

# The Berean Christadelphian

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

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

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

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

## Ecclesial News

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

*Please send News frequently to help maintain and strengthen the mutual love and interest and fellowship of the Brotherhood. The more closely we are knit together, the more powerful our testimony will be, and the better we shall be prepared to fight the good fight of faith.*

**BOSTON, Mass.—Wesleyan Building, 581 Boylston St.—Bible Class 10:30 a.m.; Memorial 11:30 a.m.**

IT IS with deep sorrow that we report the death of sister Clara Nason of South Berwick, Maine, on Nov. 24. Sister Nason was 85 years of age, and had been in good health most of her life, but failed quite rapidly during the past few months.

She came in contact with the Truth through an advertisement of a lecture, and learned it by means of a correspondence course in Los Angeles, California. Since then, she has always been a member of the Boston Ecclesia, but has lived in isolation continuously since her baptism.

Although our sorrows may be frequent, they are sometimes intermingled with joy. After the Worcester Fraternal Gathering, we had the pleasure of welcoming around the table of the Lord sister Mary Gwalchmai, of the London ecclesia, and sister Lucy Anderson of Buffalo. Their company was enjoyed during their two weeks visit with our brethren and sisters.

We welcome any who may have occasion to travel this way to meet with us.

—bro. Edgar A. Sargent

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**BUFFALO, N.Y.—OF Hall, Kenmore & Myron Aves., Kenmore, N.Y.— Memorial 10:15 a.m.; Sun. Sch. 11:45; Bible Class Wed., 8 p.m.**

GREETINGS to all of like precious Faith in the bonds of love and truth!

With the drawing to a close of another year, we have witnessed the fulfilling of those signs which Christ has given us whereby we should know when the time of his return is near at hand.

Most outstanding, in these last days of the Gentile times, has been the sign—according to God's purpose—of the Gogian host manifesting to the world its mighty power, causing men's hearts to fail for fear of what is coming to pass.

We see daily the nations as the sea and waves roaring, as Isaiah testifies—

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

"There is no peace, saith my God, to the wicked."

Yet the ever-present cry of the wicked nations is according to another sign we are told will mark the last days—"Peace and safety."

This past year has been notably outstanding in the increase of the number of nations uniting their efforts to establish universal peace on the earth. Just a few years ago, at its founding, there were 50 countries comprising the "United Nations." The latest figure is given as 104 countries combining their forces to establish peace, when God hath said,

"There is NO PEACE to the wicked."

As brethren and sisters of Christ we realize that these nations do not give any consideration to GOD'S purpose and requirements concerning the establishment of peace; for His purpose is that there can be no peace until the Prince of Peace comes to establish, FIRST, righteousness, and THEN peace.

Surely God brings the counsel of the nations to nought.

Contrast this with God's purpose concerning His specially-chosen people Israel, for the sweet Psalmist saith (Ps. 33:12):

"Blessed is the nation whose God is the Lord: and the people whom He hath chosen for His inheritance."

It is to this nation that we look today, of all the nations of the earth, for the specific sign of their return and re-establishment in their land of promise.

This we see being fulfilled before us today—by which sign we can greatly rejoice in the Truth — knowing that Christ's return is near.

During our pilgrimage we have been greatly strengthened and encouraged by visits to our ecclesia of: bro. R. Waid (Worcester); bro. & sis. Wm. Phillips (Canton); and bro. & sis. D. Gwalchmai (London). Bre. Waid and Gwalchmai gave us comforting words of exhortation.

May the new year bring the coming of the Lord! Jesus said: "Blessed is he that watcheth."  
—bro. Geo. A. Kling

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**MONTREAL, Que.—YMCA Bldg., 1000 Gordon—Memorial 11 a.m.**

ALTHOUGH it is some time since we reported our ecclesial news, we are still maintaining our position that we have held for many years. During the weekend of Dec. 9, bro. & sis. Gibson, of the Toronto ecclesia, were guests at the home of sister Irene Baines.

On Sunday, Dec. 9, bro. Gibson gave us words of exhortation which were an inspiration to the members of the Household, who are looking forward to the day of the Lord's coming. Their visit among us was greatly appreciated.  
—bro. E. L. Kercher

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

AFTER a thorough and impartial investigation of the facts relating to scriptural fellowship, brother James D. Lowman, and his wife, sister Hazel Lowman, formerly of the Central fellowship, have become members of our ecclesia, because they are convinced that our position is sound. We are joyously happy to have them with us.

Since our last report, we have had the pleasure of the association and fellowship of the following visitors; bro. John Randell of southern California; bro. David Clubb, sisters Olive Gwalchmai, Marjorie Hudson and Clara Sparham of London; and brother Frank Truelove, and his wife, sister Mary Truelove of Richard, Sask.

Bro. Randell came to Toronto from the Worcester Gathering. On Oct. 21, he gave us a stirring exhortation which we hope none of us will forget. On Dec. 23, bro. Frank Truelove likewise exhorted us. The labor of love by our brethren while among us is deeply appreciated.

To our brethren and sisters scattered abroad we send greetings of love, and remind them not to become discouraged in any way, for we are living in momentous days. Let us ever keep before us the example of Job who, in the midst of both physical and mental suffering, was able to say—

"When He hath tried me, I shall come forth as gold."  
\* \* \*

—bro. G. A. Gibson

**VANCOUVER, B.C., Canada**

IT IS with deep sorrow that we have received the news that sister Dora Cook, who recently took her stand with us in fellowship, died quite suddenly and unexpectedly on Dec. 22.

Our love and sympathy are extended to sister Randell, who is for the present left entirely in isolation.

Sister Cook's letters always manifested a strong faith and a humble love for the things of the Spirit. Her last letter to us, written on Dec. 12, expressed great joy at being united with us in the bonds of the Truth.

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**EDITORIAL**

### **In Defence of the Truth**

*"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers . . . and shall turn from the Truth"—2 Tim. 4:3*

FROM THE time of the rebellion under Rehoboam, when the ten tribes separated themselves and appointed Jeroboam as their king, they continued on a downward course of idolatry and wickedness. As we trace their history, we come to the days of Ahab, who succeeded his father Omri. Of him, it is said in 1 Kings 16:30—

"And Ahab the son of Omri did evil in the sight of the Lord above all that were before him."

He married the fanatical Jezebel, a worshipper of Baal, and being weak he came under her pernicious influence. In her efforts to force the nation to adopt her faith, she sought out and killed many of the Lord's prophets.

At this time, there appeared in Israel the redoubtable prophet Elijah, who was sent to Ahab to inform him of the drought and famine that was coming upon the nation because of the sins of Ahab—

"And Elijah said unto Ahab, As the Lord God of Israel liveth, before Whom I stand, there shall not be dew nor rain these years, but according to my word" (1 Kings 17).

When speaking in the synagogue in Nazareth, Jesus said this famine continued for three years and six months. At the end of this time—

"The Word of the Lord came to Elijah, saying, Go, show thyself unto Ahab; and I will send rain upon the earth."

The contact was made through Obadiah, the ruler of Ahab's house. In 1 Kings 18:17, we see Ahab coming to meet Elijah—

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, 'ART THOU HE THAT TROUBLETH ISRAEL?' "

Why did Ahab accuse Elijah of troubling Israel? Had he done anything to justify such a Charge? NO. Elijah had only told Ahab the truth, and he must have known it, but he took the occasion to make the charge **in an effort to cover his own record.**

As this is a portion of that which was written "for our instruction" (1 Cor. 10.11), **what does it teach us?**

If we ponder this incident carefully, we will discover that it is typical of human nature, and we will find several oases in the New Testament of a similar pattern. Take, for example, the case of Jesus in the synagogue in Nazareth as recorded in Luke 4:16-30. He was back home, and it would be a familiar sight to see him stand up to read. But after reading from Isaiah, he said—

"This day is this scripture fulfilled in your ears."

He told them the truth, and they were offended. If he had flattered them, they would have been soothed and pleased, but this Jesus would not do. We can just imagine them saying, "Why this fellow worked as a carpenter in his father's shop!"

Their self-esteem was overshadowed, and they were hurt. They took hold of him, and put him out of the synagogue, and led him to the brow of a hill intending to push him over, but his time had not come, so he escaped and left them.

Another prominent case is that of Stephen. He was a notable man, who after his appointment, mentioned in Acts 6:5, became more than ever conspicuous as a preacher of the Gospel, and worker of miracles. Among those who heard him, was a group mentioned in Acts 6:9, and who began to argue with him over things he had said, but Luke tells us that:

"They were not able to resist the wisdom and the spirit by which he spoke."

If they had been wise, they would have searched the Scriptures to see if Stephen was right or wrong. But no inquiry was made. Instead, they introduced by collusion certain men who accused him of blaspheming Moses and God, as others had done with Jesus, and then brought him before the council.

His speech, recorded in Acts 7, is a wonderful summary of the faith from Abraham to Jesus. He told them the truth, but it cost him his life.

Our third example is that of Paul. He, too, was a notable man who, after his conversion, became the greatest of the apostles of Jesus. Paul's tribulations were similar to that of Stephen, but much more extended.

That portion of his life, to which we now refer, is recorded in Acts 21 and 22. At this particular time, Paul was in the temple of Jerusalem, where he was seen by certain Jews who stirred up the people, and laid hands on him—

"Crying out, Men of Israel, help! This is the man, that teacheth all men every where against the people, and the Law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place."

They took him from the temple, and went about to kill him, but he was rescued by the chief captain, who took him to the castle, and as they were ascending the stairs, he gave Paul permission to speak to the people.

His address, recorded in chapter 22, reveals his early life, his conversion, and other information leading up to the time he was speaking. But there was no enquiry into the things he said—

"And they gave him audience unto this word, and then lifted up their voices, and said,  
"Away with such a fellow from the earth: for it is not fit that he should live!"

The next day, arrangements were made for Paul to appear before the chief priests and the council, but nothing was gained because the Pharisees and the Sadducees began quarrelling among themselves.

Later, he was taken to Caesarea, and once more appeared before the high priest and some of the elders, but nothing was accomplished. NO SEARCHING WAS MADE INTO THE THINGS SPOKEN OF BY PAUL — only their hatred against him continued.

What do we learn from these things? **Much**, if we are willing. The three cases cited show that **no investigation was made, yet each one was condemned as a "trouble-maker."**

Who were chief in condemning Paul and Stephen? Was it not the scribes, Pharisees, and the priests, the rulers of the people? These men who were supposed to administer the law, and teach the people righteousness, had drifted so far from the truth that Jesus told them in a quotation from Isaiah 29:13 that they were only giving lip-service, saying—

"But in vain they do worship Me, teaching for doctrines the commandments (religious precepts) of men."

The scene has changed, and we are living in the latter days of the revival of the Truth. Over 100 years ago, brother John Thomas, in his indefatigable manner, brought the Truth to light by digging it out of the clerical rubbish in which it had been buried for centuries.

**Do we realize that he has left us an heritage too precious to be bartered for any consideration?**

Do we also realize that: —

"We are made partakers of Christ, IF we hold the beginning of our confidence stedfast unto the end"—Heb. 3:14.

There are other questions of similar import, and they arise from the preceding verses. In verse 12, the apostle reveals the possibility of the development of an evil heart of unbelief that could cause us to depart from the living God, and in the next verse he appeals for daily exhortation "lest any of us be hardened through the deceitfulness of sin."

These are grave dangers that beset us on every side during our walk in the Truth. Do not let us fear being called troublemakers, for when a brother becomes conscious of error being taught, and has documentary evidence to prove it, **it is his duty to make it known to the brotherhood, even as Paul and Stephen did in their day.**

If he does, he may be called uncharitable, and be advised to hush it up so that no one will be offended. Brother John Thomas has something to say about such circumstances, and we close with his words—

*"I have never heard a man yet, thoroughly imbued with the Truth and love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe.*

*"Where men's faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you will find them full of charity, and sensitively fearful of the Truth being too plainly spoken.*

*"All their sympathies are with the feeling of the corrupters and transgressors of the Word. They don't want their feelings hurt lest it should do harm!*

*"The fact is they don't want the Truth too plainly demonstrated, lest it should make them unpopular; or they should be themselves obliged to defend that of which they were not fully assured."*

—Editor

## Sterling Countries Subscriptions

If it is easier for you, domestic money orders or ordinary checks payable in sterling in England are quite acceptable. We can endorse them over and use them to pay accounts in England. Please make payable to: G. V. Growcott, 12954 St. Marys, Detroit 27, Mich., U.S.A.

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### HOUSTON TAPE LIBRARY

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

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

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### He Who Shall Be Mighty Ones

*"Prepare ye the way of Yahweh; make straight in the desert a highway for our Elohim . . . The glory of the Lord shall be revealed, and all flesh shall see it"—Isa. 40*

By **BROTHER JOHN THOMAS**

YAHWEH or YAH, as a noun, and signifying "He who will be," is the Memorial Name the Deity chooses to be known by among His people. It reminds them that He will be **manifested in a multitude**; and that, in that "great multitude which no man can number," of all nations, and kindreds, and people, and tongues, which shall stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands (Rev. 7:9)—in each and every one of them (1 Cor. 15:28)—

"He will be the ALL THINGS IN ALL."

Or, as expressed in Eph. 4:6—

"There is one Deity and Father of all, Who is upon all, and through all, and in you all."

The Deity, then, in a multitude, is a conspicuous element of apostolic, as well as of Old Testament teaching. It is not "One God in three Gods," and "Three Gods in One;" but **one Deity in a countless multitude revealed in the Memorial Name, and expounded in the mystery of godliness.**

The knowledge of this mystery was lost sight of by the Babel-builders of the third and fourth centuries; who, as a substitute, invented the Athanasian conceit of three persons in the Divine Essence, coeternal and coequal. They bound up the Father, Jesus Christ, and the Holy Ghost, three distinct persons, into one person, or body; and called the fiction "the Triune God."

They did not perceive that the Deity was but one person, and one substance, peculiar to Himself—one Deity and not three; that Holy Spirit is an emanation from His substance, intensely radiant and all pervading; and that, when focalized under the fiat of His Will, things and persons without limit, as to number or nature, are produced.

This multitudinous manifestation of the one Deity—one in many, and many in one, by His Spirit—was proclaimed to the Hebrew nation in the formula of Deut. 6:4—

"Hear, O Israel, Yahweh our Elohim is the one Yahweh."

That is—

"He who shall be our Mighty Ones is the One Who shall be."

\* \* \*

CERTAIN "Mighty Ones" are promised to Israel (Jer. 3:15)—

"Pastors according to Yahweh's heart, who shall feed them with knowledge and understanding."

They will be spirit, because—

"That which is born of the Spirit is spirit."

He, the Spirit, the Ail, or Power of the universe, self-styled Yahweh, is their Divine Father. His nature will be theirs; so that they will be consubstantial with Him, as all children are consubstantial with their parents.

The Deity will then be manifested in the Sons of Deity; He in them, and they in Him, by the one Spirit. And this company of sons, led to glory by the Captain of their salvation, is "the ONE who shall be," or "the ONE YAHWEH."

Of these sons, or Elohim, One is "the Firstborn"—"the child born, and the son given"—Isa. 9:6. He is Eloah-in-chief, "the Head of the Body;" in whom "it pleased the Father that all the fulness should dwell," that among all he might have the pre-eminence.

This Eloah is the great theme of prophecy. His manifestation was predicted in the promise of the Woman's Seed (Gen. 3:15); in Isaac (Gen. 21:12); of the royal Shiloh from Judah (Gen. 49:10); of the sceptred Star out of Jacob (Num. 24:17); of the Divine Son assured to David (2 Sam. 7:14), born of a virgin (Isa. 7:14) and to rule upon his throne (Isa. 9:6, 7).

In these testimonies it was revealed, that he should be both Son of man and Son of Deity. How this could be otherwise than is related in the New Testament would be impossible to devise.

"Is there an Eloah without Me? saith the Spirit. Yea, there is no Rock; I know none"

(Isa. 44:8).

The manifestation therefore, must be by the Spirit of the Deity, or not at all. The time of manifestation was appointed and placed on record in Dan. 9:25; and—

"When the fulness of the time was come, the Deity sent forth His Son, made of a woman"

(Gal. 4:4).

—begotten, not of blood, nor the will of the flesh, nor of the will of man, but of the Deity; by Holy Spirit coming upon her, and power of the Highest enveloping her; therefore also the holy thing she bore was called a Son of Deity, and named Jesus (Luke 1:35, 31).

Thus, "THE LOGOS BECAME FLESH, and dwelt among us," says John (1:14)—

"And we beheld his glory, glory as of an only-begotten from the Father, full of grace and truth."

"The Law was given through Moses; the Grace and the Truth came through Jesus Anointed."

Now, "Theos was the Logos," says John; that is, Deity was the Word; and this Word became flesh in the manner testified. Was the product, therefore, not Deity? Did the union of spirit with flesh annihilate that spirit, and leave only flesh?

Was the holy thing born a mere son of Adam? or "the fellow" and "equal" of the Deity?—Zech. 13:7; John v. 18; Phil. 2:2. The latter unquestionably.

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AFTER this manner, then, THE ETERNAL POWER, or YAHWEH, became flesh: and commenced the initiation of His promise, that He would be to Israel for Elohim. The chief Eloah was now born; and, as the Star of Jacob cradled in a manger, received the homage of the wise, and the acclamation of the heavenly host.

This babe was the "body made in secret" through which "the Eternal Spirit," when it should attain to "the fulness of the times," designed to manifest Himself. That time had arrived when "Jesus began to be about thirty years of age." He was now to be "sent forth":

"Being made under the Law, that them under Law he might purchase from it, that we might obtain the Sonship"—Gal. 4:5.

His sending forth was subsequent to his immersion, and preceded by his anointing with holy spirit. Though born of "Yahweh's Handmaid" six months after John the Immerser, John said of him—

"After me cometh a man who hath been preferred to me; for he was before me."

Isaiah styles him Yahweh and Elohim, in his prophecy concerning John as "The Voice" that was to herald his manifestation, saying—

"Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim"  
(Isa. 40:3).

The Father was one Eloah, and Jesus was another; so that in this unity were developed two, who, in the Hebrew plural, are termed Elohim. Here then, was a practical illustration of the phrase, so often occurring in the scriptures of the prophets, "Yahweh Elohim," most incorrectly rendered in the English Version, "Lord God." Based upon this combination of holy spirit and flesh, Jesus said to Nicodemus (John 3:11)—

"I say unto thee, WE speak what WE do know, and testify what WE have seen; and ye receive not OUR witness."

Here was plural manifestation in unity. This is abundantly evinced in all the New Testament. Hence, on another occasion, Jesus said to the Jews—

"I and the Father are one."

One **what?** We are, in the words of Moses, "One YAHWEH." The Jews, who "judged after the flesh," were indignant at this and attempted to stone him for blasphemy; saying that, "because being a man, he made himself Deity."

But Jesus rebuked the charge of blasphemy with an argument which was unanswerable (John 10:34-36)—

"Is it not written in your law, I said ye are Elohim, and Sons of the Highest, all of you?"  
(See Psa. 82:6).

"If He (the Deity) called them Elohim to whom the word of the Deity came (that is, to their fathers) and the Scripture cannot be broken; say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am Son of the Deity?"

"Know that the Father is in me, and I in Him."

And that—

"He who hath seen me hath seen the Father" (John 14:9).

Such discourse as this was impenetrable enigma to the Jews. They did not recognize that "the words they heard were spirit" (John 6:63).

They judged after the flesh (John 8:15), and therefore imagined that his words were flesh; that is, mere utterances of the thinking of the flesh.

But he told them that this was not so, saying (John 7:16)—

"My teaching is not mine, but His Who sent me."

And John also testified that—

"He whom the Deity had sent, spake the words of the Deity" (John 3:34).  
—as Moses had predicted in Deut. 18:18, concerning the Christ, where God says—

"I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall be, that whosoever will not hearken unto MY WORDS WHICH HE SHALL SPEAK IN MY NAME, I will require it of him."

And so when the Word became flesh, the Word-Flesh recalled attention to what Moses had written and said—

"He that rejecteth me, and receiveth not my words . . . the word that I have spoken, the same shall judge him in the last day.

"For I have not spoken of myself; but the Father who sent me, He gave me a commandment WHAT I SHOULD SAY, AND WHAT I SHOULD SPEAK"—(John 12:48-49) —"the words of eternal life."

The words, then, that came out of the mouth of Jesus, are to be received as the **direct teaching of the Eternal Spirit**, and to be interpreted of Him. When, therefore, the utterance saluted the ears of the disciples:

"He that hath seen me hath seen the Father."

—the Eternal Spirit was communing with them from upon the Mercy-Seat, from between two of the Cherubim upon the Ark of the Testimony (Exo. 25:22). He was speaking of Himself, and not of the flesh which He had anointed.

That flesh was the **caphporeth** —coverlid or propitiatory—to be sprinkled with blood, as the result of the condemnation of sin unto death in the flesh (Rom. 8:3).

It was the Veil, which, in regard to the Elohim, Jesus and his Brethren, divides their present and future states. It was the veil rent in twain by the stroke of death, in which the Eternal Eloah "forsook" the Eloah Jesus; and they continued "twain" until his post-resurrectional ascent to the Father. (John 20:17).

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

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## The Present Silence of God

*"Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us"—Psalm 90:16*

By **BROTHER ROBERT ROBERTS**

WE HAVE just been singing that Zion's night has been long and mournful. This is true to an extent not always easy to realize in days like ours, of comparative liberty and well-being. Past times have been very dreadful, both for Israel after the flesh and Israel after the Spirit.

It is well to know this, as we may from history. It helps us to be thankful for privileges we might underrate; and it helps us to estimate aright the time in which we live as a time of the ending of God's displeasure to Israel, and a time of the ending of the triumph of wickedness over His people.

We are drawing towards the time of the return of God's favours to His long downtrodden land and nation. We are nearing the day of light and gladness and honor for the house of Christ after the long prevalence of darkness and misery and shame.

But though the night-watches are nearly over, the day has not yet come. We are still in the darkness, though children of the day. We are made to feel this more intensely as we come more and more into sympathy with the things that belong to the day.

The night is truly dreadful still. We are delivered from the violence of man, but not from his unmercy and his contempt. He cannot take life or property in the name of the law, but by means of the law, and in a hundred ways without the law, he can crush and blight and destroy.

**Human diabolism is regulated and restrained, but it is human diabolism still, reigning around us in wide wastes of darkness, and killing with its icy chill the tender plants of righteousness that struggle to come from the heavenly seed.**

Thankful we are to see the power taken away from the odious ecclesiasticism that once held the dearest of human liberties in iron thralldom even in Britain, who boasts herself as the land of the free; but how much more gladdened shall we be to see the arm of the Lord made bare in the eyes of all the nations so that the authority of His law and His claim to our worship shall no longer rest on argument, but be thrust home into every human bosom by the evidence of eyesight and the logic of resistless events.

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PERHAPS the most oppressive feature of the night is the divine silence for the time being. Not a syllable of utterance: not a glimmer of discernible operation. We are put through David's experience (Psa. 42:3)—

"My tears have been my meat day and night while they say unto me, WHERE IS THY GOD?"

It would be a strong answer to the enemy—it would be a tower of strength to ourselves—if we had but one single token from on high—the briefest word of recognition or guidance.

But such we are not permitted to have. Such we CANNOT have. Let us use our reason, and we shall be helped to adjust ourselves to the position and to endure. For want of this, some have grown weary and have given in. For want of it we are in danger of the same.

"Be not as the horse or the mule which have no understanding" (Psa. 32:9). —so we are commanded. Let us survey the facts and we shall be strengthened. First of all, the night is not so long as it seems. We look back to the many centuries it has lasted, and we have a kind of feeling as if we had lived those centuries and had been in the darkness all the time it has brooded upon the earth.

In the same way, we look forward to the days it may yet have to last, with the feeling that these days also are ours. This is an illusion of the mental mirrors with which the inner man is lined. It is liable to be an oppressive illusion if we do not dispel it by the recollection that **our short human life is all the measurement of the night for us.**

We have not had the centuries that elapsed before we were born: we shall not have the days that will run if we have to go to the grave before the coming of the Lord. Our experience of evil is limited to the short day man is permitted to live on the earth.

That day will soon be over, with all its futility and pain—we know not how soon; and there is this happy thought about it, that when it is gone, **it will never return.**

There is nothing we forget so soon as trouble when it is over. The only thing left of trouble for us will be the good it has done, for it does good. **Evil has a mission.** Evil is from God in the execution of His own plans. "The days wherein we have seen evil" are not thrown away. They are not waste. They are grievous while they last, but they accomplish a work with those—

"Who are the called according to His purpose."

We may not know all they accomplish, but we **can** see this, that no creature can be brought to that constant and cordial and delighted sense of dependence which is the first qualification for eternal fellowship with the Father of all life, without suffering.

A life of suffering tends to break into the self-contentment, self-consciousness, and self-sufficiency that is natural to mere self-enjoyment. **It prepares us in the right spirit to pray the prayer of Moses, the man of God** (Psa. 90:13-17)—

"Return, O Lord: how long? let it repent Thee concerning Thy servants. O satisfy us early with Thy mercy!

"Make us glad according to the days wherein Thou hast afflicted us and the years wherein we have seen evil."

"Let Thy work appear unto Thy servants, and Thy glory unto their children. **And let the beauty of the Lord our God be upon us.**"

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WE ARE enabled to reconcile ourselves to the silence of God in the present age when we call to mind a few evident truths—

1. That there is a time to speak and a time to be silent." **God is not silent without first having spoken**, and without having furnished us of later times evidence of His having spoken.

THIS EVIDENCE IS IN ALL THE WORLD IF MEN HAD BUT EYES TO SEE. In nothing is it more powerfully evident than in the existence and extensive circulation of the Bible itself, **which is its own witness to those who can read and judge.**

2. Having during a period of over 2,000 years, counting from Noah, spoken at sundry times and in divers manners, He is the sole judge of the time to be silent, and **of this He also informed men in advance**, telling them that He would cease communication, and—

"For a long time hold His peace" (Am. 8:11-12; Mic. 3:6-7; Isa. 42:14).

It is therefore in proper season that there should now prevail the silence which is so oppressive to the soul that hungers and thirsts after God.

3. **There is wisdom in the silence so far as the development of God's children is concerned.** It is faithful men and women He wants—men and women who act a faithful part as the result of knowledge received. How could such a class be developed if He constantly made His presence manifest?

Leaving us thus alone in severe silence with His Word, we are thrown upon ourselves, and become manifest to our selves and others in what we do under such circumstances.

If God were openly among us, our service would be liable to be eye-service. Servants naturally act circumspectly under the eye of the master. **Let the master withdraw himself, and the difference between faithful and unfaithful servants becomes manifest.**

In this very silence, then, is our opportunity; for it is upon what we do now—left all alone in the unexciting commonplace circumstances of everyday life, with the Word of God in our hands for directions—that our future will be decided.

If we could but see the day of present opportunity in the light in which it will certainly appear to us when we look back upon it from the standpoint of Christ's arrival on the earth, **we would be more diligently faithful than it is to be feared most of us are.**

The profitableness of these meetings rests in their tendency to help us to do this, by setting before us "the terror of the Lord" and the "exceeding joy" that is associated with his coming.

\* \* \*

OF THIS "exceeding joy" we have had a glimpse in our readings from Zechariah and the Apocalypse. In Zechariah, the "man whose name is The Branch" is before us as the builder of the Temple of the Lord. **Who this is there is no room to doubt.**

The "learning" of today would deprive us of our confidence: but we need not be moved by it. **There is a great deal of nonsense underneath the highly-polished talk of modern times.** The understanding of the Scriptures as a whole is essential to the understanding of its parts, and we know that the learned do not possess this qualification.

By the understanding of God's purpose in Christ, and the clues to right interpretation which are dropped here and there throughout the apostolic writings, we are able to recognize Christ in many places where he is not visible to the merely learned reader.

We see him in the Law of Moses and we see him in personations of the prophets where, to the uninstructed eye, nothing but the natural elements of the case are visible.

This case of "the man whose name is The Branch" is an instance. On the **surface** of things, it would seem as if the prophecy did not go further than Joshua, the high priest, and the Temple that was built on the return from Babylon. Zechariah was instructed to say to Joshua, in the presence of witnesses—

"Behold the man whose name is THE BRANCH" — as if to say, "**This Joshua** is the man" . . . "and he shall build the Temple of the Lord." But looking earlier and deeper, we see the prophecy goes much further, extending even to Christ, the testimony for whom is the very "spirit of prophecy" (Rev. 19:10).

"The Branch" was spoken of before to Zechariah. We find him introduced first in ch. 8, in connection with a series of highly symbolical transactions. In one of these, Joshua stood before the angel that brought the vision to Zechariah, "**clothed with filthy garments,**" to represent iniquity and its mortal nature.

The angel ordered these filthy garments to be removed, and a fair mitre to be put upon his head, and clean garments to be put on—styled a "change of raiment," the typical nature of which having been indicated, the angel delivered a message from God to Joshua to the effect that if Joshua pleased Him by conforming to His will, he (Joshua) **would be exalted to a place among the angels** described as (Zech. 3:7)—

"Those that stand by."

Then we have **The Branch** introduced as the solution of the apparent mystery of how such a goodness could be conferred (v. 8)—

"For behold I will bring forth MY servant The Branch—  
—in connection with whom, the prophecy proceeds to intimate that God would (v. 9)—

"Remove the iniquity of the land in one day."

"Joshua and thy fellows that sit before thee" are informed that they were "**men of sign**" in the case. Consequently, when, three chapters further on, we find crowns placed on the head of Joshua and given to his fellows, we witness a transaction which is **in its nature a type or sign**, the applicability of which is placed beyond conjecture by the history and teaching of the New Testament concerning Jesus and his brethren.

Here Christ is before us as the substance foreshadowed in the Law and the Prophets. Here we are plainly told concerning the prophets that the "spirit of Christ" was in them (1 Peter 1:11):

". . . testifying beforehand the sufferings of Christ and the glory that should follow."

THERE was peculiar appropriateness in using Joshua as a type of Christ, because of his **name**, his **office**, and his **work**. His name is the name of Jesus, not merely that it has the same meaning as Jesus, but that it is the **same name**.

Jesus is but the form of the Hebrew Joshua or **Yah-hoshua**, when it has come through the Greek language into English. It is therefore as if Zechariah had said—

"Behold in this Jesus, son of Josedec, the type of the man whose Name is The Branch; for the man whose Name is The Branch shall be called Jesus, for he shall save his people from their sins."

Then as to his office, Joshua, son of Josedec, was Aaronic High Priest, in which capacity he was the already constituted type of him who is not only the builder of the spiritual Temple of living stones, but who at the restoration from the modern Babylon will build the latter house, spoken of by Haggai and shown to Ezekiel, whose glory will exceed all former temples—to which the nations will seek, in which the throne of the Lord will be established, and in which peace will be assured to all the world.

Then "the crowns will be to them of the captivity," even to Joshua and his fellows (Jesus and his brethren), who after long and bitter suffering, will reign in glory (Zech. 6:15)—

"And they that are far off shall come and build in the Temple of the Lord."

And then, says the prophet, as representing Christ—

". . . shall ye know that the Lord of Hosts hath sent me unto you."

There is wonderful force in this as applied to the situation of affairs that will exist when Jesus is manifested in the earth as Yahweh's servant—

". . . to raise up the tribes of Jacob and restore the preserved of Israel" (Isa. 49:6).

When Jesus presented himself to Israel at his first appearing, they denied that the Lord of Hosts had sent him unto them. For eighteen centuries, they have been permitted to blaspheme his Name in all the countries they have been scattered in for their sins.

What can they say when, at his return, he shows himself to be their Messiah in the expulsion of the enemy from the land, in the rebuilding of desolate cities, and when "they that are far off," the sons of the stranger, troop in glad crowds from all lands at his summons, to build up their walls, yea, even to "build in the Temple of the Lord." Mild but powerful are the words—

"Ye shall KNOW that the Lord of Hosts hath sent me unto you" (Zech. 6:15).

**The knowledge of it will humble them as never a nation has been humbled.** They mourn and are ashamed to discover that he whom their fathers crucified and whose Name they have execrated with every bitterness of malediction during the long night of their dispersion, is the very Son of the living God.

Such an arrangement is a beautiful triumph of divine wisdom! A nation exalted as the Jewish nation will be, as the first people of the Kingdom of God under Christ, would be liable to that pride which has been shown by the imperial peoples of all history, and which is seen more or less in every metropolis of the present day—a sentiment utterly inadmissible in the Kingdom of God..

The way to it has been barred by the Jewish rejection of Christ. They will have nothing to boast of, but everything to be abased about. Their very existence at all will be a monument of mercy. "An afflicted and a poor people," "all righteous," "rejoicing in the Lord," is the picture we have of them in the glad day when—

"Righteousness shall spring out of the earth and mercy shall look down from heaven."

It is the national application of the principle observed in the selection of the highest apostles— Peter and Paul. Peter was allowed to deny his Master; Paul, to persecute him in the persons of his brethren. They never could forget it—

"I am not worthy to be called an apostle" (1 Cor. 15).

The effect was to **humble themselves in their own eyes**— an ESSENTIAL qualification for the doing of any work of God. It is revealed that no man is acceptable with God who is proud. This is accordant with the purest reason; man, the powerless, favoured, permitted offspring of Almighty Power, must be odious in the eyes of both God and man when swayed by a sentiment so out of keeping with his real standing in creation—

"That no flesh should glory in His presence" (1 Cor. 1:29).  
—is the result aimed at in all His dealings with man. It is the explanation of the present position of the Truth; and here the matter comes home to ourselves.

Just consider the position: here is the Truth revived in our day in all its noble symmetry; in all its pure grace; in all its intellectual and moral beauty; so adapted to elevate and ennoble; so exactly fitted to supply every human need; and to solve every human difficulty in connection with the mighty problems of philosophy and politics that have for ages vexed the mind of man—

The BIBLE UNDERSTOOD! the SCRIPTURES UNVEILED! in harmony with every field of knowledge that an age of experiment and discovery has explored.

And yet, where is this wonderful attainment situated? Where accessible? How regarded? You know; **in the mire, in the ditch of human society**. A man has to step out of the respectabilities to lay hold of it.

No completer eclipse of social light can befall a man than that which happens when he accepts the conclusions to which the Truth commits him. What is the cause of this? There may be various causes, but there can be no doubt that the root-cause of all is this—

**Our maintenance of the Bible teaching that no man can hope for eternal life who has not believed in the Gospel of Jesus Christ, and been baptized into his Name.**

This is the great offence of the Truth, which leads it to be a social outcast, and its believers to be hated and derided of all classes. No words are too strong to express the intensity of their scorn. This is not pleasant to be endured. The very reverse. It is what no sane man would submit to without a strong reason.

But the reason IS **very strong!** We have truth on our side. The world — some portion of it — professes to believe the Bible to be the truth, and yet will not be guided by it. They misrepresent the issue. They say, "Nobody fit to be saved but you Christadelphians!"

**That is not it at all.** We make no boast of ourselves at all: God forbid! We say we are poor worms of the earth like all men, and that we have no hope of God's forgiveness and favor except by submission to the Way He has provided in Christ.

And we say that that Way is the Truth and that the things believed by the clerical world are NOT the Truth, but **fables**, and **all this we prove**.

And we further say, that God is no respecter of persons, and that what is true of **us** is true of **all men**—that there is but ONE Way—ONE Gospel—ONE Hope for all.

**For this, the Truth is hated as no religion under the sun is hated, and this being: hated is a dreadful trial to those who are of the Truth.**

Well, it is part of God's arrangement that the Kingdom of God can only be entered through great tribulation. In the apostolic age this tribulation took one form. In our age of liberty, it takes another. But the practical result is the same. We are made to realize that the path of obedience is a path of suffering, and the time of waiting a time of endurance.

And in view of what it ultimately means, it is not unreasonable that it should be so. Exaltation is rightly preceded by suffering in a form that **puts men to the proof**.

It is to EXALTATION that we are called! It is not to the present circumstances of powerlessness and humiliation that we are called, except as part of the whole process. We are—

"Called to the Kingdom and GLORY OF GOD" (1 Thess. 2).  
—and what that is we gather from such a brilliant symbolic scene as described in chapter (4) read from the Apocalypse— a rainbow-canopied throne occupied by a dazzling figure established on a glassy sea, and surrounded by four Living creatures sparkling with eyes which the words they utter identify with the glorified congregation of the saints—

"Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5:10).

The glorious purport of this symbolism we get at by an inverse process applied to that other symbolism, whose literal counterpart we behold in the corrupt and blighting system of things that has prevailed in Europe for many centuries, and which, with modifications, exists in all its baleful vigor in our own day.

**That** symbolism is HIDEOUS: a nondescript, scaring sea-monster, with many heads, and ridden by an inebriate harlot in gaudy finery.

We know there are no such LITERAL objects anywhere. They were but the hieroglyphic signs or types of things that were to arise among the nations of Europe through **the fermentation of human passions left to shape themselves in the absence of divine compulsion**.

We see the things themselves in the institutions of Church and State that now give shape to human life upon the earth. The ugly vision that John saw was but the symbolic prophecy of them.

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SO THE Throne and the Glassy Sea and the Four Living Ones are but the symbols of another order of things to come after them. This other order of things is the Kingdom of God—most glorious. **To this we have been called.**

When it comes, it will be as real as ever the kingdoms of men have been, the nightmare of the present world will have passed away.

*To reign with Christ is the highest exaltation conceivable. No marvel, then, that the preparation should be in circumstances of deepest shame and sorrow. In this Jesus himself preceded us. His life was a life of labor, reproach, and sorrow—*

*"If we suffer with him, we shall also reign with him."*

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## Praise Ye the Lord!

*"Praise the Lord, O my soul! While I live will I praise the Lord! I will sing praises unto my God while I have any being!"—Psalm 146:1-2*

HOW FULL the Psalms are of praise to God! Here are the deep heart-springs of the man after God's Own heart, and even more so of David's greater Son. Here is true wisdom and godliness—an overflowing zeal and love. In all his afflictions the sweet Psalmist could fervently say, as he so beautifully portrayed the spirit of Christ—

"I will praise the Name of God with a song, and will magnify Him with thanksgiving" (Psa. 69:30)—

And again (Psa. 34:1)—

"I will bless the Lord at ALL TIMES: His praise shall continually be in my mouth!"

How often his abounding thanksgiving has recourse to such words as extol, magnify, glorify, exalt, bless, praise, give thanks.

\* \* \*

THERE are very good reasons for this being pleasing to our Heavenly Father, and they are all centered in the sustained recognition of His power and His righteousness and His goodness and His love. We therefore find the theme constantly interwoven with the narration of His mighty acts on behalf of His beloved. The invitation is (Psa. 66:5)—

"Come and see the works of God. He is terrible in His doing toward the children of men."

"O bless the Lord, make the voice of His praise to be heard."

It is a wonderful history we are reading of Israel's birth as a nation, the mighty hand and stretched-out arm of Yahweh, in the act of drawing out His people from bondage.

A whole nation, and that a defenceless multitude, removed, not only without loss, but with substantial gain ("with great substance," for they "spoiled Egypt"), protected almightily from the grasping hand and military arm of a powerful Egypt; but as it happened, **an Egypt directed to self destruction by the stubborn** will of a divinely hardened Pharaoh.

Wonderful, and thrilling, is this history—moving the mortal mind to the exercise of those worshipful faculties spoken of. But it contains withal an element of sadness, more apparent later—the frequently adverse attitude of Israel, with their murmurings, and actual disobedience.

This was called the "provocation in the wilderness," in which the whole period is regarded as one of signal misbehaviour, when they greatly grieved the God of their Salvation, although they saw His works 40 years.

*But they were so blind and hard of heart, as we are too in many ways!*

They seemed so willing at first. When they beheld the signs shown by Moses they "believed" and "worshipped."

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IT IS a splendid lesson to take them from this point and study their reaction to their varying circumstances and what the Spirit says about it (through the mouth of prophet and apostle), and also, which is important, the application of those pronouncements and warnings to us—the connection with the Gospel of salvation as apostolically proclaimed: our attitude, our duty, and with our holy calling.

Look at the broad and comprehensive reference of Paul in the readings for the early part of the week—the Epistle to the Romans—several chapters, beginning at the 9th. Here he first records his—

"Great heaviness and continual sorrow of heart for his kinsmen according to the flesh."  
—to whom pertained so many great and desirable things—no less than "the adoption, the glory, the covenants, the giving of the Law, the service of God and the promises."

But they turned their back and hardened their neck. Obstinate, stubborn, self-willed. Are we—sometimes?

"Not," says the apostle, "as though the Word of God hath taken none effect." No, for—

"They are not all Israel who are of Israel" (after the flesh), but the children of the promise are the children of God, (through Christ) and counted for the seed."  
—heirs of God, this being further elaborated elsewhere—to the Galatians.

Israel's history is held out as a warning (Heb. 4:11)—

"That we should not fall after the same example of unbelief."  
—an unbelief almost unbelievable—but human nature has not changed, and the same human capacity for stubbornness, hardness, rebellious dissatisfaction exists today and is a continual menace. It is indeed a danger to which we are all subject by reason of our frailty.

Surely the history of Israel is a useful and salutary study (by way of reflection upon the inevitable fruits of obedience on the one hand, or of disobedience on the other), but we would remain too long with this aspect.

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THERE are many sidelights of Truth, many byways of meditation, provided by the ancient records (these the most hoary and venerable of recorded Truths) which yield a quiet satisfaction to the believer— God is so evidently there!

The Word is a well, which can be partaken of freely, but not exhausted.

There is, in this consideration (though not of course exclusively in it), a feature of outstanding prominence and importance, which must have place in all relations with God, always.

It is connected with our opening thoughts—the ASCRIPTION OF GLORY TO HIM ALONE. To Him it belongs. All other manifestations are emanations or bestowals or reflections of that glory, right to the time when He shall be glorified to an exceptional degree in His saints—us, we hope—in the fulfilment of the terms of His Memorial Name.

This glory the Creator actively claims—He will not give it to another. He says so. It is not only in the abstract, the glory due out of the creation of all things which now exist and which we see, but it is that which belongs to His everlasting supremacy and to the possession of all life and power — as the Sustainer and continually active Provider. It has reference therefore to His position as supreme, the only authority, God; beside Whom there is none else.

In our case, the acknowledgement of that fact is called for, not only in word but in deed.

*"I am God: there is none else."*

Simple, magnificent, sublime. Upon the gods of Egypt He therefore heavily laid His hand in more than a typical sense, when He ridiculed their helplessness, in dread visitation of disease, darkness, and then, death.

The **teaching**, the **instructive influence** of these manifestations of almighty power, were for the end referred to, the why and wherefore of these demonstrations of omnipotence—the **recognition of His supremacy**.

When God called Moses (at that time, too, He declared His Memorial Name, 'I will be who I will be' probably the best English for it), He told him—

"I am sure the king of Egypt will not let you go, but (except) by a strong hand.

"And I will stretch out My hand and smite all Egypt with My wonders which I will do in the midst thereof—and after that he will let you go."

Certain signs were given to convince the people themselves, and the information of Exo. 4:31 is—

"And the people believed; and when they heard that the Lord had visited the children of Israel and that He had looked upon their affliction, they bowed their heads and worshipped."

We remember that the first application to Pharaoh, in which God is introduced as "the God of the Hebrews," hurt the cause of Israel, so that they reproached Moses and Aaron and called God to judge. The result was a renewal of the promises, found in chapter 6—

"I will take you to Me for a people . . . and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

"And I will bring you into the land, concerning the which I did swear to give it to Abraham, to Isaac and to Jacob; and I will give it you for an heritage: I am the Lord."

But at that time they hearkened not for anguish of spirit.

It was not at all Jehovah's intention that the departure should be on easy lines. The mighty hand would have been rendered unnecessary, and it had to be shown. It was an essential part—all important. God says (Exo. 7:3-4)—

"I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt.

"Pharaoh shall not hearken to you, that I may lay My hand upon Egypt, and bring forth Mine armies and My people the children of Israel, out of the land of Egypt by great judgments."

And note—

"AND THE EGYPTIANS SHALL KNOW THAT I AM THE LORD."

In the introduction to the first visitation (Exo. 7:17) Pharaoh is informed (Moses repeating God's declaration)—

"In this thou shalt know that I am the Lord . . . Behold I will smite with the rod that is in mine hand upon the waters that are in the river, and they shall be turned to blood."

And in varying language the idea is repeated (Exo. 8:22):

"To the end thou mayest know that I am the Lord".

"That thou mayest know that there is none like Me in all the earth" (9:14).

Culminating in 9:16—

"And in very deed for this cause I have raised thee up for to show in thee My power; and that My power may be declared (or published) throughout all the earth."

Egypt was then at the peak of her power and glory, with all nations seeking her favor. Ambassadors from all other countries would be at her court and doubtless this was visualized in God's prearrangement:

"That His Name might be declared throughout all the earth."

We are well aware that the fame of these events preceded the children of Israel into the land—the world's mightiest empire crippled and humbled!

In the song of Moses, after the passage of the Red Sea, appear these words (Exo. 15:11):

"Who is like unto Thee, O Lord, among the gods (or mighty ones)? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?"

"The people shall hear and be afraid; sorrow shall take hold on the inhabitants of Palestine (or 'Philistia'—the land of the Philistines).

"Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them."

We note that it is the majesty of the Lord that is the principal feature.

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WHEN WE give attention to this song, we first notice the phrase, "To the Lord." In this particular connection, the expression falls naturally upon the ear, for of course it is a question of thanking and praising God for the deliverance just consummated—

"The Lord is my strength and song. He is become my salvation. He is my God and I will prepare Him an habitation; my father's God, and I will exalt Him.

"The Lord is a Man of War; The Lord (Yahweh) is His Name" (Exo. 15:2-3).

In the 19 verses of this Song we discover that the words God, Lord, He, Him, Thy, Thou, Thee, appear over 50 times. It is FILLED with God's glory, as all the earth is at last to be.

When we take a mental analysis of the principles underlying the generation of song, we come to an interesting conclusion.

Song is an expression of the sentiments of the heart in melodious sound. Naturally, it is of a joyful character. The motive power is gladness, thankfulness, producing an intense and irresistible desire to extol the benefactor.

With the children of God, there is only one direction in which to turn in praise, only one Benefactor, of Whom are all things. To them, offering joyful praise is a normal attitude; it is inevitable; it is their life.

We would expect, then, to find that line of thought the general tenor of the songs of the Bible—the inclination being to—

*"Make a joyful noise unto God."*

As to the ingredients of that urge — one is the acknowledgement of HIS SUPREMACY, worthy of all praise; His position as the Creator and Sustainer of all, of Whom are all things.

Another, the responsiveness of the individual for BLESSINGS RECEIVED—in the spirit of David.

The third must be present for life and warmth—LOVE OF GOD. This, also, is part of the response, for—

"We love Him because He first loved us."

His were the overtures of mercy—ours the grateful acceptance.

The apostle connects this melodious praise with the returning of thanks in writing to both the Ephesian and Colossian brethren, and where he speaks of (Eph. 5:19)—

"Singing and making melody in your hearts to God."

And (Col. 3:16)—

"Singing with grace in your hearts to the Lord."

And indeed he enjoins—

"WHATEVER we do, do it TO THE LORD" (Col. 3:23).

The system of song inaugurated by David was "unto the Lord," and references on the subject of song generally, show it to be, scripturally, a veritable act of worship ascending to God from His creatures.

The Psalms, of course, carry forward this truth and though stating it in a multitude of ways, retain the central idea— ascribing all to God in praise and thanksgiving; extolling and glorifying His Name.

In those Psalms which recount the experience of Israel in the events we are reading this week—the 105th and 106th—the first verses, respectively are as follows—

"O give thanks unto the Lord, call upon His Name; make known His deeds among the people; sing unto Him, sing psalms unto Him; talk ye of all His wondrous works."

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

And both psalms conclude—

*"Hallelujah—Praise the Lord!"*

As a matter of comparison, and for memory, the Song of Moses in Exodus, occurs in chap. 15. The Song of Moses and of the Lamb in Revelation is also in chap. 15, and this also was sung by them "that had gotten the victory," who worshipfully exult—

"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of the Ages; who shall not fear Thee and glorify Thy name."

There is **another** "Song of Moses" (Deut. 32) in which are some very significant points. This is on record as a witness against Israel, as we read in the previous chapter where Moses says (v. 27)—

"For I know thy rebellion and thy stiff neck. I know that after my death ye will utterly corrupt yourselves, and evil will befall you in the latter days."

And he calls heaven and earth to record against them. In the subsequent song, after the ascription of greatness to our God, it sets Israel forth as a crooked and perverse generation, and its subsequent terms are truly a witness against them, containing terrible charges.

We repeat the disgracing fact for two final reasons. First, speaking of their idolatries, the song declares (Deut. 32:19)—

"And when the Lord saw it, He abhorred them, because of the provoking of His sons and of His daughters.

"I will hide My face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith.

"They have moved Me to jealousy with that which is not God; **I will move them to jealousy with them which are not a people.**"

The Apostle Paul, in Rom. 10:19, quotes this verse as showing God's infinite foreknowledge and purpose in the call of the Gentiles—OUR opportunity, who were once aliens and foreigners.

Then again, secondly, we know that this denunciation is only one of many continuous records (and constant prophecies) of their evilness and waywardness, an integral part of those very scriptures to which they themselves so tenaciously hold. This remarkable fact is a companion to the marvel of their own preservation, two striking testimonies to the integrity of the Word, and its other-than-human origin.

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BUT TO what particular end are such considerations directed for a time like this? It is that we may keenly estimate and appreciate our own position, on the foundation of these things.

The apostle, in replying to supposed questioning, says on this (Rom. 9:22-24)—

"What if God, though willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction;

"And that He might make known the riches of His glory on the vessels of mercy, which He had aforetime prepared unto glory,

"**Even us**, whom He hath called, not of the Jews only, but also of the Gentiles."

Rounding out that phase of the matter with ascribing glory to God, the great Originator, in the last verse of chapter 11, he commences four chapters of exhortation with (Rom. 12:1)—

"I beseech you, therefore, brethren, by the mercies of God."

Four grand chapters, advising and instructing upon our duties in this relation in much detail, and concluding (Rom. 16:27) with these words of joyful praise—

*"To God only wise, be glory through Jesus Christ for ever. Amen."*

We can glorify God with our lips (Psa. 50:23)—

"Whosoever offereth praise, glorifieth Me."

We can glorify God in our body (1 Cor. 6:20) by doing God's will and thus testifying to His authority and the Truth of His Word.

At such times as this, faced with such evidence as the emblems afford, it may be easy to concede the force of these truths.

But we are not always so uplifted. We all have periods of heaviness through manifold temptations. Something unpleasant happens, perhaps suddenly, and down we go!

But even then there is no need to be downcast in spirit. "Count it all joy," says the apostle, "when ye fall into divers temptations" — a seemingly strange thing.

But it is not only because such experiences are necessary for us, working out our patience, but for the certainty that God knows all, and all things are working for ultimate good.

We are apt to receive evil as if He did not know. Let us remember He is present at all times, and say—

*"Why art thou cast down, O my soul?"—and so instead cause our hearts to rejoice.*

G. G. Sr., 1937

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## **Resurrectional Responsibility**

### **PART NINE**

## **SCRIPTURAL PRINCIPLES INVOLVED**

10. *"In Christ" is a moral—not a legal and mechanical relation.*

THIS IS quite clear from the emphasis so often laid on ABIDING in him, and from the wording of many passages—to some of which we refer below. The rejected at the judgment-seat were NOT "IN CHRIST." **That is why they are rejected.**

The whole chain of argument based upon a man having to be "in Christ" to be raised to judgment is developed around an incorrect view of what being "in Christ" means.

"Ye are not IN the flesh, but IN the Spirit (in Christ), IF so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is NONE OF HIS (not in Christ) . . .

"But IF the Spirit of Him that raised up Christ from the dead dwell IN you, He that raised up Christ from the dead shall also QUICKEN YOUR MORTAL BODIES by His Spirit that dwelleth in you" (Rom. 8:9-11).

THIS is what it means to be "made alive in Christ," and it only applies to those who have the Spirit of Christ. There is nothing legal or mechanical or automatic about it.

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Note this is clearly spoken to baptized believers) . . .

"Cast off the works of darkness, put on the armour of light— PUT YE ON the Lord Jesus Christ, and make not provision for the flesh" (Rom. 13:11-14).

This is also quite clear from the very passages that are quoted to support this mechanical "out of Adam, into Christ" concept. For instance, Eph. 4:21-25, which speaks of "putting off the old man" and "putting on the new man":—

"Put off concerning the former conversation (way of life) the old man . . . be renewed in the spirit of your mind . . .

"PUT ON the new man which, after God, is created in righteousness and true holiness" (Eph. 4:22-24)—spoken to baptized believers, see context.

This is a real frame of mind and condition of life to which the Apostle EXHORTED the brethren. He is not describing any mechanical process that applies to all who are baptized —faithful or unfaithful.

Can anyone say that the rejected at the judgment-seat have "put on the new man which after God is created in RIGHTEOUSNESS AND TRUE HOLINESS"? It is their FAILURE to do this that is the very reason for their rejection.

Yet this is one of the passages cited to "prove" that a man cannot be raised and rejected at Christ's judgment-seat unless he is "in Christ" and has "put on the new man."

"Timotheus shall bring you into remembrance of MY WAYS which be IN CHRIST, as I teach everywhere" (1 Cor. 4:17).

"In Christ," we see, is a WAY OF LIFE.

Note the parallelism here—

"If ye put to death the deeds of the body, YE SHALL LIVE" (Rom. 8:13). Compare with—"IN CHRIST shall all be MADE ALIVE" (1 Cor. 15:22).

"I fear lest your minds should be corrupted from the simplicity that is IN CHRIST" (2 Cor. 11:3).

These passages show "in Christ" to be a moral, not legal condition.

"Examine yourselves, WHETHER ye be IN THE FAITH (in Christ). Prove your own selves. Know ye not how that Jesus Christ is IN YOU,—EXCEPT ye be reprobates (rejected at judgment-seat." Compare with— "Abide IN ME, and I IN YOU."

There is real significance in the apostle's expression: "To the FAITHFUL IN Christ Jesus" (Eph. 1:1; Col. 1:2).

"IF we be dead WITH HIM (in Christ.), we shall also LIVE WITH HIM (be made alive)" (2 Tim. 2:11)—at the time of judgment.

Is this just a mechanical process? Does it include the UNfaithful? No. It is something REAL that must be CONTINUED IN, for the contrast is given—

"IF we deny him, he will also deny us" (v. 12)—at judgment.

This divine relationship of being "in Christ" most certainly does not apply to those who come forth to the resurrection of condemnation. We believe that all who look into it will agree to that. The argument, therefore, that a man must be "in Christ" to be in the resurrection of condemnation completely misses the beautiful true scriptural meaning of being "in Christ."

"That they all may be one . . . Thou, Father, in me, and I in Thee, that they also may be one IN US (in Christ) . . . I in them, and Thou in me, that they may be made perfect in one."

\* \* \*

11. *The Gospel call is a **command**, not merely an optional invitation.*

THIS HAS a fundamental bearing on our relation to God and is, we believe, the **most important angle of the responsibility question**. Here lie the greatest influence and danger of an incorrect outlook.

It will immediately be perceived that 2 ENTIRELY DIVERGENT CONCEPTIONS are involved—

(1) That God is man's sovereign Lord, and when God speaks to him he must obey, and

(2) The view expressed in a letter we received not long ago from one in the Advocate group stating that "Belief and obedience are necessary to become responsible to God, not belief only."

As we understand this latter view, the writer believes that a man must by some act indicate his CONSENT to be under God's authority and jurisdiction before God can hold him responsible and call him to account.

**With all the earnestness at our command, let us urge upon the holders of this view its serious and destructive fallacy.**

"God COMMANDETH ALL MEN EVERYWHERE to repent."

He has a perfect RIGHT to so command. He HAS so commanded. And the reason He gives for repenting is that He has "appointed a day in which He will JUDGE the world."

View No. 2 as quoted above cannot exist unless we, by strained interpretations, take all the force and meaning out of this plain and solemn command.

Again, ponder upon Christ's instructions to his disciples—

"Go ye into ALL THE WORLD, and preach the Gospel unto EVERY CREATURE . . . He that believeth not SHALL BE CONDEMNED" (Mark 16:15-16).

Is this the wording of an optional invitation? We MUST keep BOTH aspects of the matter in proper perspective. Truly, it IS a glorious, gracious invitation—but that is not ALL that it is:

"Because this people refuse the waters of Shiloah that go softly . . . therefore, behold, the Lord bringeth up upon them the waters of the river—the king of Assyria" (Isa. 8:6-7).  
—this is the principle throughout. God is not mocked. It is a great condescension that He should stoop to offer mortal, sinful man the opportunity of eternal and intimate communion with Himself.

But God's invitations, as befits our relationship to Him, are always commands. And who dares to tell a man he can despise God's commands to him, and not give account? Consider a few passages that put this in its proper light:

"And GOD COMMANDED THE MAN, saying . . ." (Gen 2:16).

Adam figures largely in the Advocate picture. Let us ponder well the salutary lesson of his relationship and responsibility to God. God did not invite Adam to consent to obey, but we have the divine, majestic, reasonable statement—

"The Lord God commanded the man."

Was Abraham given any option as to whether he would accept God's commands? Were the Jews given any option as to whether they would accept the Law of Moses? Truly it WAS a "covenant," but it was an OBLIGATORY covenant that carried punishment for rejection.

**There is not a shred of scriptural teaching or example to support the idea that when God commands a man, the man is free to disobey without being held responsible or called to account.**

Trace through the whole scriptural record of God's dealing with man, and all throughout you will find it consists of God giving man commands and requiring him to obey them.

"According to the COMMANDMENT of the everlasting God, made known unto ALL NATIONS for the OBEDIENCE of faith."

"We have received apostleship for OBEDIENCE to the faith among ALL NATIONS."

"Minister of Jesus Christ to the Gentiles . . . to make the Gentiles OBEDIENT" (Rom. 15:18).

This is the SCRIPTURAL picture. OBEDIENCE is the keynote of all man's relations to God. The Gospel proclamation is a call to OBEDIENCE and repentance.

"He COMMANDED them to be baptized" (Acts 10:48).

And what if the COMMAND to be baptized is disobeyed? Does it not put them in the category of those that "obey not the Gospel" (2 Thess. 1:7; 1 Pet. 4:17) whom Christ will punish at his coming?

(And we note, incidentally, that the record is speaking of GENTILES being so commanded. Bro. Andrew distinguished between Jews—who were COMMANDED, because they were already "in the covenant," and Gentiles—who were INVITED to enter the covenant).

"Better not to have KNOWN . . . than after having KNOWN, to turn from the holy commandment delivered to them" (2 Pet. 2:21).

"Be in subjection to your own husbands; that, if they OBEY NOT the Word, they may also, without the Word, be won by the conversation) of the wives."

Note that **those here spoken of as "OBEYING not" are definitely NOT brethren**, showing that submission to the call of the Gospel by outsiders is here again spoken of as "obedience" (and, consequently, refusal to submit is DISobedience).

"Ye have purified your souls in OBEYING the Truth."

Here again is the same thought. Accepting the Truth is obedience. The Gospel is a command. Can we miss the meaning and significance of the fact that **this word "obey" is so prominently used in connection with the proclamation and acceptance of the Gospel?**

"They have not all OBEYED THE GOSPEL" (Rom. 10:16).

Can there be any doubt that the Gospel is a command to obedience? There is no mistaking in this case that the reference is to those who do not accept the Gospel at all. And this is spoken of as "not obeying" the Gospel.

To say that the Gospel is not a command but just an optional invitation is a complete ignoring of all these plain passages.

The expression, "obey not the Gospel," occurs twice elsewhere, as previously referred to (2 Thess. 1:7-10 & 1 Pet. 4:17), and in both cases this class is said to be punished in the judgment.

The expression itself shows that the Gospel is a command. We do not speak of "obeying" an invitation (much less do we speak of refusing to "obey" an invitation).

The reference to punishment shows the command cannot be optionally ignored. And Rom. 10:16 (above) definitely proves that this expression applies to rejectors. IS NOT ALL THIS CONCLUSIVE?

*This concludes the consideration of the 11 scriptural principles which we believe underlie this question. Now a few remarks on the subject generally (arising out of statements in letters supporting the non-responsibility view).*

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

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## **Consider the Heavens**

### **PART TWO**

*"Dost thou know the balancings of the clouds, the wondrous works of Him Which is perfect in knowledge?"—Job 37:16*

WE HAVE seen how "the heavens declare the glory of God." Let us consider how "the firmament showeth His handiwork."

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament."

The firmament is the expanse — the atmospheric shell that envelopes the earth and makes life thereon possible.

About this, ancient man knew very little". It remained for the last days for man to discover the importance and significance of this basic divine revelation.

God divided the waters so that there were clouds above and seas beneath, and thus was established, with the aid of the sun, the water cycle that turns the earth from a desert to a paradise.

Life for the earth depends on the water cycle: up from the seas into the atmosphere by the power of the sun, across the heaven in clouds moved and guided by the winds, down again to the earth in rain or snow, to cause the earth to bear fruit, back to the seas in rivers. So the endless, life-giving cycle flows.

Sometimes there are mountains in the way. The water problems in West Texas from time to time are because there is a hilly range between there and the Gulf of Mexico. As soon as that range is crossed on the way East, there ceases to be a water-shortage problem. The mountains cause updrafts which cool the moisture coming from the Gulf and cause it to fall and it goes no further inland.

Let us remember that often mountains stand in the way, but faith can remove mountains. The political mountains of the earth today, the great, proud uplifted fleshly mountains of brass, break up the peaceful harmonious cycle of life's waters, God's basic natural provisions for fruitful abundance;

therefore there is sorrow and suffering and hate and injustice and inequality and envy and criminal waste and heartbreaking want.

But we are mainly interested in the deep and beautiful and spiritual aspects of these symbols. Today's mountains are cold, bare barriers of pride and antagonism. We hear a lot these days about "summits," and the expression is very significant.

Zechariah's 2 latter day proud, fleshly mountains of brass—the King of the North and the King of the South—are shaping up wonderfully for the time when the cherubim chariots of God will smite them asunder and go forth from between them into the whole earth, to establish the true mountain of stone that will fill the earth and manifest God's glory.

"In the last days the mountain of the Lord's House shall be established in the top of the mountains, and all nations shall flow unto it" (Isa. 2:2).

\* \* \*

THE WATER cycle begins with the sea. We remember on the third day God gathered the waters under the firmament together. The dry land He called Earth, and the waters He called Seas. On the third day—the symbol of resurrection—the Earth was born out of water.

The waters of the Seas represent the people of the nations. Isa. 57:20 says—

"The wicked are a troubled sea, casting up mire & dirt."

Daniel saw the four winds of heaven striving upon the Great Sea, and as its waters churned and roared with the agitation of the wind, they brought forth in succession the wild beast empires of Babylon, Persia, Greece and Rome.

The wind, of course, was the Spirit of God, by which He—

"Rules in the kingdom of men and sets up over it whomsoever He will" (Dan. 4).

John, in the Revelation (13:1) had a similar vision of powers rising up and out of the Sea. And Psa. 89:9 declares—

"Lord God of Hosts, Thou rulest the raging of the Sea . . . Thou hast scattered Thine enemies."

This has a latter-day application—its fullest application. And so do the following—

"Was the Lord displeased with the rivers? Was Thy wrath against the sea that Thou didst ride upon Thy horses (Israel) and Thy chariots of salvation (the cherubim—the saints)?"

—Hab. 3:8.

"He shall pass through the sea with affliction, and shall smite the waves in the sea . . . the pride of Assyria (King of the North) shall be brought down, and the sceptre of Egypt (King of the South) shall depart"—Zech. 10:11 (This chapter is about the latter-day gathering of Israel).

"The mountains quake, the hills melt, the earth is burned at His presence . . . He rebuketh the sea, and maketh it dry." (Nah. 1:4-5).

That is the final consummation—"He maketh **the sea dry**." In the vision of the New Jerusalem at the end of the Scriptures (Rev. 21:1), we are told "there was no more sea."

During Christ's millennial reign on earth, we are shown the redeemed of God standing upon a sea of glass, singing songs of victory. They have subdued the troubled, miry sea of nations to a crystal, glassy calm.

Then the warm rays of the Sun of righteousness begin to work upon it, to bring about the time when "there shall be no more sea"—no more subdued mortal nations—all absorbed up into the heavenlies.

\* \* \*

THIS BRINGS us back to the water cycle. When the Sun sheds his beams upon the Sea, something begins to take place, although what happens is completely invisible — vapour is drawn up from the Sea into the air—and as it is drawn out of the Sea, it is distilled—all impurity is left behind, up and up it goes, a vast host of minute particles of water. Jesus said (John 12:32)—

"If I be lifted up, I will draw all men unto me"

And Paul rejoices (Eph. 2:6)—

"God hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

\* \* \*

ELIHU asked Job (37:16)—

"Dost thou know the balancings of the clouds? The wondrous works of Him Who is perfect in knowledge?"

What keeps the CLOUDS —containing countless millions of tons of water—floating in their snowy beauty in the sky?

For here is the heavenly rendezvous of the vast host of tiny water droplets drawn up into the heavens by the sun. Here they become manifest in their shining splendour, ready to pour scourging judgment or gentle blessings upon the earth, according to their great Creator's will.

There are many references to the clouds—in their spiritual sense—as the medium of God's manifestations and operations:

2 Sam. 22:11—"He rode upon a cherub, and did fly. He was seen upon the wings of the wind . . . and thick clouds of the skies."

Psa. 104:3—"He maketh the clouds His chariot. He walketh upon the wings of the wind."

Isa. 19:1—"The Lord rideth upon a swift cloud."

Psa. 18:11—"His pavilions round about Him were dark waters and thick clouds of the skies."

There are 3 Hebrew words for clouds, meaning thick, covering, and vapour. All 3 are used in this last passage— "thick clouds of the skies"— it is literally: "clouds of clouds of clouds"—a three-fold repetition, like "Holy, holy, holy."

When we let our minds dwell upon the spiritual significance of clouds—how they are composed, what their purposes are, who they represent, we can see far more point and promise and harmony and beauty in God's presence being so often manifested in clouds. This was how Israel knew Him—

Ex. 19:9—"I will come unto thee in a thick cloud."

Ex. 13:21—"The Lord went before them in a pillar of cloud."

Ex. 16:10—"They looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud."

Of the Tabernacle, God promised (Lev. 16:2)—

"I will appear in the cloud upon the mercy-seat."

And when Solomon's Temple was dedicated (1 Kings 8:10):

"The cloud filled the House of the Lord, so that the priests could not stand to minister for the glory of the Lord had filled the House."

At the transfiguration of Jesus—the manifestation of the glory of his kingdom—a "bright cloud" overshadowed them, and they "entered into the cloud" (Matt. 17:5). And again, when he was taken unto heaven—

"A cloud received him out of their sight" (Acts 1:9).

When he returns (Matt. 24:30):

"They shall see the Son of Man coming in the CLOUDS of heaven, with power and great glory."

Likewise in Rev. 1:7—

"Behold, he cometh WITH CLOUDS, and every eye shall see him."

When the multitudinous Son of Man is manifested, the Rainbow Angel (Rev. 10:1), he is—

"Clothed with a cloud, and a rainbow is upon his head."

\* \* \*

THE RAINBOW is the token of the Everlasting Covenant, the sign of the Memorial Name, "Yahweh Elohim." The rainbow occurs in only 3 places in Scripture, but very significant places—the covenant with Noah, the Cherubim visions of Ezekiel and the Multitudinous Son-of-Man similitude in the Revelation.

The Rainbow is always associated with the cloud—

"I do set My bow in the cloud" (Gen. 9:13).

"The bow shall be seen in the cloud" (Gen. 9:14).

"The appearance of the bow in the cloud in the day of rain" (Eze. 1:28).

The cloud—the multitudinous droplets of water—are essential to the manifestation of the rainbow. Only they can thus reflect in brilliant beauty the manifold wonders of the glorious divine light—from the red of the flesh, through the yellow gold of tried faith and the green of life and resurrection to the heavenly blue and the royal purple.

The raindrops absorb the pure white light and reflect it back separated into its basic seven colours. They manifest the glory of God in detail—they manifest the various characteristics that together make up the perfection of His goodness.

The rainbow around the throne in Rev. 4:3 is said to be in sight like unto an emerald, that is, green. Green is the central of the 7 colours of the rainbow, and is the colour of life and blessing—

"Like a green olive tree in the House of God" (Psa. 52:8).

"A green olive tree, fair; of goodly fruit" (Jer. 11:16).

"As a tree planted by the water, her leaf shall be green" (Jer. 17:8).

And the opposite is shown by—

"The grass faileth, there is no green thing" (Isa. 15:6).

"I have dried up the green tree" (Eze. 17:24).

"If they do these things in a green tree, what shall be done in the dry?" (Luke 23:31).

**The true form of the rainbow is a circle**, symbol of perfection and endlessness, like the spirit-wheels of Ezekiel's cherubim. It is significant that **the higher we go, the more of the circle we can see**. It is only our low, earthly outlook that prevents us seeing the fulness and perfection of the divine purpose — the endless, everlasting covenant.

In our weak mortal state we see through a glass darkly, and we know in part. But even in our weakness, the higher we raise the plane of our spiritual vision, the more of the full circle of the purpose we can perceive. From an airplane (up in the heaven, entirely, away from the earth's obscuring), the full circle of the rainbow is visible.

*So in the spiritual—the higher the view, the fuller the perception, the more complete and entire is the vision of the eternal purpose.*

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

## Be Ye Perfect

*“Be ye therefore perfect, even as your Father Which is in heaven is perfect”—Matthew 5: 48*

*THE WHOLE theme of the Scriptures is perfection. How did Jesus sum up the wonderful, unearthly teachings given in Matthew 5—the teachings that comprise the very heart and basis of his Gospel? He says at the end of them—*

*BE YE PERFECT.”*

*And if there be any quibble as to what perfect means, he adds—*

*“EVEN AS YOUR FATHER IN HEAVEN IS PERFECT.”*

*Surely no one will question the meaning of perfection as applied to God, or attempt to attach any limitations to it.*

*Jesus prayed—and he would not pray for an impossibility— Jesus prayed that his disciples might be made perfect. Paul says we should be no longer children, but all (and we note throughout the Scriptures these words of completeness)—*

*“ALL come in the unity of the faith and the knowledge of the Son of God, unto the PERFECT MAN, unto the measure of the stature of the fulness of Christ.”*

*Paul records that his brother Epaphras laboured fervently in prayers that his brethren “may stand perfect in all the will of God.” And Paul told Timothy that the very purpose for which the Scripture is given is that through doctrine, correction, reproof and instruction—*

*“The man of God might be PERFECT.”*

*Can we say that these statements of the Word of God are all meaningless exaggerations put in to mock our weakness and imperfection—that we have no right to expect this condition in the holy, called-out, sanctified Body of Christ in whom the Spirit of God dwelleth?*

*That we must be practical and reasonable and abandon these ideals of holiness and come down to earth? That we must resign ourselves to a common, natural, earthy mediocrity, and be thankful that it isn't any worse?*

*THAT IS THE COUNSEL OF DEFEAT. And one thing is certain:—An individual or a body will never attain any higher than they aim. And the only standard the Scriptures give us to aim at is PERFECTION. If we do not at least aim and strive for perfection, we have no hope of eternal life.*

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## A Crown That Fadeth Not Away

*“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away”  
—1 Peter 5:4*

A CROWN is a symbol of victory and a sign of kingship. In the chapter from which the above quotation is taken, the apostle Peter exhorts the elders, as he reminds them of the sufferings of Christ, and the great glory that is to be revealed at his coming in those who are faithful, to (1 Pet. 5:2)—

*“Feed the flock of God which is among you.”*

What was the food Peter had in mind? No doubt he had in his mind the conversation and recollection he had with his Lord, shortly before Christ's ascension.

This conversation with his Lord happened at the sea of Tiberias, as recorded in John 21:

"This is now the third time Jesus showed himself to his disciples, after that he was risen from the dead" (v. 14).

So when they had dined, Jesus said unto Peter (v. 15)—

"Simon, son of Jonas, lovest thou me more than these?"

Peter answered him—

"Yea, Lord, Thou KNOWEST that I love thee!"

Jesus said unto him—

"Feed my lambs."

No doubt, by saying, "Feed my lambs," he meant he wanted Peter to take care of the young in the ecclesias, young in years or young in the Truth, needing especial care to set their feet firmly in the way of life.

The second and third time Jesus said unto Peter—

"Feed my sheep."

Here more particularly the older ones in the flock, perhaps failing in strength and weary in the way, needing especial love and remembrance. We know that Peter fulfilled this very faithfully, according to his Master's wish.

In his two epistles are recorded his labours and love for his nation Israel, as he is known as the apostle to the Hebrews. We see therein the great change in him, wrought by the love of Christ.

Let us turn our attention to the wonderful thoughts with which his 2nd epistle begins—

"Simon. Peter, a servant and apostle of Jesus Christ, to them who have obtained like precious Faith with us through the righteousness of God and our Saviour Jesus Christ."

And especially verse 3—

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

*ALL THINGS that pertain unto life and godliness!*

\* \* \*

THE APOSTLE Paul also has something to say regarding the crown (Heb. 2:9)—

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

Now there is a qualification, as to the "every man," because Jesus himself said (Matt. 20:16)—

"Many are called, but few are chosen."

Now going back to Heb. 2:10, we read—

"For it became Him, for Whom are all things and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

So we are admonished by the apostle Paul, in view of that great suffering for righteousness, and of the love of God therein manifested (Heb. 2:1)—

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Also in 1 Cor. 9:24-25 he directs our attention to the great prize of this glorious crown of life and joy, and the wise and godly course of life required to win it—

"Know ye not that they which run in a race, run all, but ONE receiveth the prize? So run that ye may obtain."

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

In reading the first epistle to the Thessalonians we can confess that before us is, so to speak, a well-pleasing ecclesia, by realizing what Paul testified regarding that noble group of brethren and sisters. In 1 Thess. 1:2-7 we read these words—

"We give thanks to God always for you all, making mention of you in our prayers."

"Remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

"So that ye were ensamples to all that believe in Macedonia and Achaia."

What could be more noble and worthwhile than to be regarded by God as comforting and inspiring examples of love and zeal to the brotherhood? In 1 Th. 2:19 he says to them—

"For what is our hope, or joy, or CROWN OF REJOICING? Are not ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

Like Peter and Paul, so James too holds before us this powerful figure of an eternally enduring crown of glory (1:12)—

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him."

Do not these words give great strength and comfort in all our trials?—"Blessed is the man that endureth temptation." Surely God sees all, and all has a glorious, loving purpose.

The same glad message was proclaimed by the Spirit to the ecclesia in Philadelphia—

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."

"Because thou hast kept the word of my patience, I WILL ALSO KEEP THEE in the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

"Behold, I come quickly: hold that fast which thou hast, THAT NO MAN TAKE THY CROWN" (Rev. 3:7-11).

The crown of glory has been promised to David, as we read (Psa. 132:13-18) of the time when Christ will sit upon the throne of David in Jerusalem—

"For the Lord hath chosen Zion; He hath desired it for His habitation."

"There will I make the horn of David to bud; I have ordained a lamp for Mine anointed."

"His enemies will I clothe with shame; but upon himself shall his crown flourish."

This is the picture of the time when the Lord Jesus Christ will have returned and the Kingdom of God has been set up upon the earth.

The prophet Zechariah, speaking of the return of Christ to set up and restore all things, likens the redeemed saints, to the stones of a crown, lifted up as an ensign on His land (9:16):

"And the Lord their God shall save them in that day, for they shall be as the flock of His people; for they shall be as the stones of a crown; lifted up as an ensign upon His land."

Those who have, in patience and love, by the strengthening of the Spirit, overcome the flesh and developed characters of gentle godliness, are the jewels in the crown of glory that He wears.

The prophet Isaiah gives us a vivid account of the coming and setting up of the Kingdom of God on the earth (62:1-3)—

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof, as a lamp that burneth."

"Thou shalt also be a CROWN OF GLORY in the hand of the Lord, and a ROYAL DIADEM in the hand of thy God."

And finally the apostle Paul, after his zealous work for the love of the Truth, left this message for us for our good—

*"For I am now ready to be offered and the time of my departure is at hand."*

*"I have fought a good fight, I have finished my course, I have kept the faith."*

*"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).*

—F. G.

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## Signs of the Times

IT HAS been more than 30 years since the world has been as nearly free from actual war as at the present time. True, there are many potential trouble spots which could spark a real war, but as one correspondent expresses it—

"Old wars appear to be ended. Few have been settled by formal peace, but the shooting has stopped."

### IS IT THE "PEACE AND SAFETY" CRY?

ALTHOUGH a cautious world hesitates to express definite opinions on the probabilities of lasting world peace, unquestionably a wave of optimism is building up over what appears to be evidence that world tension is, for certain causes, being gradually reduced and the threat of war eliminated.

Although bolstered by a considerable amount of wishful thinking, a world weary of war and the threat of war, is ready to cry, "Peace and Safety."

Khrushchev's retreat in the Cuban crisis and the subsequent "soft line" being pursued by Soviet leaders; end of the Algerian revolution; pull back of Chinese armies from their invasion of India, and the apparent calming down of tension in other areas gives hope of a realization of the pacifist dream of lasting world peace.

### ON THE OTHER HAND

IT IS no exaggeration to say that none of this optimism is based upon facts or sound reasoning. In the first place, such optimism is born of the idea that Communism alone presents a threat of world war and that it is waning and will soon collapse in utter failure.

**There is no real evidence that either suggestion is based upon fact.** Such predictions have been made regularly ever since Russia adopted Communism as its form of government.

The so-called Russian-Chinese "rift" is probably no more (perhaps far less) serious than disagreements existing among NATO nations.

However, there are fearful possibilities contained in this antagonism between the two Communist giants. Russia fears being pushed into a war before the Soviets are ready, and which would benefit only China; also fearing a rejuvenated China with her teeming manpower; for Russia holds much territory once claimed by China. China fears being kept in an inferior, backward role by Russia, unable to fulfil her own territorial and other goals.

But for mutual protection alone, it would seem imperative that Russia and China preserve their alliance intact regardless of minor differences, yet it does appear possible that either could plunge the other into unwanted war.

A CRITICAL look at the world situation reveals an entirely different picture than that seen by the "peace criers." First, there is no actual evidence of Soviet economic failure or Chinese collapse. The overall picture is one of phenomenal progress, industrially and militarily, of a people who were in a state of utter prostration less than 50 years ago.

Statistics by the "experts" are contradictory, and therefore unreliable. While one group of statisticians point to the U. S. lead in industry, especially in consumer goods, they fail to take into account that Russia is almost, if not quite as strong militarily as the U. S., and rapidly closing the gap in all lines of industry.

While Western propaganda presents Russian industry as backward and inefficient, and her people in a state of poverty and unrest, Russian publications in many languages, distributed throughout the world, present an entirely different picture—a happy, contented people, dedicated to the purpose of making Russia the world leader in science, industry and military power; and they emphasize the tremendous progress in all scientific and industrial undertakings.

It should be kept in mind that Communists, for the most part, are not dedicated to Communism merely as an ideology, but as a means of lifting themselves out of the mire of poverty and oppression. Russia is convincing many people that they can do just that; by political means if possible: through war if necessary.

#### **CAUSES OF TENSION ARE UNRESOLVED**

PRESENT world troubles are so deep-seated that superficial remedies are like spreading salve over a festering, cancerous sore. A few examples:

The Chinese-Indian conflict is merely a skirmish in the Chinese purpose to conquer all Southeast Asia as a means of finding room for her expanding population and strength for her sagging economy.

The deadly war now going on in Vietnam is so many-sided and complicated that neither a military or political victory by either faction can end the struggle there, as Red China fans the flames of revolution to serve her own purposes.

The revolution in Algeria ends, but no stable government can be established because of the antagonistic political factions seeking control of the government.

The Cuban crisis ends, but Castro remains as the puppet figurehead of a Soviet satellite, a potential Russian base for submarines and nuclear missiles, an espionage port and bridgehead for Communist operations in the Western Hemisphere.

In the Congo, the UN violates its own pledge not to fire unless fired upon by waging war against the mineral-rich Katanga province in an effort to force it into the bankrupt Congo Federation, a situation which will always be a source of dissatisfaction and strife no matter which way it goes.

The Kennedy-Macmillan agreements indicate a closer British-US, alliance in regard to military affairs and the Common Market. The trend of the C. M. negotiations appear to be uniting

Europe closer together economically and politically as the U. S. and Britain, for their own protection, are being forced into a closer alliance, commercially and militarily.

This is in harmony with prophecy. For there is no doubt that the Anglo-Saxon nations will be pitted against Europe at the end when Russia, either by alliance or conquest, leads them in the last great struggle for world domination (Eze. 38; Dan. 11:40-45).

### **ARMS RACE ACCELERATED**

TWENTY years ago the atomic age was ushered in with the successful testing of the first atomic device. Today two military giants and two groups of nations are feverishly at work seeking to outdo each other in the number and power of nuclear missiles — weapons which, except for divine interference, could annihilate humanity.

Push-button war, only a dream 20 years ago, is now a reality. In a recent issue of U.S. News & World Report, it is stated that—

"If war came, with a single coded order, the President of the U.S. is now able to send almost 500 H-bomb missiles of all types speeding to targets in Russia.

That is why Khrushchev wants missile sites near enough to offset this mighty arsenal of death and destruction.

Never before has preparation attained such great importance. Push-button war means that the nation with superiority in number and power of nuclear bombs and the ability to deliver them to pre-determined targets holds other unprepared nations completely within its power.

Therefore there is not a doubt that one of the most significant results of the Cuban affair will be the most stupendous nuclear arms race ever imagined. Talk of ending the nuclear race is utter nonsense. The U. S. already plans DOUBLING its nuclear stockpile within the year, and it goes without staying that Russia is putting forth herculean efforts to equal if not surpass it.

France, Red China, Britain and a dozen other nations are working on their own nuclear projects. Never before has Joel's prophecy, "Prepare War," been so unquestionably fulfilled.

### **MID EAST EXPLOSION IN THE MAKING**

COMPARATIVELY quiet for sometime, events in the Mideast appear to be building up to a state of tension unequalled in recent years. Ever since the revolt of Syria from the U.A.R., Egypt's Nasser has been seeking an opening through which he might recoup his losses. The revolt in Yemen, a little backward nation on the southern tip of the Arabian Peninsula, has been in progress for 4 months, with no end in sight.

Yemen is surrounded on 3 sides by oil-rich Saudi-Arabia and the oil sheikdoms controlled by Britain. Although federated with the U.A.R. since 1958, the little kingdom retained its sovereignty. Nasser, by furnishing all-out military assistance to the revolutionary regime, hopes to gain full control of the new government.

The situation presents one of those strange and complicated political clashes which have become so common in these days of tension. Situated in this oil-rich and strategic area, many nations are flocking thither as vultures to a carcass.

Saudi-Arabia and Jordan support the old royalist government while Nasser is openly supporting the revolutionists, obviously hoping to establish a base there to further his designs to revive his Arab Republic and share in the oil wealth close to the Yemen border.

The U. S. has recognized the revolutionary regime, apparently as a means of preventing a Mideast explosion and endangering both U. S. and British oil interests.

Russia has long had her eyes on the area and no doubt will seek to garner some advantage out of the upheaval, probably through Egyptian participation. Meanwhile the shaky governments of Saudi-Arabia and Jordan look with awe upon the Yemen revolution, especially with Egyptian support, for the same could so easily happen to them.

While Israel as yet is not directly involved, any explosion in the Mideast, and especially any show of strength by their arch enemy, Nasser, is bound to cause alarm! —O.B.

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