter in this text—the class who are **ignorant** of the law of God, who know not to do good or evil so far as the law of God is concerned. The law of God is what defines good and evil in the sense of future amenability to law or future accountability.

* * *

WE WILL first deal with the fourth class.

In the first place it would be unjust to bring them to the judgment seat of Christ and condemn them to die the second death for disobeying a law they knew nothing about.

And since "without faith it is impossible to please God" (Heb. 11:6), and since "Faith comes by hearing the Word of God" (Rom. 10:17), they could not be rewarded for doing something they had not done.

They Shall Remain in the Congregation of the Dead

Consequently those who are ignorant of God's law are lost, 2 Cor. 4:3. They belong to that class spoken of in the Proverbs (21:16)—

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

Cain's children or followers (the antediluvians) were preached to by God's spirit in Noah to try to get them back into the way of understanding (of God's law), but they refused to heed the warning and God destroyed them in the flood.

After the flood Noah's descendants wandered out of the way of understanding and went off into idolatry. The apostle Paul speaking by the Spirit said concerning them—

"And the times of this ignorance God winked at."

That is, He did not hold them amenable to a post-resurrectional judgment.

Man That Understandeth Not Is Like the Beast That Perish

This is clearly seen in the teaching of the Spirit in the apostles and prophets in both the Old and New Testaments—

"Man that is in honor, and UNDERSTANDETH NOT, is like the beasts that perish."

"Like sheep are they laid in the grave . . ."

"They shall never see light . . ." (Psa. 49: 14, 19, 20).

See also Isa. 26:13-15; Jer. 51:37-40; Obad. 15-17; John 3:36; 1 John 5:12; Rom. 2:12; 2 Peter 2:12.

This forever settles the question as to the destiny of the ignorant class, who are "aliens from the commonwealth of Israel, and strangers from the covenants of promise." They are "without Christ, having NO HOPE and WITHOUT GOD in the world" (Eph. 2:11-13).

They pass away in death into painless and eternal oblivion, and not as orthodox teach, into fire and brimstone.

Those Who Wilfully Disobey Will Rise for Judgment

THE NEXT class to be noticed is the class who hear and understand the Truth, the law of God, or the Gospel, and refuse to obey its commandments and in this way **wilfully and knowingly trample God's Word under their feet** after seeing the light.

We affirm on the strength of the subjoined Bible texts that this class is amenable to a future judgment, and those of them who are dead when Christ comes to judge the quick and the dead will be raised and punished for their disobedience of God's commandments. See Mark 16:16; John 3:18-19; John 12:48, Acts 17:30, Luke 19:27, Job 21:30, John 5:28; Acts 24:15, Luke 13:26-28, Mark 8:38.

The Law Speaks to All Who Are Under the Law

The Spirit in Paul says—

"Now we know that what things soever the law saith, it saith to them that are under the law, that every mouth may be stopped and all the world may be guilty before God" (Rom 3:19).

"All the world" in this place means the same as it does in Matthew 28:18 and Mark 16:15-16. This is the world to whom the Gospel is preached and the "all nations" who are to be brought before Christ's judgment seat for trial.

According to Rom. 3:19 the law only speaks to those that are under the law. Then if we can find whom the law speaks to, we can find who is under the law. In Acts 2:38 the law speaks to Jews, commanding them to be baptized.

"He That Knoweth to Do Good . . . To Him It Is Sin"

In Acts 10:48 Peter commands Gentiles to be baptized into the Name of the Lord, and if Paul spoke the truth, and the law of Christ speaks to none but those under it, it follows that when a Jew or Gentile is spoken to by the law of Christ in its commands, threats and promises, he is under the jurisdiction of that law. If he refused to obey a positive divine command he is a sinner. James says—

"He that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17).

Peter asks where shall the ungodly and the sinner appear, and Paul gives the answer in 2 Thess. 1:6-11, and Jesus in Luke 19:27 and Matt. 22:11-14.

Thus it is plainly taught in the inspired Scriptures that **knowledge of God's law is what creates amenability to a future judgment and liability to a resurrection.**

Raising From Dead for Judgment, Not New Opportunity

The theory which teaches the resurrection of every individual of Adam's race who has not had an opportunity to be saved for the purpose of giving them such opportunity, though pleasing to the carnal mind, is not supported by the plain teaching of the Bible but positively contradicts the Bible teaching.

The object of raising people from among the dead is plainly shown in the Bible to be to reward or punish the raised up ones for what they have done in a former life and not to give them a chance to be saved.

See John 19:23-27; Psa. 49:12-16; Isa. 26:19; Dan. 12:2-4; John 5:28-30; Rom. 14:10-13; 2 Cor. 5:10; Acts 24:15; Matt. 16:27; Matt. 25:31-41.

The Raised Body Is The Same Body That Died

THE resurrection body, the body that comes out of the grave, will be the same body that it was before it died. Otherwise how could the words of the Spirit in Paul be true?—

"For this corruptible must put on incorruption, and this mortal must put on immortality,"
(1 Cor. 15:53).

See also Rom. 8:11; Phil. 3:20-21; Matt. 25:46. The righteous and the wicked are all alike as far as the nature of their bodies is concerned, when they are assembled together at the judgment seat of Christ and separated one class from another.

Righteous "Go Into" Life; Wicked "Go Into" Death

After sentence is passed by Christ on each class respectively, the righteous will "GO INTO" eternal life (which they did not possess before judgment) and be invited by the King to inherit the Kingdom prepared for them from the foundation of the world.

And the wicked will be driven from his presence with weeping and gnashing of teeth to suffer their many or few stripes which will end in the second death—everlasting destruction from the presence of God and from the glory of His power (2 Thess. 1.)

These testimonies from the inspired Scriptures and many others completely disprove the old hoary-headed and God-dishonouring orthodox fable of endless life in fire and brimstone for the wicked. Their idea is based on a misconstruction of certain words used in the Bible indicating the nature and duration of the punishment of the responsible wicked.

"Olahm" and "Aion" Do Not Always Mean "Everlasting"

The words "everlasting," "forever," and "forever and ever," are construed by the advocates of eternal torture to mean unending duration; but when we go to any Greek or Hebrew Lexicon we find that their construction of the meaning of the words is wrong altogether.

It will be seen that the above words have been translated from the Hebrew word "**olahm**" and the Greek word "**aion**" which may mean both limited and unlimited duration according to the duration of the thing spoken of.

If it is used in speaking of God, angels, or the righteous in the world to come of whom Jesus said "neither can they die any more" (Luke 20:36) it means an endless duration. When it is used to signify the duration of the Kingdom of God it means endless duration; for the angel told Mary that "of his (Christ's) kingdom there shall be no end" (Luke 1:32).

But when it is used to express the duration of an institution that HAS an end such as the priesthood of Levi, which was to be an "everlasting" priesthood (Ex. 40:15; Num. 25:13) it means only during the existence of that office which ended at the crucifixion of Christ (Col. 2:14). When applied to mortals, it can only mean during their natural life time.

"Everlasting Punishment" Means Endless Death

So when Christ uses the words "everlasting fire" (Matt. 25:41) it is "unquenchable" in its mission, and everlasting in its results. "Everlasting punishment," in speaking of those who are condemned to die the second death, refers to the endless **duration** of that death.

The horrors of the second death are symbolized in Revelation by a lake of fire burning with brimstone (Rev. 21:8). Death and hell (Hades) are said to be cast into this lake of fire, Rev. 20:14-15. When this is done, then there will be "no more pain, sorrow nor crying, and no more death," Rev. 21:4.

This cools off the orthodox hell and vindicates the honor (justice) of God. Thanks be to His holy Name.

"To Execute the Judgments . . . This Honor Have All His Saints"

After the judgment is over and the approved are made immortal, they will be associated with Christ, their head, and with him will become the executors of the judgments written of God on the nations. See Psa. 149:2-9.

When Christ comes to Jerusalem to deliver the Jews from the grasp of the northern invaders under Gog, the saints will be with him, Zech. 14:5. They will then constitute the house of David in its most holy state, Zech. 10:3-8; 9:13-17; Joel 2:1-12.

Christ & Saints Subdue World

Thus we learn that the one Christ Body — the house of David—will be like the angel of the Lord before the armies of Israel and Judah (who themselves will be strengthened as David was who slew a lion and a bear in the days of his flesh).

Christ and the saints in command of the armies of Israel will go forth to subdue their enemies and destroy all the kingdoms of the world and establish the glorious Kingdom of God over all the earth.

TO BE CONTINUED NEXT MONTH, IF THE LORD WILL

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Signs of the Times

"Be thou prepared, and prepare for thyself . . . In the latter years thou shalt come into the land that is brought back from the sword"—Eze. 38:7-8

IN THE effort to keep a clear view of the world picture as related to the Signs of the Times, there are certain developments which we need to watch closely, for in the unfolding of these events is created a preponderance of evidence that the end of Gentile dominion is at hand and the immediate return of the Lord Jesus Christ is assured.

WATCH RUSSIA

Ever since (more than a century ago) bro. John Thomas outlined the mission which Russia is to fulfil in the time of the end in leading the nations to Armageddon, Christadelphians have watched Russia.

And that watchfulness has not been in vain; for today we see the "Colossus of the North" having almost, if not quite, "attained to the plenitude of his power and dominion" sufficiently to accomplish his mission as outlined in Eze. 38 and Dan. 11:40-45.

"BE THOU PREPARED"

The preparation which Gog was to make in fulfilling his mission of world conquest was of two kinds. First, massive preparation of military equipment, and second, to form a vast aggregation of allied nations (Eze. 38:4-6).

All this Russia is accomplishing with singular success. Within a single generation we have seen the Soviet Union rise from a weak, backward people to one of, if not the greatest military power on earth, and her people who, a generation ago, were far behind advanced nations in education, technical skill and industry, now having equalled the most advanced nations in modern enterprises and **having far outstripped ALL nations in certain scientific accomplishments.**

While there may be much that is merely spectacular, and the idea of propaganda value may be involved in Russia's phenomenal feat of being the first to put a satellite and then a manned vehicle into orbit, but the sober fact remains that in all these accomplishments **the superiority of Russian scientific know-how and means is established beyond question**, scientific ability which can be and is being used to create weapons of destruction, and giving to the Soviets a decided advantage in any world conflict.

It is not mere coincidence that this sleeping giant has been suddenly awakened and galvanized into action; it is not mere chance that the latent talents of this backward people have been suddenly unleashed at this particular time.

It is the hand of God.

It is the preparation for that dramatic event foretold by the prophet, Eze. 38 4-7—"I will bring thee forth, and all thine army . . . Be thou prepared and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

That preparation is now far advanced. Military preparation has reached its peak, and, by subtle propaganda and clever political intrigue, the King of the North is "gathering many people unto himself."

The phenomenal rise of Russia to mighty power in this era of marvellous developments, all pointing to the end of the times of the Gentiles, is the crowning proof, the **INESCAPABLE EVIDENCE** that the time is ripe for God's judgments on the nations in the "battle of that great day of God Almighty."

OTHER SIGNS

AS WE have previously observed, the return of the Jews to Palestine, the rise of Russia to great power, unprecedented war preparation, and the stupendous increase of knowledge form a pattern of world developments **EXACTLY** in line with what the prophets have foretold would take place just before the return of Christ to the earth (See Joel 3; Eze. 38, Luke 21-24-27; Dan. 12:4).

But there are other signs that the whole world is unwittingly preparing for the climax. We see a world in a state of unrest and perplexity, divided into **two groups dedicated to each other's destruction**, with problems which defy solution, making "peaceful coexistence" an impossibility; each seeking world supremacy, for only in supremacy and domination can they expect survival.

BERLIN FLARES AGAIN

THE ruthless shooting down of refugees from East Berlin, bringing about furious reaction by West Berliners; the abolition by the Russians of their military command in E. Berlin, with threats from both sides that their patience was near an end has provoked a tense situation, the final results of which are unpredictable. Constant harassment of Western forces in Berlin obviously indicates a desire of the Soviets to force concessions from the Allies, thus creating a state of tension which, through accident or miscalculation, might start actual military conflict.

CHAOS IN ALGERIA

AT THIS writing civil war has been added to the mounting chaos which is enveloping Algeria since it won independence from France just a few weeks ago. Before leftist Ben Bella's Political Bureau was able to consolidate the new government and put into effect orders issued by the Vice Premier, rebellion broke out against Ben Bella and his Bureau in Algiers and in the Kabylie Mountains to the East

Ben Bella's forces, **armed with Soviet and Chinese weapons**, appear to have the advantage, but it appears evident that this unhappy nation, with its economy wrecked by 7½ years of civil war, its people poverty-stricken and restless, led by political opportunists lusting for power, is in for another long period of civil strife, while Chinese and Soviet agents, already on the ground, stand ready to strike a blow for Communism at the first opportunity.

The quarrel has been once more patched up on the surface, but the basic conflicts remain

Meanwhile the European population, composing the very backbone of the Algerian economy, are fleeing the country, leaving this new and strife-torn nation at the mercy of inexperienced, power-seeking political leaders whose only method of attaining power is by force and intrigue

At the same time, the recent attempt to assassinate Gen. de Gaulle indicates that strong and desperate forces in France are still dissatisfied with his Algerian policies. In this brush with death experienced by the strong man of France, a thought almost terrifying to the French and of deep concern to the NATO nations is the fact that with the loss of de Gaulle France would be left leaderless and its government in danger of total collapse while **the spectre of Communism hovers menacingly over the nation**. The Communists are still the largest political party in France

The Cuban situation worsens as Cuban refugees fire upon a Havana hotel, Cuban ships fire upon a U S plane and large shipments of Russian war supplies are being delivered to Castro

Though unconfirmed, reports persist of troop landings, coupled with the fear that missile-launching installations in Cuba may be in prospect, while there seems to be no plan for any concerted action by other American nations against this menacing situation

TEST BAN HOPES FADE

PROPOSALS and counterproposals to ban nuclear testing by Russia, U.S., Britain and France has only succeeded in bringing the whole matter to a complete stalemate. The differences revolve around the matter of inspection to which Russia will not agree

Meanwhile the testing and the experimentation goes on, as testing by one nation calls for more testing by the other.

Efforts to bring about an international agreement on nuclear testing becomes more urgent as the belief grows that Communist China is about ready to set off a nuclear explosion, a terrifying thought for the Western world, and doubtless of deep concern for Russia as well, in view of the irresponsible attitude which this nation has manifested. And there are other worries in this same connection.

It is well known that at least 15 other nations are experimenting with nuclear devices with the obvious expectation of creating atomic weapons when capable of doing so.

Therefore any agreement between the few nations now having developed nuclear power would be meaningless. Unless ALL nations would agree to cease experimentation and testing in the field of nuclear weapons, and ALL nations could be trusted to abide faithfully by such agreements, then a test ban would be of no value whatsoever.

And seeing that all national leaders are fully aware of these things; like disarmament suggestions, **all test-ban proposals are nothing: more than propaganda material** and an effort by all who make such proposals to impress other peoples with their peaceful intentions

NOTES ON ISRAEL

ISRAEL is attracting scientists from all over the world as the first World Conference on "Paramagnetic Resonance" is being held in Jerusalem, with participation of 150 scientists from 17 countries, including the United States, Russia and Britain.

Jews all over the world are deeply concerned over anti-Semitic outbreaks in widely-separated areas. In Argentina, Guatemala, South Africa, Russia and Britain, as well as other countries, there

appears to be a tendency to stir up prejudice against the Jews by certain elements which are seeking to revive Nazism.

Intense persecution of Jews in Algeria for some time has forced 80,000 out of a population of 115,000 to flee the country, leaving "no organized Jewish life" in Algeria today. Every new outbreak of anti-Semitism provides an incentive which is sending more immigrants to Israel.

As evidence of Israel's sound economy, a recent report reveals that foreign investments in Israel have doubled during the past year. —O.B.

PRINTED IN U.S.A.
