

# The Berean Christadelphian

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

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

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

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

## **Ecclesial News**

**BOSTON, Moss.—Wesleyan Bldg., 581 Boylston St.—Bible Class 10:30 a.m.; Memorial 11:45 a.m.**

AS 1962 draws to a close we have been saddened by the death of Bro. John Davey. His health had been failing for some time, and he fell asleep in Christ on Sept. 2 at the age of 84. He was baptized in Swansea, England, in 1902.

Although he is sadly missed among us, he left behind an outstanding example of ardent devotion to the truth.

Bro. Marshall Sr. of Worcester rendered the funeral service.

AS WE look back over the past year and reflect upon the death toll that has claimed so many of our elder brethren in other ecclesias, we hope and pray that our Heavenly Father will strengthen the hands of those left behind, that they may realize the obligation and responsibility that has fallen to their trust, and continue to build on the firm foundation laid by their faithful pioneers.

Laxity and indifference to the Truth has invaded many ecclesias in the world today, and we need the united cooperation and effort of those who remain to preserve the Truth in these perilous times. Life in this present world is too short to be frittered away with its vanities, which perish in the grave.

WE HAVE had the pleasure of welcoming bro. and sister Martin of the London ecclesia around the table of the Lord. We have also been encouraged by one or two strangers occasionally attending our lectures.

It has also been a pleasure to have the assistance and cooperation of some of the brethren of the Worcester Ecclesia lecturing and exhorting.

Bro. W. Davey lectured for us in May, bro. Hanna, bro. Wesley Prentice and bro. Edgar Davey exhorted on other occasions. Their efforts have been deeply appreciated.

—bro. Edgar A. Sargent

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**DETROIT, Mich.—12954 St. Marys, Detroit 27—Memorial 10 a.m.; Sunday School 11:30 a.m.**

THE continued communications of our brethren and sisters through the medium of these pages and letters from various ecclesias are serving the purpose of drawing the threads together of ecclesial brotherhood.

We have had the pleasure of association with the brethren and sisters in Texas at the Hye Gathering. There we were able to separate ourselves from the cares of this present evil world for eight days, and to intensively search the Word of God for life giving food.

Since our return we have enjoyed visiting with the ecclesias at London and Toronto, where we have received much encouragement in our most holy Faith.

We rejoice to hear of several who have put on the Saving Name of Jesus Christ by immersion in recent weeks. In this manner we are encouraged that BETH HIGHAM, daughter of bro. & sis. F. Higham, has given a good confession of the Faith in the presence of several brethren and sisters of the London ecclesia and was immersed in London, Ontario, on October 7.

We appreciate the cooperation of the ecclesia in London in assisting us in these arrangements.

It is our prayer that our new sister and those of whom we have recently heard, may faithfully walk before the Creator all the days of their life, in patience awaiting the coming of the Son of Man.

May they finally receive the crown of life, the coronal wreath that fadeth not away. We have the assurance that the Father in heaven is ever watchful over all His children. We are His children if we strive to please Him in all our ways.

We send greetings to all of like precious faith throughout the earth.

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

THE baptism into the Saving Name of Christ of WESLEY FRISBIE of Baltimore, Md., has given us cause for rejoicing. We trust he will continue faithfully in the Way of Life until the end. He was immersed at Hawley, Pa., on September 1.

He and his parents, bro. & sis. Russell Frisbie, and sisters Patricia Frisbie and Frances Kelly, all of Baltimore, remained over for the Memorial service on Sept. 2, at which time bro. Wesley was given the right hand of fellowship by bro. Kenneth Frisbie.

ON Aug. 19 we held an afternoon lecture on "The Six Thousand Years Reign of Sin and Death on the Earth."

We believe that reign is about over, and we eagerly await the reign of the Son of Righteousness who "must reign until he hath put all enemies under his feet" (1 Cor. 15:25).

After sin has reigned 6000 years and has been bound for the seventh, it is comforting to know it will be destroyed together with Death, which came as its consequence (Rom. 5:12).

—bro. David Sommerville

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

WE are happy to report that WILLIAM and REBECCA MUTER (son-in-law and daughter of bro. & sis. Melvin Edwards) put on the Saving Name at Lampasas on September 23. Their address is 91 Koberlin, San Angelo, Texas.

Also we have enjoyed the company of: sister Janie Pittard (Santa Anna, Tex.), bro. & sis. Lonnie Carroll (Houston), and bro. & sis. Melvin Edwards (Eden, Tex.).—bro. Wayne Wolfe

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

WE have lost the companionship of bro. & sis. R. F. Phillip who have moved to Toronto. We commend them to the ecclesia there.

We have also had the company and fellowship of the following brethren and sisters: bro. & sis. V. Gilbert, Buffalo; sis. E. Sargent, Jr., Boston; bro. & sis. F. Higham, bro. F. Higham, Jr., bro. G. Growcott and bro. A. Fabris all of Detroit. Brethren Gilbert, Higham and Growcott exhorted and lectured.

—bro. Dan Gwalchmai

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**MASON, Texas—Christadelphian Hall, Highway 386.**

IT IS with deep sorrow that we report the falling asleep in Christ of our beloved sister Lizzie Eastman.

She was laid to rest on Aug. 22nd and now awaits the call from our Saviour, to "come forth" at his return and setting up of that Kingdom that our sister so faithfully looked for

Bro. Wayne Wolfe of Lampasas spoke words of comfort.

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## **PORTLAND, Oregon**

BRO. HANSEN desires to express his deep appreciation to all the brethren and sisters who have sent him messages of love.

He is unable at present to answer individually, but he is anxious that all may know how much their thoughtfulness has encouraged and strengthened him.

He is feeling much better, and has been moved to: Multnomah County Convalescent Home, Troutdale, Oregon.

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## **RICHARD, Sask.**

IT GIVES us pleasure to announce the visit of bro. & sis. Gibson of Toronto and bro. W. W. Blacker of Lethbridge.

We can truly say we enjoyed having our fellow pilgrims with us and the brethren gave us good service in exhortations and lectures. These associations do help to keep the light of Truth burning and also refresh the natural man as well as giving us the opportunity to talk over many things of interest and fellowship

We would also like to express our thanks to all who have written us lately. We appreciate the words of encouragement that have been sent us, and trust that as time goes on more of the brethren and sisters will come our way.

Our work is not spectacular, but we rejoice in the interest being shown.

Greetings to all our brethren and sisters.

—bro. Fred Jones

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

WE are pleased to report that bro. & sis. Robert Philip, of the London ecclesia, have transferred to Toronto, and are now members of this ecclesia.

On Sept. 2, our Detroit brethren filled the appointments of our meeting. Bro. Growcott presided, bro. Fred Higham Sr., gave the exhortation, and bro. Fabris served as steward, assisted by bro. Frank Pine of London.

It was also the day that bro. & sis. Philip met with us for the first time, as members of our ecclesia, so that, to us in Toronto, it was a day of rejoicing.

In addition to the brethren mentioned above, we have also enjoyed the association and fellowship of the following visitors: from Detroit, sis. Jean Higham, and bro. Fred Higham Jr.; from London, bro. David Clubb, and sisters Ruth Clubb and Helen Boyce.

The days in which we are living, are days of anxiety and fear among the people of the world; but, to us, they are also days of anxiety, but of an entirely different nature, for surely we can discern the signs of the times.

One might say, well, you have been talking about the signs of the times for quite a long time, and Christ has not yet appeared. That is true, but let us not forget the words of Peter in 2 Pet. 3:3-4—

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

To the unbeliever, it may appear to be so, but to us it does not, for all things have not continued as they were. One only has to look at world conditions 30 years ago, when we thought the Lord would come, and then look at them today. The difference is astonishing.

No, the Lord is not slack concerning his promise, for he will come when the appointed day arrives. It will surely come, and it will not tarry. —bro. G. A. Gibson

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## **EDITORIAL**

### **That We May Grow**

*"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon"*—Psalm 92:12

ALTHOUGH Peter does not stand out so prominently as Paul in the work of establishing the Truth in the first century, there are features of his work that tower high in the matter of taking out of the Gentiles a people for the Name of the Lord. There are some things about Peter that are worthy of our attentive notice.

He was the first of the apostles chosen by Jesus. It was Peter who so ardently avowed Jesus' Messiahship. He was one of the three who viewed the transfiguration of Jesus.

Although Peter weakened and denied the Lord 3 times, yet he was the one to whom the Master turned after his resurrection, and received from him a profession of faith and love as strong, and as frequently repeated, as his denial. After each declaration on the part of Peter, the Lord said to him, "Feed my sheep."

Following the ascension of Jesus, we find Peter taking the leadership of the disciples, and it was his voice that was heard on the day of Pentecost when he spoke to the people of Israel with such indomitable courage that exultant declaration that is recorded in the second chapter of The Acts.

And let us not forget that it was Peter who was chosen to bring the Word of Life to the Gentiles, when he was sent to Cornelius to expound the way of salvation.

If, then, we are what we profess to be—members of the Body of Christ—we will give heed to what Peter had to say, when he responded to the will of Jesus to "feed my sheep." There are many things to consider in his two letters, but for this message we go to the conclusion of his second letter where he speaks of growth—

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever" (2 Pet. 3:17-18).

In this message, "grow" means "to increase, to enlarge or grow up." And "grace" has the deeper and broader meaning of "graciousness." Grace means favor, while graciousness means an abundance of favor or mercy. The idea is well expressed by Paul in 2 Cor. 8:7—

"Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

But graciousness, although a necessary characteristic of the brothers and sisters of Christ Jesus, is, alone, insufficient. Therefore, Peter couples with it that which brings completeness to the life of the believer—

"The KNOWLEDGE of our Saviour Jesus Christ."

Why does Peter combine these two? Is it not because one is useless without the other. Cornelius was a gracious man, who feared God and prayed always, but it was necessary that he

receive the KNOWLEDGE of the things concerning Jesus Christ. This combination, united in him, placed Cornelius in a position that enabled him to "grow in wisdom and understanding."

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IF WE had visited an ecclesia on a certain occasion, we would have had the pleasure of seeing two new members received into fellowship. They were young men, and both very happy as a result of their immersion into the Slaving Name of Jesus. Their probation was just beginning as they entered the path of duty, and began walking in newness of life.

Some years later, we visit the same ecclesia, and learn that these two brethren are still there. As we talked with one of them, we soon discovered that the word of Christ dwelt in him richly. It was evident that he watched daily at the gate of wisdom, and "gave attendance to reading, to exhortation and doctrine."

We learn also that he is a regular attendant at all meetings. He can be seen at the memorial meeting, the Eureka class, the public lectures, and never fails, except through illness, to be at the Bible study classes, the meetings of the arranging brethren, and the ecclesial business meetings

As we talked with him, we realized that he was doing all he could to honor the Name he bears and was, therefore, "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

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BUT WE were deeply saddened when we talked to the second brother. He had attended university, and was well educated in things pertaining to the wisdom of this world.

When asked why he did not support the Eureka class, he said that he had lost interest in it because Dr. Thomas was "deficient in his knowledge of Hebrew and Greek;" that he was "ignorant of almost the entire apparatus which must assist in the determination of textual matters in those languages."

Upon inquiry, we found that he usually came to the memorial meeting, but seldom attended any of the other meetings. When he did come, it was customary for him to criticize the writings of brethren Thomas and Roberts, and say they were very good for the 19th century, but we live in the 20th century, and we must face that fact, and bring ourselves up to date.

As we thought upon these things, we were reminded of what one brother recently said concerning the return of the Lord Jesus—

"We will some day be face to face with Jesus, and our reception will be in proportion to how we have assimilated him during these days of opportunity."

How many of us realize that important truth? How many of us realize the necessity of growth?

\* \* \*

ABOVE all things, we must realize that it is impossible to grow in grace, and in the knowledge of our Saviour, unless we make the acquaintance of that which will supply the nourishment to enable us to grow. The importance of knowledge of divine things cannot be too highly rated, for God has declared through His prophet Hosea—

"My people are destroyed for lack of knowledge."

Regardless of what the critics are saying, our advice to every brother and sister, who is genuinely interested in the Truth, is: "READ EUREKA." If you have an Eureka class, then by all means attend it. Do not say, as some have, that you cannot get anything out of it.

**Put your whole heart and soul into it, and you will be amazed at the knowledge and understanding of Divine things that will gradually grow in your mind.**

If you want to grow in graciousness, then read the works of brother Roberts such as Nazareth Revisited, and his exhortations in Seasons of Comfort, and Further Seasons of Comfort.

They are gems of the highest calibre, and have the power to lift us out of the things of this world, and cause us to be—

"Filled with the knowledge of His will in all wisdom and spiritual understanding."

Under no circumstances do we suggest that these works be read instead of the Bible, but as a help to understand it. When Philip asked the Ethiopian eunuch if he understood what he was reading, his answer was—

"How can I, except some man guide me?"

That is the spirit to which we refer, when we suggested reading the works of our pioneer brethren. Following such a course, we will be edified, and built up in love, and we will have joy and confidence as we walk in the Truth—

*"Till we all attain to the unity of the Faith, and of the knowledge of the Son of God, to a full-grown man (or woman), to the measure of the full stature of the Anointed One"—Eph. 4:13.*  
—Editor.

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## **Sacrifice in the Age to Come**

By **BROTHER JOHN THOMAS**

*QUESTION: "Will burnt offerings and sacrifices be offered in the Age to Come? Paul says in Heb. 10:6—*

*"In burnt offerings and sacrifices for sin Thou hast had no pleasure."*

*Again he says in Eph. 2:15 that—*

*"Christ abolished in his flesh the law of commandments contained in ordinances."*

*And in Col. 2:14 that—*

*"Christ blotted out the handwriting of ordinances that was against us, and nailed it to the cross."*

ANSWER: The answer to the question—Will burnt offerings and sacrifices be offered in the age to come?—must be sought for in the testimony of God. He only can tell, and I am gratified in being able to inform our correspondent for his satisfaction, that He has graciously condescended to do so.

He instructs us in His Word that the sacrificial offering of beasts shall be a part of religious worship or service in the World or Age to Come.

Of this there can be no doubt with those who believe the prophets, but whether we can reconcile the restoration of sacrifice with the sayings of Paul without being led to a denial of either, or to the affirmation that a contradiction exists, is another thing: and a question to be settled not by the opinions of the learned, but by reason enlightened by the handwriting of God.

The first witness to be summoned in the case is Malachi. He testifies that a time shall come when (Mal. 1:11)—

"From the rising of the sun even to the going down of the same, My Name, saith Yahweh of Armies, shall be great among the nations

"And in every place incense shall be offered to My Name, and **a pure offering**, for My Name shall be great among the nations, saith the I-shall-be of Armies."

This is evidently in the future, because it has never obtained in the past. Now when the time for the offering of this incense and pure offering in every place shall have arrived, a purified priesthood will have been prepared to offer it among the nations: for the same witness testified—

"The Messenger of the Covenant shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer to Yahweh an offering in righteousness.

"Then shall the offering of Judah and Jerusalem be pleasant unto Yahweh as in the days of old, and as in the former years" (Mal. 3.1-4).

The next witness we shall call up is Isaiah. He testifies that at the time when —

"Yahweh Elohim gathereth the outcasts of Israel, the sons of the stranger that join themselves to Yahweh, to be His servants, every one that keepeth the Sabbath f r o m polluting it, and taketh hold of My covenant, even them will I bring to My holy Mountain, and make them joyful in My House of Prayer:

"**Their burnt offerings and their sacrifices** shall be accepted on My altar: for Mine house shall be called a house of prayer for all peoples."

When these words were written, the temple of Solomon was still standing as the house of prayer for Israel. But the prophet speaks here of a future temple, which should be a house of prayer, not for Israel only, but for ALL peoples.

That house has not yet been erected, but will certainly be, for Zechariah testifies that the man whose name is The Branch shall build the Temple of Yahweh (Zech 6.12-13), a temple very minutely described by Ezekiel (chs. 40-48).

Upon the altar of this Temple, then, the burnt offerings and sacrifices of the sons of the stranger will be accepted: offerings which shall be selected from the flocks of Kedar, and the rams of Nabaioth.

For, says Isaiah, the Gentiles shall come to the light of Jerusalem, and Kings to the brightness of her rising, when she shall arise and shine, and the glory of the Yahweh is risen upon her; and—

"They shall bring gold and incense; and they shall show forth the praises of Yahweh.

"All the flocks of Kedar, shall minister unto her.

"They shall come up with acceptance on Mine altar and I will glorify the house of My glory"  
(Isa. 60:6-7).

Again, Isaiah tells us, that in a time, which has hitherto never obtained, when —

"The Egyptians shall serve with the Assyrians, and Israel shall be third with Egypt and Assyria, a blessing in the midst of Palestine, then shall there be an altar to the Yahweh in the midst of the land of Egypt, a pillar at the border thereof to Yahweh.

"And it shall be for a sign, and for a witness unto Yahweh of armies in the land of Egypt, for they shall cry unto Yahweh because of oppressors and He shall send them a Saviour, and a Great One, and he shall deliver them.

"And Yahweh shall be known to the Egyptians, and the Egyptians shall know Yahweh in that day, and **shall do sacrifice and oblation**; yea, they shall vow a vow unto Yahweh and shall perform it" (Isa. 19:19-25).

When they "do sacrifice and oblation" thus, it will be at the yearly festival of Tabernacles for (Zech. 14:16)—

"Every one that is left of the nations which came against Jerusalem shall even go up from year to year to worship the King, the I-shall-be of armies and to keep the feast of Tabernacles."

Now the feast of Tabernacles cannot be kept without sacrifice, as will appear by consulting the law by which the festival was decreed, which reads thus (Lev. 23:34:36)—

"The fifteenth day of the seventh month shall be the feast of Tabernacles, seven days unto Yahweh. On the first day shall be a holy convocation; ye shall do no servile work therein.

"Seven days ye shall offer an offering made by fire unto Yahweh. On the eighth day shall be an holy convocation; ye shall offer an offering made by fire unto Yahweh."

The Feast of Passover is also to be observed in the age to come; which, however, cannot be kept without sacrifice. Jesus said to his disciples —

"I will not any more eat of the Passover, until it be fulfilled in the Kingdom of Deity"

(Luke 22:15-16).

This was equivalent to saying, "When the passover is fulfilled in the kingdom of Deity, I will eat of it." Hence we find its restoration testified by Ezekiel in these words —

"On the fourteen day of the first month ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

"And upon that day shall the prince prepare (by the priests who offer his burnt-offerings and his peace offerings—Eze. 46:2) for himself and all the people of the land, a bullock for a sin offering.

"And seven days of the feast he shall prepare a burnt-offering to Yahweh, seven bullocks and seven rams without blemish, daily, the seven days; and a kid of the goats daily, for a sin offering.

"And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah" (Eze. 45:21-24).

In the next verse the feast of Tabernacles is referred to—

"In the seventh month, on the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil" (v. 25).

You will observe, however, that the Passover is a feast for Israel's observance, not for that of the nations. The prince, or High Priest, is to prepare it, "for himself, and for all the people of the land" — that is of Palestine; because the passover is the memorial of the deliverance of the Twelve Tribes and their rulers from the power of all that hate them.

In this deliverance, when it is fulfilled in the Kingdom of Deity, the nations are punished after the manner of the Egyptians; becoming a sacrifice at the hand of the destroyer while he passes over Israel, whom he comes to save.

The Passover is the "Fourth of July" for Israel — the anniversary of the independence of their nation; which can only be celebrated by those Gentiles in the Age to Come who acquire citizenship in their land.

In respect of the feast of Tabernacles, or feast of ingathering, the nations may well rejoice with Israel in the celebration thereof; for it will memorialise their ingathering into the Abrahamic fold when they shall all be blessed in Abraham and his seed.

But the possibility of national ingratitude for so great a benefit is implied in the following words of the prophet —

"And it shall be, that whoso will not come up, of all families of the earth, unto Jerusalem to worship the King, the I-shall-be of armies, even upon them shall be no rain" (Zech. 14:17).

But this would be no punishment to Egypt, because rain does not fall there: her fertility is maintained by the inundations of the Nile. It is therefore decreed (v. 18) that—

"If the family of Egypt go not up and come not, that has no rain, there shall be the plague wherewith Yahweh shall smite the nations that come not up to keep the feast of Tabernacles."

This same witness concludes his testimony relative to the constitution of things in the Age to Come, by declaring that sacrifice shall be offered in a Temple in Jerusalem—

"The pots in the house of Yahweh shall be like the bowls before the altar.

"Yea, every pot in Jerusalem and in Judah shall be holiness to the Yahweh of armies: and all that sacrifice shall come and take of them, and boil therein;

"And in that day there shall be no more the Canaanite in the house of the I-shall-be of armies" (vs. 20:21).

This can only relate to the future; because the sacrificing is to be practised at a time when the Canaanite no more intrudes where it is unlawful for him to go. "The Canaanite" is a phrase put for the enemy of Israel—the enemy shall no more be in Yahweh's house.

But the enemy is now lord of Jerusalem, and has established a temple of his superstition upon the site chosen of Yahweh for the house of His Name. The Ottoman is for the present the Canaanite of the Holy City, the desolating abomination of the glorious land.

But better times are fast approaching, when the last of the Canaanites shall be ignominiously expelled. Hear what Zephaniah says (3:14-15)—

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

"Yahweh takes away thy judgment, He casts out thy enemy. The King of Israel, Yahweh, is in the midst of thee: thou shalt not see evil any more."

Then shall the stone refused of the builders have become the head of the corner; and those of the city who behold him shall say—

"Blessed be He that comes in the Name of the Yahweh. This Mighty One is Yahweh Elohim, who showeth us light; bind the sacrifice to the horns of the altar.

"O, give thanks unto Yahweh for He is good; because His mercy endureth for the Age" (Psa. 118:26-29)

When the daily sacrifice was taken away by the Fifth Horn of the Grecian Goat in the days of Titus, it was only an interruption, not a final abolition of sacrifice.

It was a suppression of it for "many days," at the expiration of which, it will be restored with other things suppressed. This is apparent from the testimony of Hosea, who saith (3:4-5)—

"The children of Israel shall be many days without a King, and without a prince (or High Priest), and without a sacrifice, etc.

"Afterward (after the 'many days' have expired) shall the children of Israel return (to Palestine) and seek Yahweh their Elohim and David their King: and shall fear Yahweh and His goodness in the latter days."

These "latter days," then, succeed the "many days" which have not expired. When they arrive, Israel will again have a King, a prince, and a sacrifice; and that King will be the Messiah, who is David's Son, who will be a prince, likewise, after the order of Melchizedec, for one thousand years.

And to this agrees the testimony of Jeremiah, who, speaking of the perpetuity of David's throne from the commencement of the reign of the man whose Name is the Branch, saith (23:6)—

"In those days shall Judah be saved (which cannot be affirmed of Judah yet), and Jerusalem shall dwell safely; and this is the name which shall be proclaimed to her—Yahweh our Righteousness."

And here is the reason given for Judah's salvation and Jerusalem's safety, "for," continues he

"David shall never want a man to sit upon the throne of the house (or Kingdom) of Israel. "Neither shall the priests, the Levites, want a man before Me to offer burnt-offerings, and to do sacrifice continually" (Jer. 33:17-18).

Here is an offering of sacrifices by Levites contemporarily with the reign of a Son of David upon the throne of Israel. It is evident, therefore that the "never" in the text commences with a "henceforth," which is yet in the future. The epoch of that "henceforth" is the salvation of Judah, and the placing of Jerusalem in such a position that she may be safely inhabited, which cannot be till her enemy is cast out.

From that time, David shall never be without a successor in the throne of Israel; and that successor shall be Messiah, during whose priestly reign Levites shall do sacrifice continually.

"If thou canst break My (Yahweh's) Covenant of the day and of the night, that there should not be day and night in their season. . ."

**If thou canst** do this—

"Then also may My Covenant, saith the Yahweh, be broken that I have made with David My Servant, that he should not have a Son to reign upon his throne: and with the Levites, the priests, My ministers" (vs. 20-21).

This is equivalent to saying that no combination of powers on earth or in heaven can prevent the Messiah, who is David's son, reigning on Mount Zion where David reigned; or the Levites superseding the Mohammedans, Greeks, Latins, and Protestants in Jerusalem, and doing sacrifice there continually.

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FROM the evidence, then, of these witnesses it is clear that sacrifice and offering will be elements of divine service in the Millennial Age.

They will be "pure" and "pleasant" offerings to Yahweh; because they will be perfect offerings, and offered in righteousness by a purified priesthood. They will be perfect, because they will be perfected by the sacrifice of Him whose expiatory death they represent.

They will be pure offerings and pleasant, because the offerers will present them with enlightened faith and purified hearts. The Levites, refined as gold and silver, will slay the sacrifices of the peoples; while the sons of Zadok, once dead, but then alive for ever more, and "Kings and priests for Deity" with the prince of Israel in their midst, will approach and stand before Yahweh to offer unto him the fat and the blood: they shall enter into His sanctuary, and come near to His Table, to minister unto Him; and shall keep his charge (Eze. 44:15).

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

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## Answers to Bible Questions

By BROTHER ROBERT ROBERTS

### “Charity” in the Right Place

IT IS a good thing to be "for peace," and to "exercise charity," but these must be held in subordination to the conditions which divinely precede them.

God is the pattern. The perfection of peace is the ultimate design of all His procedure; but **never for the sake of peace does He abandon any of the conditions which are necessary to secure it.**

There is no peace to the wicked. God is angry with them. There is no life out of Christ for any, though it might seem "philanthropic" to bestow good indiscriminately.

There is no setting aside the law of God, though God is love. There is no escaping the judgments which are coming on the world, though God intends to bless the world through Abraham and his seed.

"FIRST PURE, then peaceable:" this is the divine rule. **First** conformity to God's arrangement; **then** reconciliation, tranquillity, and joy. Here is our example. The Word says—

"The Ecclesia is the pillar and ground of the Truth."

The Ecclesia must therefore maintain the Truth at all hazards. Peace or no peace, we must have the Truth. This is the first consideration. The Word exhorts us to contend earnestly for the Faith. No "charity" can be scriptural which interferes with these functions. The word sent by the Deity to the Gentiles is that—

"The Gospel is the power of God unto salvation" (Rom. 1:15).

Is it a lawful "exercise of charity" to shrink from the maintenance of this proposition for the sake of peace? Peace is lovely, but it must be a lawful peace.

Peace which involves a compromise of the Truth is an unloyal peace. Charity which covers up the truth is misnamed. It is no charity at all. True charity is more exemplified in pulling a man out of the water by the hair of the head than in letting a boat glide to the rapids unwarned for fear of being uncourteous.

We have no right to be "charitable," as the phrase goes, where God has spoken. Scriptural charity is confined to a man's private attitude towards his neighbor.

When "charity" inclines us to be craven or feeble in our contention for the faith and faltering in our recognition of the position of men as determined by the Faith, it is time to be getting rid of it as a troublesome weakness which will hamper our spiritual operations through life, and perhaps involve us in the dilemma into which we shall assuredly lead others by such a policy.

The Gospel to be believed before immersion consists of (Acts 8:12)—

"The things concerning the Kingdom of God and the Name of Jesus Christ."

Any immersion not on this basis is invalid.

—Bro. R., 1892

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## The Word "Spirit"

*QUESTION: "You seem to use the word 'Spirit' just as you like: sometimes 'mind', sometimes 'life,' sometimes 'the power' of God: sometimes one thing, sometimes another: I don't like this, you should stick to your text."*

ANSWER: It is well to stick to the text, in the sense of being consistent and true. We think we are in this case, as we try to be in all cases.

We must have all the facts in view.

"Spirit" — (**ruach** and **neshamah** in Hebrew, and **pneuma** in Greek) — is one of those plastic words which depend for their significance upon the context, and which therefore lead to great mistakes when kept in the groove of a precise definition. Cruden gives no fewer than 19 meanings to the word, and Parkhurst 20.

This may appear a little confounding at first sight, but in reality it is the inevitable state of the case with regard to a word of such primitive origin and fundamentality.

It has to be remarked however that all those meanings are cognate. There is no contradictoriness in the use of the word. It does not mean black in one place and white in another; this would be perplexing. Its meanings are conventionally diverse, but in spirit, identical; all recognising a common derivation.

All the three original words translated "spirit" have the same radical significance. **Ruach** is from the verb **ruach**, to breathe or blow; **neshamah**, from **nasham**, to breathe; **pneuma**, from **pneo**, to breathe or blow.

Every use of the word "spirit" must therefore be traceable in some way to this primitive idea of breathing or blowing.

And we find this is so. It is used for breath in such passages as—

"All flesh wherein is the breath (ruach) of life" (Gen. 6:17).

"In Whose hand is the soul of every living thing and the breath (**ruach**) of all mankind"  
(Job 12:10).

"Thou takest away their breath—**ruacham**" (Psa. 104).

**Neshamah** and **pneuma** are also translated "breath" in the following — Gen 2:7; 1 Kings 17:17; Job 33 4; James 2:26; Rev. 13:15 (in the last two cases, "breath" will be found in the margin).

All three words are translated "wind" or "blast" in the following Ex. 15:10; Job 1:19; 2 Sam. 22:11; Job. 49; John 3:8. **Pneuma** is translated "life" in Rev. 13:15.

But of course, the most common translation of the word is the particular form to which your inquiry is addressed, namely—"spirit."

In considering the meaning of this form of the word, it is well to observe that "spirit" itself comes from a Latin verb of precisely the same derivation as **ruach**, **nasham**, or **pneo**, namely, **spiro**, "to breathe."

"Spirit" is therefore etymologically the correct equivalent of **neshamah** and **pneuma**. But theology has spoiled the etymology of the word by fixing upon it a meaning not etymologically derived. This has created all the difficulty and the necessity for these remarks.

In accounting for the uses of the word, we must recognize the fact that life and all its phenomena are the results of breathing. The atmosphere inhaled by the lungs develops vitality, and vitality is the basis from which mind is evolved by nervous organization.

When breathing stops, vitality is suspended and mind vanishes. In view of these facts, which no physiologist will question, it is no great wonder that the primitive denomination of vital phenomena should be derived from the word signifying to breathe.

Breathing is at the bottom of both life and mind, and hence, on the principle of metonymy, a word relating to that act is put for both. At the same time, when put for mind or life, the word no longer means "breath" literally, but conventionally represents the cognate ideas for which it is chosen.

In all cases where a word is diverted from its original use, though retaining its radical import, it changes colour to suit the new applications. These varying hues of significance can only be apprehended through acquaintance with usage.

The only certain way to determine the significance of "spirit" is to collate its applications. When we read that the Israelites (Exo. 6:9)—

". . . hearkened not to Moses for anguish of spirit."  
—we naturally understand the word differently from what we do in 1 Sam. 30:12—

"And when he had eaten, his spirit came again to him."

In the one case it refers to a state of mind, and in the other to the life energy of the body.

In Daniel was found an "excellent spirit" (Dan. 5:12). This refers to intelligence and disposition: but when we read—

"No man hath the power over the spirit to retain the spirit . . . in the day of death" (Eccl. 8:8).  
—we naturally understood it as in Eccl. 12:7—

"Then shall the dust return to the earth as it was; but the spirit (that is, the life) shall return to God Who gave it."

In both of these cases the word has a very different meaning from what it has in Josh. 5: 1—

"And it came to pass when all the kings of the Amorites . . . heard that the Lord had dried up the waters of Jordan from before the children of Israel, their hearts melted, neither was there any spirit (that is, courage of heart) in them any more."

These citations justify the explanation in Christendom Astray that "spirit" in Acts 7:59, means "life," while in First Thess. 5:23, it means "mind."

A simple reading of the verses will confirm this view. Stephen was dying: what had he pneumatically (or breathingly) engendered to surrender to Christ? His life, which however is no more himself than his breath.

Paul invokes a blessing on the body, **psuche** (life), and **pneuma** of the Thessalonians; what could **pneuma** mean here other than "mind," seeing "life" is already specified? —R.R. '92

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# Resurrectional Responsibility

## PART SIX

### 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 3:19-20; John 5:28-29; Mark 16:16; Job 21:30; 2 Thess 1: 7-10; 1 Pet. 4:3; John 12: 46-48 have already been considered)

#### **Deut. 18:18-9 — Those who refuse to listen to God speaking through Christ.**

"I (God) will raise them up a Prophet . . . whosoever will not hearken unto My words which he shall speak in My name, I WILL REQUIRE IT OF HIM."

If we could clearly grasp the divine viewpoint and principle illustrated here, we should have no difficulty with the "responsibility question." We plead with all who believe in the NON-responsibility of enlightened rejectors to ponder this passage well. It is a very important and enlightening one, as to God's dealings with man. Of course THIS passage refers primarily to the Jews, but as Paul points out on this very question of the responsibility of Jew and Gentile (Rm. 2:9-11), "God is no respecter of persons."

The artificial distinction which makes all rejecting JEWS responsible to judgment, but not rejecting GENTILES, is in direct violation of this principle concerning respect of persons. If the JEWS are to be called to account for rejecting the Gospel, SO ARE THE GENTILES who have it presented to THEM.

To say that there is a difference because the Jews were "in the covenant," while Gentiles are not, is just playing with words and contradicting principles. The Jewish covenant was national, not individual. The Jew had no choice. He was not invited to accept God's commands; the commands were given to him.

See then how forcibly this verse states the principle of responsibility! The Jew was commanded what to do: if he refused, God would "require it of him." Is there any scriptural ground for asserting that God works on a different principle with people of a different race?

Does not the very statement that God winked at times of Gentile IGNORANCE reveal the principle of responsibility? Especially when coupled with— "BUT NOW COMMANDETH all men everywhere . . ." Link this with—

"He that KNOWETH to do good, and doeth it not, to HIM it is SIN" (James 4:17)

"He that doeth wrong SHALL RECEIVE for the wrong which he hath done, and there is NO RESPECT OF PERSONS" (Col. 3: 25)

And note that this passage in Deut. 18 applies to ALL Jews who deliberately refuse to hearken, regardless of whether or not they have any "faith" and have thereby been "justified by Christ's blood" from the (so-called) "eternal death of Adamic condemnation." Here is another very artificial distinction that is ADDED to Scripture—the claim that men have to be "justified by faith in Christ's blood" before God can bring them to judgment

And will ALL Jews be raised from the dead for judgment? All will, of course, answer, No. Will all Jews who have been CIRCUMCISED and are therefore "in the covenant" be raised? Again all will answer, No. Will Jews who by their circumstances are helplessly IGNORANT of God's commands be raised to answer for their failure to keep those commands? Again, No. What then WILL

determine whether or not a Jew will be raised to give account? On what PRINCIPLE will it be determined WHICH Jews will be called to give an account and which will NOT? Do we not, in attempting to give a scriptural answer to these questions, immediately come face to face again with the principle of RESPONSIBILITY through KNOWLEDGE?

**Luke 12:9 — Those who deny Christ.**

"He that denieth (arneomai) me before men shall be denied before the angels of God."

It will be argued that this means, "He that renounces me after having accepted me." Even on the face of it this is a groundless assumption; nay more—in the nature of the case it is an unauthorized and dangerous weakening of the warning. There is great danger whenever an attempt is made to limit the meaning of any divine warning and to exclude certain classes from what appears, in its simple meaning, to be a general statement. Such a course of limitation is only justified when other plain Scriptures demand it.

But if inclined to so treat this word "deny" so as to make it mean "renounce after having accepted," consider the use of EXACTLY THE SAME WORD in the following—

"Ye men of Israel ye delivered up Jesus, and DENIED (same word) him in the presence of Pilate . . . ye DENIED (same word) the Holy One" (Acts 3:13-14).

"This Moses whom they REFUSED (same word), the same did God send to be a ruler"  
(Acts 7 35).

In these passages there was no original acceptance. Therefore to deny, reject, or refuse Christ will bring rejection before the angels of God.

\* \* \*

**Mark 8:38 — Those who are ashamed of Christ.**

"WHOSOEVER therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall also the Son of Man be ashamed WHEN HE COMETH in the glory of his Father with the holy angels."

Let us remember we are considering all passages that speak of resurrectional judgment and those who are amenable to it, and we are in each case considering whether or not we are justified in excepting the enlightened rejector.

Here again in this passage we clearly have a reference to resurrectional judgment. But perhaps it will be said that it only applied to that specific "generation" — that it is only the rejectors of that generation of whom Christ will be publicly "ashamed" when he comes.

In reply, let us note that— in the first place—the context indicates that "this generation" denotes "this present life or order of things"—see vs. 34-37. And in the second place, divine principles are constant—God is no respecter of persons. And the principle here is that Christ will be ashamed of those who are ashamed of him.

**When the Scriptures state a principle in connection with any incident, it is for our admonition that we may learn the ways of God. Paul says, about the JEWS, in writing to the GENTILES, that—**

"All these things happened unto them (the Jews) for EXAMPLES, and they are written for OUR admonition" (1 Cor. 10:11).

We are going in the very face of scriptural instruction when we say to our children and those who look to us for guidance,

"You are quite safe to be ashamed of Christ and reject him now; he was just warning the Jews of his own generation."

\* \* \*

**Matt. 12:32-6—Those who speak "idle words" against the Spirit of God.**

"WHOSOEVER speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the WORLD TO COME . . . every idle word that men shall speak, they SHALL GIVE ACCOUNT thereof in the DAY OF JUDGMENT."

Here SURELY we have out-and-out rejecters! Consider this passage carefully, and give it its full weight. The ones Christ was speaking to certainly were not, and never had been, believers. And note in so many passages the "whosoever."

We know that "Christendom" applies all God's WARNINGS to the LITERAL Jews, and all His PROMISES to the SPIRITUAL Jews. The scattering and rejection is literal; the promised gathering and future blessing is "spiritualized."

**We must take care we do not do the same — these solemn WARNINGS (as the one here quoted) are for US, just as much as the promises.**

Jesus' teachings, both warnings and blessings, are worldwide, for he said as he ascended to heaven—

"Go and teach ALL NATIONS . . . teaching them to observe all things whatsoever I have COMMANDED you" (Matt. 28:19-20).

"Go ye into ALL THE WORLD, and preach the Gospel to EVERY CREATURE. He that BELIEVETH NOT shall be DAMNED (kata-kirmo — "judged down" — judged against—condemned)."

\* \* \*

**Luke 19:27—Those enemies who would not that Christ should reign over them.**

"Nobleman . . . far country . . . receive kingdom . . . RETURN . . . 'Those mine ENEMIES which would not that I should reign over them, bring hither, and slay them before me'."

If THIS does not refer to enlightened rejectors, then words have lost all their meaning. Some will say, "Oh, yes, but only the JEWS." This does not alter the fact that they WERE enlightened rejectors.

The PRINCIPLE here is clear—they refused Christ, and they will be called forth to condemnation. Poor Jews! They alone are given commands! All the rest of mankind are just given "invitations"! Let us again recall Paul's words—

"These things happened to Israel for EXAMPLES, and are written for OUR admonition."

**Jude 15—The ungodly, who speak against Christ.**

"The Lord cometh with 10,000 of his saints (RV: 'holy ones'— see Matt. 16:27; 25:31; Dan. 4:13) to execute judgment upon all, and to convince (RV: convict) ALL THAT ARE UNGODLY . . . all their hard speeches which ungodly sinners HAVE SPOKEN AGAINST HIM."

Here again it seems impossible from the wording to see how wilful rejectors can be so confidently and arbitrarily excluded from "ALL the ungodly that have spoken against Christ."

(Next month, if the Lord will—the key passage, Acts 17:30-31)

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## The Throne of His Father David

*"I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth"—Jeremiah 23:5*

GOD has a plan for earth's redemption, and that plan will succeed, where all the devices of man have failed; for He, and He alone, has the wisdom, power and goodness to make it a success. All who place their hope in a man-made order will perish with it.

The divine plan was revealed to David in a covenant God made with him, and David speaks of it in 2 Sam. 23—

"He that ruleth over men must be just, ruling in the fear of God.

"And he shall be as the light of the morning, when the sun riseth even a morning without clouds . . .

"He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation and all my desire" (vs. 1-5).

In Isa. 9:6-7 we again have a reference to this plan of God to restore peace and blessedness to the earth through a seed promised to David:

"Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his Kingdom, to order it and to establish it with judgment and justice from henceforth even forever."

We have a record of this covenant which God made with David in 2 Sam. 7. The covenant provided—

1. That David's people Israel would be planted in a place of their own to move no more, neither to be afflicted anymore (v.10).

2. That God would establish a royal house in the line of David which would be perpetual (vs. 11-13).

3. That David would be given a seed, a greater Son, who would reign forever before him, or in his presence.

This seed promised to David was Christ, who not only came in the royal line of David, but by divine appointment has the sole right to David's throne. If one doubts, read Acts 2:30—

"Therefore (David) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

**Christ is not seated on David's throne** (Rev. 3:21). Christ's throne, which is the Davidic throne, is in ruins. David's people, for the most part, are still dispersed, and the land over which he ruled is still to a large extent "trodden down of the Gentiles," and the city of Jerusalem, the place of David's throne, is now the scene of continual strife between rival factions.

The spirit of God in Ezekiel 21:25-27, in speaking of the overthrow of the kingdom of Israel says,—

"It shall be no more **until he comes whose right it is**, and I will give it him."

As to whose right it is, let us note the words of the angel to Jesus' mother—

“The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end” (Luke 1:32-33).

But one will say that David's throne has been transferred to heaven, and that Christ is now sitting upon it.

If this is the reign of Christ spoken of in the Scriptures, then **where are the blessings promised?** If Christ has been reigning for 1900 years and has accomplished no more than we see in the world today, how long must we wait for that era of blessedness of which David sang? That "morning without clouds" seems far away yet.

Is Christ reigning over the "house of Jacob", the 12 tribes of Israel? If so, why are they still scattered in unbelief of him?

If Christ is reigning on David's throne, then why does he not exercise his prerogative of Prince of Peace, as Isaiah tells us He will do when "the government shall be upon his shoulders"?

Not only does the Word of God discountenance any such notion that Christ is now reigning on David's throne, but common sense alone tells us that **everything in the world today is contrary to such an idea.**

\* \* \*

BEFORE God's covenant with David can become a reality, and the earth redeemed from the curse of war, crime and injustice, the following MUST come to pass:

1. God will send Jesus, the Prince of Peace, to the earth again (Acts 3: 20-21).
2. The ancient kingdom of Israel must be restored as the first dominion in Christ's Kingdom, which, beginning as a little stone or mustard seed, shall ultimately fill the whole earth  
(Eze. 37-2-28; Dan. 2:44).

It is in the restoration of the ancient kingdom of Israel that Jerusalem, the place of David's throne, becomes the capital city of the world, for—

"At that time they shall call Jerusalem the throne of the Lord; and ALL nations shall be gathered unto it, to the Name of the Lord TO JERUSALEM, neither shall they walk anymore after the imagination of their evil hearts" (Jer. 3:17).

Let us note here that at that time there will be universal recognition by "all nations," that Jerusalem will be the seat of the earth's government, and there will be a general submission to divine authority by all people on earth.

3. David must be raised from the dead and immortalized; for God promised him that his seed, Christ, should reign in his presence, and Peter in Acts 2:29-35 tells us that David is both dead and buried, that he had not ascended into the heavens; that God had sworn with an oath to him that he would raise up Christ to sit on his throne.

In this he saw the resurrection of Christ, a guarantee of his own resurrection, and that Christ would remain seated at the right hand of the Father until the time comes for his enemies to be made his footstool; when, as David foretold:

"The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thy enemies. Thy people shall be willing in the day of thy power" (Psalm 110).

Israel is not now willing to accept Christ, neither are the Gentile nations ready to submit to him. Not until the greater Son of David rules in Jerusalem on the restored throne of Israel, exercising all the power and authority which God has given to him, will the turbulent nations of the earth be willing and able to study and pursue war no more.

Not until the heavy hand of divine judgment falls upon the Godless people of the earth; not until man is stripped of his own glory and humbled beneath the mighty hand of God, will peace, order and righteousness flow to all mankind.

4. No order of peace and good will, justice and equity, can be established in the earth until the power to rule mankind is taken out of the hand of sinful, fallible and godless men and given into the hands of him who shall rule in—

"The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord" (Isa. 11:2).

His co-rulers will be the immortalized saints, who, in their sojourn in mortal flesh were the weak ones of the earth, but who have manifested the principles of love, peace and righteousness, which will characterize the divine order soon to come.

In Rev. 2:26 Christ promised:

"To him that overcometh, and keepeth my works unto the end, to him will I give power over the nations."

And again in Rev. 5:9-10, the redeemed sing a new song in honor to the Lamb that was slain, saying—

"Thou hast made us unto our God kings and priests, and **we shall reign on the earth.**"

Thus the meek of the earth today will be the world-rulers of tomorrow, assisting Christ in administering divine government with which all nations will be blessed.

5. With Christ enthroned in Jerusalem—

"The law shall go forth from Zion and the word of the Lord from Jerusalem. And he shall judge many nations, and shall rebuke many people.

"And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore." (Isa. 2:3-4).

—O.B.

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## **He Is Our Peace**

*"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ"*

—Rom. 5:1

PEACE belongs to God; peace is the aim of all His works, and the end of all His ways. Only in Him can that peace be found "that passeth all understanding."

**The children of God are the children of peace if they have acquired the faith and trust in God that can be attained only by a diligent reading and study of the Scriptures.**

A contentious spirit in anyone will gradually build up a wall of opposition to the conditions whereby peace may be had. The children of God do not, and should not desire strife, but be gentle unto all men.

"The servants of the Lord must not strive."

Peace, and the making of peace, should be their constant, consistent way of thought. Jesus taught that the making of peace would dwell in all those who faithfully follow him. Can we envision Jesus as he sat upon the hillside overlooking the sea of Galilee, as he spake unto the people, saying—

"Blessed are the peacemakers, for they shall be called the children of God."

He was the Prince of Peace, the Wonderful Counsellor. But sad to say, they were few in number who chose to give heed to his counsel. But Jesus knew what was in the hearts of men, and he said unto them—

"I am not come to send peace, but a sword."

In using these words, Jesus was foretelling what would be the result of his advent among men, in dividing them. Even in the immediate circle of his influence there was not always peace. The disciples strove among themselves as to who among them would be the greatest in the Kingdom. Jesus chided them gently, saying—

"These things have I spoken unto you that IN ME ye might have peace."

We all know, and agree, that there is a Divine side to the work of destruction. It is in the will and power of God to destroy as well as to create; — to take vengeance as well as to show mercy.

And well it is, for the children of God have a fight to contend with daily. It is the fight against vain imaginations, and every thing that exalteth itself against the knowledge of God. We are exhorted to—

"Bring into captivity **every thought** to the obedience of Christ."

By doing so, we become the children of peace. But the world cannot have peace. As Paul says—

"Their conscience has been seared as with a hot iron."

But we must strive constantly for that peace with God. And to attain that happy state we must be at peace with all men. We should be at peace even with our enemies. That may seem to contradict the fact that—

"In the world ye shall have tribulation."

But much of the tribulation comes from those who are disposed against us. Many times this is difficult to avoid; but we should concern ourselves most as to how we are disposed towards others.

Jesus had much sorrow because of the opposition of men who were evilly disposed towards him, but he prayed for them.

Those who strive to follow the Master must also suffer at the hands of those who are inclined to do evil. But believers cannot harbour vindictive feelings like evil men towards one another. The righteous man will not nurse anger; his motto will rather be—

"Let not the sun go down on your wrath."

Although the world cannot take away the peace that His righteousness can give, yet the world can, like wicked Balaam, tempt and scheme and interfere with the conditions from which we derive peace. That danger is ever with us, therefore it behoves every believer to preserve his integrity—

"For if after they have escaped the pollutions of the world through the knowledge of the Lord Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than in the beginning."

"For it would have been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandments delivered to them" (2 Pet. 2:20-21).

Vexation of spirit is always present when associated with those who obey not the Truth, but we should bear it and not complain. Jesus had many troubles but they were all on the **outside**. Inside he had what he called, "My Peace." That is what he left for us.

Let us consider two very simple instruments that are used by mankind the whole world over. Both are products of man's ingenuity as God allows. And although the purpose for which they are used are directly opposite—still these two so different instruments are known by the same name.

One of these instruments is used for making circles. A circle just goes around and comes back to where it started. It typifies an aimless, purposeless wandering—a lack of direction—a getting nowhere.

(Truly a circle also typifies endlessness and perfection in an eternal sense, but that is not the typical aspect we have in mind at present.)

The other simple instrument has been in use for many centuries. It has a very definite purpose, also a very definite end in view. No matter where you take it, it constantly points in the one definite direction.

This instrument is used by every navigator on the seven seas; also by all navigators in the air. Every navigator knows that if he obeys its beckoning finger and follows his chart, he will come to his destination and a safe haven.

It can guide the path through fog and darkness and the boundless unmarked sea.

This instrument has the marvellous faculty of always pointing to the North (caused by the magnetism surrounding the North Pole). Thus the little steel finger is drawn in one definite direction. Jesus said—

"And I, if I be lifted up from earth will draw all men unto me."

We know that the death of Jesus upon the cross, in all its significance, when borne into the hearts of men, possesses an attractive force to draw whosoever will. Jesus Christ is the magnetic influence. The Holy Scriptures are our compass and chart; if we will only follow that magnetic, spiritual influence that can draw all men, then we will be guided to a safe and sure haven of peace.

But our peace will be in danger if we allow the fog of worldly vanities to obscure our spiritual vision. And unless we read and study our compass and chart given to us by the Supreme Commander, we will be lost on the sea of despair and flounder on the rocks of death and oblivion.

Peter exhorts us to have clear vision on all things spiritual, and to beware of worldly influence—

"For man is like to vanity, his days are as a shadow that passeth away. For all flesh is as grass, and all the glory of men as the flower of grass.

"The grass withereth, the flower thereof falleth away."

Peter saw the need for much earnest exhortation in his day, and he counselled the brethren to steadfastly believe in God and to give Him glory, that their faith and hope might be IN God—

"Seeing ye have purified yourselves in obeying the Truth through the spirit unto unfeigned love of the brethren, see THAT YE LOVE ONE ANOTHER WITH A PURE HEART FERVENTLY" (1 Pet. 1:22).

The true brotherly love of "brethren of Christ" is quite distinct from all other affection. Peter, in his second epistle, assures us that **if we earnestly cultivate the qualities designed toward that end**, our faith will not be in vain—

"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness: to godliness brotherly kindness; and to brotherly kindness love.

"For if these things be in you, and ABOUND, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Love to the brethren and sisters is the evidence of our regeneration and justification by faith. **It is our testimony before all the world that the seed planted in our hearts is producing holy fruit.**

Relationships founded on eternal things, and developed through mutual appreciation of them, are abiding, even as the seed from which they spring is abiding. The Word of God is the eternal power that abideth forever. Though His voice be silent, there remains with us the truth given in this Book—the living Word which is able to transform us by the renewing of our minds. How comforting to us, who are frail and weak in this body of mortal flesh, are the words of Jesus—

"Peace I leave with you. My peace I give unto you.  
"I go unto the Father, for my Father is greater than I."

Jesus was giving the peace of a departing friend. As the Prince of Peace he carried peace within him. On the cross he suffered and died that we might have peace. He left it an heritage to all who would be his disciples upon earth

He will implant and maintain it by his spirit, in the hearts of all who will draw nigh—all who will take up the cross and follow him. Many a gift has been left that was never appreciated; but no greater gift was ever left to anyone than that which was left us by Jesus:

*"Peace I leave with you, my peace I give unto you."*

He has left the promise of peace for the present life; and the prospect of peace everlasting in the Kingdom of God. The promise is sure, for it is based upon the unchanging Word of God.

When the Prince of Peace reigns in Salem's towers, those found worthy will be the Eternal Sons of Peace through whom—

"The Lord will speak peace unto the nations."

*God grant us wisdom that we may be found worthy of that habitation of Peace, that the love of God may surround us in Eternal Peace, "through Jesus Christ."* — C. H. T.

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## **The Gospel Plan of Salvation**

### **PART SEVEN**

#### **The Nature of Man and His Condition in Death**

First: Man is mortal. Proof: Gen. 2:7; 3:19; 3:23; Job 33:6; Psa. 103:14; Gen. 18:27; Job 10:9; 1 Pet. 1:24; Jas. 1:10-11; Ecc. 3:19-21; Job 14:10; Ecc. 12:7; Psa. 104:29; Isa. 45:9; Job. 4:19; Job 33:6; John 14:10; Isa. 64:8; John 3:31; 1 Cor 15:47; Job 4:17; Rom. 5:12; Gen. 3:22; 1 Cor. 15:22; 1 Tim. 6:16; 1 Tim. 6:16; 1 Tim. 1:17; Rom. 2:6-8.

Second. The dead are unconscious till the resurrection. Proof: Psa. 6:5; Ecc. 9:5; Psa. 146:3; Isa. 38:18-19; Job 3:13-22; 14:10-12; 10:18-19; 2 Sam 12:22-23; Psa. 39:12-13; Acts 2:29-34; Gen. 15:15; John 9:4; 1 Cor. 15:16-19.

Thus the doctrine of the resurrection of dead ones is established on the firm foundation of absolute necessity; for there can be no future life for any man who dies except through resurrection.

The word "soul" as used in the Bible is said by orthodox preachers to mean an immaterial, immortal entity in man, but the following inspired testimonies will show the fallacy of this view.

Gen. 1:20 (in the margin you will find the word "soul"); Job 12:10; Isa. 29:8; Ex. 12:10; Prov. 6:20; Lev. 17:10-12; Num. 31:28; Lev. 22:11; Josh. 11:11; 10:32; Jer. 4:10; Job 36:14; Jer. 2:34; Ezk. 13:18; Ezk. 18:4; Job 7:15; Psa. 105:18; Isa. 38:17; Rev. 16:3; Psa. 16:10; 1 Cor. 15:45.

"Spirit" as used in the Bible and applied to man gives no more countenance to the pagan fiction of an immortal soul in man than the word "soul" does.

See Gen. 6:16-17; Jas. 2:26; Ecc. 3:21; Josh. 5:1; Heb. 1:14; 1 John 4:1-3; Mark 6:49 (in this verse the word "spirit" is derived from the Greek word phantasma, which means an unreal, imaginary apparition).

## **11. ETERNAL LIFE**

See these passages: 2 Tim. 1:10; John 6:40; John 11:25; Rom. 6:22; 1 John 2:25; 2 Tim. 1:1; Tit. 3:7; Tit. 1:2; Rom. 8:24-25; Heb. 11:1; Gal. 6:8; John 3:16; 1 John 5:11; Rev. 22:14; John 3:36; John 12:35; Mark 10:30; Rom. 2:7; Luke 20:35-36; John 10:28; John 17:2; Jas. 1:12; 1 John 2:17; Col. 3:2-3; 2 Cor. 5:1-4; 1 Cor. 15:54; Rev. 21:4; Rev. 2:11.

## **12. THE SAINTS INHERIT THE EARTH**

See these passages: Prov. 11:31; Matt. 5:6; Psa. 78:69; Ecc. 1:4; Psa. 37:9; Psa. 37:11, 22, 29, 34; Prov. 10:30; Rom. 4:13; Acts 7:4; Heb. 11:8; Dan. 7:27; Rev. 5:9-10; Isa. 45:18; Psa. 115:16; John 3:13; Acts 2:29-34; John 13:33; John 14:2-4.

No promise can be found in the Bible to anyone going to heaven except Christ.

## **13. HELL**

The word "hell" is frequently used in the inspired Scriptures. But a comparison of the subjoined texts will show to any mind unspoiled by the traditions of men that it means the grave and not a place where the wicked live forever in fiery torment.

See Job 14:13; Ez. 32:27; Psa. 9:17; Psa. 31:17; Psa. 16:10; Psa. 116:3; Jonah 2:1-3; Psa. 86:13; Psa. 63:9; Matt. 11:23; Matt. 16:18; Acts 2:31; Rev. 1:18; 1 Cor. 15:55; Hosea 13:14; Rev. 20:14.

"Gehenna" is another word which is translated "hell" in the King James version. It is taken from the Greek word **gee**, land or valley, and **Hinnom**, its ancient owner, the son of Hinnom.

It was a narrow and steep gorge on the S.E. of Jerusalem where the Jews in ancient times kept a fire continually burning. When they went off into idolatry, they caused their sons to pass through the fire in sacrifice to Moloch.

Because of this idolatry, it was defiled by good king Josiah (2 Kgs. 23:10) so that henceforth it was used as a fire to consume the filth and offal of the city and the dead bodies of criminals who had been executed for crime.

See Isa. 66:24. Jesus quoted this text in describing the doom of the wicked, Mark 43:47. In this place Christ uses the phrase "fire of Gehenna." He also uses it in Matt. 10:28. See also Jude 7; Isa. 34:8; Jer. 7:17-20; 17:27; 2 Chron. 34:25; Matt. 3:12; Psa. 21:8-9; Isa. 33:14; Psa. 37:20; Mal. 4:1; Rev. 21:8; Rom. 1:32; 2 Pet. 2:4; Jude 6.

Jesus said in his teaching (Luke 12:5), "Fear him which after he hath killed hath power to cast into Gehenna." That is, after he has killed, can cast the dead body into Gehenna, where it will be consumed by fire and worms and reduced to nothing, like chaff or the fat of lambs. See Job. 20:5-8; Psa. 37:10; Psa. 104:35; 73:27.

#### 14. THE DEVIL

See these passages: Heb. 2:14; Rom. 6:23; Heb. 9:26; Jas. 1:15; Jas. 4:7; Heb. 12:4; John 13:2; John 5:70; Acts 5:3,9; Jas. 1:14-16; Eph. 2:2; 1 Tim. 5:14-15; 1 Tim. 1:20; Matt. 16:23; Mark 8:33; Luke 4:8; 1 Thess. 2:18; Rev. 2:12-14; 1 Pet. 5:8; Rev. 2:10; Rom. 16:20; Gen. 3:15; Psa. 68:21; Jer. 51:20; Rev. 12:3-17; Rev. 20:2; Psa. 110:6; Dan. 2:44; Heb. 2:14; Rom. 5:12; 1 John 3:8; Rom. 5:21; Gal. 5:19-20; 1 John 2:16; Rom. 8:3; Heb. 10:26; Rom. 5:21; Jas. 1:15; 1 Cor. 15:56.

The word "devil" as used above is derived from the word "diabolos," a Greek word meaning "slander, traducer, false accuser, etc." It is applied to both males and females. See 1 Tim. 3:11; Tit. 2:3; 2 Tim. 3:3. In all these places the Greek word "diabolos" is translated into English by the words "slanderer" and "false accuser."

The word "demon" in the Greek language is also translated "devil" in the New Testament. Demons were supposed by the pagans to be a kind of demigod inhabiting the air and producing mental and physical ailments in those whom they took possession of.

It was customary language in the time of Christ to say that the sick were "possessed of a demon," and the curing of disease was called "casting out demons." Seven were said to be cast out by Mary Magdalene. (Compare the modern expressions—lunatic, St. Vitus' dance, etc.).

The following passages will throw light on this seemingly obscure subject: Deut. 32:17; Psa. 106:37; 2 Chron. 11:15; Lev. 17:7; 1 Cor. 10:20; Matt. 17:15; Matt. 12:22; Mark 9:17.

No countenance is given in the Bible to the orthodox fable of a personal immortal devil.  
(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

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## Fellowship with the Father

### PART THREE

*"That I may win Christ, and be found in him . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings"*—Phil. 3:8-10

PAUL was very close to the brethren and sisters at Philippi. 'Fellowship' is the theme of his epistle to them. Six times the word occurs. Phil. 1:3-5 —

"I thank my God upon every remembrance of you . . . for your fellowship in the Gospel from the first day until now."  
Verse 7—

"I have you in my heart, inasmuch as in my bonds and in the defence and confirmation of the Gospel, ye all are partakers — fellowshippers— of my grace."

Paul had a strong and vivid sense of their ever-present spiritual fellowship, both of his sufferings, and in his work for the Truth. They shared the joy and the understanding of the infinite grace of God manifested through the instrumentality of Paul. This is fellowship.

\* \* \*

IN Phil. 2:1-5, there is another beautiful delineation of true spiritual fellowship —

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any tender mercies and compassions,

"Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, one mind.

"Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem other better than themselves.

"Look not every man on his own things, but every man also on the things of others.

"Let this mind be in you, which was also in Christ Jesus."

These are not just pleasant words—**they are solemn, specific, divine commands**—the narrow and only appointed way to life. We should read them daily, and gradually be transformed by their infinite divine beauty.

Unless we eagerly, longingly, desire to manifest these characteristics, unless we constantly examine ourselves in the light of them, seeking to bring every thought into obedience, **we are not in fellowship with the Father**. Yea, we do not even understand the meaning of fellowship

\* \* \*

In Phil. 3 Paul speaks freely and intimately of his yearnings toward Christ. How different this is from some other epistles! How personally he opens up his inner heart!

It is comforting that even Paul had no full, complete sense of accomplishment —

"I count not myself to have apprehended, but I press toward the mark for the prize of the high calling of God in Christ Jesus.

"I count all things but loss for the excellency of the knowledge of Christ . . .

"That I may win Christ, and be found in him . . . that I may know him, and the power of his resurrection, and THE FELLOWSHIP OF HIS SUFFERINGS."

The "fellowship of his sufferings." The Philippians were in their heart and spirit in the fellowship of Paul's sufferings, and they greatly comforted and strengthened him.

Do we know what the "fellowship of sufferings" is? Are we large-hearted and spiritually-minded enough to comprehend these things? To the natural man, all this is meaningless foolishness. We remember that Paul said—

"Who is weak, and I am not weak? Who is offended, and I burn not? (2 Cor. 11:29).

"To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

"And this I do for the Gospel's sake, that I might be a partaker —**fellowshipper**—thereof" (1 Cor. 9:23).

"If one member suffer, all the members suffer with it" (1 Cor. 12:26).

"He hath borne our griefs and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. 53).

DO WE KNOW WHAT IT ALL MEANS? Is our whole heart's desire like Paul's — to know the fellowship of his sufferings?

\* \* \*

IN the last chapter, vs. 14 & 15, he says —

"Ye have well done, that ye did communicate with— **fellowship**—my affliction."

"Ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no church communicated —**fellowshipped**—with me as concerning giving and receiving, but ye only."

The Philippians comprehended the true meaning of fellowship and fulfilled it in themselves, to the great joy and comfort of the apostle.

\* \* \*

IN 1 Tim. 5:22, the negative aspect of fellowship again appears —

"Lay hands suddenly on no man, neither be partaker— **fellowshipper**—of other men's sins."

This is in harmony with the general principles the Scriptures lay down for separation in fellowship from that which is not in harmony with the Light.

\* \* \*

IN Titus 1:4, Paul addresses this faithful helper as —

"Titus, mine own son in the common faith."

"Common" here is the same word as "fellowship," and is used in that sense—the faith in which we are united—the faith that makes us one.

\* \* \*

IN the short personal letter to Philemon, the word occurs twice in significant ways, though obscured by translation. Paul, in his entreaty to Philemon, lays stress on the responsibility and intimacy of their mutual fellowship in God—

"That the communication— **fellowship**—of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus" (v. 6).

What does he mean? The sense is this: He is commending Philemon in vs. 5 & 7 for his acts of love and goodness toward the brethren, and he here prays that this beautiful, practical manifestation of the fellowship of Philemon's faith may be effectual in bringing more people to a knowledge and acknowledging of the great goodness, and joy, and desirability, of the divine provision and relationship in Christ.

He is emphasizing the practical excellencies of this glorious spiritual communion, and praying for their diffusion through the example of Philemon.

He is strengthening and deepening Philemon's realization of the greatness of his duties and privileges in Christ Jesus. The same thought occurs in Jesus' words —

"Let your light so shine that men may see your good works and glorify your Father in heaven."

\* \* \*

**The mutual joy and love and comfort and intimacy of God's people MUST be such as to attract the wonder and admiration of the world.** Jesus said again—

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

What cold, broken, smoky, useless lamps we are if we do not have among ourselves a glorious and manifest relationship of love infinitely exceeding anything the outside world knows.

In no better way could he assure Philemon's eager compliance than by reminding him of this great matter of divine fellowship and its heavenly fruits and purposes.

After gently laying his plea before Philemon, he comes back to this great theme (v 17)—

"If thou count me therefore a **partner**."

"Partner" here is the same word — "fellowshipper." He is saying this—

If we are united in the greatest, most holy, most intimate, most beautiful of all possible relationship between mankind, centering in God Himself—then receive Onesimus as you would receive me—he is now one with us—as you receive him will be the measure of your affection for me.

The lesson is for us. **THE TRUTH IS INFINITELY TOO BIG FOR ANY PETTINESS AMONG ITS MEMBERS.** To be in any way cramped in the broad flow of our affection is to be small—and carnally minded, and "to be carnally-minded is DEATH."

\* \* \*

IN Heb 2 the theme is the natural oneness of Christ with his brethren, and the basic essence of that oneness is their common mortal nature. V. 14—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."

Rotherham, one of the most careful and discerning of the translators, renders this verse—

"Seeing therefore the children have received a **FELLOWSHIP** of blood and flesh, he also in like manner took partnership in the same."

\* \* \*

In ch. 10 Paul reminds the Hebrew brethren of their earlier zeal and steadfastness in the face of great danger and suffering (vs. 32-33) —

"Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affliction.

"Partly whilst ye were made a spectacle both by reproaches and afflictions, and partly whilst ye became companions —**fellowshippers**— of them that were so used."

The Weymouth translation seems to make a little clearer the thought we wish to emphasize—

"Partly through allowing yourselves to be made a public spectacle amid reproaches and persecutions, and partly through coming forward to share—(that is, **fellowship**) — the sufferings of those who were thus treated."

"Ye took **JOYFULLY** the spoiling of your goods."

How much of this glorious conception of brotherhood and fellowship can we recapture in these easy, comfortable days? Has the way to the Kingdom been made any smoother or broader? Are we really facing the facts of our responsibilities to God, or are we just taking the easy way? Paul exhorts in Heb 13:16—

"To do good, and to communicate — to **fellowship** — forget not: for with such sacrifices God is well pleased."

WHAT "sacrifices"? What sacrifices have we made and are we making to the great and glorious cause of fellowship? We have seen many of the aspects that fellowship meant to Jesus, the apostles and the early believers. What comparable sacrifices have we laid upon the altar of our Faith?

\* \* \*

PETER says (1 Pet. 4:13) —

"Rejoice, inasmuch as ye are partakers —**fellowshippers** — of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy."

He had said at the beginning of the chapter—

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin.

"That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

What is the connection of thought? What is the exhortation he is basing on Christ's suffering in the flesh? What is our fellowshiping of that suffering, that we may fellowship his glory?

It is first of all our STATE OF MIND. He says—

"Arm yourselves likewise with the same mind."

Arm yourself against what? Against the lusts—the desires— of the flesh—the things that appeal to the flesh. Put on the whole armour of God that ye may be able to withstand the wiles of the devil—the desires of the flesh.

The mind of Christ was—

"I come to do THY will, O God" . . . "I do always those things that please Him."

His sufferings were that he might lead many sons to glory. The "fellowship of his suffering" is following in the pattern of self-denial, self-emptying, that he laid down.

The fellowship of his suffering is to walk always in the shadow of the cross — humbly, reverently, meekly, joyfully, fearfully — in constant remembrance—

"Do this in remembrance of me."

Does that mean our personal thoughts of him are to be called up but once a week? We are no friends of his, no disciples, no followers, if he is not **always** before us.

The fellowship of his sufferings should never leave us. It should mould our lives and colour every act, every thought.

\* \* \*

IT is Peter who carries the subject of fellowship to a glorious climax. He says—

"Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

"According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue.

"Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers—**fellowshippers** — of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:2-4).

"FELLOWSHIPERS OF THE DIVINE NATURE" — if we have the wisdom to separate ourselves entirely from the corruption that is in the world through lust. "The whole world lieth in wickedness."

While keeping before us the glorious prospect that Peter presents, it is fitting that we close with a note of urgent warning. John says (2 John 9)—

*"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.*

*"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.*

*"For he that biddeth him God speed is partaker—(fellowshipper: the same word we have traced all the way through)—of his evil deeds."*

*"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."*

— G.V.G.

## Give Attendance to Reading

*"His delight is in the Law of the Lord; and in His Law doth he meditate day and night"—Psa. 1:2*

AS WE listen to words of exhortation on Sunday mornings, or when we read various articles in the Berean Magazine, we find ourselves being urged to give attendance to the daily reading of the Scriptures.

We are asked not to neglect our daily readings—to do them without fail — to be persistent in reading them daily, and many other similar expressions.

But why should we read the Bible daily? In what way will we benefit by it? Is it possible that some brethren overestimate the importance of it?

We think these are serious questions because of the many warnings that are given, and the earnestness attached to them. Therefore, we propose to examine the matter in order that we may satisfy ourselves as to the benefit to be derived from a daily reading of the Scriptures.

IN the first place, I believe that we are all satisfied to accept Paul's statement that the Holy Scriptures are able to make us wise unto salvation through faith in Jesus Anointed, and, further, that all Scripture is God-inspired, and is profitable for teaching, for reproof, for correction and for instruction in righteousness: that the man of God may be complete, equipped for every good work

(2 Tim. 3:15-17).

What a remarkable combination of needful elements! Here we have seven essential features of God's Word—

1. Wholly God-inspired.
2. Able to make us wise unto salvation.
3. Profitable for reproof.
4. Profitable for correction.
5. Profitable for instruction in righteousness.
6. That we may be complete.
7. We may be equipped for every good work.

It is all very well to say that the Scriptures are wholly God-inspired, but we must individually satisfy ourselves that this is so.

It cannot be done by merely acknowledging the Bible to be the Word of God. There must be a vigorous determination to know wherefore we believe it to be such.

If the Bible is wholly God-inspired, then it must be an excellent portrayal of God's mind. Therefore, to know His mind we must read His Word

It is written that God has magnified His Word above all His Name. That being so, we have strong reasons why we should magnify it also.

If Jesus were to come into your home, how would you feel? Just stop and think about that for a moment. Jesus is God manifest in the flesh (1 Tim. 3:16). He is the Word made flesh (John 1:14). Therefore, to have God's Word in your home is to have Jesus there.

Now that you have him there, where are you going to place him? Are you going to put him on the book shelf, or in your heart? Do not forget that where you place your Bible, you place Jesus and the Father.

Therefore, if you neglect your Bible, you neglect them. The place God demands is in the forefront of our hearts and minds continually. Jesus brings it home to us when he quotes from the Law—

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

It is only reasonable, therefore, that He demands the highest place in our affairs. It is written that when Samuel was a child, the Word of the Lord was precious in those days— there was no open vision. Should it not be just as precious now?

One of our brethren recently said, "When we are thinking of God, we are drawing closer to Him; but when we are thinking of something else, we are getting further away." That statement well expresses the thought emphasized by James—

"Draw nigh to God, and He will draw nigh to you."

\* \* \*

Having become convinced that the Scriptures are the Word of God, and wholly inspired by Him, we will want to know **how** they are able to make us "wise UNTO SALVATION."

We introduce this part of our discussion with another statement of Paul's (Rom. 15:4)—

"For whatever was written in former days was written for our instruction."

We see from this that Paul is speaking, in both cases, of the same subject, that is, the Old Testament Scriptures. It is evident then, that if the Scriptures were written for our instruction, it is through that instruction that we will become wise unto salvation.

One thing is certain—if we leave our Bible on the bookshelf, we will not learn anything about its contents. Therefore, we must read in order to learn.

But how shall we read? In order to get the best from reading the Scriptures, we must first realize that we are mortal creatures subject to sin, disease and death.

We must fully understand what the salvation is that God has offered through the Gospel. When we reach that stage, we should be so grateful that an intense yearning thirst for the wisdom of God will develop within us, such as David expressed (Psa. 84:2)—

"My soul longeth, yea, even **fainteth**, for the courts of the Lord; my heart and my flesh **crieth out** for the living God."

Such a one will then be happy to approach the Bible in accordance with the divine exhortation to seek wisdom as for hid treasure.

"If thou incline thine ear unto wisdom, and apply thine heart to understanding;

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

"If thou seekest her as silver, and searchest for her as hid treasures;

"THEN shalt thou understand the fear of the Lord, and find the knowledge of God"

(Prov. 2:2-5).

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee" (Prov. 2:10-11).

"Happy is the man that findeth wisdom; and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

"She is more precious than rubies: and all the things thou canst desire are not to be compared unto her" (Prov. 3:13-15).

If we must search for wisdom and understanding as for hid treasure, does it not signify that the wisdom of God is hidden in the Scriptures: and that is obtainable ONLY by those who study ploddingly and laboriously?

Paul says (Heb. 11:6)—

"For, he that cometh to God must believe that He is and that that He is a rewarder of them that **diligently** seek Him."

Again in Isaiah 66:2—

"To this man, saith the Deity, will I look, even to him that is poor (or the oppressed) and of a contrite spirit and trembleth at My Word."

The word "trembleth" means to trouble oneself, or to be exercised, or anxious about. Therefore, our reading should not only be done daily, but it must be done in a spirit of intense and earnest reverence, seeking as for hidden treasure.

\* \* \*

WHEN the children of Israel gathered manna, they did it **systematically**—a certain rate each day; and it was not to be left over to the next day. The amount gathered was to be eaten the same day.

How typical of our system of Bible reading as regulated by the Bible Companion! Let us follow it faithfully that none be left for the next day.

"But," some may say, "if you were as busy as I am, you would realize that I do not have time to read every day."

What—you have no time to read? Are you sure? If you really think so, we suggest that you take a sheet of paper, and a pencil, and check up on your daily agendum for one week.

Among other things, you will discover that you persistently, and faithfully, take time to eat and drink, and for many things of this life. You also take time for friendly chats with business associates, or neighbours; and perhaps you take time to scan the pages of your daily paper in order to keep up with current events.

And some day, yes, some day, who knows, death will knock at your door. What will you say? Will you suggest that he pass on to one of your neighbours because you have "no time" to die? Have you not read the words of wisdom? (Pro. 1:24)—

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof:

"I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

**"Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."**

How graphically Jesus depicted this in the parable of the ten virgins! According to Jesus there are, generally speaking, two classes of saints—the wise and the foolish. He speaks of oil in their lamps. What is that but the Word of Scripture, for it is written—

"The entrance of Thy Word giveth light" (Psa. 119:130).

They ALL had oil in their lamps at one time, but it was gone now. And when the bridegroom came, the foolish said to the wise—

"Give us some of your oil, for our lamps are going out."

They were going out because they had failed to replenish them with oil.

What a sad picture to contemplate! The Master in the earth again, and some of us unable to greet him because our lamps are going out.

They will then turn to the wise and look upon their lamps burning brightly, and will cry out in despair—"Give us some of your oil!"

But it will be too late. They will then turn to their flickering lamps. As they watch them sorrowfully — the light grows dimmer and dimmer until finally they go out.

Oh, brother! Oh, sister! If we love the Lord, as we profess to do, we will love His Word; and if we love His Word, we will read it and meditate upon it, watching **daily** at the gates of wisdom—for whoso findeth wisdom findeth life, and shall obtain favor of the Lord.

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

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## **Signs of the Times**

ONE of the outstanding signs of the imminence of Christ's return to earth is recorded in Luke 21:25—

"Upon the earth distress of nations with perplexity: the sea and waves roaring."

All Bible students agree that the expression "the sea and the waves roaring" indicates the masses of the people in a state of great agitation. No one sign of the breaking up of Gentile dominion and the return of Christ to set up his kingdom is more evident than this distress of nations and the turbulent state of the greater portion of earth's people.

So repeatedly has one upheaval followed another for the past 45 years that it has now become the "normal" state of affairs and it is now being accepted as something which cannot be cured, therefore must be endured.

### **THREE DANGER POINTS**

ALTHOUGH many apparently small trouble spots continue to dot the world map, three outstanding areas of danger are troubling world leaders at this time; areas which could easily flare into extensive armed conflict, even world war. These three areas are Berlin, Southeast Asia and Cuba.

BERLIN. Tension over the Berlin issue it appears has about reached the breaking point Mr. Khrushchev has arrived at the point where he must either back down from one demand after another which he has made or else take decisive action which could easily precipitate war.

The abolition of the Soviet command post in Berlin has been followed by a demand that "all military bases in Berlin must go." To this the Western Allies cannot agree without surrendering West Berlin to the East German Communist government.

The West's answer to this latest demand is to strengthen their military forces. Their reaction to Soviet interference with Allied planes in the Berlin corridor is to announce that nuclear-armed U. S. jet planes are now poised along the Iron Curtain border, with the statement from Defence Secretary McNamara that:

"This is to tell them we have the nuclear power and we intend to use it."

How near this is to the "brink of war" only time can tell.

SOUTHEAST ASIA: Russia accuses the U. S. of violating the Geneva agreement on South Vietnam by sending military personnel into the conflict between the Vietnam government and

Communist guerrillas, saying that the U. S. is attempting to "involve other countries in its undeclared war in S. Vietnam."

However, the Soviets make no mention of the fact that, since the Geneva agreement in 1954 to a cease-fire in S Vietnam, unrelenting guerrilla warfare has been waged by Soviet-backed Communist forces

The struggle in Southeast Asia has quieted down, but the causes of dissention remain. There is not the slightest indication that Red China and all Communist sympathizers in that troubled area will ever be satisfied with anything less than complete domination of all Southeast Asia.

Cambodia, wedged in between Thailand, Laos and S. Vietnam, now "neutral," is believed to be due for Communist pressure, as Prince Sihanouk, their Chief of State, has stated that he is convinced that the Communists will win in S. Vietnam, and that Cambodia will be their future target. All the while the U. S. and other Western powers become more deeply involved as the "undeclared" war goes on.

CUBA: Ever since Premier Castro boldly announced his alliance with Soviet Russia and accused the U. S. of aggression against Cuba, the situation has both aggravated and baffled the State Department

But now the Cuban situation has taken a more serious turn. The massive build-up of arms and other aid, including Soviet military personnel, flowing into Cuba has Washington and all Latin-America really worried; and **there seems to be nothing they can do about it.**

One of the latest reports concerning Castro's subversive activities is that military supplies are being dropped by Cuban-based planes to anti-government guerrilla forces in several Latin-American countries.

Neither Castro nor the Soviets make any secret of this arms build-up. **On the contrary, they brazenly boast about it and use it as evidence that any aggressive move against Cuba will be met with disaster.**

Recently Russia announced that 16 large Soviet merchant ships were "constantly" engaged in transporting goods to Cuba, while shiploads of Cuban sugar go to Russia. At the same time the Soviets admit that much of the "goods" shipped to Cuba are "defensive" military weapons, and that large numbers of "technicians" are being sent to Cuba.

On the heels of these admissions is the announcement that the Soviet Union and Cuba plan to build a port somewhere on Cuba's coastline as headquarters for a joint Russian-Cuban "fishing" fleet. But Washington know that such a port could be easily used for a submarine base and the servicing of Russian ships

**The Cuban situation presents a greater threat to Western interests than appears on the surface.**

Through the force of circumstances the Soviets have been enabled to establish a foothold which serves as a bastion of Communism in the Western hemisphere, on the very back doorstep of the U.S., and that under the guise of helping a needy nation in grave danger of being crushed by her powerful neighbor.

It is permitting a little backward nation with less than 7 million inhabitants, ruled by an audacious petty dictator, to insult, harass and defy the powerful Uncle Sam and drive him to helpless exasperation.

**The U. S. must stand by helplessly while Russia builds up a powerful Communist stronghold, with a port which would be used to spy on American shipping in the entire Caribbean area and even the Atlantic and Gulf coasts, transport guerrilla bands to the shores of other Latin-American nations, even establish nuclear missile launching stations within 90 miles of the U. S. coast.**

And the Soviet reply to U. S. protests is that they are only doing what America has been doing for many years, having erected a ring of steel around the entire Russian empire. And the disconcerting thing about that is, that it is only too true

The U S has long ago made void the Monroe Doctrine by violating one of its provisions; namely, that the U. S. was to keep a hands-off policy for the rest of the world, particularly Europe.

The turn of events in Cuba has given to Mr. Khrushchev the greatest propaganda weapon since the start of the cold war, immeasurably decreased U. S. prestige throughout the world, and given to other small nations, friendly to the Communist bloc, encouragement to follow Castro's example

As the matter stands now, it is dangerous for the U. S. to either act or not to act. To take armed action against Cuba is to risk war with Russia and risk a break with Latin- American nations

To pursue a waiting policy while the Soviets build up military strength in Cuba is to encourage greater and more audacious actions and merely defer what could easily develop into complete domination by Communism of all Latin-America.

### SEA AND WAVES CONTINUE TO ROAR

IT IS not in Cuba alone that Communism has recently made gains. The surrender of DUTCH NEW GUINEA to Indonesian rule, which becomes effective May 1, pushes Communist influence nearer to the coast of Southeast Asia, the Philippines, Australia, and Western military outposts in the Orient.

Indonesia, in acquiring sovereignty over this, the last of Holland's East Indian territory, had the backing and the full sympathy of all Communist nations, who hailed it as another step in wiping out colonialism. Russia has been pouring arms into Indonesia and extending other aid, and has expressed great satisfaction in the victory gained in connection with New Guinea.

In the CONGO time is running out for any peaceful settlement of that nation's tangled political situation. A resumption of fighting is expected at any time, as the UN nears bankruptcy and Communist elements fan fires of dissension.

Outwardly ALGERIA appears to have come nearer a settlement of its 7-years civil strife than at any time since the start of civil war, but basic problems go unresolved, as political rivalry prevents any permanent, workable system of government in the face of mountainous difficulties.

An abortive revolution in ARGENTINA reveals the long history of political chaos in this nation, torn by political rivalry in which the country at times is not far from military rule, while a restless and poverty-stricken population clamours for economic reforms.

At the same time BRAZIL totters on the brink of economic collapse and bankruptcy, while political rivalry leaves the nation's economic ills unsolved and revolution threatens. The weakened and unsettled state of affairs in all Latin America makes the Cuban situation all the more threatening.

As we sum up world conditions over the past month in relation to the Signs of the Times, there can be no doubt that any hope for peace or international agreement is growing dimmer, as the distress, perplexity and fear foretold by Jesus in Luke 21:25-26 comes nearer complete fulfilment.

### IN THE MIDEAST

A REVOLUTION in the little monarchy of YEMEN in Arabia has left an unsettled state of affairs which at this time is somewhat vague as to its full meaning and purpose. Having been federated with the United Arab Republic, interest in its future relations with this organization is keen.

Whatever else this revolution may indicate, in view of the recent controversy over Kuwait and the overthrow of the Syrian U.A.R. government, the instability of all Arab governments is made clear. **It is noteworthy that Yemen has been supplied with arms and aircraft by Russia.**

While her Arab neighbours make little or no industrial progress, the little nation of Israel forges ahead with such phenomenal advancement that all the world takes notice. A recent report shows that, since the inception of the Israel Bond drive in 1951, annual industrial production has nearly quadrupled. Employment is above 700,000, with 165,000 working in industry. —O.B.

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