

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

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

WE ARE happy to report that ARIS GENE EDWARDS, son of bro. & sis. Melvin Edwards, of Eden, put on the Saving Name of Jesus Christ on Sept 30 at Lampasas.

We hope and pray that he continues in his race for eternal life.

With greetings to the Brotherhood. —bro. Wayne Wolfe Star Route, Lampasas

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MASON, Texas—Christadelphian Hall, Highway 386.

Greetings of love in Christ to all our brethren and sisters of like precious faith from the Mason, Texas, ecclesia.

We have had the pleasure of having many of the brethren and sisters of the Houston and Lampasas ecclesias to meet with us on Sept. 2 which was the Labor Day weekend, as this is a yearly event. We had 27 to meet around the table of the Lord.

Bro. R. H. Carney of the Houston ecclesia gave the word of exhortation on "Discipleship" at the 11 a.m. service. The points so clearly brought out are so necessary to the followers of Christ.

A family style lunch was enjoyed by all at the noon hour.

In the afternoon Bro. Charles Banta, also of the Houston ecclesia gave a clear picture of the orderly movement of the children of Israel. His text was taken from the first part of the Book of Numbers and it brings to mind that it is not in man to direct his own steps.

We of the Mason ecclesia are so few in number and to have so many brethren and sisters meet with us makes us very grateful to our heavenly Father, as it gives us so much spiritual encouragement in our days of probation.

May we all hold fast to the end as we see the day fast approaching when we will have the return of our Saviour, Christ our Lord.

With much love in the bonds of the Truth.

—bro. William Edwards Ranch Route, Harper, Texas

Correspondence

TEXAS GATHERING SUNDAY SCHOOL

Dear Sunday School Scholars:

A wonderful time was had by all those students who were able to attend the TEXAS GATHERING of 1962. This year we divided those attending the Gathering into three groups.

The first group was from 4 years old to 7. These children were instructed in Bible Stories.

The second group contained (those students from 8 to 14. They studied deeper into the first principles of Scripture.

The third class was specifically for those from 15 on up, not as yet baptized, who were interested in the first principles as contained in the first three chapters of our Bible.

This class used Elpis Israel as a guide through the Garden of Eden as they took a delightful journey to the inner recesses of the Garden. They were led in their travels to uncover many puzzling mysteries, different brethren conducting the class each day.

On Sunday the older group considered why this portion of the Bible was most important; and then a study of the six days of creation.

Monday was taken with the study of the formation of man, the garden, and Adam and Eve before they sinned, showing the principle of testing before granting a reward to man.

We arrived at the Tree of Knowledge of Good and Evil on Tuesday, and studied the commandment concerning the Tree. We also saw the serpent and learned about the nature of Sin which was committed.

Wednesday we saw how the serpent was punished and how our mind may have a good or evil conscience. We found out what a carnal mind was. There was also a study of the works of the Devil, and the Sentence of death we are all under.

Thursday we were taken to study what constitutes Righteousness, the descendants of Eve, the covering for Adam and Eve and finally the Destruction of all sin and Death.

As a fitting subject for the last day we took a closer look at the Cherubim and the flaming sword which guarded the tree of life. Lastly we took a look at how we might follow the Way of the Tree of Life.

As the week came to an end we realized that we had only scratched the surface of these wonderful topics and we regretted the time was gone.

On Wednesday a large group went on a trip to a neighbouring town, Marble Falls, and after hiking to the falls, enjoyed a prepared lunch.

The children were able to swim in the local rivers near the camp grounds and usually a group left for the swimming holes at least once a day.

The children's program drew to a close on Saturday afternoon in which those who had prepared material, recited and sang praises.

After the Memorial Service on Sunday and our last meal together, came the sad duty of bidding goodbye to all those fellow students from distant parts of the continent.

Nevertheless, looking back on the 1962 TEXAS GATHERING we all glow as we recall the new friends we met and the old acquaintances which were renewed.

We know that all of us no matter where we are in the world are trying to win the same reward of Everlasting Life, and we hope that our trip to Texas this year has helped us each come that much closer to his Reward.

—bro. Ellis Higham 1962 Superintendent Apt. 2, 142 W. Sierra Madre Blvd. Sierra Madre, Calif.

EDITORIAL

Our Landmark

"Remove not the ancient landmark, which thy fathers have set"—Proverbs 22:28

DURING a journey down the North American Great Lakes, it was our privilege to spend considerable time in the pilot-house. As we watched the pilot steering the ship, we became fascinated with his constant reference to landmarks, a method used to guide ships that has been in use for many years.

It was particularly noticeable during a severe storm, when the pilot had an assistant who kept before him a chart of the course, and called to the pilot the various landmarks he was expected to follow. Afterwards, it was explained to us that no deviation from the course was permitted, because it would bring upon them certain disaster.

That night, when alone in our cabin, we reflected on these things, and, as we did, we thought of the people of Israel as they travelled through the wilderness. Here they were, passing through a land of which they knew nothing, and we realized that they would have been hopelessly lost, had God not provided a landmark for them. We read of this in Exo. 13-21-22—

"And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

"He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

In rehearsing some of the events, and the experiences of Israel, Paul said—

"All these things happened unto them for types: and they are written for our admonition, and for our instruction."

In view of that, let us look at one of the types in Exo. 14:19-20—

"The pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel.

"And it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night."

There was only one cloud, but it was light to the people of Israel, and darkness to the Egyptians. That might seem strange to some, but is it not also a fact that our Bible is a great light to us, while it is darkness to the unbeliever. It is the same book, but light to one and darkness to the other.

* * *

THERE IS no question whatever that we are living in the time of the end "when darkness covers the earth, and gross darkness the people." Therefore, let us hold aloft the Bible, for it is inspired and infallible. It is the basis of our belief, and the ground of our confidence, and we must not let anyone shake our faith by some of the things that appear in contemporary magazines. Here is one of them—

"It is now fairly generally accepted among us that the Scriptures do not require us to believe that God's creative processes happened in a week 4004 years before Christ; the realization that the Bible did not aim at being a science text-book but at revealing God's redeeming love would have prevented men from defending such a position."

When we read this, we were reminded of the preface in the Christadelphian Treasury, where we read—

"The spirit of compromise is abroad; it threatens the brotherhood. Let us face it in the spirit which animated the worthy Christadelphians of the past.

"To help us to this end, is the immediate purpose of this book; it summarizes Christadelphian teaching on the fundamental questions of doctrine and practice from the days of bro. Thomas and bro. Roberts to our own days. It reflects the minds of men who, where the Truth is concerned, refused to compromise.

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught."

Usually the word "traditions" means laws and regulations handed down orally from one generation to another, and forming the Oral Law of the Jews, which Jesus frequently denounced when it was against the law of God.

But when Paul used the word in 2 Thess. 2:15, it related to the faithful instructions he had given them during his ministry among them. This is certain because of what he said to the ecclesia in Galatia in 1:8—

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

It should be noted here that when Jesus and Paul quoted, or referred, to the book of Genesis, **never did they at any time question anything that was written.** Nor should we.

When a brother states definitely that the early chapters of Genesis are not an accurate record of events that really happened, he is setting his wisdom against that of God. Surely, no one steeped in the Word of Truth, would dare to contradict God's Word!

Again, we go back to the Christadelphian Treasury, and read these words,

"Warning, counsel, exhortation and comfort; and at such a time with Christ at the door! With what urgency should such words be charged!

"Warning against unfaithfulness; counsel to steadfastness; and diligence in our profession of godliness.

"Let us abide by the old landmark — the Bible — inspired and infallible, as the basis of our belief and the ground of our confidence.

"At our peril, we depart from this standard. More than ever, we need to advocate the supremacy of the Bible, both in theory and in practice."

This was the practice of Jesus. Follow him from childhood, and see what serious and tender respect he held for the Scriptures. Notice, in particular, it mattered not to him whether it was Moses, the Prophets or the Psalms, he always quoted them with the same authority, settling every contention with the words, "IT IS WRITTEN."

Look at him in the beginning of his ministry, when he was filled with the Spirit, and was driven by it into the wilderness to be tempted or tried. Three times he was tried, and three times he repelled the tempter with a quotation from the book of Deuteronomy. Behold the Son of God as he defended himself with the Word of God. What a lesson for us! Do we defend ourselves with the Word, or are we trying to pick it to pieces? Let us never forget that "God has magnified His Word above all His Name."

If we would attain unto salvation, we must all stand together as one, vigorously defending our faith of the Gospel by that Word "which is able to make us wise unto salvation through faith which is in Christ Jesus." The declaration of God is clear and easy to be understood—

"To this man will I look, even to him that is poor, and of a contrite spirit, and TREMBLETH AT MY WORD"—Isa. 66:2 —Editor

Sacrifice in the Age to Come

By BROTHER JOHN THOMAS

"Their burnt offerings and their sacrifices shall be accepted upon Mine altar, for Mine house shall be called a House of Prayer for All People"—Isa. 56:7

PART TWO

IN THE Mosaic age, the offerings were neither perfect, pure, nor pleasant to Yahweh. They were imperfect, not having been perfected by the expiation they typified; by keeping up a remembrance of unpardoned offences every year

This will not be the case with the perfect offerings of the Age to Come. These will not be remembrances of transgressions unforgiven; but memorials of pardon (through the sacrifice of Messiah the Prince.

There is no day of annual atonement in the Future Age. Israel's offences are blotted out once for all as a thick cloud when the New Covenant is made with them on their resettlement in the Holy Land when that Age begins; a forgiveness of national offences which lasts for ever, as it is written—

"I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more" (Heb. 8:12).

But the Mosaic offerings were not always unpleasant to Yahweh. It was the abominations of the offerers that made them disgusting in His sight.

The high priests and their sacerdotal households, who ought to have been "holiness to the Yahweh," were very often men of reprobate character, setting an example to Israel which they were not slow to follow, verifying the sayings—

"Like priests like people."

"The leaders of My people cause them to err."

This view of the matter accords with the handwriting of Yahweh by Malachi (2:11-13)—

"Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem, for Judah hath profaned the holiness of Yahweh which he loved.

"Yahweh will cut off the man that doeth this . . . him that offereth an offering to the Yahweh of armies.

"And this have ye done again, covering the altar of Yahweh with tears and weeping, and with crying out, insomuch that He regardeth not the offering any more, or receiveth it with good will at your hands."

This implies that there was a time when He did regard the offering, and did receive it with good will or pleasure at their hand. Indeed the Spirit saith so in so many words when testifying of the purification of the sons of Levi, as it is written—

"Then shall the offering of Judah and Jerusalem be pleasant to Yahweh (or regarded and received with good will) **as in the days of old, and as in the former years**" (Mal. 3:4).

Such doctrine and practices, then, as these, caused Yahweh to take no pleasure in the sacrifice and offering He had ordained in the Mosaic Law. Therefore Messiah came to do, or establish, the **second** will — to bring it into force through the offering of the body the I-*Shall-Be* had prepared for Himself.

* * *

IT WAS not possible, besides, for the blood of bulls and of goats offered by the Law, to take away sins. They needed perfecting in their antitype—the restored body of Yahweh—

"Therefore coming into the world, he saith, Sacrifice and offering Thou requirest not; but a body hast Thou restored for me.

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

"Then said I, behold, I come (as it is written of me in the volume of the little book) to do that which is Thy will, O Deity.

"Saying above, Sacrifice and offering and burnt-offerings and offering for sin Thou desirest not, neither hast pleasure, which are offered according to the Law: then said he, Behold, I come to do Thy will, O Deity.

"He taketh away the first, that he may establish the second. By which will we are sanctified through the offering of the body of the anointed Jesus once only (Heb. 10:5).

Messiah having thus been obedient unto death, and brought the Abrahamic will, or covenant, into force, will when he comes again in power and glory, carry out the purposes of the new or second covenant, and in so doing cause to be offered to Yahweh by the sons of Levi in Judah's midst, pure offerings that will be pleasant to Him as in the days of former years; for his own one offering having perfected for a continuance the things which the Mosaic Law could not; for nothing was perfected by it.

If Christ had not died and risen again, the Mosaic Law would have continued in force to this day, and there would have been no union of Jews and Gentiles upon the same conditions, in "One Body," and consequently the Gentiles would have continued helplessly (Eph. 2:12)—

"Without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without Deity in the world."

To enable us to get at Christ, by becoming citizens of the Commonwealth of Israel, it was necessary to remove the Mosaic Law out of the way, and to introduce another that would be more favourable.

By becoming proselytes of Judaism, Gentiles might come to be with Moses, and citizens of Israel's Commonwealth under his law; but as it could not make alive they would remain under sentence of death, and enjoy nothing beyond the temporal advantages of a residence in the Holy Land in common with the natives. It could give them no right to be citizens in the Age to Come, and to reign forever with Messiah over Israel and the nations for a thousand years.

This right is derived from that covenant which Jesus established or confirmed in dying and rising again. If we take hold of it by believing the things promised in it, and also take hold of him, by faith in him, as the confirming sacrifice, or mediator thereof, and become obedient to the "Law of Faith," which commands such believers to be baptized into the Name of the Father, of the Son and of the Holy Spirit, we become the children of the covenant, and through Jesus acquire citizenship in the Israelitish Commonwealth of the Age to Come.

* * *

THE Mosaic Law, or handwriting, made it—

"An unlawful thing for a man that is a Jew to keep company, or come unto one of another nation" (Acts 10:28).

While this handwriting was in force there could be no union between Jews and Gentiles in "One Body," as members of which they were to love as brethren. The Law divided them, and set them at variance as the Gospel now separates those that obey it from all religious fellowship with disobedient unbelievers

The Abrahamic covenant, which was ratified by Deity for Christ, 430 years before the Law of Moses was given, knows nothing of that Law. The Law was an addition—not to it as a codicil, but as a distinct covenant, or will, additionally presented and enjoined upon the natural descendants of

Abraham, Isaac, and Jacob, until the seed, or Christ, should come, to whom the promise of the everlasting possession of the Holy Land was made in the covenant ratified for him.

"It was added because of transgressions" among the Israelites, who while in Egypt served the idols of the Egyptians, and were fast merging into forgetfulness of the good things covenanted to their nation under Christ.

The Abrahamic covenant contains no cause of enmity between Jews and Gentiles, for it promises among other things that (Gen. 22 18)—

"In Abraham's seed (Christ) shall ALL THE NATIONS of the earth be blessed."

All nations include Jews and Gentiles. Not so the Law, however. It was a "fiery law." In itself "holy, just, and good;" but not withstanding its intrinsic excellence, "it was weak through the flesh," in which, Paul says, "no good thing dwelleth."

On account, therefore, of this weakness, the holy, just, and good Mosaic law, which was ordained for the life of all under it, saying, "If a man do it he shall live by it," was "found to be death" to every Israelite, for it said (Gal. 3:10)—

"Cursed be every one that continueth not in **all things** written in the book of the Law to do them."

—which was too great a demand upon poor weak humanity to accord. Even Jesus, who was without sin, no fault being found in him, was cursed by it, saying (Gal. 3:13)—

"Cursed is every one that hangeth upon a tree."

Thus he became a curse for us. This Law, then, was found to be death to him; can it therefore after this be found to be life to any other mortal? By no means. Hence it condemns to death every Israelite, and every one else that seeks justification by it.

And if Deity's people Israel, with their King, were sentenced to death by it, of what avail can it be to us Gentiles? Certainly of none; and therefore it is written (Rom. 3:9)—

"Are we (Jews) better than they (the Gentiles)? No, in no wise: for both Jews and Gentiles are all under sin"—

So that all the world becomes guilty before Deity.

* * *

HERE, then, we behold mankind in an awful dilemma—naturally, under the sentence pronounced upon Adam, which is death; and Mosaicly, cursed to death by a law ordained for life, because humanity is too weak to keep it.

If the state of the case had continued thus, "the gates of hades" would have prevailed forever over Jew and Gentile, patriarch and prophet, from the first transgression to the natural extinction of the race.

The wisdom of Deity in a mystery, however, devised a happier result than this. The world "being dead in sins," that is, dead Adamicly and Mosaicly because of transgression, He sent Jesus into the world to take the Mosaic handwriting out of the way by nailing it to his cross.

And this he did by fulfilling all the righteousness shadowed forth in that Law which cursed him on the tree; a part of which representative righteousness was the atonement for sin by blood.

Being nailed to the cross as the result of his voluntary surrender of his life, he may be said to have nailed himself to the cross by the hand of sinners; for, saith he—

"No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:18).

And therefore it was not suicide, but "obedience unto death." In being without sin and in perfecting the sacrificial righteousness of the Law, he nailed it to the cross, when he nailed himself there.

Having therefore perfected the righteousness of the Law in himself, the shadow was no longer necessary as the substance had come. In dying, consequently, he proclaimed, "It is finished," and being perfected, in a few years after "it vanished away" (Heb. 8:13).

Thus, he blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; having in this way divested the authorities and the powers of Israel (for they derived their ecclesiastical and civil authority from the Law). Triumphant over them in rising from among the dead, he exposed them with boldness of speech by the apostles. (Col. 2:14-15).

* * *

THE Mosaic covenant being taken out of the way by the sacrificial death of Jesus, the Abrahamic was brought into force by the same means; for the blood of Jesus which perfected the Mosaic sin-offerings, also rendered purifying or consecrated the Abrahamic covenant called "the new," though made before the Law, because it came into force on nailing the Mosaic to the cross.

The Abrahamic covenant, I say, was rendered purifying by the blood of Jesus; so that "whosoever believeth" the things of the covenant, his faith and resulting disposition shall be counted to him for repentance and remission of sins in his Name.

The Abrahamic covenant, however, does not exclude the use of sacrifice.

It was typically ratified or confirmed by the sacrifice of animals consumed by fire from heaven before the Mosaic Law was given; so when the things it covenants are fully accomplished in the Age to Come, sacrifice will be restored, **not as typical of the future, but as a memorial of the past.**

Blood-shedding in the age to come will commemorate the shedding of the blood of Jesus in the end of the Mosaic age. It will occupy the position in "the service," that the breaking of the loaf does now to mortal believers of the truth in hope of the glory with Jesus.

The broken bread and poured-out wine are remembrancers, or memorials, of the body broken and blood of Jesus shed for the remission of sins, for those who should become his brethren. When he appears a second time this form of remembrance will cease; for it is to be observed, to use his words, "UNTIL I come."

Shall we say, that when this unbloody memorial of his sacrificial death shall cease by the statute which limits it, there will be NO memorial ordained to keep it in remembrance throughout the Age to Come?

If we say this we must reject all that testimony adduced in the former part of this subject, which declared the restoration of sacrifice. Its restoration is certain. And when restored, on what principle will it exist?

Will it represent the sacrifice of a future Christ? That is impossible. Then it will not be typical.

Will it be as the procuring causa of the remission of the sins of the people living in that age? That would be to ignore the death of Jesus, which is inadmissible.

Will it be to render purifying a new covenant? None such exists to be confirmed and dedicated.

Will it be for the cleansing of the resurrected saints? For them there is "no more sacrifice for sins"—having been by the one offering of Jesus sanctified and perfected for ever.

It is upon none of these principles. There remains, then, but one other principle upon which sacrificial blood-shedding can be restituted in the Age to Come; and that is, the one already set forth, even as a memorial of the consecration of the Abrahamic will by the blood of Jesus, styled "the blood of the covenant," by which the future rulers of the world are now sanctified; and the future nations of that world, Gentile and Jewish, will be made holy through the dedicatory offering of Jesus the Christ once.

Thus will Deity have "justified the nations through faith" as He promised to Abraham, saying—

"In thee shall all nations be blessed" (Gen. 12:3).

So then "they which be of faith," be they individuals or nations, "will be blessed with faithful Abraham."
—J.T., 1854

Answers to Bible Questions

By **BROTHER ROBERT ROBERTS**

Descend With a Shout

QUESTION: "What is the meaning of Paul's statement, 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first' (1 Thess. 4:16)."

ANSWER: Your difficulty probably lies in the expressions, "with a shout" . . . "the voice of the archangel" . . . "the trump of God." You probably feel that a literal sense would make the incident of the Lord's coming too much of a mere scenic performance.

The feeling is reasonable. There is an evident mixing of the literal and figurative in the language. The coming of the Lord and the resurrection of the dead are literal events; the latter is the result of the former. Why should the connection between them be figuratively expressed?

The subject in hand supplies the answer. Certain brethren were dead, and the survivors were sorrowing. Paul writes to comfort them. The comfort is that the Lord will come and wake the sleepers.

But they are sleepers in a figurative sense only; literally they are dead, and no noise of shouting trumpets could wake them. But because noise will wake literal sleepers, so the power that wakes figurative sleepers may be figuratively considered as a sound. The power of the Lord exerted at his coming in the resurrection of the dead may in this connection be expressed as a "shout" to raise them from sleep.

It is not an infrequent thing to hear of a man "making a noise" in the world who utters no more sound than other men. The Scriptures have frequent illustrations of this use of sound and shouting. Pharaoh is said to be "a noise" (Jer. 46:17). Again:

"At the NOISE of the taking of Babylon, the earth is moved, and the CRY is heard among the nations" (Jer. 50:46).

Here "noise" is used in the sense of an astounding report. God says of the present suspension of His visible interference—

"I have long time holden My peace; I have been still and refrained Myself: now will I cry like a travailing woman" (Isa. 42:14).

Again He says (Jer. 25:30-31)—

"The Lord shall roar from on high . . . a NOISE shall come even to the ends of the earth."

It is therefore no strained interpretation to understand that the shout with which the Lord shall descend from heaven is **his great power to raise the dead**, and the **astounding sensation** that the report thereof will send throughout the world.

The voice that wakes the dead who cannot hear must be a mightier voice than mere sound. It is "the voice of the archangel and the trump of God," which is something very different from the literal sound of human tongue or instrument.

But the figurative does not exclude the literal. There was a cry at the taking of Babylon though the literal cry was not heard among the nations, except as a matter of report.

So the Lord will speak and direct in the wonderful work of the resurrection of the dead by the multitudinous angels of his power. There may even be "**the sound of a trumpet and the voice of words**" as in the day of Israel's gathering at Sinai; but this will be a matter of detail, and is not the thing contemplated in Paul's description of the Lord's coming.

* * *

The Witness of the Spirit

WHEN Paul said (Rom. 8:16)—

"The Spirit itself beareth witness with our spirit that we are the children of God,"
—we are compelled to understand him as referring to the attestation or endorsement of their conviction by the Spirit in the midst of the first ecclesias, in the shape of the gifts of the Spirit.

This is defined by both Jesus and the Apostles as the "witness of the Spirit" (Acts 5:32; Heb. 2:4; John 15:26-27).

The sense of the statement requires this understanding of the phrase; for the Spirit could not be conceived as "bearing witness **with**" the spirits of the believers, except as a something **extra and extraneous**.

If it merely referred to a feeling of joy in their minds, how could they separate the "witness" from their own feelings? How could they regard it as a "witness **with**?"

But referring to the visibly enacted evidence of God's cooperation and approval in their midst, they could naturally look to this as a something outside of themselves on which they could rely for assurance and comfort that they were right in addition to the confidence arising from their belief in the testimony that their sins were forgiven.

— Bro. Roberts, 1892.

* * *

The Living at the Appearance of Christ

WE CAN only know what is revealed concerning the "when, where and how" the living at the appearing of Christ are to be cited for judgment. Much is not revealed as to these particulars, but enough to prepare us for the event when it comes.

The "when" is at the return of Christ (2 Tim. 4:1). The "where" is in his presence: "our gathering unto him" (2 Thess. 2:1; Luke 14:15).

The particular spot of the earth's surface that will thus be honoured is not stated in so many words; but there are weighty Scripture reasons for believing that Dr. Thomas was right when he came to the conclusion that God will use the same place in organizing Israel under the second Moses that he used in organizing them under the first Moses—the solitudes of Sinai.

As to "how" we are to be notified, the angels have always done these notifications in past transactions (for example: Moses—Exo. 3:2; Gideon—Jdg. 6:12; Samson—Jdg. 13:3; Jesus at birth—

Luke 1:26; temptation —Matt. 4:11; death—Luke 22:43; resurrection — Matt. 28:2; and ascension—Acts 1:10).

Jesus says a multitude of these angels will come with him, and that he will—

"Send them forth to gather his elect (Matt. 25:31; 24-31).

The conclusion is, therefore, inevitable that the citation of—

"Those who are alive and remain unto the coming of the Lord."
—will be by angelic visitation and summons.

—Bro. Roberts, '92

* * *

Baptized for the Dead

THE meaning of the phrase, "baptized for the dead" (1 Cor. 15:29) will be understood when the nature of baptism and the drift of Paul's argument in 1 Cor. 15 are held in sight.

In baptism, we are "baptized into the **death** of Christ" (Rom. 6:3). It is therefore **for, or on account of**, the dead.

In 1 Cor. 15, Paul is arguing for the resurrection. Those to whom he was writing had submitted to an institution having reference to death, and it was a powerful question on his part **why this should be if there was no resurrection in view**.

As we are all dead in all our natural prospective relations, what need for an institution having to do with death unless it stood related to the cure of death by resurrection?

* * *

Bible Reading and Justification

WHY should the reading of the preface to the Bible Companion "astound you"? It is not because it sets aside "the apostle Paul's doctrine of a sinner's justification by faith." It is not intended to, and does not, in any way conflict with this.

On the contrary, it upholds and magnifies it. For why should the daily reading of the Bible be pressed upon the reader's attention as in the Bible Companion, but because of what Paul says (2 Tim. 3:15), that the Scriptures —

". . . are able to make a man WISE UNTO SALVATION."

How do they do this but by imparting the faith that justifies? The faith that justifies is defined by Paul as—

"The substance of things hoped for—the evidence of things not seen" (Heb. 11:1).

We cannot get these invisible and hoped-for things into our minds but by **reading about them where God has caused them to be "written FOR OUR LEARNING" (Rom. 15:4).**

Hence, to direct a man to "a process of Bible reading" in order to get peace, is just in accordance with the "instructions given in the New Testament," instead of being "far from" them, as you say.

True it is that the work of Christ is the ground of our justification; but **this work has no justifying power for a man who is ignorant and unbelieving of it**; and how can a man become enlightened with regard to it except through the Scriptures?—where, we quite agree with you, are to be found "God's thoughts of how a lost sinner is to be saved."

The reading of the Bible is not to be set forth as "the ground on which God justifies the believer," but as **the means by which he becomes enlightened with reference to that ground**.

"The value of Christ's work" could not be placed higher than in Christadelphian teaching. The question is, HOW WE COME INTO CONTACT WITH THAT WORK?

It is **here** where we have to differ from modern theology. We recognize saving faith as the result of **belief**, and belief as the result of **knowledge**, and knowledge as the result of the **information God has given us** in the Bible. Our whole ground is governed by what Christ says concerning the Gospel—

"He that BELIEVETH and is baptized shall be saved."

—Bro. Roberts, 1890

The Gospel Plan of Salvation

PART EIGHT

"WHAT MUST I DO TO BE SAVED?"

THIS IS the answer to the jailer's question, What must I do to be saved? First, as to the question: What is it we are saved from? and saved to?

We are saved from sin and its wages, death; we are saved to eternal life in the spiritual body and to glory and honor in the Kingdom of God as kings and priests.

What Is the "Word of the Lord"?

Paul told the jailer to believe on the Lord Jesus Christ, "and thou shalt be saved and thy house," Acts 16:30-31. At v. 32 we are told that they spake unto him the Word of the Lord. This was done in order to enable them to believe on Christ. See Rom. 10:14. What is the Word of the Lord? Answer: THE GOSPEL. 1 Pet. 1:25—

"And this is the Word of the Lord which **by the Gospel** is preached unto you."

Thus we see that Paul preached the Gospel to the jailer and his household. Now if Paul preached the same things for Gospel to the jailer that he preached at Rome (which if he failed to do the curse of God would rest upon him, Gal. 1:8-9) he preached **the things concerning the Kingdom of God** and persuaded them concerning Jesus both out of the law of Moses and out of the prophets from morning till evening, Acts 28:23.

"The Things Concerning the Kingdom of God and the Name of Jesus Christ"

Philip went down to the city of Samaria and preached Christ unto them (Acts 8:5), and at v. 12 we are told that—

"When they believed Philip preaching THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST, they were baptized both men and women."

Philip and Paul preached the same things for Gospel. If it took the preaching of these things to preach Christ, it would take the belief of these things to constitute belief in Christ. To confess our faith in Christ is to confess our belief in these things.

"Thou Art the King of Israel"

Paul said by the Spirit that Jesus Christ witnessed a good confession before Pilate (1 Tim. 6:13) when he confessed that he was born king of the Jews, John 18:33-38. Nathaniel also made the good confession when he said to Christ (John 1:49)—

"Thou art the son of God; thou art the king of Israel."

When the Philippian jailer and his household believed the Word of the Lord—the Gospel preached by Paul—he was baptized and his household rejoiced, believing in God, Acts 16:33-34.

This is in exact harmony with the commission recorded in Mark 16:16 and with the record of the apostles' labours in carrying out the commission.

"Repent and Be Baptized for the Remission of Your Sins"

The Jews on the day of Pentecost having believed the Gospel, and being cut to the heart by the conviction of the truth concerning Jesus, were commanded (Acts 2:38) to—

"Repent and be baptized in the name of Jesus Christ for the remission of their sins."

Cornelius and his household understood and believed the Gospel of the Kingdom of God preached by Christ and his apostles throughout all Judea, "beginning from Galilee after the baptism which John preached" (Acts 10:36-39).

Peter reminded them of the fact that they knew that Word—the things concerning the kingdom of God—and therefore they only needed to be taught the things concerning the Name of Jesus Christ which he proceeded to teach them, Acts 10:38-44. When they believed the whole gospel the apostle Peter commanded them to be baptized in the name of the Lord, v. 47-48.

Peter's question, "Who can forbid water?" is an unmistakable proof that it was water baptism that he meant. As to the apostolic mode of baptism being immersion in water, the proof is too plain to need any explanation.

"Except a Man Be Born of Water, He Cannot Enter the Kingdom."

Jesus said to Nicodemus —

"Verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the Kingdom of God" (John 3:5).

Before a child can be born, it must be begotten. God begets His children with or by the Gospel, 1 Cor. 4:15; Jas. 1:18, Matt. 13:18-24. The Word of the Kingdom (the Gospel) must be received into good and honest hearts (Luke 8:15) and understood before any fruit can be produced. See also John 6:44-46. Jesus says (Matt. 12:33)—

"Make the tree good and its fruits will be good."

The tree here represents the heart, mind and affections of man. All hearts are by nature corrupt and are in need of being purified and **there is nothing that can purify the heart but faith**, Acts 15:9. Faith comes only by hearing the word of God, Rom. 10:17. There is but ONE Faith, Eph. 4:5. Without faith it is impossible to please God, Heb. 11:6.

"To Be Fleshly-Minded Is Death; To Be Spiritually-Minded is Life"

To be carnally minded is death, but to be spiritually minded is life and peace, (Rom. 8:6-7), because the carnal mind is not subject to the law of God neither indeed can be.

If we would please God, then **we must cease to think in harmony with the carnal mind** and be governed by God's thoughts, Isa. 55:6-10; Eph. 4:17; 2:11-14; Rom. 6:1-5; Gal. 3:26-29; 1 Pet. 1:22-24. (Revised Version of 23 reads "having been begotten").

The evidence of a purified heart may be seen in the 3,000 Jews on the day of Pentecost, who when they believed the Truth and were cut to the heart thereby, cried out and said, "Men and brethren, what shall we do?"

And in the case of Paul who when he was fully convinced that Jesus whom he was persecuting was the true Messiah, cried out "Lord, What wilt thou have me to do?" (Acts 9:6).

"ALL Thy Heart, ALL Thy Mind, ALL Thy Soul, ALL Thy Strength"

He was now prepared to obey the first and greatest of all the commandments of God—

"Thou shalt love the Lord thy God with ALL thy heart, and with ALL thy mind, and with ALL thy soul and with ALL thy strength, and thy neighbor as thyself" (Mark 12:29-32).

The faith of the believer of the Gospel must be identical with that of Abraham. See Rom. 4:13-25; Heb. 6:12-20. It must embrace the confident, unwavering assurance that what God has promised He is able also to perform, and WILL perform.

"No Other Name under Heaven Whereby Men May Be Saved"

He has promised to forgive us all our sins if we believe the Gospel and repent of our sins, that is, turn away from and become dead to sin by being baptized into Jesus' Name which is the only Name given under heaven or among men whereby we must be saved, Acts 4:12.

In this way men and women are born into the family of God and become children of God, heirs of God and joint heirs with Christ of the Covenants of promise. They then have passed from under the constitution of sin and entered into the constitution of righteousness and are the antitypical sons of Aaron, a holy priesthood to offer up sacrifices acceptable to God by Jesus Christ, 1 Pet. 2:5.

CHRISTADELPHIAN CHARACTER

1 Pet. 2:1-5. Babes must use the milk of the word that they may grow thereby. See Jas. 1:21-27; Eph. 4:11-26; Rom. 6:11-14; Eph. 3:19-22; 1 Cor. 3:16-18; 1 Tim. 3:14-16.

The new man of the spirit requires to be renewed daily. See 2 Cor. 4:16; Gal. 5:16-26; Gal. 6:7-9; Eph. 5:1-30.

"And this is the victory that overcometh the world even our faith" (1 John 5:4).

"Love not the world neither the things that are in the world.

"If Any Man Love the World the Love of God Is Not in Him"

"If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye and the pride of life is not of the Father, but is of the world.

"The world passeth away and the lust thereof, but he that doeth the will of God abideth forever" (1 Jn. 2:15).

2 Cor. 7:1, "Having therefore these promises (See chap. 6:17-18), dearly beloved, let us cleanse ourselves from all unrighteousness of the flesh and spirit, perfecting holiness in the fear of the Lord."

See also 2 Pet. 1:2-12; 1 Pet. 1:3-20; Heb. 13:5; Heb. 12:1-2; Heb. 5:8; Col. 1:9-13; 1 Thess. 2:12; 1 Cor. 15:58 and 2 Tim. 4:1-9.

UNION AND UNITY ENJOINED

John 17:10; 1 Cor. 1:10; Eph. 4:1-7; Rom. 12:16; Col. 1:1-3; Rom. 15:5-7; 1 Cor. 3:1-5. Heresy is classed with the other works of the flesh (Gal. 5:20; Tit. 3:10-12), but it is permitted as a

necessary evil to put our faith to the trial in order that the approved may be made manifest among us. 1 Cor. 11:19, 1 Pet. 1:6-8; Eph. 4:11-16; Jude 3; 1 Tim. 4:14-16; Rom. 16:17-19; 2 John 8:12; 1 John 1:6-8; 2 Tim. 2:14-19; Eph. 5:6-12; 2 Pet. 2:1-4; 1 John 4: 1-7; 2:24-28.

Foolish Talking Is Sin

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks."

Sober mindedness is enjoined and foolish talking forbidden by the law of Christ. Tit. 2:11-15; Matt. 12:34-38; Eph. 5:1-8; Ecc. 7:2-7; Jas. 2:2-18.

"A double minded man is unstable in all his ways."

A double tongue is also forbidden, 1 Tim. 3:8.

It is the duty of believers to speak the truth, to edify, encourage, and build one another up in our most holy Faith, admonishing one another in Psalms, hymns, and spiritual songs and so much the more as we see the day approaching.

Even so must their wives be grave, not slanderers, sober, faithful in all things, 2 Tim. 3:11; Tit. 2:1-9; 1 Pet. 3:1-19; 2:11-25; Heb. 12:3-18.

PRAYER, PRAISE AND THANKSGIVING

PRAYER must be through or in the Name of Jesus Christ our great High Priest. It is not only a duty but a glorious privilege to be in a position to approach God in an acceptable manner, in His Own appointed way, by or through the one Mediator through whom alone He accepts the worship and homage of mortal men and women and forgives their sins.

O, how we commiserate the unhappy condition of those erring ones who are trying to worship God without the Mediator, the great Melchizedec High Priest, now at God's right hand making intercession for the sins of his people. Alas! for them; for they have destroyed for themselves the only means of approach to the throne of grace and mercy.

"In All Points Tempted Like As We Are, Yet Without Sin"

See Heb. 8:1-3. He has a fellow-feeling for us, having once possessed our weak sinful nature, but without personal sins, Heb. 2:14-17; 4:14-16.

Jesus was a man of prayer in the days of his flesh, spending whole nights in the solitude of the Judean hills in solemn and fervent prayer to his Father in heaven. One of the important lessons he taught his disciples was to pray to God for His mercy and help in time of need, Luke 18:1-9; Matt. 26:41; Luke 21:36.

"Teach Us to Pray"

He told them how to pray and how not to pray, Matt. 6:9-19. The child of God who is in earnest about his eternal welfare, and realizes his own weakness and shortcomings and knows that every good gift is from above and comes down from the Father of Lights, will never neglect the solemn duty, no, not for a single day.

When we pray to God we must raise our hearts with fervent thankfulness for past and present blessings as well as those promised in the future.

Let us come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need.

THE CARES OF THIS WORLD

SEE Matt. 13:19-24, especially v. 22—

"And the care of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful."

See also Luke 8 14; 21:34; Matt. 19:16-23; 1 Tim. 6:17-20.

Our children who are of the world may sometimes fill our minds with cares and anxiety by their ungodly course which they are pursuing. There is danger of allowing our anxious care for them to cause us to neglect or fail to do our duty.

"Be Ye Perfect, Even As Your Father in Heaven Is Perfect"

We may have so strong an anxiety or care for our standing in the community where we live that we will violate the law of Christ to vindicate our character which has been assailed by some slanderous tongue.

There are many ways in which the cares of this world, the deceitfulness of riches, and the lust of other things, may choke the Word out of our hearts so that we cease to bear the precious fruits of the Spirit.

May God help us to overcome and keep the Spirit's works to the end is the fervent prayer, through Christ, of the writer. —John Banta, 1905

Give Attendance to Reading

PART TWO

"Man shall not live by bread alone, but by EVERY WORD that proceedeth out of the mouth of God"
—Deut. 8:3

BUT some may say, **when** shall I read? This is an important question, and one that must be answered individually. Whatever we do, let us not sit down to the Bible after a hard day's work, when we are tired and sleep beckons.

Let us arrange our daily routine so that we can give our BEST time to the reading of God's Word, and meditation thereupon.

Paul says (I Tim. 4:15)—

"Meditate upon these things. Give thyself wholly to them."

And David prays (Psa. 119:18)—

"Open Thou mine eyes, that I may behold wondrous things out of Thy Law."

There is also a blessing in store for those whose **delight** is in the law of God after the inward man (Psalm 1:1-3)—

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in His law does he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

* * *

"BUT **why** do I have to read so much," says another. Because, says Paul (Rom. 7:18)—

"I know that in me, that is in my flesh, dwelleth NO GOOD THING."

And again (Rom. 8:7-8)—

"The mind of the flesh is enmity against God—so then they that are in the flesh CANNOT please God."

This indicates that we are in danger if we rely on the natural man. I know, says Jeremiah (10:23) that—

"The way of man is not in himself: it is not in man that walketh to direct his steps."

THAT is why we must read and meditate upon God's Word DAILY.

We must overcome the mind of the flesh by the efforts of the mind of the Spirit. It is an internal warfare that must be waged daily. It is written that—

"Every word of God is pure."

Therefore, **it is the purifying influence of the Word of God that dispels the darkness of the natural evil mind.** Paul says (Col. 3:16)—

"Let the word of Christ dwell in you RICHLY."

Not just "dwell in you," but "dwell in you **richly.**" Now it cannot dwell in the natural mind; therefore, we have to overcome it by "the sword of the Spirit, which is the Word of God."

The application of the mind to the divine ideas, principles and affections, exhibited in the Scriptures, gives us the necessary strength to overcome the old man of the flesh.

It displaces the principles, the affections, of the natural man, and **fills the mind with things that are pure, lovely, and of good report.** It enables us to set our affection on things above, so that our speech will always be gracious and seasoned with salt.

There is no secret about the salting process, says brother Roberts. He points out—

"Those who are salt, are so for one reason only, and that which makes them salt will make others also.

"They are salt because they steep in salt.

"The continual reading of the Word saturates their minds with the spirit of the Word; and changes the insipid, purposeless old man of the flesh into a new man, full of interest and noble qualities."

Yes, the reading of the Bible keeps in play a class of mental forces, which enables us to conquer, and to live as good stewards of the manifold grace of God. Therefore, says Paul—

"We ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip" or—"lest we should drift away from them" (Heb. 2:1).

If we forget what we have learned, we shall drift away, and when the Lord Jesus appears we shall find that our lamps have gone out. Then it will be too late. Today is the day for action; Tomorrow may never come.

If, then, we do our daily readings faithfully, and prayerfully, we will develop a companionship with the Deity, and keep in remembrance the things that were written for our instruction.

The wisdom of faithful, and prayerful, daily reading cannot be overestimated. It is written that—

"Man shall not live by bread alone, but by EVERY WORD that proceedeth out of the mouth of God" (Deut. 8:3).

We may live like the animals by bread alone; but it requires the daily eating and drinking of the Word of God to lead us to a life that springs out of the abundance of the good treasure stored up in the heart, that has been extracted from the Holy Scriptures.

* * *

TO SUM up then, the Scriptures, being wholly God-inspired, come before us as a revelation from the Deity. Without such a revelation—as the Bible supplies, we could know nothing about the character, and great power of the Deity, and what He requires of us.

By reading the Bible daily, and meditating upon the things that we read, our minds are kept occupied. As our knowledge and understanding increase, we soon find ourselves revelling in the past. Then we come to observe and understand the present and joyfully anticipate the future.

The things of the Kingdom and the Name of Jesus are kept constantly before the daily reader. He soon discovers that the purpose of God begins to unfold with the covenant made in Eden, where a seed is promised that ultimately would overcome the power of sin, and conquer death.

This great purpose comes to light again in the promises made to Abraham, who is informed that his seed should conquer the world, and bring blessing to all families of the earth.

Again the golden thread of the Gospel appears as God informs Moses concerning a Prophet and Deliverer that should appear in Israel. At Sinai, the people had just been formed into a nation, and given a code of laws that has never been equalled in all the earth. Incorporated in this Law was an elaborate system of worship, which included a tabernacle, the priesthood, the sacrifices and offerings. All these typified and foreshadowed that which should be revealed in substance.

The New Testament shows beyond all doubt that the substance is Christ; that his life was a wonderful fulfilment of the types of the Law in every detail; that these types reveal doctrinal truth, and important lessons, which form the foundation of true religion

As we look back upon the Mosaic constitution, we realize that these things are not apparent on the surface. **They have to be searched for as for hid treasure.**

This is the great purpose of daily Bible reading. By it we come to understand God's purpose, **as our minds become attuned to divine things.**

The wisdom that comes from above takes away the veil of darkness and superstition that covers the faces of men and women. As the wisdom of God is daily impressed upon our minds, we get understanding; and as we look beneath the surface we discover the unsearchable riches of Christ.

In our joy we cry out with Paul—

"O, the depth of the riches both of the wisdom and knowledge of God!
"How unsearchable are His judgments, and how inscrutable His ways!" (Rom. 11:33).

Get wisdom, says Solomon, get understanding: FORGET IT NOT!

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding" (Prov. 4:7)
Or, as Jesus expressed it—

"Whoso readeth, let him understand." —G. A. G.

The Beauty of Holiness

"In the beauties of holiness from the womb of the morning: thou hast the dew of thy youth"
—Psalm 110:3

THERE IS a great depth of beauty and instruction in the 7 short verses of Psalm 110—

"The Lord (Yahweh) said unto my Lord, Sit thou at My right hand until I make thine enemies thy footstool."

"Yahweh — Yahweh Elohim—**He Who Shall Be Mighty Ones**—the Memorial Covenant-Name, the glorious eternal purpose of the manifestation of God in a singing, rejoicing host of immortals.

"Yahweh said to my Lord."

It is David speaking, and from this verse Jesus establishes his own divine Sonship—

"What think ye of Christ? Whose Son is he? If David called him, 'Lord,' how is he his son?"—and they durst not ask him any more questions."

Beside Jesus himself, both Peter and Paul apply this verse to Christ.

* * *

"Sit thou at My right hand."

The right hand is the position of favor, blessing, (approval, strength, authority, honor, assurance, intimacy and fellowship. All these aspects are involved in the conception of Jesus ascending to God's right hand—

"The saving strength of His right hand" (Psa. 20:6).

"Thy right hand is full of righteousness" (Psa. 48:10).

"The Lord hath sworn by His right hand" (Isa. 62:8).

"At Thy right hand are pleasures forevermore" (Psa. 16:11).

Jesus is described as "The man of God's right hand" (Psa. 80:17)—the man in whom is centered and embodied all these aspects of blessing and fellowship.

* * *

THE invitation to "sit" implies a completed work. Writing to the Hebrews (10:11-13), Paul refers to this Psalm in making a contrast between the Mosaic priests who **stood** repeating the same sacrifices day after day, year after year, and Christ, who—

". . . after he had offered one sacrifice for sins forever, **sat down** on the right hand of God, from henceforth expecting till his enemies be made his footstool."

To sit is a position of honor and fulfilment and rest. To **stand** portrays servitude and incompleteness and unfinished toil.

* * *

"Until I make thine enemies thy footstool"

This seems out of place. It seems to be lowering the exalted tone of the Psalm to start out about vengeance on enemies. We would be inclined to think that the judgment on the enemies, though necessary, would be a very minor aspect of the Kingdom compared to its glories and blessings, and goodness and love.

Are we a little embarrassed by this apparent obsession with vengeance, as in various "cursing" Psalms, as something we feel a need to explain away in this modern age?

Let us not explain them away: **let us learn by them.** They are to emphasize what stands in the way of the manifestations of blessings and life—the terrible destructive seriousness of the problem of sin and evil and godlessness and natural fleshly-mindedness.

"He must reign till he hath put all enemies under his feet" (1 Cor. 15:25).

That is his work and purpose—

"The last enemy that shall be destroyed is death" (v. 26).

Sin is the great enemy from the beginning—the enemy of both God and man—(that Old Serpent, the Devil and Satan. The first enemy is Sin—the last enemy is Death. Between them are comprehended all evil and sorrow and travail.

So with the so-called "cursing" Psalms.

The more we realize the evilness and seriousness and harmfulness of sin—godlessness—the natural thoughts and motions of the flesh—disobedience and self-will, the more we shall understand, and REJOICE in these references to the enemies' destruction.

We shall more wholeheartedly and fervently cry with Paul.

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

God, in the patience and wisdom of His glorious purpose, has so long tolerated the ignorant, arrogant wilfulness of man that even God's Own people are liable to lose some of the vividness of their recognition of the continually outraged majesty and authority of God in the earth — the dreadful curse of Sin in the flesh—the evil it creates—the good and joy it frustrates.

It is good to constantly be reminded of this vital truth. For all its surface pleasantness, the whole world lieth in godless wickedness.

"The Lord (Yahweh) shall send the rod of thy strength out of Zion."

The rod is the iron rod of divine judgment of the earth—

"To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers" (Rev. 2: 26-27).

The rod is sent forth (v.2) "out of Zion" as Isaiah and Micah join to proclaim—

"The Law shall go forth from Zion, and the Word of the Lord from Jerusalem."

And in Psa. 2, God declares—

"I have set My king upon My holy hill of Zion. I shall give thee the uttermost parts of the earth for thy possession."

And these are the days of the fulfilment of these terrible and glorious things—the culmination of all the earth's long ages of travail and sorrow.

We see today Russia—the latter-day Assyrian—rapidly rising to humanly irresistible domination of the earth—everywhere on the offensive—everywhere holding the initiative—

everywhere successful and confident — everywhere advancing, except as God puts "hooks in his jaws" to turn him back into the direction of advance required by the divine purpose.

Our natural tendency is to share in the disturbance and concern of the world in these ominous events leading to the time of trouble such as never was. The world has suddenly grown very small. There is no place to get away for safety

The hundreds of millions in Asia and Africa — long comfortably dominated by the western nations—are rising in ever-increasing waves of bitterness and violence, and are turning to Russia who according to God's purpose, has achieved out of the depths of poverty and backwardness, a modern miracle of scientific and industrial progress—far surpassing every nation of Europe and now pressing closer and closer upon the heels of America in the race for productive power and ascendancy, and in the one field above all today that means world-prestige—the field of space — easily outracing and humiliating the West.

But the command at this time is to "Rejoice! Lift up your heads! Your redemption draweth nigh."

There is nothing to fear. This is but the brief and divinely ordained travail that will bring forth the glorious reign of peace. God's almighty hand is upon Russia as much as it was on Egypt, Babylon and Rome. Nothing is left to chance. All is foreseen and controlled.

At just the right moment, the rod of strength shall go irresistibly forth from Zion from between the two terrible mountains of brass and Christ will reign triumphant in the midst of his enemies, and the modern nuclear nightmare of hatred and terror into which proud, evil man has plunged God's beautiful earth will be forever only a memory.

* * *

"Thy people shall be willing in the day of thy power"

What volumes this expresses! What thoughts it provokes! Christ's "people" are natural Israel. The redeemed are more than his "people"—they are his children, they are himself, they are the "dew of his youth" of the end of the verse.

The great tragedy of Israel is that they were not willing in the day of his suffering, humiliation and weakness—

"O Jerusalem, if Thou hadst but known, in this thy day!"
"He came to his own, and his own received him not."
"We did esteem him stricken—smitten of God and afflicted."
"We will not have this man to reign over us!"
"Crucify him! We have no king but Caesar."

Terrible words! Terrible consequences! To what extent do we by our fleshly actions say the same—"We will not have this man to reign over us!"—for actions speak louder than words. They tell where our heart and affections truly are.

But God often in His love and wisdom brings future good out of present evil. The Jews' rejection of Christ, though terrible for them, was the blessing and salvation of the Gentiles, and at last, through and by means of the very tribulation they have brought upon themselves, all Israel shall be saved—

"They shall look upon him they pierced, and mourn."
"Thy people shall be willing in the day of thy power."

* * *

NOW COMES the heart of the Psalm—the most beautiful part of all. Of this verse, bro. Thomas said, in Eureka I—

"The appearance of dew from the womb of the dawn, as representative of the resurrection of the saints is the most beautiful of scriptural similitudes."

"In the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

The broad picture is clear—the multitudinous Christ manifested in light as the dew from the dark womb of the morning by the glorious rising of the Sun of Righteousness—but there are many possible shades of meaning to the various symbols.

The term "beauties of holiness" is also rendered "the splendours of the holy ones, or saints." The word here for "beauty" is elsewhere translated "glory, honor, majesty, excellence."

We can thus add to the breadth and variety of the meaning of the phrase, but really, for deep significance, the expression "beauty of holiness" cannot be improved upon. It is the essence of the purpose of God.

Beauty IS holiness, and holiness is beauty, and there is no true beauty other than holiness. All that is not holy is ugly and repulsive and diseased. Beauty is a prominent subject in the Scriptures—true, divine beauty—

Psa. 27:4—"One thing have I desired . . . to behold the beauty of the Lord."

Psa. 90:17—"Let the beauty of the Lord our God be upon us."

Psa. 149:4—"He will beautify the meek with salvation."

Eccl. 3:11—"He hath made everything beautiful in its time."

Beauty in creation, first natural, then spiritual, is the one greatest single proof and evidence of divinity. IT HAS NO OTHER EXPLANATION—

"He hath made everything beautiful in its time." All the infinite beauties of creation lead to the supreme and final and eternal beauty—the beauty of holiness.

The great power of the way of Christ is its beauty—its utter contrast with the selfish, wilful ugliness of the flesh.

"From the womb of the morning."

The spiritual significance of "morning" is summed up in the statement—

"Weeping may endure for the night, but joy cometh in the morning" (Psa. 30:15).

The night is the present dark time of weakness and mortality and struggle against the evil motions of sin, within and without—

"The darkness He called NIGHT."

This is the first mention of night, in the 5th verse of the first chapter of the Bible, and the last mention is in v. 5 of the last chapter—Rev. 22—

"And there shall be no night there, for the Lord God giveth them light."

Light is the great need, the great gift, the great blessing, the great purpose. Our minds turn to that beautiful verse in 2 Cor. 4—

"God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

And so, truly, even now, in this night of weakness, there are "songs in the night," but they are songs of faith, and hope, and joyful anticipation, like the songs of Paul and Silas in the dark Philippian dungeon.

* * *

"Thou hast the dew of thy youth."

Dew is a very interesting and important phenomenon — both naturally and scripturally. It is far more important in Bible lands than in the zones we are familiar with.

In hot climates where some seasons have no rainfall at all, dew is vital for the maintenance of vegetation. We see this in Elijah's declaration to Ahab—

"There shall not be dew nor rain" (1 Kings 17:1)

And Haggai 1:10—

"The heaven over you is stayed from dew; the earth is stayed from her fruit."

On the other hand, we read—

"The king's favor is as dew upon the grass." (Prov. 19:12)

And Zech. 8:12—

"The ground shall give her increase, and the heaven shall give her dew."

The first mention of dew is in Isaac's blessing of Jacob—

"God give thee of the dew of heaven" (Gen. 27:28).

It has been a matter of objection to the fittingness of the dew to represent the resurrected saints, shining in the reflected glory of the new risen Sun of Righteousness, that dew descends from the air as condensation of atmospheric moisture. Therefore it is very interesting to note that though a portion of the dew is thus formed, **the greater part normally is from the ground.**

How beautifully this corresponds with the two classes of the resurrection—the dead in Christ and those that are "alive and remain" at his coming!

A recent edition of Everyman's Encyclopaedia says (and the wording is very striking to those who know the true symbolism of the dew)—

"In 1885 Aitken by experiments discovered that while undoubtedly some of the moisture called dew was the result of condensation of the atmosphere, the greater part is formed from moisture just risen from the earth or to the surface of plant leaves."

The Encyclopaedia Britannica confirms this and points out that the surplus moisture in the air is soon exhausted in one deposit, but the moisture from the earth keeps rising from deeper and deeper layers of the ground.

We see here a beautiful and poetic representation of the successive generations of the sleepers in Jesus coming forth to stand on their feet an exceeding great army.

The Spirit declares in Isa. 26:19 (using the Amer. Rev. Ver. for clarity, and for its remarkable closeness to bro. Thomas' translation)—

"Thy dead shall live. Thy dead bodies shall arise.

"Awake and sing, ye that dwell in the dust, for thy dew is as the dew of light.

"And the earth shall cast forth the dead."

* * *

"Thou (the glorious, newly-manifested Messiah) hast the dew of thy youth."

"Youth" is a fitting term, for the joyful, and eternal vitality of the redeemed is spoken of as "renewing their youth"—Psa. 103:5—

"Thy youth is renewed like the eagle's."

And the meaning of this we get from Isa. 40:31—

"They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles.

"They shall run and not be weary; they shall walk and not faint."

But Bro. Thomas renders this word as "birth" instead of "youth." It is from the root meaning "to give birth to." Several versions render this passage, "I have begotten thee."

The saints are truly to Christ the "dew of his birth." They are the holy seed born of the bitter travail of his soul (Isa. 53:10-11)—

"He shall see his seed, he shall prolong his days . . .

"He shall see the travail of his soul and be satisfied"

And in Psa. 22, which is all about the details of the crucifixion, we read (v. 30)—

"A seed shall serve him . . . it shall be accounted to the Lord for his generation."

This is the "nation born in a day" of Isa. 66—the "dew of thy birth" from the womb of the morning

To Christ, Paul applies the words of Isa. 8:18—

"I and the children which God hath given me."

Of the King of Righteousness, David says in Psa. 45:16:

"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

* * *

Psa 110 continues (v. 4)—

"The Lord (Yahweh) hath sworn, and will not repent—

"Thou art a priest forever after the order of Melchizedek."

This verse is the keystone of Paul's epistle to the Hebrews. Around it he builds the great framework of his demonstration that the Law of Moses must pass away before the advent of an infinitely greater and more glorious High Priest than any of Aaron's sons (Heb. 7:11-16)—

"If therefore perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchizedek?

"For the priesthood being changed, there is made of necessity a change of the Law also.

"For it is evident that our Lord sprang out of Judah . . .

"And it is yet far more evident that after the similitude of Melchizedek there ariseth another priest, who is made— not after the law of carnal commandment—but after the power of an endless life."

Continuing in Ps. 110 (vs. 5-6):

"The Lord at Thy right hand shall strike through kings in the day of his wrath."

"He shall judge among the nations; he shall fill with dead bodies."

Here is how the Melchizedek priesthood is established. It is a ROYAL priesthood, a priesthood of power and rulership. As Psa. 72, declares—

"All kings shall fall down before him. All nations shall serve him."

His priestly kingdom is worldwide—it fills the earth.

* * *

"He shall wound the heads over many countries."

Rather as in Bro. Thomas and most recent versions:

"He shall strike through the Head of a wide dominion."

Here is the destruction of the Serpent-power of Sin, first in its latter day organized form as Gog of the land of Magog, the Head of the assembled Image, the Kingdom of Men, standing up against the Prince of princes, and secondly, the smiting of the Serpent-head of Sin in all its manifestations throughout the earth.

* * *

This leads us naturally to the final and climaxing thought of the Psalm—his humiliation and his glory, his exaltation through faith, obedience, suffering—

"He shall drink of the brook in the way: therefore shall He lift up the head."

It is his drinking of the brook in the way that we meet each week to remember.

"The brook" gives rise to many thoughts, both sad and glorious.

"Brook" is the same word as "valley." It means descent, a going down. He went down in obedience into the valley, even the valley of the shadow of death, to drink of the cup which the Father's wisdom had ordained.

"Drinking" of sorrow and travail is a familiar scriptural theme—

Psa. 102:9—"I have mingled my drink with weeping."

Psa. 80.5—"Tears to drink in great measure."

The "willows of the brook" are the symbol of humiliation and weeping.

The brook speaks too, of a weakness and smallness, as compared with the great and mighty rivers of the Gentile nations.

But there is another aspect to the brook symbol. The same word is used of the stream that flows out from Ezekiel's temple to carry life and blessing to the ends of the earth. This is the water of life, the Spirit-stream, the Word of God.

It was how they drank of the brook that determined the selection of Gideon's faithful 300.

"Ho, everyone that thirsteth, come ye to the waters:"

"Behold I have given him for a witness to the people, a leader and a commander to the people"

(Isa. 55:1-4).

Jesus said to the woman of Samaria (John 4:14)—

"Whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life."

"He shall drink of the brook in the way: therefore shall he lift up the head."

He drank, in obedience, of the brook of suffering and the brook of wisdom and divine instruction. He went down into the valley of suffering, and lay down his life for his friends.

And now the Father hath lifted up his head, exalted him to His right hand, and given him a Name above every name, because he was faithful and obedient in all things, and set God ever before his face.

Let us contemplate his love, his wisdom, his obedience, his suffering and his victory, as we partake together of his solemn and joyous Memorial Feast. —G.V.G.

Worcester Gathering Report

"The members should have the same care one for another, and whether one member suffer, all suffer with it; or one be honoured, all rejoice with it"—1 Cor. 12:25-26

THROUGH the mercy and love of our Heavenly Father, many brethren and sisters from many parts of the United States and Canada, were able to assemble at Worcester, for a two-day Gathering.

The labours and efforts of the members of the Worcester ecclesia provided a sanctuary for the mutual fellowship in the one Faith of those who speak the same things, and for that necessary upbuilding of our hopes in these closing moments of Gentile times.

Arrangements had been made for the lodging of visitors in close association, which added to the spiritual value of the occasion, and illustrated the value of hospitality in the lives of those called to be saints.

* * *

THE OVERALL consideration for the Gathering was The Psalms, with reference to their "Historical and Prophetic Significance."

Our first address on Saturday afternoon was "**The Life of David, a Type of the Life of Christ.**"

By illustrations from the life of the man after God's Own heart, we were enabled to see more clearly the significance of the life of Christ. These incidents give more depth to the Gospel records and impress the value of the Old Testament as complementary to the New.

They teach us to correlate Christ with the examples of the faithful of old and increase our confidence that the message of the Scriptures is a unit from cover to cover.

We grow to see the reason why Christ could say, "It is written," and, "I came not to destroy but to fulfil." With assurance the Master could see the path that lay before him.

Like David in persecution he could say, "The Son of Man hath not where to lay his head," but he also could see the dawn without clouds, and learned thereby that the cross came before the crown, but that a crown of righteousness was in store not only for him but for all those who love his second appearing.

The eyes of our understanding were enlightened and we with renewed patience anticipated the dawn, though the skies for the present may be overcast.

* * *

OUR SECOND address focalized our attention more closely on "**The Spirit of Christ in David Portraying His Sufferings on the Cross.**" Our speaker drew our attention particularly to Psalm 22, wherein we vividly saw the Master in his final hours on the cross.

How clearly these events must have been in the Saviour's mind as prophecy by prophecy was quickly fulfilled, and as the minutes of the clock follow in quick succession he could see the end of a life of faithful service quickly coming to pass.

Such passages of the Psalms would be indelibly impressed on Christ's mind—

"My God, my God, why hast Thou forsaken me?"

"A reproach of men, and despised of the people."

"He trusted on the Lord that He would deliver him; let Him deliver him, seeing He delighted in him."

"They parted my garments among them, and cast lots upon my vesture."

But through it all Jesus could also say with David—

"Our fathers trusted in Thee; they trusted and Thou didst deliver them. They cried unto Thee and were delivered; they trusted in Thee and were not confounded."

Knowing the scriptures so clearly he could with confidence declare,

"IT IS FINISHED."

While we may not see so clearly the day-by-day events of our lives, we have the assurance that the Saviour was tried in all points as we are, and is now at the right hand of the throne of grace in the heavens pleading our cause, and that we shall not be tried above that we are able to bear. The final prospect is sure—

"The meek shall eat and be satisfied: they shall praise the Lord that seek Him: your heart shall live forever."

* * *

THE intermission and tea provided an opportunity for renewing acquaintances of former years and the increase of a closer bond of love between one another by discussion of the things of the Kingdom and Name.

* * *

IN THE evening address we were transported by the word of the prophets to a vision of the Age to Come.

The Spirit in the prophets leaves no doubt in our minds that the Kingdom we seek is real and literal, a possession of the earth in glorious immortal strength, reigning with Christ over all nations who have been blessed in Abraham and his seed.

The clear picture was drawn of all nations having put aside their armaments, and having converted their energies to peaceful pursuits, with increased time to seek and know the Lord God, going up with joyful hearts to worship the Lord in Jerusalem yearly in the "House of Prayer for All People," when their offerings shall be accepted on the altar; when all people shall know the Lord from the least unto the greatest.

What a glorious contrast from the darkness which now covers the earth, and gross darkness the people! With this prospect in view we can, with Paul, say—

"Our light affliction worketh for us a far more exceeding and eternal weight of glory"
—when all nations shall cry—

"Blessed is he that cometh in the Name of the Lord."

* * *

WITH SUCH a setting and a night of repose, our minds were prepared for the memorial service, which is so necessary in our ecclesial activities. We are thereby impressed with the gravity of our calling, with the righteous judgments of God in requiring the death of the sinning nature, and yet—while maintaining His honor— through His mercy providing a way of salvation for fallen mankind. We rejoiced together in our mutual association in this all-important observance.

The exhortation, following the reading of the Word of God, further prepared our minds to an acceptable partaking, as the life of Solomon as a type of the Master was set before us. Sadly we noted the good beginning in the youth of this man of wisdom, to see him depart by worldly associations.

We were impressed thereby that this was not the real Son promised to David, but a broken type of the real Son who is to build the House of Prayer for All Nations, whose Father was God, and who, in suffering for sin, would be chastened with the rod of man, and from whom God would never take His mercy.

To such an one we have become related, and with whom we shall share God's mercy and love, if we love with all our heart, and are not ashamed of the sufferings of Christ in our day of probation.

* * *

ONCE MORE an intermission offered the exchange of experiences amongst those assembled in love. It was an earnest of our hopes for the future of dwelling together in eternal unity in Divine service for the ages to come.

* * *

THE COMMAND to preach the Gospel to all the world was faithfully adhered to as we sounded the message of hope by public lecture on Sunday afternoon. While we were instructed to sound the warning, whether

men will hear or forbear, we are kept busy in the Vineyard, God giving the seed development as He sees fit. We cannot question His wisdom, but must do our part.

The message again centered on the Kingdom Age, and we were made to see the wisdom of choosing the things which are eternal, though unseen at present. The things which are seen are temporal, the things unseen at present, are eternal. The promise of world blessedness, the removal of the curse, the increase of the knowledge of God, and the restraint of wickedness became realities in our minds as the prophets were made to cry aloud once more.

Our responsibility of seeking first, and above all else, the Kingdom of God, was the final watchword burnt into our foreheads.

May the exhortation remain as a guide to our feet in the closing days of our probationary sojourn.

* * *

THE CLOSING hours of the Gathering were spent in much loving associations, as we sought in the brief interval to speak with each other and encourage in the things of the Lord.

These brief occasions in our ecclesial lives, shine as beacons to lighten our paths, and are harbingers of the day without clouds. While we departed to the North, the South, the East and the West, leaving the hospitality of our brethren and sisters of Worcester, we thanked God and took renewed courage; rejoicing that God has not left us alone, but has provided companionship and fellowship in oneness of mind toward His eternal kingdom.

Resurrectional Responsibility

PART SEVEN

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; John 5:28; Mark 16:16; Job 21-30; 2 Thess. 1:7; 1 Peter 4:3; John 12:46; Deut. 18:18; Luke 12:9; Mark. 8:38; Matt. 12:32; Luke 19:27; Jude 15 have been considered).

Acts 17:30-31 — All men everywhere who refuse to repent when God commands them.

"The times of this (Gentile) IGNORANCE God winked at; BUT NOW COMMANDETH ALL MEN EVERYWHERE to repent, because He hath appointed a day in which He will JUDGE THE WORLD."

This passage in its plain and simple meaning is absolutely conclusive — God HAS winked at times of IGNORANCE, but NOW — COMMANDETH—BECAUSE—WILL JUDGE. Tremendous efforts have been made to evade and obscure the clear teaching here, to divert it and to water it down.

The words "command" and "judge" have been subject to persistent attack, but they still stand fast. This passage is a mighty bulwark for the Truth and will not be fought against by those who really desire to understand God's Word.

The arguments that have been used to try to take the meaning out of these clear, plain words — "command" and "judge"—are a strong index of the unsoundness of the view that requires such arguments.

The word here translated, "command" (parangello) occurs 35 times in the N.T. Of the other 34 times (besides this one), 33 of them unmistakably carry the meaning of COMMAND in the context, and COULD NOT be rendered otherwise. Examples:

Acts 1:4—"Commanded them that they should not depart."

Acts 4:18 — "COMMANDED them not to speak at all."

Acts 5:28—"Did we not straitly COMMAND you?"
 Acts 10:42—"COMMANDED us to preach."
 Acts 16:18—"I COMMAND thee to come out."
 Acts 16:23—"CHARGING the jailor to keep them safely."
 1 Cor. 7:10—"I COMMAND . . . Let not the wife depart."
 2 Thess. 3:4—"Do the things we COMMAND."

There is ONLY ONE passage out of the 35 occurrences that this word is translated any other way than "command." It is 1 Cor. 11:17, where it is rendered "declare."

"In this that I DECLARE unto you."

BUT—note carefully that the MEANING is still "COMMAND," for the Revised Version has here—

"Now in giving you this CHARGE."

And New Amer. Revised has:

"But in the following INSTRUCTION."

So in EVERY OTHER PLACE than this Acts 17:30, this word definitely DOES mean "command." How weak then the case is revealed to be that has to twist it into another meaning here! It is very regrettable that—when God issues a COMMAND TO REPENT—attempts should be made to water it down to a mere "announcement" (!) of no authority or binding force. This is a very grave presumption.

The very context so obviously requires "command" —"Times of ignorance winked at (passed by; not brought to account; RV—overlooked), BUT NOW— command — repent—because— judge."

* * *

And the word "judge" (krino) DOES MEAN "JUDGE," in spite of all the twisting to obscure its meaning. This word "krino" occurs 113 times. It is translated:

judge 87	decree 1
determine 7	ordain 1
condemn 5	think 1
go to law 2	sue at law 1
esteem 2	sentence 1
conclude 1	avenge 1
damn 1	call in question 2

This covers ALL occurrences of this word. It will immediately be perceived that there is not the SLIGHTEST doubt that this word DOES truly mean "judge," and is INVARIABLY so used in the N.T. And surely it will be further immediately perceived that any attempt to obscure this meaning is very questionable, and throws grave doubts on the soundness of the view that necessitates such a course.

To make it even more conclusive, consider also the related words in the N.T. The following list covers ALL the occurrences of the words under consideration—

KRIMA: judgment 13, damnation 7, condemnation 5, condemned 1

KRISIS: judgment 41, damnation 3, condemnation 3, accusation 2

KRITERION: judgment 1, judgment-seat 1, judge 1

KRITES: judge 17

This word "krino" is the PRINCIPAL word for "judge" in the N.T. Take away its meaning and you take away the judgment-seat altogether. Look through a concordance under "krino" and you will have no doubt as to its meaning. Here are a few passages—

John 7:51—"Doth our law JUDGE any man . . ."
John 12:48—"He that rejecteth me hath one that JUDGEH him . . . word shall JUDGE him."
John 18 31—"Take ye him and JUDGE him according to your law."
Acts 23:3—"Sitteth thou to JUDGE me after the law?"
Acts 26:6—"I stand and am JUDGED for the hope of Israel."
Rom. 2:1—"Wherein thou JUDGEST another, thou condemnest thyself."
Rom. 2-16—"Day when God shall JUDGE the secrets of men."

(This passage is a DIRECT PARALLEL to Acts 17:31, the one under consideration — try "rule" here!)

Rom. 2:12—"As many as sinned in the law shall be JUDGED by the law."
2 Tim. 4:1—"Who shall JUDGE the quick and the dead."
Heb. 13:4—"Whoremongers and adulterers God will JUDGE."
1 Pet. 4:5—"Ready to JUDGE the quick and the dead."
Rev. 11:18—"The time of the dead that they should be JUDGED."
Rev. 20:12—"Book was opened and the dead were JUDGED."

Try "rule" in ANY of these passages! Surely no Truth-seeking person could be satisfied with a theory that has to so twist one of the plainest and most important words in Scripture. This word is NEVER TRANSLATED "RULE," nor by any word MEANING "rule."

Its only connection (a very faint one) with the conception of ruling lies in the fact that Hebrew rulers were ALSO judges, rendering JUDICIAL DECISIONS. The true perspective will be clear from the following definition of "krino," from Thayer's Lexicon—

1. Separate, put asunder, pick out, select, choose.
2. To approve, esteem.
3. To be of opinion, deem, think.
4. To determine, resolve, decree (i.e., a decision or judgment).
5. To judge, to pronounce an opinion concerning right and wrong, to pronounce judgment, to subject to censure.
6. To rule, govern, to preside over WITH THE POWER OF GIVING JUDICIAL DECISIONS.
7. To contend together, to dispute, to go to law.

It will be clearly seen from this that the idea of JUDGMENT is the fundamental and inseparable meaning of this word, and runs through ALL its uses. "Rule" is a very secondary and derived meaning, far down the list and DEPENDING UPON THE INCLUDED IDEA OF "JUDGING" for its connection.

Note, too, that the AMER. REV. VER. and the DIAGLOTT (the 2 most dependable and accurate versions) both support the clear, plain meaning of "COMMAND" and "JUDGE" (as does also the New Amer. Rev.).

When the meaning of this word—and particularly its use in Scripture—is studied, one is increasingly impressed with the unshakable POWER of Acts 17:30-31, and the unsoundness and weakness of the argument that seeks to set it aside.

* * *

2 Cor 5:10-11 — Those who have done bad things.

"We must all appear before the judgment-seat of Christ, that every one may receive the things in body according to that he hath done, whether good or bad. KNOWING THEREFORE THE TERROR OF THE LORD, WE PERSUADE MEN."

It is very easy to SAY, "Oh, that just means brethren." But —is it so easy to PROVE? Is it any more than a dangerous, ungrounded assumption? Paul sometimes uses "we" of just the FAITHFUL (1 Cor. 15:52); sometimes of ALL MEN (Acts 14:17; 17:28-29). Surely the "we" of this 2 Cor. 5:10 is defined by the context — those who, in God's sight, have done "good" or "bad"—

"Sin is not imputed where there is no law" (Rom. 5:13).

"He that KNOWETH, to HIM it is sin" (Jam. 4:17).

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

We, Being Many, Are One in Christ

THE MESSAGE OF ROMANS 12

"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"—Romans 12:1

THE apostle herein gives the call to all-comprehensive duty, In view of all that he has said in the foregoing chapters, these mercies of God were of a free and unmerited nature, and their saving fruit had been shown at great length. Here the exhortation to present our bodies is in much the same words as in Romans 6:13—

"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

It is through the body that all the evil of the unrenewed heart comes forth into manifestation and action. But through the body SHOULD come all the gracious principles whereby the affections of believers reveal themselves in daily life. In his first letter to the Thessalonians, Paul says (5:23)—

"I pray God your whole spirit and soul and body be preserved BLAMELESS unto the coming of our Lord Jesus Christ."

Thus we see that the God of peace sanctifies the whole body. So Paul exhorts us to make a "**living** sacrifice," that is, in contrast to the dead sacrifices made under the Law.

The death of the "Lamb of God" to take away the sin of the world swept away all the dead animal victims from the altar of God, making room for the redeemed as "living sacrifices to God."

As the Levitical victims were offered "without blemish" to God, and were regarded as "holy"; so the believers yielding themselves to God as instruments of righteousness, are acceptable and well-pleasing to God, through Jesus Christ.

To thus present our bodies for redeeming mercy, Paul says, "is our reasonable service." Surely it is the most rational and exalted occupation in which God's children can be engaged! All else is folly. Paul says (v.2):

"Be not conformed to this world: but be ye **transformed by the renewing of your mind.**"

He also wrote the Corinthians—

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17).

In obeying such commands, we come away from the world, and yield ourselves wholly to the inward spiritual transformation such as will make the whole life new — new in the sense as wholly unattainable except by the constraining power of the love of God and of His Christ.

In v. 3 the apostle urges every man not to think of himself more highly than he ought, but to think "soberly, according as God hath dealt to every man the **measure of faith.**"

By these words, Faith is viewed as the door to all the other needed principles, according to the receptive faculty as God has given every man. V.4:

"For we have many members in one body, and all members have not the same office:
"So we, being many, are one Body in Christ, and every one members one of another."

The same unity, as well as diversity, obtains in the Body of Christ, among the members, as is the case of the natural body. In v. 9 Paul says—

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."

By so doing one may attain to the highest principles and true spiritual feelings. But if one lacks these things, how can he obey the words of v.10—

"Be kindly affectioned one to another with brotherly love; in honor preferring one another."

How different this is from the moral standard of the world!

It is true that there are many in the world who exercise self-sacrifice that shines in their character, although only partially, if at all, under the transforming power of the Gospel. But it is only those whom the love of Christ constrains not to live unto themselves that can truly live in the spirit of Christ.

In this spirit they will serve the Lord, in hope rejoicing, in tribulation enduring, and in prayer persevering. Each of these exercises will help the other. If our hope of future glory be so assured that it is a rejoicing hope, then we shall find the spirit of endurance sustaining us in our tribulations.

But it is **prayer** that strengthens faith, and begets hope, and lifts it up into a joyful expectancy. And since our patience in tribulation is nourished by such, we can see that **all depends on our perseverance in prayer.**

Then will come the desire, as v. 14 of this Romans 12—

"Bless them that persecute you, bless and curse not."

Paul has taken these words from Jesus' words on the Mount, a storehouse from which has, and still may, come the finest principles of spiritual life. Having these principles one can "rejoice with them that do rejoice, and weep with them that weep." V. 16—

"Be of the same mind one toward another."

This gives that common bond which holds all believers to each other, whatever diversity there may be in their positions in life, their temperament, or the individual differences that might obtain among them. That is what Paul has in mind, and so enjoins all to "mind not high things," nor cherish ambitious desires, as such spring from **the selfish severance of our interests from that of our brethren.**

"Condescend to men of low estate; be not wise in your own conceit."

In those words Paul applies a word of caution against high-mindedness. V. 17—

"Recompense to no man evil for evil. Provide things honest in the sight of all."

Thus we shall find favor with God, and with all those who walk in His ways. V. 18—

"If it be possible, as much as lieth in you, live peaceably with all men."

Here Paul seems to realize and hint that peace with all men is not always possible. By thus hinting it would seem that he was trying to keep up the courage of those who, having done their best, have been unsuccessful at times in making peace. V. 19—

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, 'Vengeance is Mine; I will repay, saith the Lord'."

Paul enjoins us to **give time and space for repentance**; to leave vengeance and judgment to God. And there are many instances of His vengeance throughout the Scriptures. But for us, it is written—

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee" (Prov. 25:21).

Paul continues (v. 21)—

"Be not overcome of evil, but overcome evil with good."

If we are overcome of evil, then we are the loser; but if we can overcome it with good, with high moral principles of truth, then we are the victor.

The redeeming mercy of God in Christ in the hearts of believers is the living spring for all obedience.

As redemption under the Gospel of Christ is not from the blood of slain animals, as under the Mosaic Law, but by the precious blood of Christ; so it is not a ritual, or a shadow, but the substance, or reality, which is of Christ.

So the sacrifices which believers are now called upon to offer are (Rom. 12:1)—

"Living sacrifices; holy, acceptable to God, which is your reasonable service."

Believers are not at liberty to be conformed to the world, even though they may avoid the things that are manifestly sinful. But rather must we yield **wholly and completely** to the transforming power of "the Truth as it is in Jesus."

After his experience on the road to Damascus, and his baptism, Paul knew he was in Christ, and Christ in him, as long as he walked faithfully. He exhorts us to—

"Be at peace among yourselves, be not weary in well doing."

But the realization of his g3 faults and failings brought forth the words—

"O wretched man that I am, who shall deliver me from the body of this death!"

But he knew the way to deliverance—

"I thank God through Jesus Christ our Lord!"

—C.H.T.

Signs of the Times

WE PREPARE the copy for this article on the Signs of the Times with a full recognition that radical changes may occur before this appears in print.

In a world torn with strife, political intrigue and diplomatic trickery, the outcome of any isolated event or international crisis is hard to determine.

We can only keep the general picture in relation to the Signs of the Times in view by watching the general trend of events as they develop along the lines marked out by Bible prophecy.

CUBAN CRISIS STILL INDECISIVE

A WAVE of optimism accompanied with extravagant statements to the effect that the cold war has taken a complete turn about in favor of the West as a result of the Khrushchev "backdown" has followed the events connected with Cuba.

But, as a matter of fact, we can only compare the Cuban affair to a skirmish in a far-flung military conflict, which may or may not have very much to do with the war's general outcome.

In this case, it is a cold war, coming nearer and nearer to the point of no return, to the afore-ordained conflict which will decide the fate of all nations for all time.

If the present Cuban crisis is resolved in such a way as to give the U. S. a decisive victory in the cold war, Mr. Khrushchev's propaganda stock will suffer a severe loss, but it will not be irremediable. He will still have possession of Cuba; can make of it an arsenal of "defensive" weapons which can be a constant threat to the rest of Latin-America: a base of operations for Russian shipping; lend encouragement to Communists in this hemisphere.

Recent bombings in Venezuela, believed to be "Castro inspired," indicates some of the methods to be used. At the same time, the outcome of the Cuban affair may increase confidence in Khrushchev's pose as an apostle of peace among uncommitted nations.

OTHER AREAS OF TENSION

EVEN THOUGH Cuba could be eliminated from the list, other areas of tension where Soviet policies present a threat to the West involve difficulties more complex and dangerous than the Cuban situation, as:—

(1) Russia threatens to sign a peace treaty with E. Germany and force the evacuation of Allied military forces from West Berlin. In this the Soviets have all the advantage in which the West would be compelled to capitulate or wage all out war.

(2) Soviet demands for the elimination of all U.S. bases on foreign soil, especially Turkey, will no doubt be pressed with renewed vigor, and their claim will appear all the more justified in the eyes of many peoples. In fact the West's military bases in Turkey, Pakistan and West Germany present as great a threat to Russia as the Cuban bases to the U.S.

(3) In Africa the Soviets are exploiting the colonial issue as a means of stirring up opposition to the West and sympathy for Russia.

(4) In Southeast Asia, Red China, with Russian backing, continues to press for complete control of all this area where guerrilla warfare continues incessantly, and in which the U.S. becomes more deeply involved.

(5) "Undeclared war" between China and India has been going on for many months. Both the U.S. and Britain must support India, and Russia will be compelled to support China in a crisis. It is beginning to appear evident that China's intentions are concerned with more than mere territorial disputations but a far more extensive and sinister purpose to crush India.

GOG "TURNED BACK"

AS THE world speculates on just why Khrushchev "backed down" in the Cuban crisis, there is one thing, doubtless the most important consideration of all, is that "the most High ruleth in the

kingdom of men." If Khrushchev has actually backed down, then it is because the purpose of God intended it so.

In Ezekiel 38, in foretelling the latter-day Russian invasion of the land of Israel, it is said:

"I will turn thee back (or about) . . . and I will bring thee forth."

Russia's predetermined destiny is unchanged. She was turned back in her attempt to invade Turkey in 1852; turned back by Japan in 1904 when she attempted to gain a foothold in Manchuria; and it is certain that God's purpose is not to allow Russia to be diverted from her destined purpose which centres not in the Western hemisphere, but in Europe and Asia.

Her operations in Cuba were therefore intended as a means of diverting attention from other areas more important to Russia's general purpose

FEAR OF NUCLEAR WAR

OBVIOUSLY Russia is not yet ready to risk all on nuclear war, neither is the West. The general opinion exists, and well it may, that all-out atomic war would be so devastating that its effects would be in the nature of international suicide.

In an article recently published in U. S. News & World Report, it is revealed that Russia has pushed her lead in "terror weapons" until she is far ahead of the U.S. in giant weapons. The balance sheet gives this comparative strength in large nuclear bombs:—

Since the Soviets broke the ban on atomic tests Sept. 1, 1961, they have conducted 76 tests, yielding 270 megatons . . . During the same period the U.S. made 29 tests in the atmosphere, yielding 20 megatons.

"In the past 13 months the Soviets have detonated about 2½ times as many weapons as U.S., with 13 times as much explosive power.

"Soviet scientists, in one spurt that started Aug. 5, detonated 18 nuclear devices with a yield of 150 millions tons of TNT. That was more power than was unleashed by all U.S. tests since the birth of the atomic age."

It is the opinion of scientists that a 100-megaton weapon, which the Soviets are capable of producing, "could wipe out entire states through blast, fire and radioactive pall."

U.S. STRENGTH GREAT

ON THE other hand, opinions of many scientists and military experts place the U. S. and her allies as equal, if not superior to Russia in all-over military might, but it is generally admitted that **the Soviets are moving faster than the U. S. in big bombs**. These opinions are based on the following considerations:

U. S. naval and air power, detection and anti-missile devices appear to be superior to Russia's. While Russia has been giving special attention to creating monster bombs, the U. S. has been giving chief attention to making large quantities of smaller bombs and the means of delivering them quickly and accurately, as well as detection and anti-missile devices. The U. S. is believed to be ahead in certain types of war heads and some types of battlefield and naval weapons.

In other words, it would seem that Russian strategy is to stake all on a single salvo of monster bombs, while the U. S. strategy appears to be to strike Russia from its many bases surrounding the USSR with airplane bombers, ships at sea and launching installations using smaller, but nevertheless deadly missiles.

FINAL OUTCOME NOT CERTAIN

WELL MAY the peoples of the earth tremble with fear at the prospect of these two giant military powers engaging in a death struggle which, for all the world knows, could mean almost total annihilation of earth's inhabitants. But the final outcome is already written. It will not be total annihilation, but the destruction will be terrific (Jer. 25:32-33).

The complete destruction of Russian power is certain, but not until she has won great victories over the other nations (Dan. 11:40-45; Eze. 38); the dissolution of Gentile dominion (Dan. 2:35), and the establishment of a divine order over all the earth (2 Peter 3:12-13).

TENSION IN MIDEAST

THE REVOLUTION in Yemen, which began several weeks ago, gathers more complications and danger for the Mideast as new developments arise, and it appears likely to shake the Arab world greater than any event in recent years.

It is one of those small actions which can, in these strange and troublous times, grow into major proportions. Already there is danger of Britain, Russia and China being involved, to say nothing of involvement of nearly all, if not all the Arab states.

Yemen has been described as one of the most backward of all the Arab states, ruled by a dictatorial monarchy unexcelled in tyranny, repression and cruelty. A revolution sooner or later was inevitable. As usual, other nations quickly lined up for support of one side or the other.

The U.A.R. was the first Arab state to recognize the new regime, with promises of support. In fact it is quite evident that Nasser has already been giving active support to the revolution, having had much to do with inspiring the revolt.

Saudi Arabia and Jordan support the royalists who favor restoration of the monarchy.

Britain, with forces in her Aden Protectorate, bordering Yemen on the South, favours the royalists and has asked the U.S. to withhold recognition of the new government.

Russia and Red China have recognized the revolutionary regime.

Latest reports indicate that open conflict between the new Yemen government and Saudi Arabia and Jordan is imminent. Nasser openly offers military support to the revolution.

Should actual war develop, the entire Mideast could be involved. Although so far Israel has not been involved, it is certain they could not escape involvement one way or another in the event of a large-scale Arab war. —O.B.

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