

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

Final dates for receiving News: Mar. 27, Apr. 24, May 22, June 19, July 17

Please send News frequently to help maintain and strengthen the mutual love and interest and fellowship of the Brotherhood.

BIRMINGHAM, England—174 Edmund—Memorial 11 a.m.

IT IS with deep sorrow that we report the death of our sister Hodgkins who fell asleep in Christ on January 25.

She was 80 years of age, and had been a member of this ecclesia for a great number of years, and remained steadfast in the Faith through all the trials we must endure.

We feel a great sense of loss with the absence of our beloved sister, but draw great comfort from the fact that the time appointed for the appearance of our Lord is not far distant, when in God's mercy we may all be one in Christ Jesus, with no thoughts of loneliness or grief.

We have in times past been greatly helped by the company of bro. Ken Williams and the brethren and sisters of the Newport ecclesia, but these visits have had to cease of late through the illness of bro. Williams.

We thank our Heavenly Father that bro. Ken is now improving, and we look forward to the time when, God willing, we may from time to time be together again to strengthen and comfort one another.

With loving greetings to all throughout the world of like precious Faith, —bro. Leslie Allcock

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HOUSTON, Texas—8008 Junius St.—Sunday School 10 a.m.; Breaking of Bread, 11 a.m.; Lecture every third Sunday 7:30 p.m.; Eureka class other Sunday evenings 7 p.m.; The Visible Hand of God, Wed. 7:30 p.m.

WE HAVE recently had a period of rejoicing and refreshing in the things of our high calling in Christ Jesus in the company of bro. & sis. Frank Truelove of Richard, Sask., Canada.

Brother Truelove gave us the word of exhortation on Sunday morning, Feb. 10, and lectured that evening, his subject being "Is Christendom Astray from the Promises?" There was 1 stranger and a request for literature as result of advertising.

On January 25 brother Roy Johnson and sister Jayne Huffman were united in marriage. May they continue faithfully together in the great work of preparing a people for our Lord's return. Bro. Roy is the son of bro. & sis. Harry Johnson of this ecclesia.

Visitors around the table of the Lord have included sister Ann Hill of Lampasas and bro. & sis. Frank Truelove of Richard, Sask. —bro. Charles Banta

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HYE, Texas—Quarterly Gathering

THE QUARTERLY Gathering held Feb. 3 was well attended by all the Texas brethren. Although it was freezing the morning of the Gathering, by noon it had warmed sufficiently to spread our lunch on tables outside in the sun.

There were 48 brothers and sisters in attendance, and 18 children and interested friends. Bro. Frank Truelove of Richard, Sask., gave us the word of exhortation.

Visitors around the Table of the Lord included bro. & sis. Harry Sommerville of Lake Ariel, Pa., and bro. & sis. Frank Truelove of Richard, Sask.

We are very grateful to our Heavenly Father for the privilege of assembling ourselves together in association of those of like precious faith, and for the effort that has been put forth on the part of all the brethren to attend. We deeply appreciate the efforts of the visiting brethren.

—bro. Charles Banta, State Sec.

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

GREETINGS of love in the One Hope. Once again we wish to report the activities of our ecclesia. On Oct. 21, 1962 we had the pleasure and company of brother John Randell of Pasadena, Calif., who gave us a very stirring lecture entitled, "Upon the Earth Distress of Nations, With Perplexity. Then Shall They See the Son of Man Coming." This lecture was very well attended by brethren, sisters, and friends.

On Dec. 29 we held our 50th Sunday school gathering and it was attended by 125 brethren, sisters, Sunday school scholars, and friends. We had a most enjoyable time and were pleased to have the company of brethren and sisters from Toronto and Detroit.

We have been pleased to welcome the following around the table of the Lord: bro. and sis. Fred Higham, bro. Fred Higham, Jr. sis. Beth Higham, bro. Fabris and bro. Growcott, all of Detroit; bro. and sis. Truelove of Richard, Sask.; bro. Bob Wolfe of Lampasas.

We were comforted by the word of exhortation by bro. Philip, bro. Higham and bro. Growcott.

—bro. D. Gwalchmai

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RICHARD, Saskatchewan

WE ARE pleased to report the visit of Bro. John Randell who kindly included us as he went around strengthening the ecclesias. His work amongst us was much appreciated.

Bro. & sis. Frank Truelove of our ecclesia are on an extended tour. They hope to visit quite a number of the brethren and sisters hi fellowship. We believe their trip will be of mutual profit to all concerned, and ultimately to us also.

It is sad to report that sis. Reta Tyson has not (so far) seen fit to go along with us, or support our stand with the Bereans. We hope our sister will reconsider this matter and lend her support in standing up for the right, and truth.

Our members are few, but we are happy to feel that the old standards of Truth are being sustained to the best of our knowledge.

We watch with keen interest events in Europe. France continues to play her role in world affairs helping to prepare the nations for the war of the great day of God Almighty. We should keep in mind that day is near and prepare ourselves to meet our Lord.

To all of like faith we send greetings and say, "Hold fast."

—Bro. Fred G. Jones

EDITORIAL

Watching and Waiting

"If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up"—Matt. 24:43.

UNDER our system of daily Bible reading, we have once more considered the institution of the Passover—that momentous event that had a prodigious influence on the nation of Israel.

They were to eat the passover lamb early in the evening, and make all preparations to hurry off upon a journey, for they were to be thrust out of Egypt with great haste.

This was a literal institution which resulted in the freedom of Israel from Egyptian bondage. But it represented much more than that. It was both literal and figurative, for it pointed forward to supreme events which were to be connected with later generations of Israel. The period to which we refer is, of course, that when Jesus appeared. John says:

"He came unto his own, and his own received him not" (1:11).

He was despised and rejected, killed and cast out of the vineyard. In a few short years, the Romans destroyed their city. The people fell by the sword in thousands, and the remainder were led away captive into all nations.

A great darkness fell upon Israel—one that has remained to this day. In the meantime, God had granted to the Gentiles repentance unto life, and Paul was appointed their special apostle, as he said in Romans—

"For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office" (11:13).

To the Ephesians, he speaks of the mystery of Christ—

"Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles, and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel" (3:5-6).

As they are not all Israel, which are of Israel: so all Gentiles are not fellow-heirs, but those only who should come within the condition by the belief and obedience of the Gospel. What God has done for the Gentiles is well expressed by Peter in Acts 15:14—

"God hath visited the Gentiles to **take out of them** a people for His Name."

In one way, however, we are like Israel for we are surrounded by darkness and, therefore, it is our duty to watch. For, said Jesus (Matt. 24:43)—

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."

But what are we to watch for? Are we only to watch the signs of the times, or are there other things that require our attention? It is our firm conviction, that we are expected to watch everything that relates to our lives as long as we endeavour to walk in newness of life.

That means we must watch our speech, our habits, our general conduct, what we read and the kind of company we keep. If we watch all these things, we will not be too concerned about the Signs

of the Times, though, of course keenly interested in them, for we will be prepared, and ready for the coming of the Lord.

Watching and waiting in these troublesome days requires a great effort. Jesus was careful to impress this upon the minds of the disciples, as he did in the garden of Gethsemane on that fateful night in which he was arrested and treated as a felon. Matthew says (26:40-41)—

"He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

Here, he gives one of the strong reasons why we should watch and pray—"That we enter not into temptation." Jesus was also careful to emphasize this thought in the Parable of the Sower, Luke 8:13—

"They on the rock are they, who, when they hear, receive the word with joy; and these have no root, which for a while believe, and in TIME OF TEMPTATION fall away."

The idea presented in the word "temptation" signifies "to try or test in order to prove our faith and obedience." Therefore James could say—

"My brethren, count it all joy when ye fall into various trials; knowing this, that the trying of your faith worketh patience" (1:2-3).

Then in v. 12, James shows us the outcome of faithful endurance—

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

But the continual watching without any visible sign of approbation is a severe trial; therefore Solomon says—

"Hope deferred maketh the heart sick" (Prov. 13:12).

This is painfully true, but we must not become discouraged, nor should we forget the reward set before us. No, we must keep the remainder of this verse before us, for Solomon continues—

". . . but when the desire cometh, it is a tree of life."

However, we realize that watching and waiting "until the day dawn" is a wearisome trial, for we live in the midst of a crooked and perverse generation. Therefore we must submit to a trial which is not joyous, but grievous. How, then, can we be happy or blessed, as James said? Can there truly be blessedness in this present dispensation?

Yes, it is possible, for one of the meanings of blessedness is "contented," and what could better describe our position as we watch and wait for our hopes to be realized. If we reflect for a moment, we will soon realize that we possess a relaxing satisfaction, or **mental quietude that nothing but the Truth can produce within us**. For, says Paul in I Tim. 6:6—

"Godliness with contentment is great gain."

One of the great lessons we learn from our association with the things of the Truth is, that when we enter the Body of Christ through our belief and obedience of the Gospel, we discover that the world, by which we are surrounded, is full of wickedness. The Gentile night depresses, and we long for the morning to come.

It reminds us of Jacob on his way home to Canaan. After his family had passed over Jabbok, Jacob was left alone. A great loneliness must have fallen upon him, as he watched through the night.

But the stillness of the quiet night, gave way to anxious fear when a stranger appeared and grappled with Jacob. There in the darkness, Jacob struggled with this unknown man until the early dawn. But as the bright eastern sun sent its rays over the hills, and across the plain, the night faded and gave place to the morning without clouds. Jacob's violent efforts ceased, and he was overcome with joy when his name was changed to Israel. He had wrestled and prevailed.

Our position is somewhat analogous to that of Jacob. The night is long, and sometimes our loneliness gives way to fear as we struggle against what appears to be formidable odds. If we should ever feel that our affliction is becoming too severe for us to bear, then let us remember the words of Paul in I Cor. 10:13—

"No trial has assailed you except what belongs to man; and God is faithful, Who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it" (Diaglott).

O what rapturous joy, and what boundless happiness, will greet those who watch and wait until the morning appears, and the Sun of Righteousness rises to fill the world with light and glory!

—Editor

He Who Shall Be Mighty Ones

By BROTHER JOHN THOMAS

"It became Him, for Whom are all things, and by Whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings"—Heb. 2:10.

PART THREE

HOWEVER perfect and complete the **moral** manifestation of the Deity was in Jesus of Nazareth, the divine manifestation was nevertheless imperfect as concerning the **substance**, or body, of Jesus.

This was what we are familiar with as "the flesh." It was not angel-flesh, or nature; but that common to the seed of Abraham, styled by Paul "flesh of sin" in which, he says (Rom. 7):

"Dwells no good thing."

The anointing spirit-dove which, as the Divine Form, descended from heaven upon Jesus at his sealing, was holy and complete in all things. The **character** of Jesus was holy, harmless, undefiled, without spot, or blemish, or any such thing; but his **flesh** was like our flesh, in all its points—weak, emotional, and unclean.

Had his flesh been like that of Angel-Elohim, which is consubstantial with the Eternal Spirit, it would have been unfit for the purpose of the Deity in His manifestation.

Sin, whose wages is death, had to be condemned **in the nature that had transgressed**; a necessity that could only be accomplished by the Word becoming Adamic-Flesh, and not Elohist. For this cause, Jesus was—

"Made a little lower than the angels for the suffering of death . . . that he, by the grace of the Deity, might taste death for every man."

For this cause, and forasmuch also—

"As the children (of the Deity) are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy that having the power of death, that is, the **diabolos**" (Heb. 2:14).

—or elements of corruption in our nature, inciting it to transgression, and therefore called—

"Sin working death in us" (Rom. 7:13).

Another reason why the Word assumed a lower nature than the Elohist was that a basis of future perfection might be laid in **obedience under trial**.

Jesus has been appointed Captain of Salvation in the bringing of many sons to glory. Now these sons in the accident of birth are all "subject to vanity," with inveterate propensities and relative enticements, inciting and tempting them to sin.

A captain therefore whose nature was primarily consubstantial with the Deity could not be "touched with the feeling of their infirmities" (Heb. 4:15). He would be essentially holy and impeccable, and of necessity good.

But a **necessitated** holiness and perfection are not the basis of exaltation to the glories of the Apocalypse. These are to be attained only by **conquest of self** under trial from without, by which (Rev. 7:14)—

"They come out of great tribulation."

Its promises are to those who overcome, as their captain has overcome, when it can be said his victory is apocalyptically complete (Rev. 3:21; 11:15). Hence, then (Heb. 2:10)—

"It became Him (the Deity) to make the Captain of the salvation (of His many sons) perfect through sufferings."

—and to effect this, he must be of their primary nature, that when the Great Captain and his associates shall rejoice together in the consubstantiality of the Deity, they may all have attained to it upon the principle of voluntary obedience, motivated by faith, and maintained in opposition to incitements within, and enticements and pressure without.

The flesh is, therefore, a necessary basis for this; and making it possible for him to be "tempted in all points" (Heb. 4:15) according to the flesh-likeness, without sin.

Hence, though the Son of the Deity, and Heir of all things, yet he learned obedience by the things which he suffered; and being **MADE** perfect, he became the author of aion-salvation unto all them that obey him (Heb. 5:8-9).

* * *

PERFECTION of character **and substance**, then, is the consummation predetermined by the Deity in His manifestation by spirit in Jesus and his brethren.

In His wisdom, which is "first pure," He requires perfection of **character** first; and as a recompense for this, He confers perfection of **substance**, or consubstantiality with Himself. This was the order of the Divine Manifestation in the son of David's daughter, who is the great model after which the **One Yahweh-Elohist development** is to be apocalypted.

Perfection of character was first manifested in Jesus, who was faultless before the Deity. The character of Jesus was the character of the Deity—a mirror in which was reflected the moral attributes peculiar to Him, the Word, before manifestation in flesh.

Nevertheless, though Jesus could truly say, "I always do those things which please the Father" (John 8:29), yet he said,

"There is none good but the Deity" (Matt. 19:17), **nor am I yet perfect**.

He was testifying his own imperfection in declaring that he could of his own self do nothing (John 5:30); that he must die; and that he WOULD BE perfected in the 3rd day of his mission. "Behold," he said:

"I cast out demons, and I do cures today, and tomorrow, and **the third day I shall be perfected**" (Luke 13:32).

In this third "he was made perfect" from, or out of, resurrection, when he "ascended to the Father"; and being thus exalted to consubstantiality with Him, Paul speaks of him as—

"Having been perfected for the Aion" (Heb. 10:14).

—or, apocalyptically (1:18)—

"I was dead"; and behold I am living for the Aions of the Aions."

* * *

JESUS then, like his brethren, is to be considered in two states, each state having a nature peculiar to it. In the former state, "He was crucified through weakness"; but in the after state wherein he now is, "He liveth by the power of God" (2 Cor. 13:4).

In the former state, the flesh was the "**filthy garments**" with which the Spirit-Word was clothed (Zech. 3:3); the "iniquity of us all" that was laid upon him; the "soul made an offering for sin" (Isa. 53: 6, 10).

But as he now is, the filthy garments have been taken away, his "iniquity has passed from him," and he is "clothed with a change of raiment" (Zech. 3:4).

His flesh thus designated has been subjected to the transforming energy of the radiant power of the Eternal Spirit. By this energy his flesh has been transformed into spirit, styled by Paul "spirit of holiness" (Rom. 1:4)—that is, a nature in which there is no "filthiness of flesh or spirit."

It is therefore HOLY SPIRIT NATURE.—a nature generated out of the free spirit radiant from the Eternal Substance. It is therefore like that substance, and hence consubstantial with it. Begotten of spirit, it IS spirit; as that which is begotten of flesh is flesh (John 3:6). Therefore Paul speaks of the exalted Jesus (1 Cor. 15:45)—

"He was made into a life-imparting spirit."

And elsewhere he styles him—

"The Lord the Spirit" (2 Cor. 3:18).

* * *

NOW Jesus as "the Lord the Spirit" is the manifestation represented in the Apocalypse by the title of—

"The Who is, and Who was, and Who is to come; and the Seven Spirits which is before the throne" (Rev. 1:4).

In relation to Jesus Anointed as he now is, these Seven Spirits are his Seven Eyes. This appears from Rev. 5:6, where John says—

"I beheld a Lamb as it had been slain, having Seven Horns and Seven Eyes, which are the Seven Spirits of the Deity sent forth into all the earth."

Seven is the number of perfection and completeness. The seven **spirits** are symbolical of the "One Spirit" in perfect manifestation; the seven **eyes**, of omniscience and perfection of vision; and the seven **horns**, of omnipotence and perfection of power.

Hence, he who was slain is now a perfect manifestation of Deity, omniscient, all-seeing, and all-powerful—

“Jesus Anointed, the Faithful Witness, the Chief born from among dead ones, and the Prince of the kings of the earth” (Rev. 1:5).

—from among those dead, who are to awake from their sleep in the dust of the earth; and Prince in their midst when they shall reign with him for a thousand years (Rev. 20:6).

Jesus, in view of his exaltation to this glory, said to his contemporaries—

"Verily I say unto you, the Son can do nothing of himself (or apart from the "Seven Spirits') but what he seeth the Father do; for what things soever He doeth, these also doeth the Son likewise.

"For the Father loveth the son, and **showeth him all things** that Himself doeth. And He will show him greater works than these, that ye may marvel.

"For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.

"For the Father judgeth no man, **but hath committed all judgment to the Son**, that all men should honour the Son even as they honour the Father.

"He that honoureth not the Son honoureth not the Father Who hath sent him" (John 5:19-23).

The "greater works" than those wrought by Jesus in the days of his flesh, which he said the Father would show him, are the works exhibited in the Apocalypse, which are to be executed at his 2nd appearing.

They are the works of the judgment hour, which are to bring all nations into obedience to his rule (Rev. 15:4), for—

"All authority to execute judgment is given to him, because he is Son of Man" (John 5:27).

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

Copyright

WE BELIEVE that anything flavouring in any degree of the worldly spirit of "copyright," restriction or proprietorship in relation to written matter in exposition of the Word of God is contrary to Scripture and the spirit of Christ.

If we "speak as the Oracles of God" (and we are forbidden to speak any other way), then surely it is utter presumption to claim restrictive proprietorship of that particular presentation of the Oracles of God, just because we—a puny, insignificant mortal creature—have once chanced to express God's eternal Truth in that form.

We have received requests to reprint material from the Berean. Anyone is at any time free and welcome to use anything published in the Berean. To the best of our knowledge and endeavour it is God's Truth, and the more it is proclaimed and publicized the happier we shall be. We would tremble to presume to claim the right to license, restrict or assert ownership of the life-giving Word of God in any form that it could conceivably be expressed.

Answers to Bible Questions

By **BROTHER ROBERT ROBERTS**

What Are the Urim and Thummim?

ANSWER: You will find a complete explanation of this matter in Eureka 111:313-21. The following extracts may help you:

"The breast-plate of judgment—that splendid decoration worn on the breast of Aaron in the holy place — was not a plate of metal, but a texture wrought of gold, blue, purple, scarlet, and fine twined linen.

"It was four-square, and of equal sides. It was filled in with settings of precious stones, four rows of them, and three in a row, and each stone set in gold. Upon these twelve stones were engraved, as upon a seal, the names of Israel's 12 tribes . . .

"Having prepared the foursquare texture, Moses was commanded to put into it the Urim and the Thummim; that is, the twelve precious stones: not that the stones abstractly were the Urim and the Thummim, but were indispensable to its manifestation.

"The Urim were the glistenings of the stones — the lights refracted and reflected from their cut and polished surfaces, and developing lights of divers colours. These were styled **urim**, 'lights': and the twelve stones themselves, **thummim**, 'fulness,' that is, of number and measure —fulness of number and fulness of measure . . .

"Where the precious stones are mentioned, there is no mention of Urim and Thummim (as Exo. 39:10), and where the Urim and Thummim are mentioned, there is no mention made of the stones, as (Lev. 8:8), which seems to show they are one and the same thing.

"The reader, however, will have perceived that they are not exactly the same, that the difference between the Urim and the stones is the difference between various coloured lights and the stones reflecting them; and yet, without the glistening gems, there would be no light; so that the lights imply the stones and the stones the lights, and the presence of one argues that of the other.

"As to Thummim, the difference between them and the stones is not a matter of lights, but of number and measure. If, by some accident, the filling-in were deficient of one or more of the twelve stones, the Four-square Ornament would not have been Thummim, however bright the Urim of the gems present might have been. The deficient stones must have been supplied, and then Thummim would have been restored to the Holy Square . . .

"When Jesus lived again and ascended to the Divine Nature, and became Son of Deity with power by 'Spirit of Holiness,' he was typified by the 'curiously wrought' ephod, or jewelled overall and robe, put on by Aaron when standing before the Deity.

"As the living embroidered ephod, he stands in the presence of the Father with the names of the twelve tribes of the 'Holy Nation' engraven on his heart. He is set forth 'for all,' as an ephod to be put 'upon all' who would enter the Divine Presence, that they die not.

"This ephod may be put on after the manner in which Jesus became the ephod — by being: born of water and Spirit.

"When the ephod is thus assumed, the immersed and resurrected believer is not only regarded as in it, but as a **part of it**, and consequently, as one of the Urim and Thummim—one of the lights—and, therefore, one of the elements of the twelve precious stones, or Thummim; for, as each stone in the type represented a tribe, a multitude of individuals must have been signified by a separate stone . . .

"The Spirit by Isaiah addressing the widowed Jerusalem, which shall hereafter be married to the Elohim of the whole earth, saith —

'I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones.

'And all thy children shall be taught of Yahweh; and great shall be the peace of thy children' (54:11-13).

"In this, the children of Jerusalem the exalted, 'the mother of us all,' are compared to precious stones of fair colours, or lights, Urim, without defining the Thummim, or full number of them.

"Peter styles the saints 'living stones;' and all that are built upon the foundation that Jesus is the Christ, and stand firm by the truth, Paul calls 'gold, silver, and precious stones.'

"And when he teaches, that they are citizens of the commonwealth of Israel, he says in effect, that they are Thummim, or individual elements of the precious stones, whose root fulness of number is twelve, and its symbolical 144,000.

"In the present state, the believers, who are constitutionally in the Christ-Ephod, and therefore citizens of the Four-square Polity which decorates it, are Urim, and addressed as such by Paul in Phil. 2:15, thus—

'In a crooked and perverse generation, ye the sons of the Deity, shine as lights (or Urim) in the world.'

And in Eph. 5:8 —

'Ye were formerly darkness, but now light in the Lord; **walk as children of light.**'

"Being in the Lord, they are the lights and precious stones of his breastplate—the Urim and Thummim of his ephod. They became such by the law and the testimony dwelling in them **richly**. This gives them their polish, and enables them to 'shine as lights.'

"Where the Law and the Testimony are not in the understanding, there is no light there. In such, only darkness reigns; and while this continues they can be neither Urim nor Thummim, nor in Christ."

* * *

“Only a Thousand Years”

IF THE kingdom were to last only a thousand years, it might be open to your remark about its comparing poorly with the "endless bliss" of sectarian theology. But the matter stands not so. Though there will be a thousand years' reign, the kingdom will last for ever in the absolute sense (Luke 1:33)—

"Of his kingdom, there shall be no end."

The "thousand years" only measures the period by which the world will be raised from its present state of evil to a state in which there will be no death. This transition requires and is effected by the machinery of the thousand years.

Jesus, as the supreme pontiff, reigning in the joint capacity of king and priest on the throne of David, assisted by the hierarchy of his glorified people, who shall be his representatives and the channels of his power in all the earth, will effectually develop for universal man those conditions of temporal well-being and social harmony, that will admit the full play of the spiritual forces that will then be set in motion.

Enlightenment and obedience will quickly become the order of the day, and by the close of the thousand years, millions will have become the prepared and accepted candidates for eternal life.

This is the great work of the Kingdom of the thousand years; and it is to this that men and women are now invited by the Gospel—to become the reformers of the world, under Christ, in the age to come.

When the work is finished, and the earth populated with a glorified race, the Kingdom will enter upon a higher and eternal phase (1 Cor. 15:18)—

"Then shall the Son also himself be subject unto Him that put all under him, that God may be all in all."

There then lies before the blessed of the Lord an "everlasting felicity," quite equal to anything that was ever imagined by the most fervid orthodox heaven-painter, even an "ocean illimitable" of life, love, power, faculty, knowledge, peace and joy; but subject to law and organization, doubtless, for God is a God of order in all He does.

The first fruits of the human race, who reign with Christ during the thousand years, will probably have a rank and a function above the millions that will be gathered in at the great harvest, at the close of the thousand years. It is not given to us to know the details beyond the first stage of the Kingdom.

All we know is—and it is sufficient for all purposes in this dispensation to know this much — that beyond that, there is endless life and perfection:

God does all things well, and we may depend upon it that the state of things after the labor of the thousand years will be the very best that can be. —Bro. Roberts, 1892

"HE LEFT NOT HIMSELF WITHOUT WITNESS"

The goodness of God is the sublimest fact in the universe. Let us open our hearts to the fulness of the consolation. We may rob ourselves of the comfort through sheer thoughtlessness and lay ourselves open to the sharp rebuke implied in Christ's words to Peter:

"O ye of little faith, wherefore didst thou doubt?"

It may be said, we forget because we do not see; but why do we not see? Is it not because we allow ourselves to become blind with a blindness that is curable?

Paul, addressing the idolatrous priests and people at Lystra, while allowing that God had "suffered all nations to walk in their own ways," adds—

"Nevertheless, He left not Himself without witness, in that He did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

According to this, Paul expected ordinary intelligence to be able to see evidence of God's goodness in the beneficent appointments of nature.

There is no doubt that in this Paul was in the right. Although there is much that seems terrible in the operations of nature, it must be apparent to the shallowest reflection that there is a weighty preponderance of that which is manifestly good, and that the principal afflictions of the human race come from their own unloving actions one to another.

Even that which is evil in nature is found closely allied with the accomplishment of good, such as the purification of earth and air, affected by the tempests of winter. Taking nature in its totality, beneficence is distinctly visible on its face, and therefore a contriver of good.—**Bro. Roberts.**

As the Beasts That Perish

"Ye were Gentiles . . . aliens from the commonwealth of Israel . . . having no hope . . . without God in the world . . . but now in Christ Jesus ye are made nigh" — Eph. 2:11-13

IN THE third of Ecclesiastes we find Solomon speaking of the true estate of the sons of men. At times we may question what there is in this chapter conducive or helpful to the establishment of the saints in light.

The first verses call attention to what we may term the practical experiences and general routine of all mankind; yet as we study this chapter, in fact the entire book, we shall be made to realize that this, like all other books of scripture, is given for our guidance and instruction. Such is given us for the purpose that we may exercise ourselves unto godliness in our hope of salvation. V. 18—

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts."

Now this is a hard saying to receive, yet in our natural state, man is no better, nor rates no higher than the beast. In vs. 19 & 20 Solomon shows in what respects the beasts and the natural man are the same—

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: **as the one dieth, so dieth the other;**

"Yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity.

"ALL GO UNTO ONE PLACE; all are of the dust, and all turn to dust again."

In Eph. 2:2-3, the apostle Paul speaks out very boldly upon this point, saying that man's natural condition of life is—

"According to the course of this world . . . the spirit that now worketh in the children of disobedience."

In this state he says in v. 12 that such are—

"Without Christ . . . and without God in the world."

But after the Word of Truth hath entered our hearts our estate changes; for he continues:

"But **NOW in Christ Jesus** ye who sometimes were far off are made nigh by the blood of Christ" (v. 13).

As we reason with Solomon in relation to the true estate of the sons of men, keeping in mind man's hope in Christ, we can compare the natural with the spiritual and thereby get the true exhortation from the chapter. The thought is that in the natural way of things, as man follows after fleshly desires, "all is vanity and vexation of spirit" and ends in nothingness.

But God has given us the power to rise above the beast as we allow the spirit of His Word to purify and elevate us to a higher estate.

We consequently should be moved by Solomon's reasoning, together with his experience, to act as has been decreed, that man should fear before God. For in this present imperfect state, we read in v. 16 of the conditions that prevail—

"Moreover I saw under the sun the place of judgement, that wickedness was there; and the place of righteousness, that iniquity was there."

But what should be the conclusion to all this? Must we be filled with a feeling of despair because wickedness prevails on every hand? No; for that is judging ourselves by ourselves, and manifesting to the limit the true estate of the sons of men apart from what God has set before him in the Scriptures.

Sin is to be put away through Christ, and righteousness established throughout the earth. We see a brighter and more glorious time ahead, as the Truth enters into the picture.

Though all is vanity and vexation of the spirit on the natural plane, and death and gloom the wages of sin; yet we have the assurance that—

"As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).
"Let us hear the conclusion of the whole matter."
—says Solomon, at the close of this book—

"Fear God, and keep His commandments, for that is the whole duty of man."—W. J. P.

The Mark of the High Calling

"This one thing I do—forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"
—Phil. 3:13.

PHILIPPIANS CHAPTER THREE

IN OPENING the 3rd chapter to the Philippians Paul reminds us to—

"REJOICE IN THE LORD!"

This means to feel joy or great delight. We can all understand the feeling of joy or delight, for in many human things people enjoy many human delights, some good and some evil.

Many illustrations of human joy could be written about, such as a new-born baby in the household, a promotion at work, increase in salary, graduation from school, honours, and many other interests that the human capacity can joy in.

However, Paul is not speaking of the capacity for joy in human experiences related to the flesh, but he is talking about joys that can be experienced "in the Lord."

We need to make ourselves better acquainted with what can be called "joys in the Lord."

These joys are related to spiritual things and have to do with God's Word and His Household. Can we include anything else in "rejoicing in the Lord?" No, we cannot. David declares:

"The heavens are Thine, the earth also is Thine: as for the world and the fulness thereof, Thou hast founded them.

"Blessed is the people that know the joyful sound: They shall walk, O Lord, in the light of Thy countenance.

"In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted"
(Psa. 89:11-16).

Paul says to us (v. 1) that for him to write such things is for us safe. Certainly this is so, but we must read these things and understand them, so that we can be edified in the Faith.

When we arrive at the spot where we think we no longer need exhortation or building up, then that should be a danger signal, we are never too young, neither are we ever too old, too rich or too poor, to think we have arrived at a standard that we do not need admonishment.

* * *

PAUL then warns us (v. 2)—

"Beware of the dogs."

Dogs in scriptural days belonged outside of the wall of the city. Actually all that are outside of the covenants of promise are "without God in the world" (Eph. 2:12), therefore they are "without the city," or are aliens from the polity of Israel. These are not concerned about the fact that we who are Israel should rejoice only in the Lord. Therefore unless we beware of them they can well cause us to

err. Not always is it their intention that we should err, for they know not the Scripture, but we should know the Scripture, and should be able to discern between right and wrong.

* * *

"Beware of evil workers."

Evil workers can be found any place, within and without. Each of us should be very careful that his motives are good and not evil.

An evil worker can do much harm to the flock. But if we beware of them, we will not allow them to harm us. Strength in spiritual things will cause us to rightly assess the works of others.

We always need to keep our eyes on the way of Truth, the pathway to Zion. If we do, then the workers of evil will be recognized, as contrary to that path and will not cause us to lose sight of the goal set before us. The Truth faithfully pursued is a great separator. One solution to all problems involving our lives in the Truth is to recognize as Jesus said—

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light" (Matt. 6:22).

That is, we must have a single eye to the glory of God. If we suffer because of evil doers happy are we if we suffer for righteousness sake. Let us never be deterred from doing the will of God, no matter what experiences we may pass through, even if we are falsely accused.

* * *

WE ARE then reminded (v. 3) that we are the circumcision—not of course made with hands—but we are "in the spirit and rejoice in Jesus Christ and HAVE NO CONFIDENCE IN THE FLESH."

I believe one of the hardest lessons for us to learn, is this placing: no assurance or reliance in the flesh. After all, we are made of flesh and bones, and the life we have within us, gives life to this flesh.

Therefore, it is natural for us to grow up in this world having confidence in the flesh and fleshly things. We are taught in schools to be self-reliant and to insist on self-rights and to assert our self.

We must place our confidence in God and His Word. In these things only can we find true assurance and the answers to any of our problems.

When we are faced with a problem we worry and fuss and try to find the answer in our own selves. Yet God has given us the Word of righteousness. Therein we can solve our problems, and sometimes we need to pray and ask for help, then by trust in spiritual things and values, we may have the answers.

If no answer seems to be forthcoming then maybe it is intended that we should suffer, like the worthies of old did. Look at the sufferings of Paul himself, even to a thorn in his flesh, all so that he might win Christ.

* * *

PAUL continues (v. 4) in showing how that if anyone could have had confidence in the flesh, he himself could have more so, prior to his baptism and calling in Christ Jesus. He, Paul, had all of the advantages any man could wish for, in his day, to become powerful and successful in fleshly things.

Educated at the feet of Gamaliel, a Pharisee, Hebrew, having much zeal, he successfully persecuted the Christians as far as his instigators were concerned.

No doubt he was in high repute both among the Jews and also among the Romans, or Gentiles. His prospects for gain in worldly things would have been great, and there was no reason why if he continued in this fleshly course, he could not have become rich and a man of renown.

* * *

WE NOW come (v. 7) to the main point of Paul's message in this chapter—

"What things were gain to me . . ."
—that is, what seemed to the fleshly man to be gained and to be sought after—
" . . . those I counted loss for Christ."

Now we have the real heart of the issue, don't we—the fleshly gains, power, positions, riches, so-called respectability, popularity, education, worldly honor, and worldly pleasures. All these things that **appear** to be so important to the man himself or the woman, and **appear** to be something to gain—we should lose them all so that we may win Christ.

As Paul said, let us be willing to lose all of these fleshly gains, for the EXCELLENCY of the knowledge of Jesus Christ our Lord.

The word we need here, is that we should **deny** worldly gain. The word "excellency" means something that is superior, or extremely good, select, exquisite, and actually means excelling that which we compare it with. Paul is comparing the things that appear to be gain to the fleshly man, to what can be realized or attained to in Christ Jesus.

Actually there is no need to make a comparison, because the things in Christ Jesus are eternal, while the things in regard to the earthly man are mortal and pass away. Yet because we are human, then the spirit in Paul seeks to reason with us, so that we can recognize the surpassing excellency of the Truth contained in God's Word, and His promises to those who have ears to hear. We read frequently of the **excellency**—the great **superiority**—of the things of God—

"Ascribe ye strength unto God; His **excellency** is over Israel and His strength is in the clouds"
(Psa. 68:34).

"I will make thee an eternal **excellency**, a joy of many generations" (Isa. 60:15).

"For God, Who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the **excellency** of the power may be of God, and not of us"
(2 Cor. 4:6-8).

"O Lord our Lord, how **excellent** is Thy Name in all the earth! Who hast set Thy glory above the Heavens."

Paul continues in verse 8 with a very powerful emphasis. We often find Paul emphasizing the lesson he is trying to make with a comparison to something we are all acquainted with. In this verse the emphasis is made with the use of a strong and striking word. The Diaglot has "vile refuse," the A.V. has "DUNG."

In either case we cannot misunderstand the powerful emphasis Paul is making. In other words, Paul is telling us that all of the things this present life may offer us—and we would like to dwell on this a little, because it is here we need the great lesson Paul is seeking to teach us.

So let us repeat some of the so-called benefits this present life beckons us to: riches, honor, education to qualify us for such so called benefits, positions, professions, enticements to marriage bliss and so-called advancements, community respectability and popularity, sports and the achievements in the arts and sciences, and many other things we have no need to dwell on, because the point is made.

These are the things this present life has to offer, and Paul was offered these things. He then desires to pinpoint his lesson by stating clearly that, ALL of the things mentioned that the flesh seeks after and is enticed with, he, Paul, considered "VILE REFUSE" so that he could win Christ.

Do WE want to win Christ? Why, we certainly do! Then the only way we can do so is to follow the pattern set by certain ones who we know will be amongst the class spoken of as "winning Christ." Paul was one of these and it is stated of him—

"Henceforth there is laid up for me (Paul) a crown of righteousness" (2 Tim. 4:8).

Looking at the previous chapter in Philippians (2:7), we are told that even Christ—

"Made himself of no reputation and took upon him the form of a servant."

"What is a "servant"? One who SERVES. But the fleshly instinct is to try to become someone of distinction so that others serve us. Yet Christ, the future King of the earth, became a servant. He washed his disciples' feet and humbled himself to the cross. Paul in this same chapter (2:5) said—

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

THIS is "winning Christ," to lose all the attainments of this present life and to humble ourselves so that we can be crucified with our Lord. Note Romans 6:6—

"Knowing this, that our old man (the body of the flesh) is crucified with him."

* * *

NOW Paul issues a word of warning—

"Not having mine own righteousness."

Under the Law there is a so-called "righteousness of the Law," which those who were under it boasted of. We who are in Christ Jesus, like all of the worthies of old mentioned in Heb. 11, must have—

"The righteousness which is through the faith of Christ; the righteousness which is of God by faith."

Understanding the power of his resurrection, and having fellowship with the sufferings of Christ, we may be made conformable—be made like to, submitting unto—his death.

Only in this way, Paul reasons in v. 11, can we attain unto the resurrection of the dead. Not, he says, that we have already attained or that we have been made perfect, but we need to "follow after."

Follow after what? Those things Paul had been speaking about—following after Christ, winning Christ, by submitting in obedience to God and not following after the inclinations of the fleshly man.

* * *

"That I may apprehend that for which also I am apprehended of Christ Jesus" (v. 12).

This word "apprehend" is interesting. It means "to seize, to become aware of, or perceive." Therefore we can be "seized hold of" in Christ Jesus. Or we who are in captivity to the flesh may be **captivated by Christ Jesus** and in the resurrection finally be captivated of the spirit. Then we shall attain, not of ourselves, though, as Paul reminds us in v. 13—

"Brethren, I count not myself to have apprehended."

* * *

NOW Paul tells us there is something we CAN do. We need to do something definite; being in the Truth is not something passive, wherein there is no effort needed. Actually there is a great deal of effort needed, we need to be about the "Lord's business," we need to manifest our faith by our works. Paul said (v. 13)—

"Forgetting those things which are behind . . ."

The "things which are behind" are all those things we are supposed to have been willing to lose for Christ, to deny ourselves of so that we can belong to spiritual things—

" . . . and reaching forth unto those things which are before . . ."

To reach is to extend, to stretch out, or to thrust out. This is the use of Paul's lesson, we need to **STRETCH FORWARD** to those things that we can attain in Jesus Christ, even to reach for our prize of attaining to the resurrection from the dead.

This attaining to the resurrection from the dead means more than just rising from the death state. The true meaning is found in Paul's first letter to the Corinthians, chapter 15, where we read of the resurrection from this mortal to the immortal, when this corruptible shall have put on incorruptibility. Those are the things which are before, and Paul exhorts us to thrust forward to this.

To reach requires effort, and that introduces us to v. 14—

... I PRESS ...

Let us then consider this word "press." We find it means "to act upon by **steady pushing**: or thrusting while in contact." We have another lesson given to us here, it is not a sudden reaching forth or pressing, it is a continuous pushing forward until we have attained to a certain mark.

We know this, that when we come to a closed door, we cannot open it just by standing there or looking at it, we must press or push to open it. A door is a good example of the lesson here. Jesus said—

"I AM THE DOOR."

We have a truly wonderful passage in this connection found in Rev. 3:20—

"Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me."

We have some of the wonderful "things that are before" revealed to us in that passage. Let us push forward then to the—

"Mark of the high calling of God in Christ Jesus" (v.14).

Two points we want to consider from the last statement by Paul. First, the **MARK**. A mark is a thing aimed at. Most men try to set a mark, and it goes under the guise called ambition, that is, attainments. What then is our mark, or ambition, or attainment?

We know what it **should** be. It should be to attain to, become a part of, the measure of the multitudinous man Christ Jesus. To become a part of this measure of the man, is to attain to the resurrection to immortality, or to become captivated of the spirit.

Let us then press forward to this great attainment of becoming a part of the future Body of Christ, that we can become an integral part of the eternal.

One passage is very much to the point in this connection—

"Till we all attain to the unity of the Faith, and of the knowledge of the Son of God, to a full grown man, to the measure (mark) of the full stature of the Anointed One—Christ" (Diag.).

Second point, the **HIGH CALLING** of God in Christ Jesus. That the Calling is high goes without question; it is lofty and is worthy of the attainments we have been considering. We do want to think deeply upon the calling. It IS a "calling," for—

"No man can come to me, except the Father which hath sent me draw him" (John 6:44).

And in 1 John 3:1—

"Called to be Sons of God."

And in 1 Pet. 5:10—

"But the God of all grace, Who hath called us unto His eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, establish, strengthen, settle you."

* * *

THE REST of this 3rd chapter of Paul's letter to Philippians exhorts us to be followers together of the pattern set by Christ, Paul and others, and to mark them which walk so. Also to beware of those who are the enemies of the cross of Christ, and whose end will be destruction.

Paul then concludes by reminding us that (v. 20. Diag.)—

"Our polity begins in heaven, from whence we are expecting a Saviour, the Lord Jesus Christ."

It is then we will be transformed, this body of humiliation is to be changed and fashioned like unto his glorious body, this body is to conform to, or be made like, the glorified body of our Saviour.

It will then be said that we reached, have steadily pushed, thrust, or pressed to, the mark of the high calling in Christ Jesus. Yes, then it will be said that we have attained to a resurrection—a resurrection to the Multitudinous man Christ Jesus. —J.R.

1963 London Fraternal Gathering

God willing, the brethren and sisters in London, Ontario will hold a Fraternal Gathering on Saturday and Sunday, Oct. 5-6.

They would like to urgently request that all who plan to attend notify them as early as possible.

Write: Bro. D. E. Gwalchmai, 29 Devonshire, London, Ont., Canada

Be Ye Perfect

"Love not the world. All that is in the world — the lust of the flesh, and the lust of the eyes, and the pride of life — is not of the Father, but of the world" — 1 John 2:15

PART TWO

If we are in doubt about a faithful line of action, then we lack faith, which is the same as hesitation, for to hesitate is to not be fully persuaded, and not being persuaded implies doubt.

Being fearful in a faithful line of action means **we have not replaced fear with love**. But in all these — hesitation, doubt and fear — we are not fully persuaded; we simply lack faith and love in the things we have learned from God's Word.

If we are in such a state, how can we come to God-pleasing decisions in regard to the Truth, and Fellowship, and our daily walk? For if we face all such questions with hesitation, doubts and fears, we will find we are unable to think and act for ourselves. In fact, we may not even be able to make any decision at all, so that things will imperceptibly drift back to their natural condition.

MAINTAINING THE TRUTH DEMANDS DECISIONS. If for some reason we are unable to form a decision, we may search and enquire after truth from our brethren. Indeed, it is our duty to do so, yet the final decision and responsibility falls on each of us.

It is true that in some matters we will not know truth until Christ comes, and therefore it would be unwise and even wrong to try to enforce definite ideas in such matters. But this does not mean we can put off all matters with a "Well, we'll see when, Christ comes, he will settle it."

Certainly he will settle all matters, in the world as well as in his household. But there are matters which demand decisions NOW — decisions which will set us apart from the world and from error and bring us into Fellowship with God, Christ and one another.

Wise decisions require us to search the Scriptures daily (Acts 17:11-12). Only in this way we will be pressing towards completion and perfection. If we are negligent in our search, **decisions and actions will be based on our own wisdom and glory**. And if we search, yet fail to come to decisions based on the Word, we please ourselves and others at the terrible expense of dishonouring God, Who says through Jeremiah (9:23-24)—

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.

"But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment and righteousness, in the earth, for in these things I delight, saith the Lord."

Once we have accepted the Truth, we are faced with conforming to God's Wisdom or reverting to man's wisdom. The danger to the Complete New Man lies in being marred by the incomplete Old Man of the flesh ever pushing himself to the fore of minds and actions.

Our decisions and actions will determine which direction our love and interests are progressing. Are we headed towards the New or the Old?—towards Completion and life or Incompletion and Death?

BUT ALL our decisions and actions, in the world and among the brethren and sisters, must have the stamp of being motivated by a Love of God's truth. We may decide things and take steps which are vindictive and spiteful, prompted by jealousy and pride. If so, we are far from Completion and Life.

There is very real danger here in two extremes, both of which are taken in defence of the Truth: one being an extremely lax application of the principles of the Truth passing in the guise of "love"; while the other is a harsh application which passes in the guise of "steadfastness."

It should be evident that maintaining the Truth cannot be accomplished by either laxness or harshness, and that these have no place in the make-up of the Complete New Man. Those who are lax, lower the standards of the Truth (unintentionally it may be), for the sake of showing love and consideration for others.

Love of God, His truth and Christ should come before all else, including our mother, father, brother or sister.

Those who are harsh, may be making the proper stand in a particular issue, but doing so with the wrong attitude. There can be little comfort in rightfully claiming to be right in a certain action done harshly and without mercy.

Harshness, mistakenly paraded about as strictness for the Truth, cannot be a quality of the Complete Character because it is out of harmony with the things of the Spirit.

Harshness feeds the pride of the flesh. The opposite is engendered when we do things in the right spirit and mind, even doing things with meekness and gentleness. We can promote the meekness and gentleness of Christ in us and our brethren and sisters, by being firm without harshness.

* * *

AT EVERY step along the way we may be confronted with such self-deceptions and misunderstandings concerning our strivings towards the Complete Character. Another pitfall is to become moody, and therefore complaining, justifying our moodiness and complaints on the grounds that we must, in our present fleshly state, have our "ups and downs" in moods, and that we are just "blowing off steam" in our complaints.

A careful reading of the Scriptures regarding the State of Mind we should be in at all times, shows the fallacy of this reasoning. We should rejoice ALWAYS. We should always give thanks and praise.

And we should never complain, since the inward dissatisfaction from which complaints spring, must be rooted out of heart and mind and supplanted by the Word of God there.

In the process of growing to maturity and perfection there is also the danger of growing morose and sullen, mistaking these for "sorrow and grief," that with which our Lord and Saviour was acquainted. Joy and gladness may shine through sorrow and grief, but not so when we are morose and sullen.

To be morose is to be "austerely sour or bitter and inclined to glumness." To be sullen is to be gloomy and silent. Certainly these are no part of the Complete-Perfect Character! No matter what our trials may be, they are not intended to cause us to become sour or bitter. Nor should our trials force us into that gloom which portends a judgment of rejection.

Sorrow may endure for a night, but joy cometh in the morning. If we know only bitterness and are sunk in gloominess, then we see not the day star arising in our hearts to "shine more and more unto the perfect day."

* * *

ALONG THIS line of thought may be included sentimentality. Our bro. John Thomas did not have a high regard for mere sentimentality, but just the reverse. Human sentiment, of itself, is not a fit guide for those who are to be guided from God's Word into the steps of Christ. We can see how sentiment can be attached to the wrong person or thing or idea, and that such sentiment can be far deeper or more intense than the situation merits, or it may even be too shallow.

Being sentimental must not be confused with sympathy and loyalty. Many tears may be shed on one's pillow, the result of sentimental reverie, or we may be emotionally moved on occasion. Let us remember King Saul, who a number of times was brought to tears, and also Esau, who sought a blessing with tears.

Sentimentality, emotion and tears, in themselves, do not mean we have attained the Complete Character. That Character is not manifested in starts and fits, but is an even flow of compassion and sympathy towards all at all times, in contrast to sentimentality and emotion and tears.

True, we are emotionally moved far more at some times than others. But if we are "touched with the feeling of others' infirmities" only when we are emotionally moved, then there is something basically wrong.

We are told "Jesus wept" concerning the death of Lazarus. But certainly his love for Lazarus was ALWAYS there, not just during the time of these tears.

A steady and consistent spirit of compassion and sympathy may seem to be in our grasp when we find ourselves suddenly giving an outburst unbecoming a brother of Christ.

WHY? Because we have not let Christ's words sink deep down into our ears in order to reach our minds and hearts.

These have been more or less unaffected by the Master's Teaching and yet it is his teaching which comprises the inward Man.

It is not enough to say, after such an outburst, "I don't know what got into me," or, "I forgot myself for a moment." We must not, in the first place, let anything "get into us," causing such an outburst. In the second place, nothing "did get into us." The truth of the matter being **we are revealing the inward man for what he really is.**

Our true character, whether of the flesh or the spirit, will sooner or later be manifest. If we are ever repressing ill feeling, we are going about things in the wrong way, for ill feeling will build up to a certain point and at the right time will burst forth.

We are not to repress ill feelings, holding them, as it were, within us to there ferment. This is the beauty of longsuffering and mercy and forgiveness— that there will not be any ill-feeling within us to be repressed. We are commanded to forgive— FROM THE HEART.

How is this done? By some secret formula the truth will teach us? No. The heart is transformed by doing what it is commanded to do. The heart will never grow into these things if we do not **do them**. To simply DO, trusting in God, is the command we have received.

AND IF it is true when we say, "I forgot myself," it may mean we have forgotten the Complete Character, unless we claim a temporary weakness due to the flesh and sin. But if such becomes a habit, we need to be admonished to **remember** (not forget) what manner of people we ought to be.

We are taught these things of the Truth to be kept before the mind at all times. We must keep our minds stayed on God. He does not forget for one fraction of a second His mercy and love towards us. If he did, would we not all be consumed in a moment? He ever remembers. With Him there is no variableness, neither shadow of turning.

We are aiming at that steady consistency so that eventually it becomes ingrained in us in the form of Character.

Again, when in the course of striving to be holy and righteous in all manner of conduct, on renewed examination of self there are other deceptions at work reflected in our words and actions.

In speaking, whether to one another of like precious faith or to the stranger, and whether about the Truth or conversation in general, do we find ourselves trying to be witty or clever?— without any conscious effort?— copying the foolish shallowness of the world of the ungodly? How difficult, then, is it for us to have humble speech!

And do the outward motions of all our actions reveal gravity and meekness? Surely there should be spirit and life in our speaking one to another and in our actions, but not from being witty or clever, which have the stamp of the flesh, but from zeal and longing for and after the things of God and Christ. These are important qualities in the make-up of the Complete New Man.

SO IN agonizing for Perfection, even as our Father Who is in Heaven is Perfect, we are admonished to ever be on the look-out for the deceptions of the fleshly heart.

Can there be such a thing as "too much self-examination"? This very thought may itself be a deception! — a deception to ease self-examination and thereby be more tolerant to self and others.

As long as we are in this tabernacle we cannot cease from searching and enquiring into the Word of God. Not that we are seeking for The Truth. We know that The Truth, in its saving entirety, has been brought to light in the works of our Brethren Thomas and Roberts. From time to time, however, a re-affirmation of The Truth will be necessary. This is necessary on an individual and ecclesial basis, to continually search ourselves, and enquire and decide and re-affirm, testing all things by that touchstone of Truth which is the Word of God.

As individual brethren and sisters in the Lord we must remain teachable and amenable to its instructions. We are not only to learn to do good unto all men, but also to learn to love to do good (while learning to hate evil).

Yet again we must beware. The Complete Character is not determined by good out-weighting the evil. We will not be judged by a ledger sheet, on which there must be more good than evil, if we

are to be judged worthy. It is not a matter of so many good acts outnumbering the bad acts we have committed. God says through Ezekiel—

"When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

"Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul" (Eze. 3:20-21).

Thus, if we turn to iniquity at the end of our probation, though righteous for a long life, we shall die in our sin. Though righteous acts would outweigh the bad ever so much, they will not save us.

We must continue in righteous acts to the very end of our probation if we are to be classed among the righteous.

Let us be determined to stand with all the worthies of old who have gone on before us and have received a good report—knowing they had reached maturity and completion in a God-honouring faith.

Let us not be deceived by the fleshy heart with all its subtleties, but let us "Go on to Perfection," that we may be in association with God and His Son NOW, and that we may, in the grace and mercy of God, be counted fit to continue that association in the Age to Come! —N.M.

Without the Camp

"God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son"—Hebrews 1:1.

IN THIS first verse, the whole message of the book of Hebrews is summed up. This epistle has a 2-fold purpose: To demonstrate from the Hebrews' own Scriptures that the Law of Moses was a temporary and incomplete thing — that eternal completeness and perfection are found only in Christ, and,

Secondly, to impress not only the Hebrews but all believers of all ages with the tremendous and glorious holiness and responsibility of their high calling in Christ Jesus.

The first 3 verses express the supreme position of Christ in God's plan.

The rest of ch. 1 shows particularly his superiority to the angels. The Law of Moses, the "ministration of angels," was very rightly highly esteemed by the Jews; but Paul clearly shows that things were written of the promised Messiah that proved him to be of immeasurably greater authority and honor than the angels.

* * *

CHAP. 2 begins with a warning. This characteristic appears throughout, as the apostle again and again pauses to try to impress his readers with the seriousness of their position as related to these holy and divine things. He constantly labours to awaken them to an active realization of the comforts of God's love to the faithful, and the terrors of His severity upon the careless, worldly and self-willed.

Lest they be fatally lulled by a wishful presumption on His mercy, he calls attention to the **terrible reality of God's judgments in the past** on those who blindly felt secure. And he points out that the law of Christ —rather than **lessening** the danger—**INCREASES** it to the careless, being such a more personal and intimate approach by God to man.

In the rest of chap. 2, Paul shows by Scripture (1) that it is not the angels (as under the Mosaic Law) but the pre-appointed **Man** of God who is to rule supreme in the future eternal order and (2) that

it was essential to his mission as the overcomer and destroyer of sin that he pass through a phase of weakness, struggle and death.

The Jews looked only for a Messiah of vengeance, majesty and power. How sad and short-sighted! Paul points out that their first and greatest need (as ours) was not to be saved from outside enemies, but being saved from themselves—from their own sins, their own evil natures—from their helpless condition of alienation from God and their inevitable destiny of final death and oblivion. How insignificant a thing was their servitude to Rome, when compared to their servitude to Sin!

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest, to make reconciliation, for in that he himself hath suffered being tempted, he is able to succour them that are tempted."

* * *

THE NEXT point, beginning ch. 3, is the great superiority of Christ over Moses. Only a greater than Moses could put away the Law of Moses.

Paul does not belittle Moses. Moses indeed was the one great outstanding **servant**: but Christ the very Son and Heir.

Again he diverts (v. 7 to end) to solemn warning. The whole nation honoured Moses, but consider what happened to the very generation who lived in the immediate presence of Moses—**they all perished in the wilderness for unbelief**. "Take heed," says the apostle (v. 12), "lest there be in you an evil heart of unbelief."

Is such a blunt warning—of UNBELIEF— applicable to professed BELIEVERS, as his hearers were? What IS an "evil heart of unbelief," that such could **unknowingly** possess it? It is a heart which — though witnessing and recognising the works of God—is still not softened and transformed by them.

Anyone "in" the Truth, whose life and character is not dominated BY the Truth, is a victim of this "evil heart of unbelief" against which Paul fervently warns the Hebrew brethren.

Israel were "in" Moses, but they had not the spirit of Moses. Paul calls it being "hardened" — made dull and unresponsive to spiritual things—"by the deceitfulness of sin."

* * *

CHAPTER 4 continues—

"Let us **fear** lest any of you should be judged to have come short of gaining the promised rest."

Not the fear of **terror**, but, a healthy **concern** and constant awareness of the danger of failure—the deceitfulness of sin.

Out of this exhortation the apostle develops the demonstration that the inheritance under Joshua was by no means the Eternal Rest that God has planned. He is trying, point by point, to get them to comprehend that God's great purpose in Christ is immeasurably vaster than the shadowy limitations of the temporary Mosaic constitution.

Thought of the failure of Israel again turns him to exhortation (v. 11). He warns them that nothing is hid from the all-discerning eye of God, piercing to the very depths of the heart, unerringly dividing between soul and spirit—that is, between that which is **fleshly** and that which is **spiritual**.

In the final verse he reverts to encouragement. Knowing these things, let us come unreservedly ("boldly" is not a good word) — come unreservedly—come with the reverent confidence of true love— to the throne of grace, seeking help and mercy through an all-understanding Mediator that God Himself has lovingly provided. The fearful glory of divinity frightened many away from Christ, but the 12 disciples, though equally over-awed, said:

"To whom else shall we go for eternal life?"

* * *

CHAPTER 5 speaks of high priests. They are taken from among men (vs. 1-2) so they may have compassion; as men they must offer for themselves (v. 3); and they must be appointed by God (v. 4).

He has already demonstrated the first 2 points concerning Christ, in explaining his weakness and death. He now introduces a very important scriptural link in his chain of proof—

"Thou art a priest forever after the order of Melchizedec" (Psa. 110:4).

We know very little of Melchizedec. He appears but once, and very briefly. We have no record of anything he said, and only one thing he did. He is mentioned but once more, in the Psalm here quoted by Paul. **But he is Paul's key witness to the limitations of the Mosaic Law.**

Before considering Melchizedec, the apostle (vs. 7-9) again emphasizes that Christ had to learn by suffering and earn his exalted position by obedience. He was striking at 2 deeply-rooted Jewish misconceptions: (1) that weakness and suffering did not befit the Messiah and (2) that God's blessing comes by special favor and not personal effort.

Then (v. 10) he again takes up Melchizedec. But immediately (v. 11) he is constrained to another solemn exhortation. He has much to say about Melchizedec, but he finds it very hard to explain to them, because they are **so undeveloped in spiritual understanding.**

"By this time," he says, "you yourselves should be teachers, but instead you need to be constantly re-schooled in the first principles." Let each of us ask himself:

"How long have I been in the Truth? How much progress have I made toward being able to teach others of the deep things of God?"

Do you spend your time on worldly matters, lightly brushing off these things by saying, "Oh, that's too deep for **me!**" —really meaning, "I AM TOO SHALLOW for that!?" What would Paul say to such?

* * *

"THEREFORE" (chap. 6) "let us leave the first principles and go on to perfection."

First principles and baptism are just the bare beginning. **Only those who make every effort to "go on" toward perfection of knowledge and character have hope of life.** Why is this so important? Vs. 4-6:

"For it is impossible for those once enlightened, if they fall away, to renew them again to repentance, for they have crucified Christ afresh."

Where much is given, much will be expected. Where time and opportunity have been given for development, development will be called for.

"Falling away" does not necessarily mean open forsaking of the Truth, but—as he shows in vs. 7-8—"falling away" is **failure to bring forth spiritual fruit** after the labours and blessings of God and Christ have been freely expended upon us.

Then again encouragement—

"But we are persuaded BETTER things of YOU" (v. 9).

They had failed so far to grow in the Truth, and he feared for their stability, but they **had** manifested great care for the brethren, and for this God would have greater patience with their backwardness.

Vs. 13-19 emphasize the certainty of the promise, lest their faith should waver or grow dim. All their faith had once been in the Law. He was showing that the Law was waxing old and vanishing away.

What **then** was there secure and permanent in their Scriptures? He reminds them of the promise to Abraham, given long before the Law. Not only did God promise, but He confirmed the promise with an oath, making the ground of faith doubly sure.

Concluding this warning and exhortation on their dullness, in the last verse he leads back to Melchizedec.

* * *

BEGINNING ch. 7, he draws attention to Melchizedec's significant titles—**FIRST**, King of **Righteousness** and **THEN**, King of **Peace**. He stands in the record as a type of an everlasting Priest-King.

Here is a man obviously greater in position than their father Abraham, for he blessed Abraham in God's Name, and received tithes of him. He was greater than the Mosaic priesthood, for Levi—the father of that priesthood—paid tithes to the priest Melchizedec through Abraham.

But here is a point (v. 11) even more striking. **These 2 priesthoods cannot exist together.**

Under the Law, only Levites could be priests. But the Messiah was to be of Judah, and according to the Scriptures it is **he** who is to be supreme in the earth as a Melchizedec high priest. But he **couldn't** be a priest under the Mosaic Law. What then about the Law? IT MUST GO. There is no room for it.

In the rest of the chapter he lists 5 proofs that Christ is greater than the Law:

(1) v. 19, the Law made nothing perfect, it accomplished nothing eternal, it was just a marking-time arrangement;

(2) v. 20, Christ's priesthood was confirmed by God with an oath in Psa. 110:4—there was no confirming oath in the Aaronic priesthood;

(3) Aaron's priesthood was a continual succession of dying men, each serving briefly, then, dropping helplessly into the grave. This feature alone betrayed its powerlessness— but Christ's sacrifice brought him from the dead, and he lives eternally;

(4) the Mosaic priests must offer **repeated** sacrifices, showing that they accomplished nothing permanent — Christ made **his** offering but once, and by it forever destroyed sin's hold on him and opened the way of everlasting life;

(5) the Mosaic priests, as the Jews only too well knew, were frail, erring creatures— **our** High Priest has all power, knowledge and holiness, and is perfected forevermore.

When the eternal glory of Christ's priesthood is perceived, the shadowy ordinances of the Mosaic Law would be seen to drop down to their proper level.

THE NEXT point (ch. 8, v. 6 to end) concerns the covenant. God had said through Jeremiah (31:31-34)—

"The days will come when I will make a **NEW** covenant with Israel, **not** according to the covenant I made with their fathers when I brought them out of Egypt."

The conclusion is inescapable:—if there is to be a **new** and **different** covenant, then the old **MUST** pass away. Point by point Paul proves from the Jews' own Scriptures that **there** must be a change.

* * *

CHAPTER 9: 1-5 describes the Mosaic Tabernacle. Vs. 6-8 remind them that into the Most Holy part no one ever entered but the high priest, and he only once a year with elaborate ritual.

What did it all mean? It clearly meant that as long as the Mosaic service continued, access to the Holiest state was not open to man.

Is it **never** to be open? Can man **never** hope to get closer to God than allowed by the restrictions of the Mosaic ordinances? Thoughtful Jewish believers would see that **in this restrictiveness, the Law testified to its own need for removal out of the way.**

Vs. 9-15 point out that the sacrifices of the Law could only purify the **flesh**, while the sacrifice of Christ could purify the **conscience** or heart.

Just how can Christ's sacrifice purify the heart, while the Law could not? Did not a man who intelligently and faithfully offered the required sacrifices obtain thereby a clear conscience and sense of reconciliation to God?

But Paul is distinguishing between fleshly ordinances and spiritual principles. The Law did not originate sacrifice. That began in Eden and from the beginning is inseparably connected with faith in Christ.

But the Law **did** originate the system of fleshly, legal purification that Paul mentions in v. 10. The Jew must distinguish between the original, universal provision from Eden, and the later-added ritual of the Law.

The Law, however, in all its parts, **did** beautifully typify and portray the redemption in Christ. This Paul shows in the remainder of the chapter. The Law **actually** itself purified nothing; it simply proved the **need** for purification, enforced the **principle** of purification or making holy, and gave a representation of the **way** it would be done.

In vs. 22-23 is shown by the Law that it is a divine principle that all sin and defilement must be purified by blood. He has already proved the Law did not actually **accomplish** this, but just **symbolized** it—so Christ's sacrificial death is shown even by the Law itself to be essential to the purpose of God.

* * *

BEGINNING ch. 10, Paul reverts to purifying of the conscience, and the thought is carried deeper. **This chapter draws the contrast between sacrificial ORDINANCES and sacrificial LIVING.**

How many of Israel, down through the centuries, recognized what was necessary to give sacrifice any real **meaning**? We know there were **some**, but the vast majority were quite satisfied to go no deeper than the forms and externals.

But as Paul approaches the conclusion of his comparison of Christ with the Law, he shows clearly that **the only acceptable sacrifice is doing the will of God**; and that Christ, and he alone, has made the perfect offering.

God has no interest in ritual. He is concerned with **reality**. When He ordains ritual, it must be done with intelligent comprehension and a sincere inward fulfilment of that which the ritual symbolizes. God is not interested in sins just **typically** put away—they must be **ACTUALLY** put away.

The next point (vs. 19-31) is a related thought. The constant repetition of the Law dulled the sense of urgency and finality. There could always be another sacrifice made tomorrow.

But Christ's offering was **once**—and once **ONLY**. God is not mocked. Verse 26 is among the most serious warnings in all Scripture—

"If we sin **wilfully** after we receive the knowledge of the Truth, THERE REMAINETH NO MORE SACRIFICE FOR SINS."

It is not for us to say in any particular case where that point lies.

But we know God has never, and will never, tolerate being treated carelessly or presumed upon. He is very jealous for His Word. To uphold His holy Word He gave His own Son to terrible suffering and death. There is much plain instruction in that Word as to our way of life. **LET US NOT TREAT ONE LETTER OF IT LIGHTLY!**

After the very strong wording ending in verse 31, the apostle turns immediately again to encouragement. He reminds them of how joyfully and fearlessly they had served and suffered in their original zeal—

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

How many of US would do the same? **Zeal makes all hardship easy, and gives inward joy and peace in the midst of outward suffering.**

"Ye have need of patience," he continues. Their zeal has been so keen, but the slow, grinding, march of time is very hard on zeal, especially if there is not a deep, well-rooted understanding.

* * *

SO THE apostle spreads before them the great panorama of Faith that we find in chapter 11. This would be a very stirring picture to the Jew. The inspiring story of all their great national heroes—men and women of faith who resolutely overcame every form of hardship and obstacle. **Compare the empty, fleshly heroes of any other nation with this noble list!**

Truly the apostle well describes them all when he says: "Of whom the world was not worthy." Marvellous, exceptional, godly characters standing out from the great human mass of ignorance, selfishness and fear.

* * *

IN VIEW of this (ch. 12:1)—

"Let us run with patience the race set before **us**."

Let us keep our mind's eye centered on this faithful group, and particularly on the greatest of them all—the one who gives meaning and value to their struggles, for without him all their noble self-sacrifice could have wrought no lasting benefit.

These people are the REAL inhabitants of the earth. They ever surround us as a cloud. The people that we meet in our natural course and see with our natural eyes are but passing, meaningless shadows. Nothing in the present matters very much. All natural flesh is only grass, but to God all **these** live, and will live, eternally.

Having put this picture vividly before them, he strengthens its effect with a gentle reminder of the divine purpose and necessity of their trials—

"Ye have forgotten the exhortation—My son, despise not thou the disciplining of the Lord, for whom He loveth, He disciplineth" (v. 5).

What useless and unlovely things are children who are not wisely disciplined! Paul says (v. 10) that the purpose of chastening is to develop holiness and (v. 14) that without holiness no man shall see the Lord. He tells them to examine themselves carefully as to this.

Holiness is spiritual-mindedness — **BEING INTERESTED IN SPIRITUAL THINGS AND CONTROLLED BY SPIRITUAL MOTIVES.**

He reminds them of Esau—a member of the chosen family, but unable to recognize spiritual values or rise above fleshly things. He sold his glorious, divine birthright for a mess of pottage, and then—so humanly —cried bitterly to get it back again when it was too late!

In the rest of the chapter, the apostle compares the Mosaic and Christian dispensations, showing how much more select and exalted is the latter—

"Ye are not come to the mount that might be touched—to darkness and tempest—but ye are come unto the assembly of firstborns enrolled in the heavens, to the spirits of righteous men made perfect."

Could they not PERCEIVE that they had come out of the Mosaic shadows **into the glorious light of Christ?**

* * *

CHAPTER 13 begins with miscellaneous admonitions.

"Let brotherly love continue."

"Be as concerned about those in trouble as if it were yourself."

"Let your manner of life be without covetousness—be content with what you have."

That is the mind of the Spirit. The mind of the flesh tends to a strutting parade of self-adornment and self-gratification, selfish, unfaithful stewardship, destined for a bitter ending.

Verses 10-15 very gently present the climax of his message to the Jews—

"**We** have an altar whereof they have no right to eat which serve the tabernacle . . . let us therefore go forth unto him **without the camp**, bearing his reproach."

The great break with Judaism. He reminds them that the greatest sacrifice of the Law, that sacrifice which atoned for the sanctuary itself, **could not be eaten by the priests**—could not be partaken of under the Law—it must be taken and burned **OUTSIDE THE CAMP**.

Herein is shown, by the Law itself, that the Law and the priesthood must at last be left behind. This closing thought he leaves with them—going with Jesus, the great sanctuary-cleansing sacrifice, **OUTSIDE THE CAMP**.

It has a wider application to us all. We too must go out with him, leaving all else behind. For we have here no continuing city—nothing permanent, nothing of any value, nothing real—only the vain shadows of a tottering, dying order—"The fashion of this world passeth away." And he concludes—

"May the God of peace make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ."

He WILL do this—if we will leave all, and follow him.

—G.V.G.

The Word Became Flesh

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made"—John 1:1-3

LET US look at these opening words of this wonderful book of John the apostle of Jesus Christ and see if we can understand them. Much mystification has been written about this passage with the idea of conveying a meaning that has no place in God's Word, and that is entirely foreign to what the Spirit caused John to write.

What the apostle actually wrote is in line with the general tenor of scriptural Truth and can only be understood in the light of divine revelation concerning God's purpose in Christ. The Diaglott translation of these three verses reads—

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

"This was in the beginning with God.

"Through it everything was done; and without it not even one thing was done, which has been done."

Now what was this "Logos" that was in the beginning with God, that was divine, and through which everything was done, and without which not one thing was done that has come to pass? We look into our concordance and find it means—

'Word, speech, matter, reason.'

The meaning given to the word "logos" in Webster's dictionary is—

"The word: that is, the actively expressed, creative, and revelatory thought and will of God, at once distinguished from and identified with Him."

Now that is what John is writing about here in these opening verses of his book. He is speaking of the expressed purpose and will and power of God, as revealed in the Scriptures, by which all things have come into existence, and apart from which nothing can exist. When God speaks, it is with power, design and purpose. When He says—

"Let there be light."

—the light appears.

When He says:

"Let the earth bring forth grass."

—the grass springs up. This principle is illustrated as we look at the words God spoke to Adam (Gen. 3:19)—

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

We are all sadly aware of how the power behind this word (logos) of God blighted the whole world with a curse, bringing drought and heat, thorns and thistles; and in the bodies of Adam and Eve it brought mortality, pain, sorrow and weakness.

In spite of all that man has been able to do in all their generations for the past 6,000 years, humankind has not been able to circumvent or escape the power and certainty of God's Word. God spoke and it was done! The curse remains, and God alone has the power to remove it.

In the light of these things, and as we look at v. 14 of this first chapter of John, the sense in which John uses the word "logos" becomes clear—

"And the Word (logos, the actively expressed, creative, and revelatory thought and will of God) was made (became) flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Our attention is drawn to the word "made" in the phrase "was made flesh." We notice that original word is "**ginomai**," and Young's concordance gives the meaning of it as, "to become, begin to be."

Hence, we see the thought: the divine Word of God that was in the beginning, as expressed in the promise of a Seed of the woman that would destroy sin, had now, in the days of John, been fulfilled to the extent that the Seed has been manifested. The Logos had caused the virgin Mary to bring forth a Son of her own flesh, who was also a manifestation of God by His Spirit.

It is in this sense the "Word became flesh" and dwelt among the Jews of that generation. A clear distinction is made between God and His Son, the Christ, in v. 18—

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared (made known) Him (the Father)."

Jesus said (John 17:5)—

"O Father, glorify Thou me with Thine Own self with the glory which I had with Thee before the world was."

The glory that Jesus had with the Father goes back to the beginning of His purpose with man on the earth; for the apostle James says—

"Known unto God are all His works from the beginning of the world" (Acts 15:18).

God's purpose was to raise up a Son—His only begotten Son—in whom the Father would be glorified: through whom the human race (including Jesus himself) would be glorified with honor and immortality in the eternal age to come.

John here assures his readers that this glorious purpose of God has become actively operative in the birth and work of Jesus Christ. —E.B.

The Zeal of Thine House

"The zeal of thine house hath eaten me up"—Psa. 69:9.

IT IS noteworthy that all the divinely chosen leaders of Israel were characterized by fervent zeal. The consuming zeal manifested by our Saviour caused him to drive the money changers and temple-defilers from God's House (John 2).

The prophet Elijah was an outstanding example of zeal for God. In I Kings 19:10 we read of him—

"I have been very jealous (zealous) for the Lord."

This intense and fiery zeal caused Elijah to destroy the prophets of Baal (I Kings 18:40).

The apostle Paul depicts all the redeemed as characterized by a "zeal for good works" (Titus 2:14). He speaks of his own zeal, even before his conversion (Acts 22:3)—

"I was zealous toward God, even as ye all are this day."

There is a zeal then which is begotten of ignorance, as described in Romans 10:3—

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

There are many today who possess this type of zeal, as is evidenced by the missionaries sent abroad to convert the heathen by those who know not the true Gospel of the kingdom Christ is to establish on the earth.

Does not the very manner of Israel's apparent acceptance of God's Law as given by Moses, and their refusal to accept Christ's teaching, afford a warning of what would occur in the latter days? No wonder the apostle exhorts us to "examine ourselves" whether we be in the faith.

Our zeal and enthusiasm should greatly increase as we read of those worthies of old.

It is God's Own zeal which will bring about the establishment of His kingdom on the earth (Isa. 9:7). —H.A.S.

Disquieted in Vain

“Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up, and knoweth not who shall gather it”—Psalm 39:6.

THREE thousand years have not changed the picture, since this was recorded. Man is still disquieted in vain. How futile all the busy turmoil of an ant-hill seems to us, but how much more futile and pitiful must the strivings of man seem to God.

And we who claim to know better, we are so often “careful and troubled” about such little things. We sing so heartily—

“O, how love I Thy law! It is my study all the day.”

If this is more than a pious exaggeration, surely it will fill our minds with joy in God, and will eliminate all our petty disquietude, and lead us to say—

“Why art thou cast down, O my soul?” —Psa. 43:5.

Here is wisdom reasoning with feeling. Feeling is the natural material we have to work with. It is much easier to follow and be affected by feeling than reason. But wisdom here lays out to view all the blessings and promises of God, present and future, and urges the inescapable conclusion that only hope and joy and praise are in order for God's elect. Therefore—

“Sing ye praises with understanding” —Psa. 47:7.

This is the whole spirit of the Psalms.

Praise is its form, understanding its outstanding characteristic. The Psalms speak with certainty and wisdom upon every phase of divine purpose and human welfare; and they turn every aspect into praise and glorification of God. Understanding and praise go hand in hand. In Psalm 33 it is recorded—

“Praise is comely to the upright.”

All the activities of the upright should be directed toward the praise of God, in word and deed. Activities which do not measure up to this standard are uncomely and out of place. To worship in holiness, and to praise with understanding, comprise the highest destiny to which man can aspire.

Signs of the Times

IT HAS been pointed out many times that the signs given by the Saviour in his wonderful prophecy recorded in Luke 21:24-27 as evidence of the imminence of his coming does not depend on one or two “signs,” but many signs converging together in such a way as to leave no doubt as to his immediate return to earth.

We see all these signs in such an advanced stage of development that we cannot help but believe that the end is near.

The Jews have returned to Palestine in sufficient numbers to fulfil the prophecy of their pre-adventual return; “distress of nations, with perplexity” has plagued the nations, for nearly half a century and grows more intense year by year; the roaring of the “sea and waves” of humanity is

continuous with increasing violence; men's hearts are failing for fear of world catastrophe and nuclear annihilation, and one revolution after another for the past 40 years has shaken the "powers of heaven" so thoroughly that the map of the Old World has been completely changed and all colonial empires broken up.

THE NEW COLONIALISM

AND NOW men's hearts are failing because of another fear —the fear of another form of colonialism in which Communism would rule. At present this colossal buildup is taking shape. It is world-wide and if successful would impose a despotism upon the nations brought under its sway more crushing and tyrannical than any colonialism that ever existed before.

Unquestionably world Communism has suffered loss of political prestige during the past few months, but it will take time to determine the extent and permanence of these losses.

The Cuban backdown, overthrow of the pro-Communist Kassem government in Iraq, election losses in France and West Berlin, and what might appear to be a trend away from Communist influence in other areas has raised another fear, that, if they are prevented from pursuing political expansion, **they will turn to more direct and violent methods of expanding Communist domination.**

And there are good reasons for believing that this purpose is already in operation. The situation in the world today might be compared to an accumulation of pent up explosive gases and the great eruption draws near, when the nations will be dashed against each other in the final struggle for world domination.

SOUTHEAST ASIA

AS ONE news analyst expresses it, "A new area of trouble is building up in Southeast Asia." It is now generally conceded that the chief purpose of Red China's recent invasion of India was a show of strength to impress all Southeast Asia with what the Chinese are able to do, and intend to do in the not distant future.

The war in South Vietnam goes on with no end in sight, with first one side and then the other appearing to have the advantage. As Communist China pushes southward, not only are South Vietnam and bordering states endangered, but the Malaysian Federation and Singapore are threatened.

The population of all three areas is predominantly Chinese who are mostly in full sympathy with the aims of Red China and engaged in the usual Communist subversion directed from Peking.

As China seeks to extend its influence to the southeast tip of Asia, Indonesia, which has now become "a considerable military power," with generous Russian assistance, is rapidly extending its island empire northward. Having won sovereignty over New Guinea from the Dutch, they are now seeking to take over the Island of Borneo where they come in conflict with Britain.

Not only is Britain vitally concerned over this move toward Borneo, but it is causing alarm in America, the Philippines, Formosa and all Southeast Asia. For, if Red China and Indonesia join forces, the entire Western defence line in the Pacific will be outflanked. The only thing necessary to complete the picture is Russian encroachment from the north.

THE MIDEAST

ON THE heels of the Yemen rebellion the overthrow of the pro-Communist government in Iraq has alarmed the whole Mideast area and set the stage for a general upheaval throughout the Arab world. As yet the situation in Iraq is uncertain, and the revolutionary regime appears to be trying to steer a middle course in the hope of retaining the good will of both East and West, including the cooperation with Nasser's United Arab Republic, "based on firm belief in the common destiny of the Arab people."

It is significant that Nasser is well pleased with the turn of events in Iraq, and the Cairo Radio "is trumpeting the Iraq revolt as a vital step toward Arab unity." It is generally conceded that, if pro-Nasser men seize control of the government it would have far-reaching reactions throughout the Mideast.

In the meantime Israel is on guard against any development affecting Israel's interests. They are especially watchful of any strengthening of Nasser's position, knowing that any league of Arab states dominated by Nasser means trouble for Israel.

'TRUE STORY' OF AFRICA

WITH 27 NEW nations in Africa having been admitted to the U.N. since 1956, there are 35 "autonomous" countries in tropical Africa. Despite all the fanfare about independence and the opportunity which these suppressed peoples would have to develop Africa's fabulous natural wealth for the benefit of Africans, not foreigners, a critical look at the present situation there presents a picture of almost total failure to accomplish this purpose.

It is a fact beyond question that all the development in tropical Africa has been accomplished with foreign capital administered by foreigners. With the withdrawal of this capital and ability the country is left under the control of inexperienced, backward peoples who would require generations to change from their ingrained tribal instincts.

Already the greater number of these new countries are bankrupt, and complete chaos is only deferred by foreign aid.

In the Congo, after 3 years of turmoil and bloodshed, the country is in worse shape than it was in 1960 at the time it gained independence, with its people totally incapable of providing or conducting an economy that might improve conditions. A semblance of peace is being maintained in the Congo only by force exerted by the U.N., a sick, almost bankrupt organization.

The whole area of Central Africa is ripe for general rebellion, as a fertile field for Communist subversion is being developed.

LATIN-AMERICA

THE situation in Latin-America can be described as one of unrest, suspicion and fear of what the future will bring forth. Although, presumably, the Soviets removed their nuclear missiles from Cuba, and promise to withdraw their military forces, opinion differs as to what extent these promises have or will continue to be kept.

Regardless of whether these promises are kept or not, Cuba remains a powerful military base supplied with Soviet "defensive" weapons which can be used, not only to defend Cuba from attack, but to supply revolutionaries in other Latin-American countries.

Charges and counter-charges, threats and counter-threats keep the Cuban pot boiling. Cuban fighter planes are accused of firing upon an American shrimp boat; Pres. Kennedy warns that U.S. firepower will blast any Cuban-based warships or planes that attack U.S. vessels or aircraft.

In retaliation, Soviet Defence Minister Malinovsky in a speech in the presence of Mr. Khrushchev and 6,000 Soviet dignitaries, declared that Russia and its allies would regard a war against Cuba as a war against all of them, and that such a war would be waged, not only on Cuban territory, but on the territory of the U.S. as well.

In the same speech the Minister took occasion to boast of Russia's nuclear might, which he said was capable of annihilating all opposition.

Meanwhile in Washington fears are expressed that the failure of Cuban, Soviet-inspired, peaceful methods of Communizing Latin America, and the unmasking of Castro as "just another tool of Moscow" will lead to more violent methods of accomplishing the same purpose.

It is believed that we will soon see "open encouragement of terror as a principal weapon." Rumours persist that guerrilla bands, armed with weapons secretly transported from Cuba, are being trained in most Latin-American countries for this terror campaign.

Whether true or not, these rumours are creating a state of tension in the whole Western Hemisphere, a situation in which a mere incident could lead to war.

IN EUROPE

Something in the nature of a stalemate exists in Europe, as negotiations over testing and inspection of nuclear explosions are deadlocked; the Berlin controversy remains static and the Common Market problem remains unresolved.

It is evident that De Gaulle plans a "New Europe" with both Britain and the U.S. excluded. It is a dream of a great all-European Community in which France would be the dominant figure.

It is believed by some that this grandiose plan will include admittance of Russia, eventually, into this "European Community."

Whatever success may attend De Gaulle's plan, it is certain that the NATO Alliance has been shaken to its very foundations; British and U.S. influence in European affairs is on the wane, as
FORMATION OF THE GOGIAN CONFEDERACY CONTINUES TO TAKE SHAPE. —O.B.

We are anxious to send the Berean FREE to any desiring it. Do not hesitate to request it. If you know of any who would like it, please send their names.

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