

# The Berean Christadelphian

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

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

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

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

## Ecclesial News

Final dates for receiving News:

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.*

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

"Where'er we go, what'er pursue,  
Our ways are open to Thy view;  
Awake, asleep, where none intrude,  
Or midst the thronging multitude,  
In every land, on every sea,  
We are surrounded still by Thee"

—Hymn 45

THE ecclesial news from the various parts of earth, tell us of the activities of the brotherhood, under the watchful supervision of our Heavenly Father.

We are impressed with the fact that whether our calling is in the throng of the metropolis, or in the solitude of the country, God is ever present. In either case the Creator must be the foundation of our thoughts and actions.

Our daily tasks may take our steps to the hills and dales as we lead the sheep to and from pasture. We may be laboring in the vineyard or wheat-field, completely dependent, in faith, upon the provisions of God in fulfilment of the basic law—

"Every plant bearing seed after his kind."

Again we may find our livelihood beside a machine or instalment in a manufacturing plant, or yet again at a desk pouring over a multitude of calculations.

Or our lives may be confined due to illness or disability, completely dependent upon another's care. But all is known to our Father in heaven.

Regardless of our normal daily activities, we are united together in the one hope of our calling, in the daily reading of the Divine message and in fellowship the one with the other. We are inter-related by things common to our high and holy communion. Thereby we take confidence with the assurance that the same Heavenly Father is aware of all of our problems and needs, joys and sorrows.

The medium of these columns serves to impress our need for close association and communication. The far reaches of New Zealand, the plains of North America, the confines of the Atlantic and Pacific Oceans, the bustling cities, all speak of our insignificance in relation to the earth's teaming millions.

What a great responsibility to be called the children of God! How wonderful to understand that all things are for the sake of God's elect, to comprehend that the controlling and directing of the nations of the earth are all in accord with God's purpose with the saints; to know that, if we are faithful, we shall assist with Christ in bringing the Divine message to the extremities of the earth.

In such a time, it will not be one here and one there, but the Multitudinous Man Christ Jesus, the faithful called out of all ages, an aggregation of Spirit men and women, in immortal strength, the four Living Creatures of Revelation, proclaiming the everlasting Gospel for the obedience of faith.

These prospects are designed to develop faith in God at present. Are we sufficient for these things? We can be, by the indwelling of the Word of God, which will arm us against the power of sin and wickedness.

Since our last report we have enjoyed the company and fellowship of bro. and sis. Frank Truelove of Richard, Sask., ecclesia and bro. David Clubb of London, Ont. The visit of bro. Robert Wolfe of the Lampasas, Tex. ecclesia was greatly enjoyed. These visits serve to unite us more closely with our brethren and sisters.

We have also continued in close association with our brethren and sisters of the London ecclesia, visiting there about once a month. These visits are of great spiritual benefit to us.

Several of our members were encouraged by meeting with the brethren and sisters of the Hamilton ecclesia, and to know of the faith and patience of the assembly there.

As this message goes forth early in the New Year, it carries the love of the members in Detroit to all of like previous faith, near and far, who come under the care and supervision of our Heavenly Father.

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### **GATESVILLE, Texas**

IT IS with sorrow, and yet with joy in the hope of resurrection, that we report the falling asleep in Jesus of our bro. Albert Hill, of Gatesville, Texas, in December.

Bro. Hill, the father and grandfather of several brethren and sisters in this area, was quite elderly. He now rests peacefully for the remainder of the dark Gentile night awaiting the rising of the Sun of Righteousness and the call to stand before his Lord.

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### **WORCESTER, Moss. — IOGT Hall, 1 Ekman St.—Sunday School 10 a.m.; Breaking of Bread 11 a.m.; Lecture 7 p.m., 2nd and 4th Sundays; Bible Class Tuesdays 7:30 p.m. twice monthly.**

We held our annual Sunday School picnic at the home of bro. & sis. W. Rankin in Charlton, Mass., on Sunday, Aug. 12, after our regular meeting. A large portion of the Boston Ecclesia came, and we had a very enjoyable and uplifting time.

On Oct. 13-14, we held a Fraternal Gathering which, we believe, was a great success, building us up spiritually both by the association of the brethren and sisters and by the words which were spoken.

Success depended on mutual cooperation. We are not unmindful of the effort and expense incurred by those coming great distances, those who spoke for us did so with a minimum of rest after their travels.

On Sat., Oct. 13, bro. C. Cope of Hamilton, bro. N. Mammone of Jersey City, and bro. Tom Lumley of Miami spoke on the general topic, "The Historical and Prophetic Significance of the Psalms."

On Sunday morning, bro. MacIvor of Toronto gave us the words of exhortation, and in the afternoon, bro. J. Randell of Southern California gave us an interesting lecture entitled "The Glorious Reign of Christ, the Future King of the Earth."

On Dec. 23, we held our annual Sunday School Entertainment and Prize giving, at which time the greater part of the Boston ecclesia was present.

Bros. Thompson, Sargent, and Russell, of the Boston ecclesia, have helped greatly in refreshing us with the word of exhortation. Bre. Russell and Sargent have assisted us in our lecturing efforts.

—Bro. W. Davey

**EDITORIAL**

**That Your Joy May Be Full**

*"These things have I spoken unto you, that my joy might remain in you, and that your joy be full"*  
—John 15:11

THE word "joy" is a movingly expressive word. It denotes an emotion of keen or lively pleasure arising from present or expected good; great gladness or delight, and is used in that manner many times in the Word of God. When Solomon was anointed king over Israel (I Kings 1:40)—

"All the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them."

It is used frequently in the Psalms, and one that is exquisitely beautiful appears in Ps. 16:11—

"Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."

In the sayings of Jesus and the apostles, it is found many times, especially in the writings of John and Paul. For the present, we turn to the first letter of John, where he directs our minds to the purpose for which the letter was written—

"These things write we unto you, that your joy may be full" (1 John 1:4).

What a beautiful thought! **THAT YOUR JOY MAY BE FULL**. It expresses the same purpose as that of Jesus when, on the night in which he was betrayed, he said to the eleven—

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full"— John 15:11.

The intimate association that John had with the Lord Jesus must have left a deep impression upon his mind. His statements are not ambiguous—he comes right to the point, and uses some rather strong words as he exhorts the believers to faithfulness. Immediately preceding his reason for writing the first letter, he says:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ"  
(1 John 1:3).

**The basis of true fellowship is the knowledge and belief of certain divine things.** God and Christ form the Rock-foundation. They set the pattern of beauty and perfection and give it its true meaning and purpose.

If we fully realize these facts, we will be extremely careful in everything relating to fellowship, and will not support those who hold, or teach doctrines that are contrary to the Truth. John speaks strongly when he says—

"This is the message which we have heard of him, and declare unto you, that God is light, and in Him is no darkness at all.

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the Truth:

"But if we walk in the light, as He is in the light we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin."

This walking in the light, or walking in the Truth, must be the aim of every brother and sister. Surely we would not dare to read these words of John, and then refuse to listen to facts pertaining to our salvation.

When we come to chapter 2, and read verses 4 to 6, do we not almost become conscious of the eyes of the Lord being focused upon us?

"He that saith, I know him, and keepeth not his commandments, is a liar, and the Truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

"He that saith he abideth in him ought himself also so to walk, even as he walked."

How impressive are those words, and how necessary it is that they should be as frontlets between our eyes, and be written upon the posts of our homes! The Truth must have first place in our lives, and it must be the Truth as taught by Jesus and the apostles, and not a mutilated truth. It **must** be done, or we will not be among the remnant of the woman's seed,

"Which keep the commandments of God, and have the testimony of Jesus Christ."

John speaks also of confidence. If we have confidence in ourselves, it may imply self-conceit. This must be avoided by all means. What we must develop within ourselves is a confidence, or assurance, based upon a knowledge and understanding of the Word of God. **This can only be done if we keep His commandments** for, says John—

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

What a humiliating experience it will be, if we find ourselves ashamed before him at his coming! But, if we abide in him by walking in the Truth, how exhilarating it will be to hear Jesus say, "Rise up and come with me."

John also has a lot to say about love. **But let us be careful, for it is love as exhibited in the Scripture of Truth that John talks about.**

Love, according to the way of the world, is based upon natural affection, and passes away in death. But the love of John's letters, which belongs to the Household of Faith, comes before us in his second letter (2 John 1)—

"The elder unto the elect lady and her children, whom I love **in the Truth**; and not I only, but also all they that have known the Truth; **FOR THE TRUTH'S SAKE**, which dwelleth in us, and shall be with us for ever."

In Christ, we are new creatures; therefore our friendships will be controlled, or bounded, by the Truth, and limited to those who walk in the Truth. The Truth connects us with the realities of the things which are eternal, but the way of the world leads to everything that is temporal. John defines scriptural love in v. 6—

"This is love, that we walk after His commandments. This is the commandment, that, as ye have heard from the beginning ye should walk in it."

If, then, we do not walk after His commandment, we do not love Him, and if we do not love Him, we cannot expect His love. But if our minds are truly enlightened by the things revealed in God's Word, and we fully appreciate what He has done for us through the work of Jesus, we will do all we can to walk in the light, and shun those things that would cast a shadow across the path that leads to the Kingdom of God.

In this short letter, John deals with a subject that every one of us should understand. The prime necessity of **abiding in the teaching: of Jesus and the apostles**, and having no association and fellowship with those who do not so abide.

The truth as exhibited in our Statement of Faith (BASf) should be carefully guarded, for in it the standard of our ecclesial life is set forth. If we depart from it, we do so at our own peril.

Let us never forget that **salvation is conditional**, and those conditions are that we must believe certain things, and we must do certain things, and we must not do certain things not in harmony with the Truth.

If we do not maintain this position, then we come within the scope of John's words in vs. 9-11:

"Whosoever transgresseth, and abideth not in the teaching of Christ, hath not God. He that abideth in the teachings of Christ, he hath both the Father and the Son.

"If there come any unto you, and bring not this doctrine, receive him not into your house (or household) neither bid him God speed: for he that biddeth him God speed (or gives him a greeting) is partaker of his evil deeds."

If we are wise, we will hold fast to the "form of sound words," which we have heard, in faith and love which is in Christ Jesus.

If we walk together, in the Truth, God's blessing will rest upon us. Zeal and holiness will be associated with love and we will develop preparedness for the manifestation of Jesus "when he shall come to be glorified in his saints," Then our joy shall be full. —Editor

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## **He Who Shall Be Mighty Ones**

By **BROTHER JOHN THOMAS**

*"That they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one"—John 17:22*

### **PART TWO**

SUCH was "the Faithful Witness," as he was before he was "perfected" on the third day—Luke 13:32. He came into the world to bear witness to the truth that he is King of Israel; to this he was faithful unto death by crucifixion; in which he bare in his own body the sins of all who through him became the Elohim of Israel, whether by mature Jews or Gentiles—1 Pet. 2:24.

When these come to know the Deity, and to believe His promises with honest and good-heartedness, as initiated in Jesus, and to do His commandments, they obtain participation in "the Sonship," and become, even in this present state, ELOHIM, or sons of the Deity.

In view of this moral manifestation of Deity in flesh, termed by Peter the Divine Nature, one of these Elohim says, writing to others of them—

"Behold what great love the Father hath bestowed upon us, that we should be called children of Deity. Because the world knew him not, therefore it doth not know us.

"Beloved, we are now children of Deity; but it hath not yet appeared what we shall be: nevertheless, we know that when he may appear we shall be like him; for we shall see him as he is.

"And every one having this hope in him purifies himself even as he is pure"—1 Jn. 3.

**"We are now children of Deity."** He is manifested in them through the Truth affectionately and righteously believed. If "the Truth as it is in Jesus" be in men thus, Christ, Who is the Truth, is in them; the spirit of Christ is in them; for "the Spirit is the Truth" —1 John 5:6: which comprehends the "exceeding great and precious promises" given to us, that by these heartily believed, they "may be partakers of the DIVINE NATURE"—2 Pet. 1:4.

From the premises before us, I presume that the reader will have perceived the development of "A NAME"—a Name of Deity. **The Name is a divine manifestation** — the Eternal Increate manifested in Jesus by Holy Spirit. This manifestation is expressed in the formula—

"The Name of the Father, and of the Son, and of the Holy Spirit"—Matt. 28:19.

This is the "Name which is above every name;" and embraces everything attributable to the Father and the Son. To become an Eloah, a believer of the right stamp must be immersed into this Name. He will then be "in the Name;" and consequently, "in Deity the Father and the Lord Jesus Anointed."

A multitude may be in this Name contemporaneously. They in Deity, and Deity in them, by faith and obedience.

Thus, the Name which comprehended only two in the beginning, becomes "a great multitude which no man can number." In reference to these, Jesus, in the days of his flesh, said to his Father (John 17:6-23)—

"I have manifested Thy NAME unto the men (the apostles) which Thou gavest me out of the world: Thine they were, and Thou gavest them me; and they have kept Thy Word.

"I have given unto them the words Thou gavest me, for they have received them. I pray for them: I pray not for the world, but for them which Thou hast given me.

"Holy Father, keep them in Thy Name whom Thou hast given me, that they may be one even as we. Sanctify them in Thy Truth; Thy Word is Truth.

"I pray for them also who shall believe through their word into me; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me.

"And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made PERFECT IN ONE."

In conclusion, then, under this caption the following recapitulation of the points developed in the testimony in regard to this great mystery of godliness, which is the basis of the Apocalypse, may be useful as a remembrancer—

**1. There is one Eternal Uncreated Substance**, which is essentially power, incorruptibility, and life, dwelling invisibly in unapproachable light; and known before the days of Moses by the name of AIL-SHADDAL, "The Strength of the Mighty Ones;" and from his interview with the Angel at the Bush, by that of YAHWEH, or YAH, "He who will be."

**2. This Eternal Power is the Logos, or Word**, which is identical with Theos, or Deity, glowing in light. Spirit substantial and corporeal.

**3. From Deity, as the center of the universe, is intensely radiated spirit or Power**; which is all-pervading, and fills immensity, and styled "Free Spirit"—the ocean of life, "in which we live, and move, and have being." So that Deity is not far from every one of His creatures.

**4. All things are "out of Deity."** Spirit, by the fiat of His will, becomes substance, both organic and inorganic; and the former, instinctive, or divinely intelligent.

**5. The Deity is Wisdom as well as Power.** Hence the Divine Nature is a moral nature as well as substantial; so that His moral attributes are constituents of His glory, equally with those of His substance, in its essentiality and power.

**6. Jesus of Nazareth, in the days of his flesh, was the reflection of the Moral Attributes of the Deity**; as likewise are all his brethren who walk in his steps.

**7. Since his ascension, he is consubstantial with Deity**; for example, the peculiar nature he now has is identical with the original substance of the Eternal Power, between which and his own this

sole difference obtains; namely, that the substance of Jesus as it is, was created by the Deity out of His own free spirit—whereas His own substance was derived from no antecedent power or creator.

**8. Jesus is the Chief-Begotten Eloah of Ail;** and, when sealed with holy spirit at his immersion in Jordan, the Deity manifested Himself in him by the truth he spoke and the wonders he performed.

**9. In this manifestation the development of the Memorial Name was initiated.** The One had become Two; and Yah wen Elohim, in relation to the human race, had become a fact.

**10. The manifestation of the Name is only initiated, not completed,** in the person of Jesus Christ. The manifestation of Deity in flesh, by holy spirit or truth, is amplified in the characters of the true believers among men, who are "partakers of the Divine Nature" in its moral constitution, as the earnest of their future participation in the Divine Substance, when they shall be as Jesus is now.

**11. All the true believers** who have been immersed into the Name of the Father, and of the Son, and of the Holy Spirit—not three names, but the One Name of the Divine Manifestation—**are a manifold unit**—One in many, and many in one. They are "the One who shall be" — the YAHWEH ECHAD, the 'One Jehovah," not yet perfected and glorified; but when so, to be "King over all the earth"—Zech. 14:9; Rev. 5:10.

\* \* \*

But in order to reach these things fully, as they are "indicated by sign" in the Apocalypse, I must request the reader's particular attention to the third division of this great mystery of godliness, or DEITY MANIFESTED IN SPIRIT.

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

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## HOUSTON TAPE LIBRARY

A variety is sent each time (2 tapes, 4 addresses), in returnable shipping cases, and a record is kept to avoid duplication. All tapes are duplicates, and therefore may be kept as long as desired. If you wish to keep any permanently, just return in its place any tape (new or used). There is no cost.

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

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## Answers to Bible Questions

By BROTHER ROBERT ROBERTS

### Zechariah and His Two Staves

*QUESTION: "I should esteem it a favour if you would give the meaning of the two staves referred to in Zech. 11:7."*

THE incident is an enacted parable, as we may learn (1) from the general employment of the prophets as men of sign, of whom Zechariah was one (Isaiah 8:18; Ezekiel 12:6; Zech. 3:8—margin); and (2) from the surroundings of the particular case in question.

Zechariah receives a command to "feed the flock of slaughter" (v. 4), that is, the flock subject to slaughter; that is, Israel, whose possessors fattened by their destruction (v. 5).

This was a command to act the part of a shepherd. He therefore takes two staves (v. 7), the implements of a shepherd. (The crosier or shepherd's staff is to this day fossilized in the ritualism of a false church).

Furnished with these, he acts a shepherd's part, at the finishing of which he is instructed to take other instruments—

"Take thee yet the instruments of a foolish shepherd; for lo, I will raise up a shepherd in the land which shall not . . ."

—act a fostering part, etc.

The taking of the instruments of a **foolish** shepherd was the enacting of a prophecy of evil coming upon Israel. So the taking of the two staves in the first case was the enacting of a prophecy. What was this prophecy?

**The introduction of Christ into it gives us the clue.**

He is introduced into it by the quotation of a verse in this chapter by Matthew as having reference to Christ.

"So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter, a goodly price that I was prized at of them."

This is quoted as a prophecy of Christ in Matt. 27:9-10. With this guidance, we may work out the prophecy of the two staves.

**It had reference to the finishing of Israel's history in the land.**

Zechariah prophesied about 520 B.C. There had yet to run about 600 years to the time when God should no more pity the inhabitants of the land (v. 6), but break them up and cast them out, because of their iniquity.

But before this catastrophe should come, God himself would do a kindly shepherd's work in their midst, which should be brought to bear upon the poor—

"I will feed the flock of slaughter, even you, O poor of the flock" (v. 7).

**Yet a work which should end in failure**, and which should be succeeded by a long "false shepherd" work in which a professional shepherdism, of ostentatious mitre and crosier, instead of feeding the flock (tending the young and healing the broken), should eat the fat and tear with ferocious claw (vs. 16-17).

The kindly shepherd work was by Christ in the land, the form of God in their midst. He is typified by Zechariah and his two staves—"the one called Beauty and the other called Bands"—that is **excellence and union**.

Zechariah fed the flock; (v. 7, last clause), but his work brought him into collision with the established shepherds, three of whom he cut off, mutual aversion strongly ensuing. The flock (that is, the people), may be supposed to have sided with the professional shepherds.

Zechariah then throws up the work and leaves the people to all the evil consequences that would come—

"Then I said I will not feed you; that that dieth, **let it die**.

Then he breaks the first staff to indicate the cessation of the effort. When he did so—

"The poor of the flock that waited on him knew that it was the Word of the Lord." —though the rest did not. Then he offered to sell himself if the hostile part of the community chose to buy him. They consented to get him thus under their power, and handed over 30 pieces of silver.

The Lord told him to hand it over to the city potter as a **price** at which He (Yahweh) had been prized at them.

\* \* \*

ZECHARIAH would not understand the prophetic import of this, but we are enabled to understand it with the life of Christ in our hand, as written by the apostles.

In him did the God of Israel visit His flock with the offer of peace and union. Only the poor of the flock listened—

"The common people heard him gladly."

"To the poor was the gospel preached."

In the course of his good-shepherd work, he was opposed by the bad shepherds, whom, with his tongue, he cut off in condemnation, saying that upon that generation would come the heaped-up wrath of God (Luke 11:47; Matt. 23:32).

In three years and a half, he ceased his work and left Israel's house to desolation, (Luke 13:35). He then virtually offered himself to death at their hands, refusing to exercise the power of escape that he possessed, and laying down his life which no man took from him against his will.

The price paid to get him was 30 pieces of silver — paid to Judas, at that time a member of Christ's body, and, therefore, in a sense paid to himself. This was the price put upon the head of Israel's God in being put upon Jesus His Son, who said—

"He that despiseth me despiseth Him that sent Me."

**It stands out clearly as the most extraordinary transaction in the world's confirmed history, that GOD SHOULD HAVE BEEN VALUED AT 30 PIECES OF SILVER—"the goodly price which I was prized at of them."** It will stand out in the endless history of glory to come.

Zechariah would not discern the enigma: nor the direction to "cast the money to the potter." As a fact, the anti-typical purchase money was to be denied admission to the treasury of the bad shepherds, and to be appropriated in a way to mark its extraordinary character.

It was to be used in buying a field of death and dishonour—a place to bury the disowned of mankind—Aceldama, of which all the world has heard—and which is a household word in every town and city of Christendom to this day.

**A terrible type there was in this: the transaction which the money represented has purchased for Israel ages of blood and suffering and death in the land of strangers.** The land of the Gentiles has been a land of burial for Israel to this day.

THE JEWS, as a nation, did not discern the nature of the things that happened to Christ in all these particulars; but the "poor of the flock"—(the disciples whom Jesus addressed as, "Blessed are ye poor") knew it was the word of the Lord.

Then followed the breaking of all bands in Israel's house. Brotherhood between Israel and Judah implied their separate existence as political systems; for men must be men to be brothers; and nations must be nations to be brother nations.

But since the calamity that befell Israel's race 40 years after the paying of the 30 pieces of silver, there has been no nationality for any section of them.

The second staff has been broken, and the land has been under the jurisdiction, first, of the false and ferocious shepherd of Christendom, and then of the Destroyer from the Mohammedan Pit.

But the days of darkness are near their end. The foolish shepherd's arm is about to be "clean dried up," and his "right eye utterly darkened." And Yahweh's glory is about to appear in true and beneficent shepherd-manifestation—

"He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isa. 40:10-11). —R.R., 1890

## Let Patience Have Her Perfect Work

*"Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love"—2 Pet. 1:5-6*

AS WE endeavour to focus attention on "patience" as a subject to be discussed in order to better understand that necessary quality, let us look first at this admonition of the apostle Peter.

Here the seven qualifications to be added that we might be built up as a perfect man in measure, stature and fulness in Christ are named. It is true that in some measure at least, some degree or portion of all these qualities could and should be possessed at any stage in the growth of the spiritual man; there is, nevertheless, reason and fitness in naming them in this order.

While brotherly love and kindness, and love of God and of His truth should characterize all God's children from the beginning of their walk in the narrow path leading to life, there seems to be a gradual development along these lines suggested by Peter in the order enumerated, into that fuller measure of knowledge and holiness necessary to meet Christ's words of commendation—

"Well done, good and faithful servant."

Certainly "virtue" or uprightness and rectitude need to be added to our faith before even knowledge is acquired; for James says (3:17),

"The wisdom that is from above is first pure."

After virtue and knowledge, temperance, self-control and patience qualify one better to acquire godliness, without which brotherly kindness and love would be insincere.

We must realize that in the New Testament where the word "patience" is found, it has also been translated from Greek words with such meanings as "waiting", "suffering long", "forbearance", "endurance" and "steadfastness."

James exhorts us to consider the husbandman or farmer, who waits long, or exercises patience until the rain comes (in that region we learn that they had an early rain or rainy season in Autumn, and a latter rain in the Spring). See Dent. 11:14; Prov. 16:15. He admonishes (5:8) —

"Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh."

We are reminded from this that there will be a great harvest of the earth. The sowing and reaping of this harvest are described by Jesus (Matt. 13:38):

"The field is the world; the good seed are the children of the kingdom . . .

"The harvest is the end of the world; and the reapers are the angels."

James also writes (5:10-11)—

"Take, my brethren, the prophets, for an example of suffering affliction, and of patience. Behold, we count them happy which endure."

How often patience and endurance seem to mean the same, and we consider both patience and endurance as continually spoken of for character building, we can realize the importance of cultivating them as we struggle to win Christ's approval.

The patience of Job, alluded to by James, has become proverbial. Those supposed comforters who came to him were in reality false accusers, making his most agonizing hour more painful, by adding mental suffering to physical pain, reaching almost the limit of human endurance.

In our readings from the patriarchs and prophets we have seen great patience manifested by those noble souls, such as Noah, Job, Jeremiah, Daniel and many others; but the supreme example of all in the matter of patience is seen in the life of the Lord Jesus.

His marvellous endurance while subjected to continual attempts to prove him guilty of blasphemy; then his trial before Pilate; his appearance before Herod and resolute silence under questioning; then mockery, cruel abusive treatment by the soldiers, taunting requests for proof of his divinity, culminating in a most cruel death by crucifixion, the taunting being continued even in his dying hours.

Could we not derive strength from his example of patience and forbearance? This lofty and majestic attitude in which, instead of bitterness, we see only pity for the ignorance which might in part be the answer for the inhuman treatment to which he was being subjected: his was the perfect example of faithfulness unto death, which is what he requests of all his faithful followers.

Jesus' parable of the sower in Luke 8 is interpreted by himself (v. 11)—

"The seed is the Word of God."

The ground into which the seed falls is the hearts or minds of the believers—

"But that on good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (v. 15).

This patient attitude does not mean that they are oblivious of the winds of false doctrine blowing from every quarter; but that they keep the seed in their hearts—they hold fast the precious Word with patience. This is what James means in ch. 1:4—

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing,"

\* \* \*

IT WAS said of Mary, Jesus' mother (Luke 2:19)—

"Mary kept all these things and pondered them in her heart."

This is an example of exercising patience when unable to understand all that might be signified by a communication received. When the heart or mind is pondering or thinking over the good Word of God which has been read or spoken, there is less danger of filling it up with the vanities, or empty and foolish things of this evil world.

We remember also how the clean animals ruminated, or chewed over the food they had eaten, whereas the unclean did not so. This has been well interpreted to show how the clean and unclean in God's sight are distinguished by whether they ruminate over the spiritual food received, or simply read or listen and forget about it.

In this connection James' admonition is enlightening—

"But whoso looketh into the perfect law of liberty, and **continueth therein**, he not being a forgetful hearer, but a doer of the work, **this** man shall be blessed in his deed."

This is explained as looking into a mirror and one retaining the image seen, while the other loses it.

It would be impossible to bring forth fruits with patience unless some of the good thoughts are kept in mind and cherished, instead of being driven out by the foolish songs or sayings which delight the worldly minded.

\* \* \*

PEOPLE in general are prone to manifest impatience, so Paul in giving his defence before Agrippa and his accusers beseeches them to hear him 'patiently.' And Heb. 10:36:

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

Also in Heb. 12:1—

"Let us run with patience the race that is set before us."

It was said of Jesus (Heb: 12:2),

"Who for the joy that was set before him endured the cross, despising the shame."

This endurance is what Paul refers to in 1 Cor. 13—

"Love suffereth long, and is kind. Love is not jealous or boastful.

"Love beareth all things, believeth all things, hopeth all things, endureth all things" (vs. 4-7).

Note the word "endures," which is the exercise of patience.

We can discern patience or endurance running all through the gradual growth of the spiritual man. As before noted, all these excellent qualities are added to faith, and it must be seen that with a strong faith they can be retained, whereas if the faith is weak, the qualities added will soon disappear. Let us therefore pray—

Lord, INCREASE our faith!"

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*Then, if we hope for that which we see not, we do with patience wait for it.* —H. A. S.

## **Let Brotherly Love Continue**

### **HEBREWS CHAPTER 13**

*"Let brotherly love continue"*—Hebrews 13:1

LOVE is the foundation of the building of God. Paul says:

"Love is the fulfilling of the law" (Rom. 13:10).

Brotherly love should continue, and will continue where devotion to God and His ways are the moving and directing forces among His people.

**Whether it be so among us or not is the one determining factor by which we may know whether we fulfil the purpose of our high calling as the saints of God.**

Paul spoke of a time when the gifts of the spirit would be taken away, but he adds—

"And now abideth faith, hope and charity, these three; but the greatest of these is charity (love)" (1 Cor. 13:13).

What is this love that is greater than faith and hope, and is the fulfilling of the law? In the true sense it is a divine quality; love is of God; for it is written (1 John 4:16)—

"GOD IS LOVE."

**It is a quality that reaches out to others with compassion, interest and tenderness, with a desire to serve; with self-denial and humbleness wherever there is opportunity.** The Spirit's definition of love cannot be improved upon (1 Cor. 13:4-7)—

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own . . .

"Is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth . . .

"Beareth all things, believeth all things, hopeth all things, endureth all things."

Let such brotherly love continue among us; then all men shall know that the Truth is with us, and that our position before God is right.

\* \* \*

***"Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body" (v. 3).***

Whatever adversity may come upon a member of the Body of Christ—whether it pertain to mental, physical, spiritual or temporal things—the suffering will affect the whole Body, **in proportion as the Body is bound together** in unity and love, and directed by the spirit that led the apostle Peter to write—

"Be ye of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1 Pet. 3:8).

\* \* \*

***"Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee" (v.5).***

The original word for "covetousness" here is used only twice in the Scriptures. Literally it means a "lover of silver." The other place where it is used is in 1 Tim. 3:3, where it is translated by the words—

"Greedy of filthy lucre."

It is easy to overlook the full force of this passage. Because few if any of us are rich, nor ordering our way of life directly to that end, we may feel that we are quite untouched by the words, "lover of silver," but if our activities in temporal things are directed strongly toward obtaining the luxuries and comforts of this life, to the extent that our minds are deeply engrossed therein, then we may well be robbing God of the time and service that belong to Him alone.

**WE HAVE A GREAT WORK TO DO IN THE TRUTH**—one that requires that all things else be subordinated to it. There must be a clearing away of all other absorbing interests and affections before the mind and heart can have full course in the right direction. Hath not God said (Heb. 13:5)—

"I will never leave or forsake you."

Did not Jesus say (Matt. 6:33)—

"Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you."

We are exhibiting a terrible weakness of faith, and a meagre spiritual outlook, when we allow the perishing things of this life to assume great proportions.

All that will matter in the final assessing of our lives will be: how much of our conversation or way of life have we directed to the eternal things of God?

\* \* \*

***"Be not carried away with divers and strange doctrines."***

The "strange and diverse" doctrines that were current in Paul's day were, to a large extent, those of the Jews who attempted to force upon the ecclesias the observance of certain forms and ordinances of the Mosaic Law, which, says the apostle—

". . . have not profited them that have been occupied therein."

But as the love of many has waxed cold in this time of the end, there is a widespread tendency to seek out "new views" on the old principles of Truth such as were brought to light by the pioneers of 100 years ago.

It is not Judaism that troubles the body now, but such looseness of doctrinal application as—

- (1) That the language of Genesis 1 & 2 in reference to the six days creation is not to be taken literally;
- (2) That there was no change in Adam's nature as a result of the sentence pronounced upon him because of his sin;
- (3) That there will be no resurrection of the dead at the end of the thousand years;
- (4) That there is now in existence a limited aspect of the Kingdom of God;
- (5) That the teaching of the Scriptures on the responsibility of enlightened rejectors is not sufficiently clear to make the matter a test of fellowship.
- (6) And, that it is not certain from scriptural evidence that the dead do not rise virtually immortal.

It is our wisdom at such a time when the air is much clouded with such unsound teaching to see that we hold firmly to our original foundation on which our faith is based.

We must seek the Lord with a whole heart, consulting the Law and the Testimony, thus making straight paths for our feet, that we be not soon moved away from the way of righteousness and holiness.

\* \* \*

*"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate"* (v. 12).

*"Let us go forth therefore unto him without the camp, bearing his reproach"* (v. 13).

This was a call to the Jews of that day to forsake the institutions of the Law, and bear the reproach of Christ, "without the gate."

The offering that Jesus made was not officiated over by the sons of Aaron, nor was it made on the altar at Jerusalem; but Jesus himself acted at once the part of the priest, the altar and the victim.

These facts are set forth in type by the instructions given to Aaron concerning the offerings for sin to be made on the day of atonement (Lev. 16:27)—

"And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth WITHOUT THE CAMP."

\* \* \*

*"For here we have no continuing city, but seek one to come"* (v. 14).

This was a further effort to draw the minds of the Jews toward the true worship of the Father in "spirit and in truth," without regard to any existing city or place.

Jesus had said (John 4:21) that the time was coming when, neither in this mountain (Mt. Gerizim), nor at Jerusalem would they worship the Father; but that the kind of worship the Father sought from His people was from the heart and mind.

There would be wholesome worship and sacrifices, but such would come, not from the old institutions of the Law, but from the holy place of the new tabernacle which the Lord pitched and not man.

\* \* \*

*"By him (Jesus) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name."*

*"But to do good and to communicate forget not: for with such sacrifices God is well pleased"*  
(v.16).

There we find the true worship and service such as Jesus spoke about to the Samaritan woman—the sacrifice of praise offered to God continually, through Christ—the fruit of our lips, giving thanks to His Name. With such, says Paul, God is well pleased.

### **If we can please the Father, nothing else matters.**

Whether our friends or relatives, or the world about us, are pleased with us is of little moment; their favor would only be transitory and temporary. But in the favor of God there is opened up to us the blessings that flow from His presence, and bring well-being and peace of mind now, and in the end all that could be desired.

\* \* \*

*"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,  
"Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight." (vs. 20-21).*

God is a God of peace; and when His purpose with man upon the earth is accomplished, peace, like the human race has never known before, will go on unbroken forever; as saith the prophet Isaiah, concerning the time when Israel again rejoice in their God, and at last fulfil the destiny marked out for them in the promises to their fathers—

"For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (66:12).

Peace is something that the race cannot arrive at apart from God. Six thousand years of bloodshed by man against man, testify to the truth of the words:

"There is NO PEACE, saith the Lord, to the wicked" (Isa. 48:22).

Now it is said that God brought again from the dead, that great Shepherd of the sheep, "through the blood of the everlasting covenant." The blood of Jesus is referred to as the blood of the everlasting covenant, and it was this blood that was shed for many, for the remission of sins, that brought life to Jesus himself, as it will also to his sheep that hear his voice and follow him.

In v. 21 the appeal is made that the God of peace would—

*"Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight."*

Perfection is the goal for which we all strive, but these words make it plain that it is not within our own power to attain to it. But the writer is praying that God will make us perfect, working in us that which is well pleasing to Him.

How are we to understand this? Is it that we must depend altogether upon God to work perfection in us?

No. We are to be "workers together with God" in the renewing and transforming of our lives and characters toward that purity and godliness that will characterize the completed Body of Christ in the day of its glory. WE must "draw nigh with pure hearts and in full assurance of faith," that GOD may draw nigh to us.

Jesus, with all the strength of moral character he possessed, yet found himself helpless without the help of the Father. He said—

"I can of mine own self do nothing" (John 5:30).

And he obtained the grace and strength he needed in the darkest hours of his life, as he drew near to the Father in earnest prayer and supplication, with strong crying and tears, and was heard, in that he feared.

\* \* \*

*"I beseech you brethren, suffer the word of exhortation" (v. 22).*

We need to bring to mind daily the pointed words of exhortation contained in this chapter relative to our walk in the Truth—

1. *Let brotherly love continue.*
2. *Be not forgetful to entertain strangers.*
3. *Remember them that are in bonds or suffer adversity, as being also in the body.*
4. *Be not carried away with divers and strange doctrines.*
5. *Let us go forth therefore unto him without the camp, bearing his reproach.*
6. *By him therefore let us offer the sacrifice of praise continually, that is the fruit of our lips, giving thanks to His name.*
7. *And, I beseech you brethren, suffer (bear) the word of exhortation.*

Comprehended in these is that spirit of service and obedience and worship that God desires from us.

May they be our daily guide in the way of life.

—E.B.

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## Consider the Heavens

### PART THREE

*"Out of whose womb came the ice? The hoary frost of heaven, who hath gendered it? . . . Hast thou entered into the treasures of the snow?"—Job 38:22-29*

THE CLOUDS are held up in the sky, and given motion and directions, by the wind. In Hebrew, there is no separate word for wind. It is **ruach**— "breath, spirit."

This may at first seem unnecessarily confusing. We are inclined to think there would be less danger of misunderstanding if it were a separate word, as in English.

But there must be a purpose. It must be to teach us something. Similarly, when we come to "thunder" we find again there is no separate word, it is "voice."

The thunder is the voice of God, and the wind His breath. Does not this give us a more intimate conception of His relations to His creation? Does it not make us more careful of ourselves, in relation to our attitude toward it?—toward all the various manifestations of His power and purpose in the weather?

**We realize all too little the direct and continual dependence of the Creation upon its Great Creator.** We get too detached and mechanical a view. The Scriptures try to teach us differently.

Consider such Psalms as the 104th, designed to teach us how close God always is to the things that He has made—

"The young lions roar, and seek their meat from God.

"These wait all upon Thee, that Thou mayest give them their meat in due season.

"That Thou givest them they gather. Thou openest Thine hand, they are filled with good.

"O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches!

"THE LORD SHALL REJOICE IN HIS WORKS."

*There is the whole glorious secret of Creation.*

Similarly when God is speaking to Job, He calls into review all the elements of the world and the universe, from the feeding of the ravens to the guiding of the stars in their courses. Do we realize, CAN we realize, the infinite scope and magnitude of God's handiwork?

"Not a sparrow falls to the ground without God being aware."

We find no confusion in the use of the same word for wind and spirit. Each falls into its place. All is of God, in a diversity of operation. The wind, literal and figurative, plays an important part in the fulfilling of His will and accomplishing of His purpose—

"He rode on a cherub, and did fly; He was seen on the wings of the wind" (2 Sam. 22).

"He bringeth the wind out of His treasures" (Psa. 135:7).

"Fire and hail, snow and vapours, stormy wind fulfilling His Word" (Psa. 148.8).

"A man—that is, THE Man—shall be as an hiding place from the wind, a covert from the tempest" (Isa. 32:2).

"I will raise against Babylon a destroying wind."

We have seen just recently how utterly helpless is puny man when God causeth His winds to blow.

"Prophesy unto the wind, prophesy, son of man, and say to the wind, Come from the four winds, O breath, and breathe upon these slain, that they may live" (Ezek. 37:9).

\* \* \*

THE WIND then, is the motive power—that which gives motion and direction, and, as breath, that which gives life. As the wind is in the natural heavens, so the spirit is in the spiritual heavens.

Actually, the wind is not a power in itself—as the Spirit is not a power in itself, it has a source—the sun. The basic power behind the wind is temperature, heat. Herein we see God as the Source and Center of all.

In scriptural imagery, the Sun is more commonly applied to Christ, as the manifestation of God. But it is also often applied to God Himself—the ultimate and original Source of all light and heat and power and life, just as the term Saviour is applied in its ultimate sense to God. Jesus said—

"I can of mine own self do nothing" (John 5:30).

We must always see in him God manifested—

"Not my will but Thine be done" (Luke 22:42).

"The words I speak are not mine, but His that sent me."

The whole purpose and meaning of Christ is as the manifestation of God, just as—if WE are to have any meaning or purpose—it must be as manifestations of God.

\* \* \*

SO IN tracing the water cycle, we have the drawing up of the vapour into clouds, and the movement and direction of the clouds by the wind. What follows that?

God demanded of Job (38:35):

"Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?"

Here is the next step in the process—the rain. God declares through Isaiah (55:10)—

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My Word be that goeth forth out of My mouth.

"It shall not return unto Me void, but it shall accomplish that which I please."

Moses similarly says, in his great prophetic song with which he closes his last message to Israel (Deut. 32:1-2)—

"Give ear, O heavens; hear, O earth!

"My doctrines shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, as the showers upon the grass."

The rain from heaven is the Word of God, the Water of Life. This has various applications. In the fulness of the cloud symbol, the rain is the Word made flesh, the multitudinous Christ, overshadowing the earth and pouring out God's blessings in the Millennial kingdom of righteousness:

"He shall come down like rain upon the mown grass: as showers that water the earth"

(Psa. 72:6).

Why the '**mown**' grass? Because this will be the new, fresh, tender growth. The harvest will have been reaped, all the old coarse, growth taken away.

It is this gentle rain, falling in the midst of the morning sunshine, that manifests the beautiful rainbow symbol of the everlasting covenant of life and peace.

\* \* \*

ISAIAH 55 also mentioned the snow. Snow is of great importance in the yearly life-cycle of nature. On mountain tops it stores the waters which constantly replenish such mighty rivers as the Nile during the hot summer months when otherwise they would dry up. The snow of Hermon is the source of the Jordan.

Snow provides the gentle blanket of the winter, conserving the earth's warmth through the cold months, and protecting both vegetable and animal life, storing the life-giving moisture for the springtime rebirth.

Snow affords one of the most wonderful and awe-inspiring evidences of God's infinite wisdom, power, and love of beauty.

Each tiny snowflake is an intricate lacy, six-pointed star of exquisitely fine and symmetrical design, far too minute to be seen by the naked eye.

These are greatly enlarged pictures of three single snowflakes. In even a small snow storm, countless millions of these fall and, as far as man is able to determine, **there are never two exactly alike**, though they all follow the same 6-fold pattern.

Infinite forms of beauty, **never seen by any eye but God's**, created in inconceivable profusion, and often lasting but for a few moments!

"He hath made everything beautiful in his time . . . As for God, HIS WAY IS PERFECT."

These enlarged pictures of them (which we find in the Encyclopaedia Britannica) are but clumsy man-made copies. The originals are infinitely more beautiful and delicate.

When we thoughtlessly take up a handful of snow, we all unknowingly crush these tiny jewels of beauty by the countless thousands. How little we know and realize about the wondrous works of God, Who creates such unseen objects of beauty in endless and infinite profusion, just for the sheer joy of creating!

Before the invention of the microscope, no natural human eye would ever have seen the breathtaking beauty of this "treasure of the snow," to which God refers in rebuking, humbling, and teaching wisdom to Job.

There is great comfort and peace in the contemplation of these things. Our God is a glorious and marvellous God. **Goodness and beauty and life and joy are the eternal pattern of all His works.**

All things that mar that beauty and joy are but passing shadows that will be swept away when their brief purpose is accomplished.

"Hast thou entered into the treasures of the snow?"

These were the words of God to Job, as He marshalled before him the multitudinous manifestations of His boundless wisdom.

### ***"HAST THOU ENTERED INTO THE TREASURES OF THE SNOW?"***

The raindrop is a simple sphere which reflects the sun's light in the full range of the rainbow's spectrum of colour. The snowflake, on the other hand, is an infinitely complicated pattern of symmetrical angles, forms, and surfaces which combine to reflect the light in its pure whiteness.

Snow is a symbol of purity:

"Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

"The Nazarites of Zion were purer than snow" (Lam. 4:7).

The snow of Lebanon, shining in pure white beauty upon Mt. Hermon, visible throughout all the land, was a constant type and promise of stored-up life and blessing to come, when "the times of refreshing shall come from the presence of the Lord."

It was a continual foreshadowing of the pure, white-robed city of God set upon a hill, even upon the holy mountain of God, pouring forth its blessings to all the earth, under the healing rays of the Sun of Righteousness.

\* \* \*

THERE are many other aspects of the heavens' declaration of God's glory. Much could be said about the marvellous beauty and significance of the "MORNING" symbol—

"In the morning ye shall see the glory of the Lord" (Exo. 16:7).

"Weeping may endure for the night, but joy cometh in the morning" (Psa. 30:5).

"He shall be as the light of the morning . . . even a morning without clouds" (2 Sam. 23:4).

"At eventide trouble; before the morning he is not" (Isa. 17:14).

"His going forth is prepared as the morning" (Hos. 6:3).

"The beauties of holiness from the womb of the morning" (Psa. 110:3).

\* \* \*

WE HAVE considered mainly the gentle and beneficial side of the picture. There is a group of aspects, however, which portrays the other side—storm, tempest, thunder, lightning, hail, whirlwind, earthquake, flood.

These things represent the righteous judgments of God against unrighteousness and disobedience. It is good that we remember both the goodness and severity of God. God is love, and God is a consuming fire. The purity of the love requires the consuming fire.

\* \* \*

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

May we, brethren and sisters, in our brief day of opportunity, have the wisdom to lay aside all else, and give all our hearts and minds and souls and strength to preparing ourselves for a place in those "new heavens wherein dwelleth righteousness" which will eternally show forth His glory!

*"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.*

*"Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.*

*"And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall no more be heard"*  
—G.V.G.

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## **The Most Fearful Sign of Our Times**

*"Then shall many be offended . . . And many false prophets shall arise and deceive many . . . And because iniquity shall abound, the love of many shall wax cold"—Matt. 24:10*

IN THE "Law of Moses" bro. Roberts points out that there seemed to be more "intense repudiation" of sins of ignorance in the offering of sacrifices than that of sins known and confessed. He draws the reasonable conclusion from this that sins of ignorance are more dangerous and destructive to spiritual growth than known sin.

As an insidious, undetected ailment, in which the victim is suffering no pain or discomfort, may be more dangerous than one which is made immediately apparent by violent symptoms; just so, spiritual sickness is far the more dangerous if those so afflicted are unaware that such condition exists.

All this is contrary to human thinking. Popular religious thinkers, while aware that ignorance of temporal things is undesirable and often dangerous, yet fail to see the striking analogy between the natural and the spiritual. For, it is common to assume that ignorance in connection with spiritual things is always grounds for excuse, and there seems to be a tendency to think that God will overlook the greatest of spiritual deficiencies if caused from lack of knowledge.

Nothing could be further from the Truth. God has revealed His Word to man, who neglects it at his own peril.

"How shall we escape if we NEGLECT so great Salvation?" (Heb. 2:1-4).

Sins of ignorance will not excuse us any more than they did the Israelites, as Paul shows. On the other hand, we are commanded in Eph. 5:15-17:

"See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.

"Wherefore be ye not unwise, but UNDERSTANDING what the will of the Lord is."

And the apostle goes on to show, not only the importance of study of the Word, but that **intense, zealous and constant spiritual activity is essential to spiritual growth and understanding:**

Also Paul shows in 1 Thess. 5:4 that lack of understanding in regard to the signs of our times is inexcusable, and incompatible with our walk in Christ Jesus, as he says—

"But ye, brethren, are not (should not be) in darkness, that that day should overtake YOU as a thief."

And this brings us to the title of this article: The Most Fearful Sign of Our Times. For we read of a situation which was to develop in the time of the end in which "willing ignorance" and wishful

thinking based upon natural human desires was to be the ruling force in a world which, except spiritually and morally, had advanced in knowledge far beyond any period in human history.

In 2 Pet. 3, the apostle in speaking of the coming of Christ for judgment in connection with the establishment of the "new heavens and new earth," shows that "willing ignorance," or **self-imposed ignorance**, is to cause some to doubt divine interference in human affairs at all, having shut their eyes to the fact that divine history will simply be repeated at the coming of Christ, only on a far greater and more permanent basis.

For a number of times in the past God's consuming judgments have been poured out upon those who had become so corrupt as not to justify further divine forbearance; and in every instance "willing ignorance" played a leading role.

For instance, one of the chief causes of Israel's apostasy was that they craved the lies and the smooth things spoken by the false prophets, because it was what they wanted.

The Flood, the chastisement of backsliding Israel, and the judgments sent upon the apostate church which grew out of the departure from the Faith during the first centuries after Christ, when they were given "blood to drink" — these are examples of what God's Word reveals concerning His attitude toward those who take refuge in "willing ignorance," who listen to pleasing lies, who say,

"I can't understand it; I don't know what it's all about; I am too busy to concern myself about it."

Those who were swept away in the Flood were thus minded, and Jesus says that the generation just preceding his coming will be like them, as we read in Matt. 24: 38-39—

"They were eating and drinking, and marrying and giving in marriage . . . and **KNEW NOT** until the flood came and took them all away; **so shall also the coming of the Son of Man be.**"

It was not for lack of opportunity that they "knew not," but because they refused to heed, or even listen to the word spoken to them.

We, in this time of the end, with the vast accumulation of divine testimony and example to profit by, are less excusable than those of past ages if we allow the temporal things of this life to cause us to neglect the fearful implications of the signs of impending judgments.

But the fearful fact remains that, not only is the world in general to be in a state of willing ignorance concerning these ominous signs of coming judgment, but **apostasy in the Household of Faith was to be a fearful sign of the times**, all the more dangerous because of a state of laxity, self-satisfaction, toleration toward worldly things, unconcern about preserving the purity of the faith; lovers of pleasure, comfort and luxury more than lovers of God and His Word.

But having arrived at the alarming stage of spiritual blindness as to be unaware of their condition; having a name to live, but spiritually dead; **OUTWARDLY APPEARING RELIGIOUSLY PROSPEROUS**, saying—

"We are increased with goods and have need of nothing."

—not knowing, in their state of "willing ignorance," that they have left the old foundation of Truth and discarded the robes of righteousness, but in their self-imposed blindness unaware that they are, spiritually, "poor, and miserable, and blind and naked."

Jesus Christ and his apostles did not picture either the world or the Household in a state of spiritual revival at his coming, but a world in spiritual darkness and rebellion against God and His Word, and **a Household (except for a few) in a state of lethargy and spiritual decay**, when it might be doubted if the true Faith existed at all.

The warning given by the Saviour in Luke 21:34 indicates the grave danger ahead for his disciples during the trying period just preceding his coming. He says—

"Take heed to YOURSELVES, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

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

"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

The fearful indications are that members of the Household, like the world, will be so absorbed with the quest for luxuries and comforts of this life, and the cares of daily living, that that day will come upon them, as most assuredly it will come upon the world—UNPREPARED.

Such is the picture of conditions in the Household when Christ comes, the truly faithful having been reduced to a minimum, as has always been the case when apostasy sets in.

### **Is that the situation today? Look around you!**

Is the situation which has developed in the ecclesias during the present generation comparable to first-century discipleship, or is it not rather more comparable to Sardis and Laodicea?

Well do we know that such articles as this one are not popular with a great many; but let us remember that **no men were ever hated or despised more than the "holy men of old," who spoke the Truth when apostasy arose.**

We can, in our weakness, but feebly imitate their example, but let us do it. If we are living in the time "as it was in the days of Noah," then we, as God's ambassadors today are in the same position as Noah was in his day, who—

"Being warned of God of things not yet seen, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

However, there is a glorious thought for those who are not yet blinded. It is that there will be "wise virgins" who will keep their lamps filled with the precious, pure oil of God's Truth, who will be ready to meet the Bridegroom when He comes.

And there will be some faithful ones who will be alive at the coming of the Lord. Let us, if still living, strive to be among them. And if we must lay down our armour before He comes, let us so live as to be able to say truthfully, with the great defender of the Faith, the apostle Paul—

"I have fought a good fight; I have KEPT THE FAITH."

—O.B.

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## **Resurrectional Responsibility**

### **PART TEN**

*"If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live"—Rom. 8:13*

IN A recent letter, a non-responsibility writer says—

*“To bring the enlightened rejector to the judgment-seat of Christ without baptism is out of harmony with ‘Thus saith the Lord.’ There can be no discord in God's Word.”*

The writer does not say what specific statement in God's Word it is considered out of harmony with, to call forth the wilfully disobedient to give an account for their disobedience.

It seems to us this is not only in harmony with God's Word, but very clearly stated in God's Word, and actually necessitated by the principles that God declares—that those that sin under law shall be judged by law in the day of judgment, and that those who have done evil shall come forth to the resurrection of condemnation.

Surely it must be admitted that wilful disobedience is "evil," and they have no cloak of ignorance to cover their sin.

It is our sincere conviction that the Advocate conception of "out of Adam" and "into Christ" is far too mechanical, and that this fact is the basis of the whole misconception of the position of the enlightened disobedient.

On this mechanical, automatic basis, all the passages about "old things passed away — new man — new creature," etc., are applied without consciousness of difficulty or incongruity to false brethren, wicked and unprofitable servants, those that turn again to their own vomit and mire, those that tread underfoot the Son of Man and crucify him afresh, and all the similar expressions that are used to describe the rejected class of the baptized.

#### **WHO ARE THEY WHO "ABIDE IN CHRIST"?**

Is it not obvious that all those expressions about the "new man" created in "true holiness," and being "in Christ"—ABIDING in him, no more apply to the BAPTIZED disobedient than they do to the UNbaptized disobedient?

We cannot use these expressions to define those who will be resurrected, that is, to distinguish the resurrected from the non-resurrected, because they certainly do not apply to those who will come forth to the resurrection of condemnation.

A man is not automatically finished forever with Adam and the "law of sin and death" by simply passing through the waters of baptism, nor is he automatically thereafter unchangeably "in Christ" and covered by the "law of the spirit of life."

These 2 "laws" are 2 ways of life. Surely that is clear from Rom. 8 where we are told that if we LIVE, according to the law of the spirit of life we shall abide in Christ and have life.

The conception the apostle is presenting here (where these two "laws" are mentioned) is 2 ways of life—living according to the flesh, and according to the Spirit. He is not speaking of 2 automatic, unchangeable conditions or states, separated by baptism.

So with the expressions "in Adam" and "in Christ." "In Adam" is "in the flesh"—in which the believers are commanded not to walk (showing that it is not a technical, legal position that they are, at baptism, unchangeably "out of," but rather a way of living they must voluntarily continue to avoid, and not return to).

"Ye (note it is baptized believers) are not in the flesh, but in the Spirit—IF . . ." (Rom. 8:9).

"If ye (same people) live after the flesh, ye shall die" (v. 13) compare with: "In Adam, all die."

"For as many as are led by the Spirit of God, THEY are the sons of God" (v. 14) . . . "Children of God" (v. 16) . . . "Joint heirs with Christ" (v. 17)—that is, IN CHRIST—"In Christ shall all be made alive."

## AN EXHORTATION TO THE BAPTIZED

Let us stand back and get a true perspective. The above non-responsibility writer quotes "Put off the old man" as coming "out of Adam." Now, this putting off the old man is not a legal definition of a fixed position—it is an EXHORTATION made to those ALREADY baptized (and therefore, according to the writer's view, already "out of Adam").

The technical way of applying all the beautiful things said about "in Christ" to simply a legal state that includes ALL baptized, regardless of their way of life or ultimate rejection and destruction, robs these passages of all their value.

When we combine "Abide IN me" with "IN Christ shall all be made alive," we get the whole beautiful and inspiring picture. But all this is lost when we say "in Christ" is just a technical position including evil men, and that "made alive" is just a re-animation for the purpose of judgment.

Bro. Andrew believed (as his views **compelled** him to believe) that the Pharisees and Jews who persecuted Christ were "in Christ" in this technical sense, (because they had to be in Christ (he thought) to be able to be raised for judgment. They were "in Christ," he said, through the Abrahamic covenant.

### "LAW OF DEATH" AND "LAW OF LIFE"

So with the "law of sin and death" and the "law of the spirit of life" mentioned in Rom. 8:2. This is regarded by the supporters of this belief as 2 separate fixed legal states (in the sight of God), the borderline between which is baptism.

These "laws" are very clearly defined a few verses earlier (Rom. 7:21-23) as—(1) "the LAW of sin in my members" and (2) "the LAW of God in my mind" —2 warring laws within all who have been enlightened—2 ways of life.

They are not 2 **legal enactments**. The word "law" here is clearly used in the sense of "principle." The "law of sin in my members" is not a **command!**

We lose the depth and value of the teaching if we regard the "law of sin" as the sentence or decree of "eternal death" on Adam and all "in him," and the "law of the Spirit of life" as the decree of (mere) resurrection (whether to life or condemnation) to all "in Christ."

Unquestionably there IS a change of relationship at baptism, from the dispensation of sin to the dispensation of righteousness. There is a way of life, and a way of death. Natural man is in the way of death, introduced by Adam. Christ opened up the way of life.

The anomaly of carrying scriptural figures to too mechanical lengths is (it seems to us) well illustrated by a statement by one defending the non-responsibility view—

*"We are covered by him (Christ)—'A covering for sin' (Psa. 32:1). God's mercy is shown in providing a covering for Adam."*

We do not at all say this is not true, but consider the Advocate view in the light of it. When God provided the covering for Adam, was Adam (upon repentance and acceptance of this covering) thereafter "out of Adam"?—out of himself?

(We are trying to show that this "out of Adam" view, with all that is inferred from it, is not sound.)

The writer regards the "lamb slain from the foundation of the world" as referring to the animal slain to provide the covering for Adam (Gen. 3:21)—Christ being the antitype.

So therefore Adam — believing in the promised seed of the woman, and accepting the covering in faith of this promise— would be "in Christ," would he not? For this covering was only an effectual covering inasmuch as it typified the true Lamb. Should we say, then, that Adam was no longer "in Adam"?

### **NOT A BIBLE EXPRESSION**

The point of these remarks revolves around the interpretation (incorrect, we believe) that is placed upon the passage—

"In Adam all die; in Christ shall all be made alive."

This is taken to mean that everyone that dies "in Adam" dies eternally and irrevocably, under the Adamic sentence of "eternal death." Only those "in Christ" and "out of Adam" (it is said) can ever be made alive again.

As has been pointed out at various times, the Scripture NEVER speak of "out of Adam." It seems to us the error of the non-responsibility view lies largely in taking this NON-scriptural expression, giving it an UN-scriptural meaning, and then inferring an ANTI-scriptural principle from it of no resurrection for the unbaptized.

At baptism it can be said we come out of Adam POTENTIALLY, provided we mean by saying this that we dissociate ourselves from a way of life and its consequences that we naturally and physically inherit from Adam, and which would bring us to death as our final end.

But properly understood, this is no springboard for inferring the impossibility of resurrection for those who do not come "out of Adam" and get "into Christ."

The sentence on Adam was simply death—a return to the dust. It was NOT a sentence of "eternal death." This is an assumption to fit a theory. **There was nothing in the sentence that ties God's hands from bringing a man forth to judgment.**

**(TO BE CONTINUED IF THE LORD WILL)**

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### **"NOT WORTHY OF ME"**

"Because thou art lukewarm, and neither cold nor hot, I will SPUE THEE OUT OF MY MOUTH"  
(Rev. 3:16).

That estimate is a reasonable one. His greatness and his glory are insulted by the feeble appreciations of such as think they are conferring honor on the Truth by their attentions, or who bestow on it a very uncertain fraction of the affection they feel for all worldly things.

"Not worthy of me", is Christ's own verdict in advance in such cases. Won't people rub their eyes and wonder how they could have been so foolish when they stand in Christ's actual presence and behold with their eyes the actuality of his relation to the earth's affairs? —Bro. Roberts

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### **Perfecting Holiness**

*"Which say, Stand by thyself, come not near to me, for I am holier than thou"—Isaiah 65:5*

IT IS interesting to notice, in comparing the context of the chapter, that this expression is made by those who had turned away from the ways of the Lord unto the basest of the idolatries of the surrounding nations.

They had dishonoured the prophets of God and despised the name of the Lord. Was it not a true word which Christ declared of their long and wicked history—

"Oh Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee!"

The wicked generation of Christ's time esteemed themselves above the lowly Nazarene and his followers—

"He was despised and rejected of men" (Isa. 53:3).

Christ said (Luke 10:16)—

"He that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me."

This last declaration was made as a result of the attitude of the people of Capernaum toward his teachings. That attitude called forth the terrible words of Christ (Luke 10:15)—

"Thou Capernaum, which art exalted to heaven, shall be thrust down to hell."

Israel's apostate position is characterised by the words in our heading. It was applicable to the leaders in the time of Christ, particularly the scribes and Pharisees, and priests. They had come to feel themselves above common people.

The Pharisees rejected the counsel of God and esteemed Christ as—

". . . a gluttonous man, and a winebibber, a friend of publicans and sinners."

\* \* \*

How strange, then, considering the class really intended, that these words from Isaiah—

"I am holier than thou."

—has been cruelly and unfairly attributed to those who are endeavouring to maintain the Truth in its purity.

It is charged that such is their attitude toward those who are complacent about the modern worldwide ecclesial trend to a broader way.

**Thus the application of the words is made exactly opposite to their scriptural intent.** A striving for holiness is belittled as extremeness and narrow-mindedness. Unholiness is condoned and excused under the plea of "love and mercy."

\* \* \*

IT IS very important that we understand our position before God and our relation to holiness and our views concerning it. Perhaps if we fully realized it we would all act in a much more circumspect manner in all we do, say, and think. We read concerning the Creator (Isa. 57:15 & 6:3)—

"For thus saith the high and lofty One that inhabiteth eternity, Whose Name is holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit . . ."

"And one cried unto another, and said, Holy, Holy, Holy, is the Lord of Hosts."

God said, in the first quotation, that He dwells also with those of a contrite and humble spirit. We remember Paul's solemn warning—

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:17).

Therefore if we have agreed to have God dwell in us we must keep ourselves as clean and holy as we can. We are commanded to pattern our lives after His holiness—

"Be ye holy, even as I am holy."

Peter tells us that we are a—

"Chosen generation, a royal priesthood, an holy nation."

Certainly in view of this high position that we are called unto we should do everything we can to be sure that we are as holy as possible, the while compassed with humility and kindness. We must make our lives completely subservient to the will of the Lord.

**Holiness will be the mark of God dwelling: with us and in us.** We stand, as it were, in the presence of God.

Remember when Moses stood at the burning bush, he was instructed to remove his shoes from his feet because he was standing in God's presence.

Recall also, that when Moses came down from the mount after receiving the Oracles of God that his face shone with the glory of God.

Interesting also is the fact that when the disciples stood in defence of the Truth before the leaders of Israel, their determination to preach caused their enemies to note "that they had been with Jesus." Holiness is manifested as a way of life.

\* \* \*

HOW shall we view ourselves in the light of God's Word? If we are wise, we shall judge ourselves by the standard of holiness which has been set in the person of God's Son, the pattern now in the heavens.

We shall see that we make our lives according to the pattern shown in the mount. As the Levitical enactments taught holiness in every detail, so we are impressed of our duty.

Yet, instead of being high-minded and puffed up we will feel our own unworthiness. We will realize more fully the extent of the mercy which has been shown on our behalf by God, as we see ourselves fall far short of the mark of perfection. We will be humbled and brought very low.

We shall realize that the garment of holiness which we shall be clothed with in the future is the righteousness of Christ—that is, if we remain steadfast unto the end.

Such an attitude will commend itself to God and man alike. It will be expressed in the frame of mind of Paul—

"I beseech you by the meekness and gentleness of Christ."

It will put us on our guard against "comparing ourselves with ourselves and judging ourselves by ourselves," which Paul says is very unwise. The Divine standard of holiness is manifested in Jesus. Let us seek it diligently (2 Cor. 10:17):

"He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth."

Our daily readings, faithfully meditated upon, direct us in the course of holiness. We have just read from Lev. 10:10 that it was necessary to make a distinction between things holy and unholy, and the clean and the unclean. Israel was chided through Ezekiel for not making the distinction.

We are specifically told that these things were written for our learning and exhortation. Israel was called to a life of separation from corrupt worldly practices, indulged in by their neighbours. Their examples of failure are preserved that we might heed the admonition, as Paul declares—(1 Cor. 10:11; Rom. 15:4).

But though the servants of God are in every way to be an example of the holiness of God, they are to be of a humble and contrite spirit. The opening up of the door to the Gentiles being fellow-heirs and of the same promise, clearly sets out the fact that God is no respecter of persons.

But whether Jew or Gentile, we are called unto holiness, to a dedicated life, to a life of living sacrifice, for we are a holy nation. Therefore—

"In every nation he that feareth God AND WORKETH RIGHTEOUSNESS is accepted of Him."

Though we must ever be kind and humble, we must never confuse our call to separation and holiness with sociability and worldly good-will—

"Can two walk together except they be agreed?"

"Come ye out and be ye separate and touch not the unclean (unholy) thing."

"Have no fellowship with unfruitful works of darkness."

When we accept the call of the Truth, we believe we are putting the uncleanness and unholiness of the world behind us. We agree to live a holier life than the world. This will be acknowledged by those who have misapplied the passage in question—

"I am holier than thou."

So, in submitting to baptism, we agree we are to strive for greater holiness. We shall, if we continue faithful, strive higher and higher in the scale of holiness. Paul said he felt he was still striving upward through his life. Not until the end could he say that he had attained.

So when some turn backward to the ways and teachings of the world, and others cannot agree to go along, the distinction between holiness and unholiness becomes apparent. It is not that those striving higher are high-minded. It is because **the Word of God itself makes the distinction and lays down the requirements of holiness.**

Having the glorious promises of becoming sons and daughters of the Lord Almighty (2 Cor. 6:18), dearly beloved brethren and sisters—

*"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"*  
—F.H.

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### **"The End of the Commandment Is Love"**

Let us not devote all our time to mere intellectual exertion. Having attained the Truth, let us realize it in the formation of the character that Christ will approve.

One often sees lamentable cases in which interest in the Truth is kept up so long as the excitement of argument is maintained, but disappears when that calm region is reached in which the Truth has to work out the fruits of righteousness and true holiness.

Argument and contention for the Faith are not worth the trouble if they end in the mere establishment of a theory. The object of all work in the Truth is to develop real, loving, warm-hearted, intelligent, and consecrated disciples of Christ.  
—R. R.

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## Be Ye Perfect

*"Love your enemies . . . do good to them that hate you . . . Be ye perfect, even as your Father Which is in heaven is perfect"—Matt. 5:44-48*

BOTH THE Scriptures and experience should teach us that a knowledge of the Truth does not consist of facts and prophecies related to the sacrifice of Christ and God's Coming Kingdom on earth AS ENDS IN THEMSELVES.

Truly these are essential if we are to please God and be granted salvation. Yet we must ever be admonished that we may become "well-versed" in these essentials and yet be far from pleasing God—far from the Kingdom of God—far from being "perfect."

We are taught this vital lesson directly from God's Word, as recorded in 1 Corinthians 13. To speak in tongues, have the gift of prophecy, understand all mysteries, have all knowledge and faith, plus bestowing all one's goods to feed the poor and, finally, to be burnt as a martyr—all without love—such an one would be but a loud noise which quickly dies away.

For without love we are not perfect. But this Love is not merely one of many qualities of character, but rather the ONE quality which can be used to name the whole spiritual character itself. As it is written:

"GOD IS LOVE" (1 John 4:8).

As with God, so also with us if we are to truly be His children. All we think and say and do must be motivated by Love, and this should be our mark or characteristic feature.

\* \* \*

SO WHAT is this "perfection"—which may trouble us concerning its attainment, as though it were an impossibility we are commanded to manifest? There is another word that may be substituted for "perfect"—it is the word "complete"—we must be perfect or complete.

We cannot be perfect unless we are complete, and neither can we be complete unless we are perfect. Therefore, whether we choose to use "perfect" or "complete," our goal is still the highest possible, even to be as our Father Who is in Heaven.

God is love. God is perfect. God is complete. If so, then love, perfection and completion implies the highest form of character. And this is what perfection here means; to attain the spiritual character — to conform to God's thoughts and ways — to put on the spirit and mind of Christ — to be a new creation in Christ Jesus. This perfection is "complete and entire, wanting nothing."

Now we will never come by this perfection in an automatic way, by reading the Scriptures regularly and expecting to be automatically transformed. There must also be meditation and application. That which we read and learn from the Scriptures must be ruminated in the mind AND applied to the details of our every-day living.

In short, we must be DOERS of the Word also, and not hearers only, lest it be to deceive ourselves (James 1:22). The outward doing of the Word is a manifestation of the inward mind transformed and renewed by that Word.

\* \* \*

A KNOWLEDGE of the Truth, then, does not transform the natural mind to the spiritual, automatically. We cannot simply turn off the works of the flesh, like turning off a bitter water spout, and then turn on the fruits of the spirit, like turning on a sweet water spout.

Yet we may deceive ourselves into thinking something similar, quick and easy, may suddenly happen to us. If we had a strong, unwavering loving-faith at all times, certainly all would be easy; for this is the victory, even our faith.

But the things of life are not always easy. And we may lull ourselves into thinking things will eventually become easy perhaps in a sudden transformation to take place unexpectedly. We may have come to a knowledge of the Truth suddenly, so that it appeared to us as a blinding light, a brilliance above the brightness of the noon-day sun.

But "Christ in us, the Hope of Glory," is not only knowing the Truth, but also believing and OBEYING the Truth; and this is a transforming process needing sufficient time for its accomplishment. Coming to a knowledge of the Truth is a comparatively sudden event in our lives, while conforming to the Truth requires the rest of our lives.

We do not find ourselves being automatically transformed, and also we must come to realize the transformation will not be easy. Our faith in God and His Truth is to be tested — proven under fiery trial — which continues to the end of our probation, an end that comes when we either fall asleep in Christ or are alive at his Coming.

It will be a sad situation for us if we do not realize that completion is not automatic, not easy, not quick. A knowledge of the Truth demands Faith, and Faith must be manifested by Works, and Works must be forged under fiery Testing, and Testing continues for life.

But this does not mean we have to wait for the end of life to draw near to us before we can attain perfection or completion in the New Man. Only God knows when that end will come for each of us. We do not know. Therefore we must never lose sight of the fact that now — today — is the time for us to agonize towards perfection.

For we must be complete BEFORE we fall asleep in Christ, BEFORE we are called to the Judgment Seat.

So we must be complete "today." But this perfection, as applied to us, is not quite the same as that perfection which means "never sinning." "Perfection" may even mean to some, "incapable of sinning," for how can one be said to be perfect and yet be capable or prone to sin? Perfection, in this sense, can be applied only to God, Who cannot sin or lie.

The impeccable state — no longer being capable of committing sin or subject to sin— will obtain under immortal, incorruptible conditions. For the present, we must strive to be perfect or complete, so that the predominant qualities we manifest will be spiritual, which qualities are the fruit of the Spirit.

**We must be identified with spiritual things always.** Even in moments when we fail and do that we would not, like Paul we may say (Rom. 7:20)—

"It is no more I that do it, but sin that dwelleth in me."

But only if, like Paul, we repudiate and strive against the sin, and (Rom. 7:22)—

"Delight in the law of God after the inward man."

Otherwise we cannot lay the guilt to sin.

We are no longer to be dominated by sin and characterized as sinners. To sin is one thing. To be a sinner is quite another. We are sinners before putting on Christ. IN CHRIST we are to be saints.

If we are still sinners when Christ returns, we will be rejected. Only saints will inherit the Kingdom. Sinners are called to the Kingdom, but they must be transformed by the Truth (God's Word) into perfection or completion before they can enter the Kingdom.

\* \* \*

LIKE THE faithful of old, we must conform our **whole life** to the **whole Gospel**. All the particulars have been revealed and preserved by God in His Word. We must learn all these things and be obedient in all. We cannot plead ignorance to any particular which is God's requirement, anymore than Israel could justifiably do so. As it is written in Deut. 30:11-14 —

"For this commandment which I command thee this day, **it is not hidden from thee**, neither is it far off.

"It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it

"Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

"But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

These things are not hidden from us so that it is impossible for us to know them and, therefore, we must needs find someone worthy to receive these things on our behalf. Nor are these things far from us, so that like the ancients we must organize frequent voyages across oceans into distant lands seeking this knowledge and wisdom.

No, on the contrary, God has taken the initiative in all these things, including His only begotten Son. God's Word and Son have both been provided for us.

**It is for us to think constantly on these things, that we may know the only true God and Jesus Christ whom He has sent, whom to know is life eternal.**

If we truly believe that this knowing is life eternal, how can we plead ignorance as an excuse for disobedience, since ignorance is the opposite of knowing? If we are ignorant, that is, in darkness, concerning knowing Christ, then we are not in fellowship with him and will not receive life eternal.

We must learn of Christ and of God's Word all that is required of us; knowing, believing and living the Truth, and thereby being "fully persuaded in our own minds."

\* \* \*

THIS PERSUASION is our own individual responsibility. No brother can be persuaded for us. Are we convinced in our own minds and hearts? Or do we just think we are convinced? Persuasion and conviction means FAITH. Are we, in the trial of our faith, conviction and persuasion, exercised by righteousness? Or are we stiff-necked and unyielding under trial?

If we are not persuaded, each of us in our own mind, then we are subject to such things as hesitation, doubt and fear. When we are hesitant about a faithful line of action, it plainly means we are **either in need of further study or we are letting slip (forgetting) what we already know in depth.**

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

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## **Signs of the Times**

AS WE at this time view the world situation in relation to the Signs of the Times, a prophecy of the Saviour, uttered more than 1900 years ago, stands out as especially significant because of its complete fulfilment—

"Upon the earth distress of nations, with perplexity" (Luke 21:25).

For, "perplexity" means "no way out," and that precisely describes the position of world leaders today. There is perplexity over how nuclear destruction can be avoided, as the nations continue producing greater quantities and more powerful missiles.

Perplexity as to how bankruptcy can be avoided as cost of military preparation reaches astronomical proportions.

Perplexity over the possible outcome of world-wide tension and unrest.

Perplexity over how an "exploding" world population can be fed, with millions already starving.

Perplexity as to how disarmament can be obtained, and still more perplexity as to how to cushion the shock cessation of military preparation would give the economy; for as one writer describes it, industrial nations are like sick patients living on deficit spending or burdensome taxes.

This is especially true of the U. S. A. Like the hunter who caught the tiger by the tail, the nations whose economy depends on arms manufacture and related items have caught hold of something to which they can't hold onto much longer, but which they cannot let go.

The explanation is obvious. **The time is near for the crash of Gentile world dominion.** They are unavoidably preparing their own destruction. The time to prepare war as decreed by prophecy (Joel 3:9) is at hand, and though it brings them to bankruptcy and keeps them at the brink of war and annihilation, they cannot cease.

### "PEACE AND SAFETY"?

AS THE year begins with relative calm over most of the world trouble spots, reports from representatives in all the capitals of the "Western" nations indicates a feeling of cautious optimism. The verdict is that the Cuban tension is resolved and the war scare in Berlin is over, but danger spots remain in other areas, and, while the missile race goes on apace, a shooting war goes on in South Vietnam and danger spots remain elsewhere, there can be no real peace, but they expect no global conflict for a long time to come.

But this is only human opinion. He who holds the destiny of the nations in the hollow of His hand can and will reverse the situation as it suits His purpose. A frightened world will cry peace at the slightest appearance of slackening tension.

### RUSSIA BIDDING TIME

WISHFUL thinkers may feel that the Russians are changing their attitude and are now seeking peace, but it will only be until the "Colossus of the North" has "reached the plenitude of his power." He will come forth "out of the North parts" to "destroy and utterly to make away many," when the proper time comes.

The best evidence makes it clear that the Soviets are simply stalling for time as they grow stronger politically, industrially and militarily.

**Industrially Russia has accomplished more in 30 years than any other nation has done in a century.** And as an example of how that phenomenal advancement has and is being accomplished, a recent magazine article reveals that in a vast undertaking deep in Siberia the following things are being done:

The Soviets are building one of the most extraordinary scientific centres in the world. It has been compared to all the research departments of Harvard and the University of Chicago, and all the research divisions of General Electric and Bell Telephone Laboratories merged into one huge Scientific City.

It composes 15 separate scientific institutes designed to house 50,000 research workers, and this new science city is only the first of several that the Soviets plan to build across Siberia.

Already this science city is producing great quantities of turbines and steel and mining machinery. But one of its chief purposes is experimentation and research in every field of industry and the development of Siberia's wealth of "every mineral that exists," development of ultra-modern mining machinery and every kind of industrial equipment. Already spectacular advancement has been made in this direction.

Although it might appear that Communism has suffered a setback in recent weeks, it remains a fact that they are gaining in SOUTHEAST ASIA; they are firmly anchored in CUBA and exerting terrific influence in all LATIN-AMERICA.

They are entrenched in nearly all AFRICAN countries, while the poverty and unrest that breeds Communism is growing no better.

Militarily, the armament race goes on apace with Russia and the U.S. about on a par in all-over military strength. Just now the Soviets seem to be placing emphasis on sea power. It is believed that by the end of the year Russia will have a large fleet of Polaris-type submarines prowling the seas.

## EUROPE SHAPING UP

THE TREND now portends a united Europe, with Britain and the U.S. pushed away from the Continent and forced to ally closer together for mutual protection in industry and commerce.

DeGaulle opposes Britain's entrance into the Common Market, draws closer to West Germany, and obviously has plans to unite Continental Europe commercially and politically, with France the leading nation and Britain and U.S. excluded.

All this is as it should be, in harmony with the Signs of the Times. It appears likely that France will yet be the key to the crisis at the time of the end, and helping to shape Europe for the great Russian takeover.

In addition to the friction which will obviously build up over the Common Market because of discrimination by European nations against the U.S. and Britain, another situation is in the making which may seriously threaten the stability of the NATO Alliance.

The U.S. is beginning to feel the pinch of the heavy burden of Western Europe's defence. In addition to the billions of dollars which generous Uncle Sam poured into Europe's sick economy, the U.S. still supplies the basic land, sea and air forces for Europe's defence. And, although Western Europe is actually moving ahead faster than the U.S. economically, and growing rich through industrial prosperity, **the U.S. is spending: four times as much for defence of Western Europe as all other nations combined.**

As American taxpayers begin to protest ever-increasing taxation, an unbalanced budget and deficit spending becomes more alarming, and demands are being made that Europe share more of the cost of defence and aid to needy nations.

But there does not appear any indication that they will do so. They seem to feel that the U.S. can hold Russia in check, while they strengthen their economy. This too is an indication of eventual estrangement of the U.S. and Continental Europe.

## WORLD TROUBLE SPOTS

IN SOUTH VIETNAM the U.S. is bogged down in a war which experts declare cannot be won. In their efforts to assist the South Vietnamese in clearing their country of Communist guerrillas, they have encountered insuperable difficulties, not the least of which is Vietnamese lack of interest in the struggle. It appears certain to continue indefinitely, with the Communist favoured to win in the end.

In the CONGO, although peace has, at least temporarily been achieved, the question is, What comes next? Best informed officials fear that—

"Tribal rivalries, inefficiency of native officials and economic breakdowns will inevitably produce a continuing period of chaos."

In the meantime Communist agents are firmly established in all key points in the Congo ready to garner whatever advantage comes from these chaotic conditions.

The Cuban situation seems quiet for the time, but reports of continuing Soviet military build-up in Castro's Island continues to disturb Washington, while Communist intrigue, subversion and revolutionary incitement is rife in most of the Latin-American countries.

### **THE MIDEAST**

WHAT IS referred to as the "growing menace of Nasserism" in the "Jewish News" refers to new activity by the Egyptian dictator which "may lead to another conflagration in the Mideast." Israel is aware of the fact that Nasser's chief objective is the destruction of Israel. His purpose to unite all Arab nations is merely a means to that end, as he considers Israel his chief obstacle to his attaining Mideast supremacy.

Israel is alarmed over the growth of rearmament in Egypt as well as in other Arab countries. In a recent speech Nasser declared that his victory in Yemen was a step toward the destruction of Israel. For the first time in many months Egyptian armed bands resumed infiltration into Israel. Two Egyptians were killed by Israel border patrols.

Although Nasser promised to withdraw his forces from Yemen in exchange for U.S. recognition of the Yemen revolutionary regime, he made it clear in a recent speech at Port Said that he has no intention of doing so, but made it plain that he has intentions of extending the revolution to British-protected Kuwait and Aden, and to Syria, Jordan and Saudi Arabia.

But if these ambitions plans of the modern Pharaoh involves the destruction of Israel, we can rest assured that they will fail. Israel is there to stay until their long-rejected Messiah returns as their "Deliverer who shall turn away ungodliness from Jacob;" when all Israel's enemies will be engulfed in the great destruction which shall be visited upon "all the nations which come against Jerusalem."

—O.B.

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