

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

Final dates for receiving News: Jan. 2, Jan. 30, Feb. 27, Mar. 27, Apr. 24

HYE (Texas) Quarterly Meeting

A VERY enjoyable and profitable time was had at the Nov 4 quarterly Hye meeting.

Many came from long distances to renew the bonds of love and fellowship. There was a total of 41 brethren and sisters, with 22 interested friends and young people.

These gatherings are held on the first Sunday of every third month at the Hye grounds.

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SOUTH CALIFORNIA—Mailing address: 141 Princeton, Claremont, Calif.—Bible Study 10:30 a.m.; Memorial 11:30 a.m.

WE had the pleasure recently of having the company of sis. Wm. Blacker of the Lethbridge Alberta, ecclesia.

Bro. John Randell has returned from an extended trip which took him to the Worcester Fraternal, Toronto, London, Richard, Vancouver and Portland.

We continue to endeavour to keep the lightstand burning. We are greatly encouraged with news of others returning to the Berean fellowship. —bro. Oscar Beauchamp

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PORTLAND (Oregon)—2212 N. E. Prescott St., Portland 11 — Memorial Meeting 11 a.m.; Bible Class 8 p.m. in homes.

WE ARE at present looking for a suitable hall. In the meantime we are holding the Breaking of Bread Service in one of our homes.

It is with much pleasure that we acknowledge acceptance of two more into our fellowship. After a thorough interview it was found that sis. Dora Cook and sis. Margaret Randell, of Vancouver, B.C., are in complete agreement with the Berean stand in fellowship.

As these sisters are in isolation, far from any ecclesia, may all our prayers and good wishes be with them continually to help them in the stand they have taken.

* * *

THE following are the visitors to our ecclesia: sis. Jessie Hatcher, of the Lampasas ecclesia, whose enthusiasm for the Truth was an inspiration to us—she left us richer for the short visit she paid us; bro. John Randell, bro. Ellis Higham, sis. Beth Sharp, of the Southern California ecclesia.

The special effort our bre. John and Ellis and sis. Beth made to be with us was very much appreciated, particularly when we remember that they travelled 2200 miles to meet with us.

They left us with the feeling that we were not alone in this part of the country, and although their stays were short we found considerable time for conversation on things of the Truth.

We further received spiritual food through exhortation by bre. Randell and Higham. Bro. Randell also gave a special lecture on Saturday evening.

Your brethren and sisters in the One Hope, of the Portland ecclesia. —bro. A. R. Tilling

EDITORIAL

Ignorant of God's Righteousness

"They have a zeal of God, but not according to knowledge . . . being ignorant of God's righteousness, and going about to establish their own righteousness"—Rom. 10:2.

IT IS often stated by some, "As long as I do what I think to be right, that is all that is necessary for salvation." But what is that statement based upon? It is based only on the THINKING OF THE FLESH.

When we come to the Scriptures, and read them carefully, we will soon learn that "doing what WE think to be right," is nothing more than "dead works."

The Eternal Creator of all things has set forth in His Word certain rules and regulations that must be read to understand them. Therefore, if we are to benefit from any action we may take, **it must be in harmony with what He has determined.**

International law is such that if a person leaves his home to live in another country, he cannot become a citizen until he takes the oath of renunciation, fulfils a period of probation, and finally takes the oath of allegiance. By complying with this law, he is then constituted a citizen

The Scriptures reveal that when the Kingdom of God is established upon the earth, it will also have a constitution, and only the righteous will inherit it. In Eph. 2:12, Paul calls attention to the natural state of men and women, saying—

*"That **at that time** ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."*

This statement shows us the **absolute helplessness of man before he fulfils** the requirements of the law of God. But Paul does not stop there: in the next verse he proceeds to show the result of being placed under the constitution of the Kingdom of God—

"But NOW in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

And in v. 19, he adds—

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the Household of God."

This remarkable change was effected through the belief and obedience of the Gospel. We find from the writings of Paul, that the constitution of sin had its origin in the disobedience of the first Adam, and that the constitution of righteousness had its origin in the obedience of the second Adam, or Jesus the Christ. Therefore, says Paul, in Rom. 5:18—

"As by one offence judgment came upon all men to condemnation; so also by the righteousness of one the free gift came unto all men to justification of life."

In the next verse he further clarifies this by saying—

"For as by one man's disobedience many were made (or constituted) sinners, so by the obedience of one shall many be made (or constituted) righteous."

It is clear from this that all sinners are in, or descended from, the first Adam; but all the righteous are in Christ, not by lineal descent, but on a different principle: that is, through belief and obedience of the Gospel, by which they become candidate for the resurrection of life. Paul says—

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21-22).

The small word "all" in this short verse indicates two different groups. The all who are "in Adam" refers to the entire human race, but the all who are "in Christ" refers only to those who obey the Gospel. Therefore, Paul says, verse 23:

"But every man in his own order: Christ the firstfruits; afterward **THEY THAT ARE CHRIST'S** at his coming."

When we speak of Gospel obedience, we have in mind the words of Jesus in Mark 16:16, where he says—

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

There are many who contend that baptism is not essential to salvation. In doing this, they set their **opinions** against the **commandment** of Christ; for it IS a command, and becomes the dividing line between a state of sin and a state of righteousness.

In the matter of baptism, we have both precept and example in the works of the apostles. On the day of Pentecost, following the ascension of the Lord Jesus, we have Peter speaking in Acts 2:38—

"Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins."

The response to this command is given in verse 41—

"Then they that gladly received his word were baptized."

This was the beginning of the ministry of the apostles, and as we follow them in their work, we come to an important example in the preaching of Philip. In Acts 8:5, we read—

"Then Philip went down to the city of Samaria, and preached Christ unto them."

It will be noted that nothing is said of baptism, only that he "preached Christ." But does it not seem reasonable that "to preach Christ" would involve many things concerning him? That it does, is shown clearly in verse 12, of the same chapter—

"But 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."

Some, however, are not satisfied with this and point to Acts, chapter 16, where we have the familiar record of the keeper of the prison in Philippi. As the result of an earthquake, the prison doors were opened, and the bands loosed from all the prisoners, which included Paul and Silas. The jailer was about to kill himself when—

"Paul cried with a loud voice, saying, Do thyself no harm, for we are all here.

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?"

From this point, it is deeply interesting to read what appears in verses 31 to 33—

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

"And they **spake unto him the word of the Lord**, and to all that were in his house.

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

This record raises two questions. First, what does it mean to "believe on the Lord Jesus Christ?" Second, what is signified by the term, "the Word of the Lord?"

Evangelists, such as Billy Graham, say all we have to do is believe on Jesus, and take him as our personal Saviour. But they do not say WHAT we are to believe, and surely this is important.

If we can determine what "the Word of the Lord" signifies, then we will have the answer to both questions. This will not be difficult, for all we have to do is to go back to Philip when he was in Samaria.

You will recall that the subject matter of Philip's preaching related to —

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

And furthermore, it will be found that Paul's preaching related to the same subject, for in Acts 23:23, we read,

"When they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."

That is what is meant to speak "the word of the Lord" or to "preach Christ." To merely believe that Christ came, and that he is the Saviour of those who come unto him, is not sufficient. We must believe why he came, the subject matter of his preaching, and what he will do when he comes again.

We must also understand the prophecies concerning him as they are presented to us in the Law of Moses, the Psalms, and the prophets, for they form the basis of the teaching of Jesus and the apostles. In Luke 24:44-45, after Jesus had risen from the dead, he spoke these important words to the apostles—

"These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled**, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

"Then opened he their understanding, that they might UNDERSTAND THE SCRIPTURES."

In the introduction of the Bible Companion, brother Roberts states that—

"Salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections, exhibited in the Scriptures."

This statement is definitely true, for it is based upon many positive declarations in the Bible. In Prov. 1:7, we read—

"The fear (reverence) of the Lord is the beginning of Knowledge."

And God has spoken by His prophet Hosea, saying—

"My people are destroyed for lack of knowledge."

May that never be said of us.

—Editor.

The Mark of the Beast

By BROTHER JOHN THOMAS

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark (charagma) in their right hand, or in their forehead"—Revelation 13:16

THIS **charagma** was a characteristic sign, so that **wherever it was observed it would be known the bearer was claimed by the Beast as his vassal.**

The charagma is styled in Rev. 19:20, "the beast's sign, or mark," because it was characteristically employed by the Latin Priesthood before the Image was set up as an independent monarchy.

At the time the Revelation was given, and long both before and after, it was a common practice for slaves, soldiers and devotees, to bear the imprint of those who claimed, or were supposed to claim, absolute control over them. The impression was generally on the **forehead** or the **hand**, in token of servitude.

Speaking of the custom for slaves, an old author says: "branded with marks of letters," so that the slave was styled **literatus** or "lettered."

Ambrose says: "Slaves are inscribed with the mark of the master." And Petronius notes the "forehead" as the place of the sign. Soldiers were marked "in the hand" by the name of the emperor.

In Lev. 19:28 the Israelites were forbidden to imprint any marks upon themselves, for it was an **idolatrous practice**. It continues to the present time by the Hindus who mark themselves on the forehead with the "charagma," or characteristic emblem, of the god they are devoted to.

Now the Spirit, in allusion to this ancient custom and practice, predicted that the Beast of the Earth would **distinguish itself by a certain character, sign, or mark**, as the symbol of its faith and power, which it would impose, under the severest pains and penalties, upon all who refuse, upon every soul without exception under its dominion (Rev. 13:16-17).

What the characteristic symbol would be is not revealed. It was to be a sign of its own selection, and for the universal adoption of which it was to be terrifically zealous.

* * *

THE "charagma," then, is to be considered as something apart and distinct from the name and number of the name of the Beast. History and public notoriety show that all the worshippers of the Clerical Hierarchy are impressed with a sign emblematic of their spiritual profession and operation, as soldiers to their emperor, slaves to their master, and devotees to their god.

The fulfilment of this stands out palpably in the ecclesiastical institutions of the west. Boniface VIII, who ascended the throne of the Pontifical Image in 1294 A.D, declared in the decree, "Unam Sanctum," that—

"It is essential to the salvation of every human being that he be subject to the Roman Pontiff."
—and prefixed thereto the words—

"Whosoever obeys not; as the Scriptures declare, Let him die the death."

In accordance with this, both the secular priests and those of the monastic orders took on themselves the vow of obedience, and received the Romish Sign upon their hands, in public token thereof. This is evident from the "Pontificale Romanum," pg. 49, 1627 A.D., on the "Ordination of Priests".

"Then the bishop anoints both the hands of each of the catechumens, joined together in the FORM OF A CROSS."

And before handing them the cup and plate—

"He makes with the right hand the SIGN OF THE CROSS upon the hand of him whom he ordains."

The soldiers of the Papacy, enrolled for the murder and extermination of "heretics," were to wear upon their vesture the PAPAL CROSS, from which sign they acquired the name of "Crusaders."

In the words of the fourth Lateran Council: **crucis assumpto caractere**— "the MARK OF THE CROSS being assumed"—the Pontiff-King, through his anointed priests, imposed the sign of his order upon all other classes of his subjects.

All these, without exception, were compelled to receive it through episcopal confirmation and the clerical ordinance of infant-sprinkling (absurdly enough termed "baptism")—in which ordinances of the Apostasy the sign of the cross is impressed upon the **forehead**.

This was to be the "charagma" imposed according to Canon 9, Session 7, of the Council of Trent, entitled "De Caractere" (that is, "Concerning the Mark"), which states the doctrine thus—

"If any one shall speak against the three Sacraments, to wit, baptism, confirmation, and ordination, that the Mark should not be impressed upon a soul—this is a certain spiritual and indelible sign, whence they cannot be repeated — let him be accursed."

"Character," in ecclesiastical Latin, is the equivalent of "charagma" in Rev. 13:16

On this Canon, Chemnitz observes—

"And perhaps God permits that they should contend so pertinaciously in defending the opinion of 'the mark' in confirmation and orders, **that it may be manifested among whom that mark may be, and is found.**"

Junius says—

"Their chrism by which in the sacrament of confirmation they make servile unto themselves the persons and doings of men, 'signing them in their foreheads and hands.' And as for the sign left by Christ, and of the holy sacrament of baptism, they 'make it void.' For whom Christ joined to himself by baptism, this Beast maketh challenge unto them by his greasy chrism, which he doubteth not to prefer before baptism both in authority and efficacy."

Besides the reception of the **charagma** from the clergy, there was to be a repetition of the **Sign of the Cross** by the people themselves, as appears from Bellarmine's "Dottrina Breve," in which a master asks his disciple—

"In what principally consists the faith of Christ?"

To which he is made to reply:

"In two principal mysteries, which are included in the SIGN OF THE HOLY CROSS."

Adding—

"The Sign of the Holy Cross is made by putting first the right hand to the head, saying, In the name of the Father, then under the heart, saying, And of the Son, finally on the left shoulder, and on the right, saying, And of the Holy Spirit."

In this way the devotees of the superstition were to sign themselves with the Beast's Sign in token of their bondage to him. These slaves of sin have great confidence in the efficacy of this sign as a defence against all sorts of invisible demoniacal influences

The sign of the cross, with the hand dipped in "holy water," is a great terror to the Devil, who is said to hate it exceedingly!

They call it the "Sign of the HOLY CROSS"; as if that which brought the curse of the Law upon Jesus for hanging upon it, could be holy. It would be as reasonable to say "Holy Gallows," on which murderers are hanged, as "Holy Cross."

There is nothing holy pertaining to the Beast. Hence its sign is, like itself, accursed, and significant to the perdition that awaits all who glory in it.

* * *

THE Sign of the Cross is the universal "character" of the Apostasy, both in its Romish and Protestant manifestations. It is erected upon their temples, or spiritual bazaars, and upon the flags* of Protestant and Papal nations, as well as upon the hands and foreheads of individuals.

The Papists impress the Sign with water and "greasy chrism" in sprinkling, confirmation, and orders; while Protestants, still retaining the "Character," less frequently parade the Sign in the practice of their superstition.

*{The Mark of the Beast appears on the flags of Norway, Denmark, Finland, Sweden, Latvia, Switzerland, Greece, etc. The flag of Great Britain contains 3 crosses, those of SAINT Andrew, SAINT Patrick and SAINT George. The U S Govt official Church Pennant and the International Red Cross emblem are further examples.

The Mark of the Beast also occurs on the flags of Alabama, Florida, Georgia Maryland and Mississippi; and of Alberta, Manitoba, Newfoundland, Nova Scotia and Ontario. These are but samples throughout the world. Truly the Spirit saith—

"All the world wondered after the Beast . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life . . . All nations have drunk of the wine of the wrath of her fornication . . . By her sorceries were ALL nations deceived"

(Rev 13:3-8; 18:3, 23).}

Millions of them think that, if the Sign received from their Roman Mother is impressed on the forehead in sprinkling, it need not be repeated in confirmation or ordination, because **none are admitted to these ordinances who have not been previously signed with the Sign of the Cross in what they call "baptism."**

The correctness of this statement may be verified by reference to the Mass Book of the "Harlots" of Britain and the United States, styled "The Book of Common Prayer."

Thus, when the priest pours, or sprinkles, water upon the upturned face of an infant, he falsely affirms that he baptizes it in the name of the Father, etc., and then proceeds to say—

"We receive this child into the congregation of Christ's flock, and do SIGN HIM WITH THE SIGN OF THE CROSS."

In the book authorized by the Protestant Episcopal Harlot of America, is a marginal appendix to this saying—

"Here the minister shall MAKE A CROSS upon the child's FOREHEAD."

If the "inward spiritual grace" said to be contained in the outward visible sign released the babe from sin, it would be freed from all the ills that flesh is heir to, and live forever.

In such an event the Sign of the Beast would be a wonderful institution! But as it accomplishes nothing claimed for it by the "reverent divines" who practise it, THERE IS NO OTHER

CONCLUSION THAT CAN BE ARRIVED AT THAN THAT IT IS A SIGN CHARACTERISTIC ONLY OF THOSE WHO OBEY AND WORSHIP THE BEAST.

—Bro. Thomas, Eureka III, pg. 349

Answers to Bible Questions

By BROTHER ROBERT ROBERTS

Let No Man Judge You of the Sabbath

"Let no man judge you in meat or drink or in respect of an holy day, or of the new moon, or of the Sabbath"—Col. 2:16

GOD has not given the Sabbath law to the Household of Faith. He has expressly **exempted** them from the WHOLE Mosaic law, of which the Sabbath was a part.

It is a very old contention that Gentile believers must "Keep the Law of Moses" (Acts 15:5). It is a contention that received the condemnation of the whole apostolic body in special convocation (v. 6). They issued a circular letter on the subject—

"Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying:

"Ye must be circumcised and KEEP THE LAW, to whom we gave no such commandment, it seemed good to us . . . to lay upon you no greater burden than these necessary things,

"That ye abstain from meats offered to idols, and from blood and from things strangled, and from fornication."

The passages you refer to as sanctioning the observance of the seventh day are all injunctions to Israel "under the Law," and we, says Paul—

". . . are not under law, but under grace" (Rom. 6:14-15).

Therefore said he in another connection (Col. 2:16)—

"Let no man judge you in meat or in drink or in respect of a holy day, or of the new moon, or of the Sabbath."

He said to the Galatians, he was afraid of them because:

"Ye observe days and months and times and years." (Gal. 4:10).

He told the Romans (14:4-6) that if any brother was disposed to observe the Sabbath, he might do so, but only as an individual liberty. He was not to judge his brother (see vs. 4, 10, 13).

This shows it was not a matter of obligation. **He never would have placed a commandment of God in an optional position.**

The commandments of God are not optional, but binding absolutely. We have no liberty at all to swerve from a commandment intended for us.

The Sabbath law was intended for Israel. It was enjoined upon them. It was death to violate it (Exo. 31:14). It was part of the national constitution "written and engraved on stones," and this constitution was "done away in Christ."

* * *

THOSE who point to the Sabbath rest of Eden as a ground for the perpetual obligation of the seventh day do not make their argument clear. Do they mean that the institutions of a sinless state are suitable for the state of sin and death that came after?

If so, why have we not the daily visits of the Elohim as Adam had?

Do they mean that because the Sabbath was possibly observed by Adam after his expulsion from Eden, therefore it is a law binding on all his succeeding posterity, and therefore on us?

If so, why not sacrifice, which he also practised?

The argument is without foundation. The law that God gave to Adam is not necessarily a law for us. The law that God gave to Israel is not a law for us.

The law for us is the law promulgated by the apostles expressly for the Gentiles during this chaotic interregnum.

Of this law, the Sabbath is no part. It is not only not enjoined: it is EXPRESSLY EXCEPTED, as in the passages quoted above.

The whole Law of Moses is declared abrogated in Christ (Col. 2:14-17). Its righteousness, however, is fulfilled in those who submit to the precepts of the Spirit as prescribed by the apostles (Rom. 8:4; Gal. 5:14).

That is, the intention underlying the Law is realized in the practice of those who love men and find their rest and holiness in Christ (Heb. 4:3-10).

* * *

THE only form in which the Sabbath is brought to bear upon believers in those "ordinances which have been delivered to the Gentiles" by the apostles, is in the enjoined "assembling of themselves together" on the **first** day of the week to attend to the memorial breaking of bread

By a happy providence, the Constantinian adoption of the first day as the European Sabbath, places at the disposal of the brethren everywhere, the very day on which it was the practice of the disciples of the first century to attend to this ordinance.

But this is not the Sabbath observance for which some contend. To their contention, it is impossible for enlightenment to submit. The day is coming when the Sabbath law will again be promulgated as an institution of national observance.

But, in the meantime, the assembling on the first day of the week, for the breaking of bread, is all that the apostolic law enjoins on believers, and it is their duty to stand fast in, and contend faithfully for, the liberty with which Christ has made them free, refusing to be entangled in the yoke of bondage to which, those would subject them who contend for the observance of the seventh day as part of the righteousness which is to commend us to God. —Bro. Roberts, 1890

* * *

“Two or Three”

WE MUST not construe anything that Christ has **said** to supersede anything he has appointed. He has appointed the ecclesial institution. He requires his friends in any town to meet together "In one place" (1 Cor. 11:20), and there ought to be no deviation from this if distance allows, and the conditions of fellowship exist. When he said—

"Where two or three are gathered together in my Name, there am I in the midst of them."
—he meant that though the number in one place might be only two or three, they were as much objects of interest and attention on his part as if they were a large body.

He could not mean that they were at liberty to disregard the law of meeting, which is the first law of his house.

He could not mean that personal comfort or personal preferences were to rule believers in their choice of associates.

We are positively forbidden to judge or show respect of persons in this way, and though it may often be "inconvenient" to comply with his will in the matter, it will be much more inconvenient to have to acknowledge in the day of his appearing that our own likings rather than his commandments have been the law of our life. —Bro. Roberts, 1890

* * *

Anointing the Sick

When James (5:14) recommended the brethren to anoint a sick brother with oil, and pray over him, with a view to his recovery, you must notice that he told them to "call the elders of the church."

This it is impossible to do in the nineteenth century, for the simple reason that there are no elders to call. There may be official brethren, bearing the title of "elder"; but **they are not the order of men James had in his eye when he wrote the words in question.**

"The elders of the church" in James' days were not only elders in name and office, but elders, or superiors, in **power**, having the gifts of the Spirit at their disposal. They were the **divinely-appointed** and **divinely-endowed** overseers of the ecclesia (Acts 20:17, 28).

This made their attendance at a sick man's bed a circumstance of some importance and efficacy. True, it was the "prayer of faith" that was to save the sick, but it was a "prayer of faith" proceeding from the elders, upon whom the Spirit abode for the purpose of imparting power. In those days, the Spirit was the common gift of the saints.

Its absence now makes a difference in the relations of the ecclesia. Acts and forms and phrases appropriate in the days of the Spirit's dispensation are now entirely out of place. —Bro. Roberts, 1892.

* * *

Why Four Gospels?

"The first beast was like a lion; the second like a calf; the third had a face as a man; and the fourth was like a flying eagle"—Revelation 4:7

TO BE in harmony with many of the types which are grouped together in fours, and all of which find their Antitype in the person of the Lord Jesus Christ, there must of necessity have been 4 of these Gospel biographies, and not more than 4, and that each biography sets forth a special phase of the character of him whose life, sayings and doings they record.

Let us look at a few of the types. There were 4 coverings to the Tabernacle and of 4 different colours. There were 4 pillars upon which the veil hung, and which was of 4 different colours.

The "Door of the Tent" was of 4 different colours; also the "Gate of the Court." The Candlestick had 4 bowls to it. The Altar was 4-square, and had 4 horns upon it.

All these things we know find their Antitype in the person of Christ.

The Cherubim on the Mercy Seat had 4 faces. The Ark and the Mercy Seat we know typify Christ, and the two Cherubim being made of the same golden material (and representing, as we take it they do, both Jewish and Gentile believers made one in Christ—the same as the two olive branches, which "stand before the Lord of the whole earth," in Zechariah) represent believers of the good

Israelitish olive tree, and the Gentile wild olive tree. Therefore it seems that these 4 faces also typify Christ, both personally and multitudinously.

Ezekiel saw 4 living creatures and they had 4 faces each, and the 4 had one likeness. Zechariah saw 4 carpenters, and we can identify them, and John in the Apocalypse saw 4 living creatures—

"The first like a lion, the second like an ox, the third had the face of a man, and the fourth was like a flying eagle."

The Israelites in the wilderness were divided into 4 camps, each camp under a particular banner or ensign, which bore the device upon them, it is believed, a face of a lion, an ox, a man and an eagle respectively. And when we are told that the Scripture which states, "Out of Egypt have I called My Son," applies both to the national Israel and to Christ personally, surely the study of these symbols of the 4 faces will help us to understand why there are 4 lives of Christ written. Isaiah says.

"In that day there shall be a Root of Jesse which shall stand for an **ensign of the people**, to it shall the Gentiles seek, and his rest shall be glorious" (Isa. 11:10).

Here it seems we have in the person of the Lord Jesus himself **the true Israelitish banner with the four-fold device**, under which, in the age about to dawn upon us, the true Israel, the immortal brethren of Christ, will be gathered, and by whom, and through whom, as the Cherub or Chariot of the Eternal Spirit, the nations will be at first subdued and then blessed.

Bro. Thomas states in Eureka II that the 4 faces symbolize the Eternal Spirit in flesh manifestation. This is true without doubt, and where are we to look for this manifestation but in the person only of the Lord Jesus (at present at least) who was God manifest in flesh, and the person through whom God made Himself known to Israel, and how are we to know anything about this wonderful God-Man—that is, of his life upon earth—but from the biographies which delineate him in tine four-fold character which he sustains?

Let us look at the symbols a bit, and see if they can be applied to the biographies. The Lion, we all know, symbolizes royalty; the Ox, labor, servitude and sacrifice, as the following Scriptures show—

"Thou shalt not plough with an ox and an ass together" (Deut. 22:10).

"Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. 25:4).

The brazen sea for the priests to wash in stood upon twelve oxen (1 Kings 7.25).

"That our oxen may be strong to labor" (Psa. 144:14).

The face of a man speaks for itself. The flying eagle appears to symbolize divinity and immortality, as the following Scriptures will show—

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them on her wings, so the Lord alone did lead him."

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

"Thy youth is renewed like the eagle's" (Psa. 103:5).

This applies to the immortal state.

Now just as the 4 colours of the veil, the Door of the Tent, the Gate of the Court, and the priestly garments, symbolize principles in the human nature of Christ, so these 4 faces symbolize different phases of his public character, and the 4 biographies themselves give evidence that they have been written with the special object of setting forth these different characters.

* * *

The biography by MATTHEW evidently bears upon it the symbol of the **Lion**, and has been written to present the kingly aspect of Christ. In it we have the principles laid down which will obtain in the Kingdom.

In this only is mentioned the symbolic Star, which went before the wise men, and stood over the Young Child, the star that was to arise out of Jacob, and a Sceptre out of Israel— Jesus, the KING of the Jews.

And when we turn to the genealogy given by Matthew, we find it only traced back through David to Abraham, showing distinctly that Jesus was the Seed of Abraham, the Son of David, the Lion of the Tribe of Judah, the King of Israel.

* * *

The biography by MARK bears upon it the impress of the **Ox**, and exhibits to us the Lord Jesus as the SERVANT of Jehovah, according to the prophet. Isaiah says—

"By his knowledge shall My righteous Servant justify many."

"Behold My Servant, whom I uphold; Mine elect in whom My soul delighteth. I have put My spirit upon him. He shall bring forth judgment to the Gentiles."

"My Servant whom I have chosen."

"Thou art My Servant, O Israel, in whom I will be glorified."

"Now saith the Lord that formed me from the womb to be His Servant, to bring Jacob again to Him."

In Mark we have no genealogy given. The pedigree of a servant is a matter of no interest to an employer. All that is required of such an one is that he be faithful, willing, and obedient. Hence no genealogy is given, and from the construction of this biography it seems unmistakably evident that it has been written to portray Jesus as the righteous and faithful Servant of God.

* * *

IN LUKE'S biography we have brought before us the perfect humanity of Christ, and hence we have his genealogy traced right up to Adam, proving him to be the Son of Man, a title he so often applied to himself. Here we have the antitype of the "face of a **Man**."

* * *

IN the biography by JOHN we have that side of Christ typified by the "**Flying Eagle**," or the divine nature, or origin. Again no genealogy is given, but the book commences—

"In the beginning was the Word, and the Word was with God, and the Word was God."

And here are recorded his wonderful words showing his Oneness with the Father, and how that he "came forth from God."

Is it not fitting that such an one—the Son of God—the Perfect Man, and the destined Monarch of this World, exalted above every name, and under whose wise and kindly but firm rule everything will be gathered, a perfect exhibition of the goodness and loving kindness of God—is it not fitting that his biography should be different from all others that have been written?

And so it is, for here we have his Divine Biographer, His Father, the Eternal Spirit, influencing the minds of four men, causing them to select and write just such incidents and utterances in his life, as would illustrate that particular character they were called upon to write about.

Is it not remarkable that the four Gospels appear to present the four aspects of his work in the eternal purpose of God? —and in **exactly the same order** that John presents the Living Creatures in Rev. 4:7—the royal LION (Matthew); the humble, laboring, sacrificial OX (Mark); the MAN (Luke); and the flying EAGLE of the Spirit's limitless power (John).

With this view of the matter there is no need to consider for a moment the so-called "discrepancies" which people cavil about. No two are exactly alike: they could not be any more than

an ox and an eagle are alike; but each is perfect in itself and is of Divine workmanship. The men who wrote them are nothing, in a sense; but what they wrote, and the object for which they wrote what they did, is everything.

Show this, and the reason why there are four of the Lives of Christ; then all differences of literary style, omissions, discrepancies, etc., can be disregarded. —Christadelphian, 1892

Train up a Child

"Even a child is known by his doings, whether it be pure, and whether it be right"—"Proverbs 20:11

SURELY no apology is needed for stressing the importance of teaching our children to continue steadfast in the doctrine and practice of our Faith! We all remember there are many commands in both the Old and New Testaments, concerning instructing children in the way of righteousness, as—

"Teach them thy sons, and thy sons' sons" (Deut. 4:9).

"Come, ye children, hearken unto me: I will teach you the fear of the Lord" (Ps. 34:11).

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exo. 20:12).

That God foreknew Abraham would instruct his children in righteousness, we learn from Gen. 18:19—

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken."

One of the qualifications of a bishop, given by Paul, was:

"One that ruleth well his own house, having his children in subjection with all gravity"
(1 Tim. 3:4).

Seeing then that God is pleased to have us instruct our children in the way of truth and righteousness, we are neglecting our duty when we fail to do so. In Prov. 22:6, we are instructed to—

"Train up a child in the way he should go: and when he is old, he will not depart from it."

We also remember Paul's words in 2 Tim. 3:15—

"That from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

* * *

WE NEED not be surprised at the increase of juvenile delinquency in the world at this time, for this is what Paul predicted in 2 Tim. 3:2—

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful and unholy." (See also vs. 1, 3-5).

This is another reason why the apostle, in Heb. 10:25, commands us to—

"Exhort one another: and **so much the more**, as ye see the day approaching."

This day — the day of Christ—will come as a thief to those who are unprepared, but not to those who are busily engaged in proclaiming the Gospel Truth, and instructing children in the way of life. They will be like the faithful and wise steward in Luke 12:42, to whom a blessing is pronounced in verse 43—

"Blessed is that servant, whom his Lord, when he cometh, shall find so doing."

The Scriptures plainly tell us in Prov. 20:11—

"Even a child is known by his doings, whether his work be pure, and whether it be right."

This shows the necessity of commencing the character building of children at an early age. In Mark 9:37, Jesus said—

"Whosoever shall receive one of such children in my Name, receiveth me: and whosoever shall receive me, receiveth not me, but Him that sent me."

Evidently this child, whom he used as an illustration, would be mild and teachable. In Prov. 22:15, we read—

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."

This is another reminder of our duty of constant watchfulness over our children, to assist them in spiritual growth.

We are all aware that habits are often formed in early youth, and habits develop character. Hence we must teach children to exercise self-restraint long before baptism. It takes time and patience, to develop good character. Brother Roberts has taught us that—

"It takes a lifetime for its scope, and untiring diligence for its accomplishment."

Let us remember that the Scriptures emphasize the importance of obedience, without which doctrinal knowledge has no foundation. Therefore, said Jesus —

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matt. 7:24). —H.A.S.

The Seal of Righteousness

"This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day"—Josh. 5:9

THE name "Gilgal" means "rolling" or "wheel." These memorable events marked a change in Israel's condition from a despised slave race to a nation feared by all around them. Earlier we have read—

"There arose a new king over Egypt, which knew not Joseph" (Exo. 1:8)—

The blessings which were brought upon the land of Egypt because of the sojourning of God's people in their midst were lightly esteemed with the change of government, and the circumstances for Israel's exodus were laid in affliction and cruel bondage.

The determined counsel of God in the next stage of His purpose, previously declared to Abraham, was put into action—

"That nation, whom they shall serve, will I judge: and afterward shall they come out with great substance."

The "reproach of Egypt" was to be removed from their name and from the Name of God by a series of events spread over a 40 year period. We have been impressed with the period of time bounded by 40 being the symbolic period of trial and preparation for the people of God.

During this time the tribulations which a Divine hand brought upon His people had as their basis the development of characters which would reflect glory and honor to His Name.

When a people—who have been called to Divine service, who are in the world, but commanded to remain separate, and bear the Name of the Father — become submerged with the world in its activities, **they cease to witness for God and they witness for the world.** They bring the reproach of the world upon the Name of God

"Israel" means "a prince with God." The glorious name with which Abraham's descendants were honoured could not be lightly assumed. Nor will the Creator permit His majesty to be trampled under foot

In the process of vindication of that honor and righteousness, the offenders have to suffer and be tried as by fire. Though the process may seem slow, yet it is exceedingly sure and accurate. The rebels are ground to powder by it but the saints are purified and made white—

"Let us search and try our ways, and turn again to the Lord."

The generations which had borne Yahweh's Name down to the dust of Egypt perished in the dust of the wilderness. The plagues of Egypt, the passage of the Red Sea and the destruction of the Egyptian army were the beginnings of a new generation who saw the marvels of Divine provision and protection.

The passage of Jordan, after the overthrow of Sihon and Og, kings of the Amorites and Bashan, ended these typical probationary events.

* * *

EGYPT is synonymous with sin, darkness and wickedness. It is that FROM which the faithful are called.

While they are in the world, they esteem the reproach of Christ greater riches than the pleasures of sin. They refuse to run to the same excess of riot as the world; therefore it reproaches them. Remember Christ was—

"Despised and rejected of men, a man of sorrows and acquainted with grief."

We are advised by him—

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake"
(Luke 6:22).

But there is another aspect to the reproach. **Even the faithful come under the reproach of sin due to the weakness of the flesh.**

If faithful during their pilgrimage, this reproach shall be removed, by being made equal unto the angels, in which state they will be freed from the power of sin and its attendant reproach.

It is at the same time that the "reproach" of service to Christ will be changed into honor and glory and blessing. Those who have despised them will then come bending as suppliants and their fear shall fall upon all the nations.

* * *

"The Children of Israel encamped at Gilgal, and kept the Passover on the fourteenth day of the month."

The incidents of the Jordan and Gilgal had brought Israel into a New Year!

The Passover was kept in the first month. How striking is this observance upon their entry into the Promised Land; it speaks of angelic deliverance while the sons of darkness were slain! It memorializes the protective hand of God while we remain covered by the blood of Christ, our Passover Lamb!

But why should it be partaken of once the prize was attained? To natural Israel it was to call to their minds their origin in Egypt and how they were delivered. And it was to lay before the faithful a vision of a greater deliverance yet to be effected through a Lamb of Divine provision

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IN line with this Passover, the antitype is designed to teach the all-important fact that our salvation does not depend on our own unaided efforts; that our deliverance from sin and its effects has been accomplished by the merciful provision of a loving Father in heaven.

These things add more point to the words of Christ addressed to his disciples and to all who will live godly —

"With desire I have desired to eat this passover with you before I suffer.

"For I say unto you I will not any more eat thereof, until it be fulfilled in the Kingdom of God"
(Luke 22:15).

Such a glorious assembly is illustrated in the Revelation ascribing the honor unto him who has accomplished that which man unaided has found impossible. Of the Lamb of God they sing—

"Thou art worthy to take the book and to open the seals thereof:

"For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue, people, and nation" (Rev 5:9-10).

The whole development of history is thus shown to have hinged upon the sacrificial work of the Saviour. Without the Lamb, there could be no covering over of those who strive to serve the Creator faithfully.

And those who are liberated will freely confess that the mercy of a loving Father has brought about the glorious result, a passing over of the Divine vengeance against them. They will stand approved in the presence of Jesus

* * *

"They did eat of the old corn of the land . . . after the Passover, unleavened cakes and parched corn" (Jos. 5:11).

The expression, "the old corn," appears to be limited to this one place in the Bible. Wherever else "corn" appears, it is never translated from this same original. The sense of the expression is—

"That which has been **set aside or preserved in store.**"

These enactments of Israel in the borders of the land continue to teach us of the order and sequence of resurrection and salvation.

With a covering over of the sins of the righteous and the removal of the sin nature, there comes a partaking of everlasting life. This will only be partaken of by those who have eaten freely of the "Bread of Life" during the wilderness wanderings — the manna from heaven—

"This is the bread which cometh down from heaven, that man may eat thereof and not die.

"I am the living bread which came down from heaven.

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him at the last day."

The righteous actions on the part of the faithful are a storing up of life-giving food which they shall partake of when they enter the land. Paul told Timothy to exhort the brethren (1 Tim. 6:18-19)—

"That they do good, that they be rich in good works, ready to distribute, willing to communicate; **LAYING UP IN STORE** for themselves a good foundation against the time to come, that they may lay hold on eternal life."

James says we should be patient husbandmen waiting for the precious fruit of the earth.

* * *

"Unleavened cakes" (Josh 5 11)

Leaven speaks to us of corruption and death. This fermentation was absolutely excluded from the sacrifices under the Law. Paul tells us to partake of the Passover supper excluding all malice and wickedness from our hearts.

Eating therefore of unleavened bread signifies the change to spirit life. These feastings are stated as taking place "on the morrow after the Passover," with the declaration on the part of the judge: "Thy sins be forgiven thee."

"This mortal shall put on immortality and this corruptible shall put on incorruptibility.
"Then shall be brought to pass the saying that is written, Death is swallowed up in victory"
(1 Cor. 15:53-54).

* * *

"And the manna ceased" (v.12).

In the natural circumstances of Israel, there was no further necessity for the provision of manna. The produce of the land was in the fields before them, and fruit upon which they could be satisfied was laid up in store for their use

That which they had gone out in faith to gather for 40 years had served for the probationary period to develop confidence in God's provision.

These daily provisions of bread, this opening of the Divine hand and satisfying the desire of every living thing, is intended to draw men to an appreciation of the higher provision which He has made for man's **spiritual** hunger.

At present the Saviour is a matter of faith being concealed in the heavens. He is the Hidden Manna. Yet he told his disciples (John 6:53-54) —

"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.
"Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day."

This partaking of the flesh of the Son of Man brings a man into relationship to Christ, in the highest sense. Though the servants of God may die, they await in sleep the end of the long night of the ascendancy of sin. In such a state they also are the Hidden Manna.

As in the natural order, the dew rising out of the ground, contained the manna, to be revealed by the action of the sun's rays, so the righteous servants of God will experience the action of the rays of God's Son of Righteousness and will be revealed for all the world to see.

They with the Master, returned in glory, will constitute the multitudinous Christ, the Revealed Manna, no longer hidden.

"To him that overcometh will I give to eat of the Hidden Manna" (Rev. 2:17).

There will no longer be a necessity for the manna to be gathered by them. The journey is over; the land of promise has become a possession.

As manna of the Sabbath day, they will corrupt no more.

—F.H.

Resurrectional Responsibility

PART EIGHT

SCRIPTURAL PRINCIPLES INVOLVED

7. *Whenever we seek for a SCRIPTURAL definition of who shall come forth to the resurrection of condemnation, we find such terms as: the unjust, those that have done evil, the wicked, the disobedient, those who reject, deny, refuse to listen, those who do not obey the Truth, those who obey not the Gospel, those who believe not when the Gospel is preached to them.*

AND the ground of their accountability is that they KNOWINGLY commit these things and treat God's commands in this way. We are NEVER told that resurrectional responsibility hinges on any OTHER ground, such as consenting to accept God's authority. Responsibility throughout the Bible depends on OPPORTUNITY, and punishment depends on WORTHINESS for it

Is not this a very significant fact? Couple this with the principle established in No 1— that whenever we seek a SCRIPTURAL definition of the ground of responsibility it is always knowledge, light, opportunity

And No. 4—whenever we seek a SCRIPTURAL definition of who will NOT be raised, it is invariably the ignorant, without knowledge, without understanding

Surely this must cause those to stop and wonder who contend for baptism and obedience as the ground of resurrectional responsibility!

* * *

8. *The Scriptures often speak with only the approved in mind.*

This is so obvious all through 1 Cor. 15. This chapter completely ignores both the judgment seat and the rejected class. We will come back to this chapter under the next heading, but consider this—

"The Lord shall descend from heaven . . . and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16-17).

Where are the rejected? Not a word about them. The "dead IN CHRIST" here are the FAITHFUL AND APPROVED—they are to be ever with the Lord. But this very passage v. 14) is quoted to attempt to prove that only those technically "in Christ" will be raised A supporter of this belief writes:

"Those that sleep in Jesus will God bring with him (and no others)"

Is it not obvious how groundless it is to reason from this in this way? If it proves that UNbaptized rejectors will not be raised, it also proves that BAPTIZED unfaithful will not be raised either!—for the only ones spoken of as being raised are those who will "ever be with the Lord."

The fact is that the rejected (baptized or not) are left out of the picture entirely. (This will be even more forcibly apparent when we go back to 1 Cor. 15.) The objector continues—

"Gather My saints together, those who have made a covenant with Me by sacrifice (no others mentioned)."

Now the fact that no others are mentioned is a very weak and inferential argument at best. How much more so when it is so clearly established (as 1 Cor. 15 & 1 Thess. 4:17) that in speaking of the resurrection the Scriptures sometimes **completely ignore** all but the approved. How then can

anyone possibly claim to see, in the fact that Psa. 50:5 ignores all but the covenanted holy ones, any proof that others will not be raised?

When Jesus shall send his angels to gather his ELECT from the four winds (Matt. 24:31), would any argue from this that the unfaithful (baptized) will not be gathered too —just because they are not mentioned? Bearing this in mind, let us go to—

9. The Scriptures often speak of the resurrection in the sense of the COMPLETE process including GLORIFICATION, and with only the approved in mind.

There is no better example of this than 1 Cor. 15 itself, and this is fatal to the argument that is pyramided on 1 Cor. 15:22. Consider v. 42 forward—

"So also is the RESURRECTION of the dead. It is sown in corruption, it is raised in INCORRUPTION."

Does this prove immortal immergence? No. Does it prove the unfaithful will be raised incorruptible? No. Is Paul just referring to the coming out of the ground? No. Are any but the APPROVED "raised in incorruption"? No.

Then it is perfectly clear, is it not, that (1) he only has the faithful in mind and (2) he is referring to the whole resurrection-judgment-glorification process. Consider vs. 43-44—

"Raised in GLORY . . . raised in POWER . . . raised a SPIRITUAL BODY."

Are the **unfaithful** raised in glory, power, spiritual bodies? No. He clearly is speaking only of the approved. He completely ignores any others. And again, v. 51,

"We shall all be changed."

Are the unfaithful among the all? No. Therefore it is quite clear that Paul in this chapter (as in 1 Thess. 4:14-17) is only thinking of the true, faithful brethren of Christ who will be glorified with him. Now look at v. 22, used to prove we must be baptized to be raised—

"As in Adam all die, even so in Christ shall all be made alive."

Who are the "in Christ" he is thinking of, and what does he mean by being "made alive"? The whole context of the chapter puts that beyond question, even if it were not obvious in these very verses themselves. He is speaking, as in all the rest of his references to the resurrection in this chapter, about the FAITHFUL, those who have heeded the injunction to "abide IN ME"; and he is speaking, as in the rest of the chapter, about the "resurrection of life"—the being raised a spiritual body. What else can the very next verse possibly mean?—

"But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming."

Is he referring to the unfaithful — the rejected? No. They have no relation to Christ as firstfruits. The parallel is: Christ — the firstfruits: they that are Christ's—the later harvest.

This v. 22, which is the backbone and mainstay of the Advocate viewpoint on resurrectional responsibility, is taken to mean that only those who are "in Christ" will be "made alive." ABSOLUTELY TRUE when "made alive" is properly understood as eternal life. Eternal life is **only** in Christ.

But—when this is interpreted to mean that only the baptized will come out of the grave, the entire point and beauty of the verse and trend of the whole chapter is missed.

It is such a strained and restricted interpretation. So out of harmony with the glorious scope of the chapter! What a poor, puny, meaningless little "making alive" this is!

And what a cold, mechanical "in Christ"! You are "legally" "in Christ" (though you have failed to "abide in him"), so you are entitled to the privilege of being "made alive" in order to be judged and punished!

Can you not see the full, rich meaning of being "made alive" "in Christ" that Paul describes in vs. 42-57? **That** is what he is talking about. Compare v. 22 with v. 47-49. In Adam— DEATH: in Christ —LIFE. Adam brought death to the race: Christ brought life to the race. **That** is the meaning of v. 22.

As we have seen, the resurrection Paul is speaking of throughout this chapter is the "resurrection of LIFE" (John 5:29). When he says (Phil. 3:8-11),

"I count all things but loss . . . if by any means I might attain to the resurrection of the dead." —does he just mean the coming out of the ground as it applies to faithful and unfaithful alike? Of course not. He KNEW he would "attain" to THAT—there was no question.

He is speaking of the "resurrection of life" — the "raising incorruptible" — the being "made alive in Christ." He says, v. 9,

"That I might be found IN HIM."

Was there any doubt about his being found "in Christ"? Was he not baptized? Had he not "put on Christ"? Yes, indeed. BUT— there is FAR MORE to being "IN Christ" than just a mechanical condition, applying to faithful and unfaithful alike.

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

No, Not in Israel

"When Jesus heard these things, he marvelled at him, and said to the people that followed him, I have not found so great faith, no, not in Israel"—Luke 7:9

THE SEVENTH chapter of Luke contains the record of the healing of a certain centurion's servant. This miracle of Jesus occurred after he had concluded his address on the mount, where he taught the people on one of the mountains near the Sea of Galilee. In Luke 7:1 we read—

"Now when he had ended all his sayings in the audience of the people, he entered into Capernaum."

We are told that this was a city of considerable size and importance in Jesus' day, containing the office of a tax-collector (Mark 2:14), a representative of the king, Herod Antipas (John 4:46), and a military station whose commander had built a synagogue for the Jews. (Luke 7:5).

This commander was, of course, the "certain centurion" whose servant, being dear unto him, was sick and ready to die. (Luke 7:2).

Who was this centurion? We do not even know his name. But we are told things about him which are of more value than his name, place of birth, age, etc.

And who was his sick servant? We are not told this either. The word Matthew uses (8:6) means "child" or "little boy." Luke uses **doulos**—"slave."

Whatever the relationship between this centurion and the critically sick person, the centurion clearly had a deep and fond attachment for him.

We are told that his sickness was critical—in fact the centurion was aware of the danger of his sick servant being "ready to die," so that there was no known hope of recovery. At this point we read in v. 3—

"And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant."

In v. 6 we are told—

"The centurion sent friends to him."

Matt. 8:5 says simply that the centurion himself came to Jesus. Matthew's account can be explained on the principle that "What one does by another, he does himself."

Of the elders of the Jews sent to meet Jesus, we read—

"And when they came to Jesus, they besought him instantly, saying that, He is worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue." (vs. 4-5).

These Jewish elders held the centurion in high esteem. On the whole, needless to say, we know that the Gentiles were not recognized favourably by the Jews. The Jews considered the Gentiles on a lower level than themselves.

All who were not of the Jews—all not in the divine covenant—whether Greeks or barbarians, were considered to be strangers, foreigners, aliens, heathen and uncircumcised, without hope and without God in the world.

While this centurion was held in high esteem by the Jews, he does not appear to have been a proselyte to Israel. Nevertheless the Jewish elders spoke unto Jesus on the centurion's behalf—

"He is worthy for whom he should do this . . ."

"Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him,

"Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof" (v. 6).

The centurion, at Jesus' approach, sent his friends, to protest his sense of unworthiness of Christ's presence.

He was humble to the extent of trying to prevent Jesus from entering a Gentile house (Acts 10:28).

"Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed."

Certainly it would be an honor to have Jesus come to one's house, but this centurion thought himself, as a Gentile, not worthy to even go to Jesus!

Here we behold humility in a man of such great faith as to cause the Son of God to marvel. Indeed, his faith was great, as further revealed in his words:

"For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it" (v. 8).

The Diaglott renders opening words of this verse—

"For even I am a man appointed under authority."
—the implication being—

"EVEN I, the mere man that I am, have authority and my word is obeyed without action or effort on my part— EVEN I say to this soldier, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it."

And so he reasons—

"IF EVEN I have some authority over soldiers and servants, what must be YOUR authority and power over people and circumstances and nature. Speak the word only —there is no need of closeness, or any action—I believe with a simple word of command you can banish disease."

* * *

"When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found such great faith, no, not in Israel" (v. 9).

What a marvellous truth for Jesus to behold in this Gentile! What a depth of understanding of God's power! Jesus was looking—seeking—for some to hear and believe, who would manifest complete faith in him and in God.

If he found such anywhere, the apparent likelihood was that he would find them among God's Own people, the Israelites, even among his own nation and people to whom he was sent of God. But, as he said,—

"I tell you, I have not found, even in Israel, such great faith."

And so we read (v. 10)—

"And they that were sent, returning to the house, found the servant whole that had been sick."

The miracle took place in less time than it took for them to return to the house, and they were not far from it at that time. The healing was no doubt instantaneous, and took place immediately after Jesus granted the centurion's request. Matt. 8:13 says—

"And his servant was healed in the selfsame hour."

The Diaglott renders it "immediately restored." The RSV says "at that very moment."

Thus the centurion's great faith was fully justified. Jesus gave the command, and it was done.

In Matthew's account, after commending the centurion's faith, Jesus said, (8:11-12)—

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

"But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

We, brethren and sisters, may be included among all those who will come from the east and west to sit down with Abraham, Isaac and Jacob in the kingdom of God, but only if we are faithful to the end of our probation, holding true to that faith without which it is impossible to please God, manifesting in all our actions the depth of faith exhibited by the Gentile centurion, and realizing that it must be a faith that works by love, and that only such a fulness of faith will give us the victory whereby we may receive the gift of eternal life. —N. M.

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Love Seeketh Not Her Own

"Let no man seek his own, but every man another's wealth"—1 Corinthians 10:24

THESE words of the Apostle Paul, if they are taken as they appear in this chapter, would seem to teach the opposite to what is taught in the Bible as the general principle of Christian warfare. But when we come to fully understand the passage, we find that this is not so; for it was Jesus who said—

"Him that taketh away thy cloak, forbid him not to take thy coat also."

We may get somewhat of a clue of the apostle's words above by reading the preceding verse—

"All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not."

Paul was not constrained to seek after things, even though they might be lawful, if they might tend to destroy a brother's welfare. In this way he was seeking not his own, but his brother's welfare.

This same principle is emphasized by the apostle in his teachings on love (1 Cor. 13:5):

"Love seeketh not her own."

As he wrote to the Corinthians, the apostle had in mind that spiritual warfare in which we are engaged, and which he sought and encouraged in all the brethren. In the manner of his own warfare he practised the principles that he taught and urged upon others. This is evident from what he says in 1 Cor 9-19-21—

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law.

"I am made all things to all men, that I might by all means save some."

This was the true warrior's warfare: seeking the welfare of his fellow man. And what a great and noble spirit the apostle so boldly manifested in this work!

In giving his life to the service of others, as he tried to save them by the life-giving message of the Gospel, he was saving himself at the same time. In seeking not his own, but another man's wealth, as he toiled in the service of the Gospel, he was actually "working out his own salvation;" for that is the beautiful way the principle of godliness works. Jesus said—

"He that would be great among you, let him be your servant."

The prophet Daniel has written (12:3)—

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

It was for the purpose of turning many to righteousness that the Lord Jesus gave the command to his apostles, and to us—

"Go ye into all the world and preach the Gospel to every creature."

So while we are obeying this command, we are at the same time preparing ourselves to "shine as the stars for ever and ever."

It was not worldly wealth that the apostle had in mind when he exhorted the Corinthians to "Seek not their own, but every man another's wealth." He was seeking his brother's welfare in their walk and conduct before God. That was the great thing in Paul's mind, that he wanted so much to see in others.

The apostle in his message to the Corinthians was endeavouring to show the brethren there that they were not merely natural human beings, but that they were **brothers and sisters of Christ, sons and daughters of God**. And more than that, they were the holy **Temple of God**—God's Own dwelling-place on earth (1 Cor. 3:16-17)—

"Know ye not that ye are the Temple of God and that the Spirit of God dwelleth in you?
"If any man defile the Temple of God, him will God destroy; for the Temple of God is holy,
WHICH TEMPLE YE ARE."

And when the apostle wrote to them, to strengthen them in their spiritual warfare, he did not speak smooth and flattering words as a man-pleaser—

"My speech and my preaching was not with enticing words of man's wisdom, but in **demonstration of the Spirit and power**, that your faith should not stand in the wisdom of men, but in the power of God."

Paul's work in God's vineyard was that he might develop those lively or living stones of God's building, that men and women in their walk in the Truth might come forth as tried stones, elect and precious. He would that these stones be built upon the true foundation, Jesus Christ himself being the chief corner stone. Therefore he solemnly exhorted the brethren at Rome (15:1)—

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves; but let everyone of us please his neighbor for his good to edification."

This in its literal application brings out in its wonderful and glorious hue the true meaning of Paul's words when he exhorts us to—

"Seek not our own, but every man his brothers' welfare."

It is not to be ministered unto, but to minister, that we are called.

A Kingdom has been promised to the seekers after Truth who follow this course of life, "each esteeming his brother better than himself to be." The only way to be great in the eyes of God, and worthy of honor and glory in the coming age, is to be small in our own eyes now.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God!

"Therefore the world knoweth us not, because it knew him not.

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

Having this glorious hope, let us then—as the apostle exhorts us — purify ourselves, even as he is pure, that we may have confidence and not be ashamed before him at his coming. —W. J. P.

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Consider the Heavens

"The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, night unto night showeth knowledge"—Psalm 19.

THE FIRST point to be noted is that the heavens DO declare the glory of God. God has given abundant evidence of His reality and power. There is no excuse for any denying Him. Paul said to the Romans (1:20):

"The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity, **THAT THEY MAY BE WITHOUT EXCUSE.**"

This is GOD'S view of the matter — that He has given plenty of proof of Himself and therefore, as the Psalms declare (14:1), only the fool can say, "There is no God."

This solves the problem of how to deal with those who believe in evolution and choose to ignore and deny the obvious evidence of creative wisdom in every aspect of the universe.

"Speak not in the ears of a fool: for he will despise the wisdom of thy words" (Prov. 23:9).

* * *

THE "glory of GOD" which the heavens declare is not just wisdom and power, but also **character and purpose**. When Moses asked to be shown God's GLORY, God said (Exo. 33:19):

"I will make all My **goodness** pass before thee."

And it is recorded—

"The Lord passed before him and proclaimed, Yahweh, Yahweh Elohim (He Who shall be Mighty Ones), merciful and gracious, longsuffering and abundant in goodness and truth"
(Exo. 34:6)

The beauty of God's goodness is the glory that the heavens declare.

The whole range of creation—from the infinitely vast universe to the microscopically small—reveals God's love of beauty and order, and the highest form of beauty and order is the beauty of holiness, perfection of goodness, oneness with the perfect Divine mind.

* * *

"The heavens declare the glory of God and the firmament showeth His handiwork."

These 2 thoughts are parallel, but there is a distinction in that in the **heavens**— the infinity of space—we see the broad and eternal picture of the **glory**.

In the **firmament**—our own atmospheric surroundings — we see a marvellous and detailed allegory of the actual working out of God's **handiwork**—His purpose with mankind.

All the elements combine in a harmonious picture — earth, sea, clouds, wind, rain, dew, hail, snow, storm, lightning, thunder, rainbow, etc., portray in their interworking and relationships the fulfilling of the everlasting covenant to fill the earth with God's glory and bring blessing to all mankind.

* * *

THE subject begins with the first verse of Genesis—

"In the beginning God created the heavens and the earth."

The first picture presented to us is total darkness over an empty, formless, unbroken expanse of water.

"And the Spirit of God moved upon the face of the waters. And God said, LET THERE BE LIGHT."

Here are presented the 2 fundamentals of life — water and light—plus that which energizes and motivates all— the Spirit of God.

"And God saw the light, that it was good, and God divided the light from the darkness."

Let us discern the spiritual parallel, for the heavens are here beginning to declare God's glory, and the firmament to show His handiwork—light is good; and light must be separate from darkness.

As we consider the first chapter of Genesis, we should lay beside it the first chapter of John's gospel, where this coming of the True Light is revealed, which the darkness comprehended not—

"And we beheld His glory, full of grace and truth."

"And this is the condemnation, that light is come into the world, and men love darkness rather than light."

" . . . LIGHT IS COME INTO THE WORLD . . . "

* * *

LET us then consider together the various elements of the heavens, in order, endeavouring to trace their spiritual significance and their relationship to each other in declaring God's glory.

First is the Sun, a vast sphere of power and fire, the source of all natural life and energy on earth. The Psalmist declares in this 19th Psalm—

"In them (the heavens) hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, rejoicing as a strong man to run his course.

"His going forth is from the end of heaven and his circuit unto the ends of it, and there is nothing hid from the heat thereof."

The meaning is beautiful and unmistakeable. Here is the "Sun of righteousness" of which Malachi speaks (4:2) who rises with "healing in his wings" for all who fear God's Name.

The rising of the Sun is the end of night and darkness, the beginning of day and light. Our Sun of righteousness is seen in 2 symbolic risings—

The **first** is when he arose from the tomb and turned the darkness of sorrow and despair and death into the light of joy and hope and everlasting life. This rising of the Sun is God's assurance unto all men that—

"He has appointed a day when He will judge the world in righteousness by that man whom He hath ordained."

The **second** rising of the Sun is when he comes to dispel the darkness of earth's long night, and be as the light of the morning—the bright and morning star. . .

* * *

THE MOON, the lesser light of the heavens, is the bride of the Sun. She shines in her gentle whiteness, not by her own light, but by the reflection of light from him.

In this study, we are impressed more and more by the evidence God has given of the Bible's divine origin. Many facts of nature and the universe learned thousands of years later by man in his gradually broadening field of knowledge and investigation are manifested in the simple yet profound language of Scripture.

The moon was the lesser light to rule the night. Her shining was to be in the night-time. The Sun, hidden from the earth during the earth's night, is shining upon her and she, during the darkness,

reflects his light to the earth and gives glorious evidence that he, though hidden, still exists and shines in glory and will return to bring the joyful brilliance of the new day.

So the faithful waiting Bride, lifted up into the heavenlies by the promise of God, must turn her face to the absent Bridegroom and reflect his glory upon the earth until the morning return.

She is the candlestick in the Holy Place of present probation, while the Sun is the Shekinah-glory of the perfection of the Most Holy.

"Ye are the light of the World," said Jesus to his followers, and Paul exhorts them to "shine as lights in the world . . . in the midst of a crooked and perverse generation." This is the present night-time of man's dark rule of sin.

In Bible times, the Moon was a far more important factor in men's lives than to-day. In the clearer air of those lands, it shone more brightly, and there was no artificial outdoor lighting such as we take for granted to-day. When men had to travel, or had work to do on their lands at night, a bright, clear moon was a tremendous comfort and blessing.

* * *

THROUGHOUT the Scriptures the number of the stars is used to typify an incalculable number, like the sand of the sea. Until the inventions of the telescope, less than 400 years ago, the greatest number of stars that could be seen was about 6000, and less than half that number at any one time. With the telescope, **hundreds of millions** can be seen and the total number is estimated in billions.

The Bible speaks of a few particular stars. The Pleiades, referred to by Job and by Amos as "the 7 stars," appear to have been always the most famous and best known cluster. History has always spoken of them as 7, though to the natural eye only 6 are visible to-day. This is an interesting and perhaps significant fact.

This cluster of 7 stars appears to be the foundation for the symbol of the 7 star-angel of the ecclesias in the Revelation—"The sweet influences of the Pleiades."

While the Moon is the Bride, considered in her completeness, the stars represent individual members. Paul says—

"As one star differeth from another in glory, so is the resurrection of the dead."

And Daniel was told—

"Many that sleep in the dust of the earth shall awake . . . they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

At the creation, the angels are spoken of as morning stars singing together as, at the bidding of God, they brought light and life to a dark, dead earth.

Morning stars are those whose rising heralds the dawn. Jesus in pre-eminently the Bright and Morning Star—the Sun himself—the ruler of the heavens.

* * *

IN A secondary and limited sense, sun, moon and stars are applied to the present rulers and prominent characters of the kingdom of men. Suns being darkened, moons turning from peaceful white to bloody red, and stars being cast down to the earth, represent reverses and overthrowings among the powers of the world.

Jude refers to "wandering stars to whom is reserved the blackness of darkness forever," applying the figure to that class of erratic and unstable persons who appear and disappear irregularly in the ecclesial heavens.

One particular heavenly phenomenon — COMETS — fits Jude's reference strikingly. They flash spectacularly into view from outer space. They shine brilliantly for a short time, outshining the

fixed and stable stars. Their actual mass and weight is very small—they are largely gas and small particles, giving, by borrowed light, a tremendously deceiving appearance of substance. They soon disappear again into the blackness. Some come back at intervals, some are never seen again. On bodies of any weight or stability, they have no influence because of their own lightness, but light bodies are disturbed in courses by them. They appear to gradually disintegrate. The spectacular brilliance that surrounds them is actually the evidence of their process of disintegration. How strikingly all these details fit some individuals!

* * *

ANOTHER heavenly phenomenon is the METEOR. This is a piece of some substance, usually stone or metal, travelling through space, which collides with the earth's atmosphere at great speed. Friction with the atmosphere creates tremendous heat and light.

A large meteor can dominate the heaven briefly with its brilliance. Some will travel right across the sky. But their life is very short and all soon burn up entirely in the air or fall to the earth.

In Rev. 8:10, the career of Attila the Hun, one of the scourges God used against Rome, is prophesied under this figure. He blazed brilliantly and briefly in the Roman heavens.

In Rev. 9:1 Mohammed is described similarly, with the addition (which fits perfectly with large meteors) that when he struck the earth he opened a great pit, out of which smoke arose and darkened the sky.

But the sun, moon, stars, comets and meteors of mankind are passing things. All belong to the heavens that will be rolled up like a scroll and taken away when the time has come to establish the—

"New heaven and new earth, wherein dwelleth righteousness."

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

The History of Millennial Belief

The following, an objective historical survey in a standard reference work, clearly shows that Christ's coming MILLENNIAL KINGDOM ON EARTH was the ORIGINAL CHRISTIAN BELIEF for many centuries, and that the Catholic Church, and all her Protestant daughters were caused to abandon this original apostolic belief by two things—POLITICS and PHILOSOPHY.

FROM THE ENCYCLOPEDIA BRITANNICA

Faith in the nearness of Christ's second advent and the establishment of his reign of glory on the earth was undoubtedly a strong point in the primitive Christian Church . . .

That a philosopher like Justin, with a bias towards an Hellenic construction of the Christian religion, should nevertheless have accepted its chiliastic (millennial) elements is the strongest proof that these enthusiastic expectations were inseparably bound up with the Christian faith down to the middle of the 2nd century.

AFTER THE MIDDLE OF THE 2ND CENTURY THESE EXPECTATIONS WERE GRADUALLY THRUST INTO THE BACKGROUND.

They would never have died out, however, had not circumstances altered, and a new mental attitude been taken up. The spirit of PHILOSOPHICAL AND THEOLOGICAL SPECULATION and of ethical reflection, which began to spread through the Churches, did not know what to make of the old hopes of the future.

To a new generation they seemed paltry, earthly and fantastic, and farseeing men had good reason to regard them as a source of political danger.

But more than this, these wild dreams about the glorious kingdom of Christ began to disturb the organization which the Churches had seen fit to introduce.

In the interests of self-preservation against the world, the State and the heretics, the Christian communities had formed themselves into compact societies with a definite creed and constitution, and they felt that their existence was threatened by the white heat of religious subjectivity.

So early as the year 170, a Church party in Asia Minor—the so-called Algoi—rejected the whole body of the apocalyptic writings and denounced the book of Revelation as a book of fables.

All the more powerful was the reaction. In the so-called Montanistic controversy (c. 160-220) one of the principal issues involved was the continuance of the chiliastic expectations in the Churches. .

After the Montanistic controversy chiliastic views were more and more discredited in the Greek Church; they were, in fact, stigmatized as "Jewish" and therefore "heretical."

Dionysius, bishop of Alexandria, succeeded in healing the schism and asserting the allegorical interpretation of the prophets as the only legitimate exegesis.

During this controversy Dionysius became convinced that the victory of mystical theology over "Jewish" chiliasm would never be secure so long as the book of Revelation passed for an apostolic writing and kept its place in the canon.

He accordingly raised the question of its apostolic origin; and by reviving old difficulties, with ingenious new arguments, he carried his point. The Greek Church kept Revelation out of its canon, and consequently chiliasm remained in its grave.

It was considered a sufficient safeguard against the spiritualizing eschatology of Origen and his school to have rescued the main doctrines of the creed and the regula fidei (the visible advent of Christ; eternal misery and hellfire for the wicked). Anything going beyond this was held to be Jewish.

In the Semitic churches of the East, (the Syrian, Arabian and Ethiopian), and in that of Armenia, the apocalyptic literature was preserved much longer than in the Greek Church. They were very conservative of ancient traditions in general, and hence chiliasm survived amongst them to a later date than in Alexandria or Constantinople.

But the Western Church was also more conservative than the Greek. Her theologians had, to begin with, little turn for mystical speculation; their tendency was rather to reduce the gospel to a system of morals.

Now for the moralists, chiliasm had a special significance as **the one distinguishing feature of the gospel, and the only thing that gave a specifically Christian character to their system.**

This, however, holds good of the Western theologians only after the middle of the 3rd century. **The earlier fathers, Irenaeus, Hippolytus, Tertullian, believed in chiliasm simply because it was a part of the tradition of the Church . . .**

It is the same all through the 3rd and 4th centuries with those Latin theologians who escaped the influence of Greek speculation. Commodian, Victorinus Pettavensis, Lactantius and Sulpicious Severus were all pronounced millenarians, holding by the very details of the primitive Christian expectations.

As to the canonicity and apostolic authorship of the Apocalypse no doubts were ever entertained in the West . . .

These facts show how vigorously the early hopes of the future maintained themselves in the West. In the hands of moralistic theologians, like Lactantius, they certainly assume a somewhat grotesque form, but **the fact that these men clung to them is the clearest evidence that in the West millenarianism was still a point of "orthodoxy" in the 4th century.**

This state of matters, however, gradually disappeared after the end of the 4th century. The change was brought about by two causes— first GREEK THEOLOGY, which reached the West chiefly through Jerome, Rufinus and Ambrose, and, second, **the new idea of the Church wrought out by Augustine on the basis of the altered POLITICAL SITUATION of the Church.**

Augustine was the first who ventured to teach that the Catholic Church, in its empirical form, was the kingdom of Christ, that the millennial kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact.

By this doctrine of Augustine's the old millenarianism, though not completely extirpated, was at least banished from the official theology.

It still lived on, however, in the lower strata of Christian society; and in certain undercurrents of tradition it was transmitted from century to century. At various periods in the history of the middle ages we encounter sudden outbreaks of millenarianism, sometimes as the tenet of a small sect, sometimes as a far-reaching movement.

And, since it had been suppressed, not, as in the East, by mystical speculation, its mightiest antagonist, but by the political church of the hierarchy, we find that wherever chiliasm appears in the middle ages it makes common cause with all enemies of the secularized Church.

It strengthened the hands of church democracy; it formed an alliance with the pure souls who held up to the Church the ideal of apostolic poverty; it united itself for a time even with mysticism in a common opposition to the supremacy of the Church, nay, it lent the strength of its convictions to the support of states and princes in their efforts to break the political power of the Church

It is sufficient to recall the well-known names of Joachim of Floris, of all the numerous Franciscan spiritualists, of the leading sectaries from the 13th to the 15th century who assailed the papacy and the secularism of the Church—above all, the name of Occam

In these men the millenarianism of the ancient Church came to life again; and in the revolutionary movements of the 15th and 16th centuries—especially in the Anabaptist movements—it appears with all its old uncompromising energy

If the Church, and not the state, was regarded as Babylon, and the pope declared to be the Anti-Christ, these were legitimate inferences from the ancient traditions and the actual position of the Church.
—All from Encyclopaedia Britannica, Article "Millennium"

It will be noted that the foregoing impartial and factual historic resume of the Church's original beliefs and later departures therefrom completely confirms the Christadelphian position.

Search the Scriptures

"Thy hands have made me, and fashioned me: give me understanding, that I may learn Thy commandments"—Psa. 119:73

WITHOUT the books of bre. Thomas and Roberts, the Truth of God would still be buried in the rubbish of clerical apostate theology, and Egyptian darkness would still prevail throughout the earth.

But thanks be to God, we have been drawn into this Great Light that has newly arisen in the earth, that a people might be prepared for the coming of the Lord, to give light to the watchers on the walls of Zion, so that they might answer with authority the query—

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come"

(Isa. 21:11-12).

May we all have in our libraries all of the books of these two pioneer brethren, and study them carefully; for we cannot believe, in view of the divine purpose that there would be "watchers" in these latter days, with the divine light to understand what they see, and also that there would be those who would "not sleep," but be alive and remain to the coming of the Lord—we cannot believe that their work was anything less than a **complete unveiling of the whole Truth**, as once for all delivered to the saints in the first century.

To diverge from the basic principles set forth in their works is to compromise our position, and so stand on dangerous ground.

* * *

OF ALL the books that have ever been written expository of Bible Truth, none other can compare with Eureka, by bro. Thomas.

To study and understand this great work is to acquire a profound and comprehensive insight into the whole Bible, so that a complete picture is developed before our eyes depicting the unfolding of God's eternal purpose from the creation till the new heaven and new earth have come, and "the sea is no more."

The present day unstable condition in the brotherhood could well be attributed to the current trend to consider such works "out of date" and "unsuited to the times," and the placing of emphasis on a more "modern" approach to the eternal truths of the Bible.

In connection with our studies in the Truth, and in order to keep our minds pure, and our thoughts free from all entanglements and associations with false ideas, **we must keep our reading material pure**—our libraries at home, clear of any taint that might lead us into the wrong channels of thought.

"The secret of the Lord is with them that fear Him."

We KNOW we have the Truth. We are sure that the basis upon which we worship and serve God and fellowship with Him and His Son, and with all of like precious Faith with us in the world, is the same as that originally brought to light by bre Thomas and Roberts.

In order to maintain the purity and holiness of the Truth in our midst, LET US BE SEPARATE in the matter of reading and studying as in all things else.

This will exclude from our studies the books, magazines and tracts currently sent out by those from whom we must stand aside because of their relation directly or indirectly, with false teaching.

We need to study systematically, along a well-planned course of study. Beginning with the first principles of the Truth as a foundation, we lay one stone upon another from day to day until the whole superstructure of the House of God which we are building is completed and we stand full-grown in the Truth.

* * *

IT IS well to understand that studying and searching the Scriptures is not to be confused with mere reading of the text as contained in the daily Bible lessons. We can read the Bible through many times and still know pitifully little about its great message.

Studying is best done when we are alone, and under peaceful and quiet conditions, so that the mind can be fully absorbed in the work. **Reading our daily lessons together with others is good**, but those passages that do not readily yield their full meaning as we read, must be dealt with at such times as we can give ourselves wholly to them in private study.

As we pass from one book of the Bible to another, we should be able to fit each one into its place and purpose in such a way that that the continuity between them all will be perceived.

Thus a complete and composite picture is formed link by link, from Genesis to Revelation, and the history of God's dealings with man, and the revelation of His will and purpose are well impressed on our minds.

In studying any of the books of the Bible and more especially the writings of the prophets of Israel, we need to understand the history of the times contemporary with the writer. This is so because much of the materials so written has a literal application to the times then current.

Before we try to make a figurative or typical application of Scripture, let us be sure first that the message is understood in the light of its primary or literal meaning, taking into consideration who the writer was, to whom he was writing, and the condition extant at the time of writing.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law." —E. W. B.

Signs of the Times

NOT SINCE the start of the "cold war" has perplexity, uncertainty and confusion marked the international situation as it does now. Regardless of widespread optimism in certain quarters, caused by Khrushchev's "backdown" in the Cuban crisis, and the creation of hope that the nations are becoming more agreeable to compromise in an effort to end the cold war, no actual change in the plans and purposes of the nations involved has taken place; no problems have actually been resolved; none of the hate, prejudice, envy and desire for world power has been abated.

Perplexity over the muddled international situation and fear of what is coming next dominates the world picture. This is especially true of the uncommitted nations who know not who to support in these critical times.

The fact that other "neutral" nations looked the other way, without even a protest, when China invaded India, and India's disillusionment by the same action, has shown the mockery of "neutrality" and the fact that no nation can avoid involvement in the present cold war nor escape the terrors of coming world conflict when the "great whirlwind shall be raised up from the coasts of the earth."

IN THE HANDS OF GOD ALONE

WE CAN be sure that "the danger of war" has not been removed, for war is not a mere possibility.

It is absolutely certain to come, and it will come at the time and in the manner that He Who "ruleth in the kingdom of men" has designed.

Prophecy unmistakably teaches that when "the Day of the Lord" comes with "fury poured out" it will come suddenly and unexpectedly upon a world engrossed in its own petty affairs and works of the flesh ("as in the days of Noah" —Matt. 24:37-39); when world peace seems to have been achieved (1 Thess. 5:1-3); suddenly "like a snare" upon the world and unexpectedly upon many of the Household.

The key phrase in all Christ's warnings relating to his coming and the "war of that great day of God Almighty" is—

"BE YE ALSO READY; for in such an hour as ye think not the Son of Man cometh."

Unlike the world, which is only affected by exciting events and critical situations as they occur, the excitement quickly subsiding as things quiet down, the watchers on Zion's towers keep their eyes upon the unchangeable outworking of the divine purpose revealed in present conflicts among the nations.

Seeing that both East and West are capable of destroying each other, of which both are fully aware; when the great war comes, as it surely will, it will most likely come through incidents which are beyond the control of the participants, they having arrived at a point from which there is no retreat. The time, the place and the cause is in divine hands.

WHY DID KHRUSHCHEV RETREAT?

EXPERIENCE has shown that, when Communism retreats in one direction, it means a thrust in another direction. So we can rest assured that the Soviet retreat is only temporary.

Whether it means tensions created in other areas, or to gain a respite while marshalling their forces for a more energetic drive to Communize the world, it would be sheer folly to believe that Khrushchev has surrendered any of his policies for world conquest. But there are reasons for his present conciliatory actions

It would appear that the Soviets fear the very monster which they have helped to create— nuclear war capability —which they are not ready to have unleashed against themselves; not until they have overwhelming superiority.

At present the state of the cold war is like a calm before the storm breaks. An uneasy calm has settled over the main tension areas, while negotiations over atom testing and disarmament remains at a stalemate. Only time can tell when and where the next eruption will take place.

COMPARABLE EAST-WEST STRENGTH

RECENT figures revealed on U. S. nuclear power doubtless had much to do with Khrushchev's sudden change from boasting and "bomb-rattling" to conciliation.

Figures released by the Institute for Strategic Studies, London, reveals that the Communist bloc holds a big lead in medium-range missiles, conventional submarines and tanks. The U. S. and allies exceed in long-range missiles, able to reach Russia, 5 to 1; in nuclear-power submarines nearly 3 to 1; long-range bombers 3 to 1; aircraft carriers 37 to none.

However, the thing which worries the Western powers most is the fact that Russia started out in the arms race far behind the West, but in the space of less than 20 years has, on an average, equalled and in some others surpassed the Western powers in military might.

"MANY SHIPS"

FOR MANY years scoffers derided the Christadelphian interpretation of Dan. 11:40 that Russia is the King of the North who is to "come with many ships" in his bid for world conquest; even the brethren were puzzled about Russia's "many ships"; for, until some 20 years ago the USSR had neither a war fleet nor a merchant marine of any consequence.

But now, what a change! According to a recent report of marine experts, Russia—

"Now looms as a powerful bidder for supremacy on the high seas."

Its 750,000-man war fleet has SURPASSED THAT OF GREAT BRITAIN and only second to the U. S. Her merchant marine of 5 million deadweight tons places Russia high on the list of maritime nations; is competing for world commerce and continues to expand as that of the U. S. shrinks.

The Soviets operate the **world's largest and most modern "fishing" fleet**, engaged in not only fishing, but compose "floating intelligence centres" for spying on atom testing, radar installations and coast defences of Western nations.

Russia is building or having built more ships than any other nation; owns the largest and most modern marine laboratory fleet afloat, and in marine technology she leads with modern loading devices, atom-power ice breakers and huge tankers with fibre glass hulls, etc., all of which gives the Soviets the **most modern merchant fleet in all the world**, as one naval authority says—

"Their merchant marine of smart, large, modern, clean ships is becoming a powerful tool for economic and political expansion."

FRENCH POLITICAL REVOLUTION

DeGAULLE'S smashing victory in France, in which his party was swept into power, is the first time in generations that a single party has been in a position to dominate France's National Assembly. It is too early to predict what may come of this political reversal, but the possibilities are ominous.

With DeGaulle having been given a free hand to rejuvenate French economy and military power, political analysts are predicting that, not only France, but all Europe will be affected.

The possibilities are that France will be brought closer to West Germany; will seek equality in nuclear power; will seek to reorganize NATO and create a United States of Europe in which France will pre dominate.

In this we may see the latter-day revival of France which Dr. Thomas expected, having much to do with the formation of the Gogian confederacy and forming a nucleus for a revived Holy Roman Empire.

LOOKING OVER THE WHOLE SITUATION

THOUGH we hesitate in making definite predictions of what may come out of the present international crisis, a few unmistakable facts stand out at this time which serve as a kind of barometer of things to come:

1. While Khrushchev was rattling his missiles and frightening the world with boasts of 100-megaton bombs, the U. S. was forging ahead of Russia in nearly all operational missiles. Therefore the Soviets are not ready to risk a nuclear war.

2. That Russia and her allies have the advantage in conventional weapons, short-range missiles and manpower.

3. Western Allies superior in air power and naval strength, but Russia rapidly closing the gap.

4. On an average East and West about equal in overall military strength.

5. While there appears to be a certain amount of conflict between the Soviets and Red China, there is no evidence of a real breakup of Communist alliances.

6. There is no evidence of any change in Soviet policies as affecting either the military situation or their determination to communize the world.

However there is evidence of a revamping of Soviet administrative policies, a complete overhauling of the economy, even the introduction of a "touch of capitalism," probably with the idea of closer collaboration with Europe, a new kind of communism, but with the same objectives.

7. Communist China's attack on India further emphasizes what is well known, that China's ultimate goal is the subjugation of all Southeast Asia in an effort to find room for her ever expanding population. The war between India and China is one of the many strange developments indicating that the time of the end has come.

Here are two nations containing a third of earth's population, for ages dedicated to peace, even non-resistance, fulfilling Joel's prophecy (Joel 3:9) of war preparation, the weak saying, "I am strong." The China-India-Pakistan combination of conflicts is a keg of dynamite which could erupt into world conflict.

There is one thing on which there can be no doubt: The time for our appearance at the judgment seat of Christ draws near. Let us heed the words of the Saviour to—

"Take heed to ourselves, and pray always, lest that day come upon us unawares." —O.B.

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