

# 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:**  
**G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada**

*“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: 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.*

**HONESDALE, Pa. — 859 Main St. — Sunday School and Bible Class 10:45 a.m.; Memorial Service 11:45 a.m.**

IN AN endeavour to proclaim the Truth in this corner of the Master's vineyard, our ecclesia asked bro. George Kling and his son, bro. Willard Kling, from Buffalo, to assist us.

On Sept. 30 we were pleased to welcome bro. & sis. George Kling and bro. & sis. Willard Kling at the Memorial Service, where bro Willard gave us stirring words of exhortation.

After the Memorial Service, and luncheon in the hall, bro. Kling Sr. lectured on, "The Remedy for the World's Distress," showing that the kingdom of God will be the only remedy.

We again miss the company of bro. & sis. H. A. Sommerville who are spending the winter in Texas after visiting in Canton.

Those of us living in New Jersey enjoyed a visit with bro. & sis. Truelove of Richard, Sask., and bro. Edgar Davey of Worcester. Bro. Truelove spoke edifying words to us about the Spirit Word one week night. Bro. Davey gave us uplifting words of exhortation at the Memorial Service.

—bro. D. Sommerville

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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.**

THE ecclesia is greatly encouraged by the obedience to the Faith of Miss DOTTYE MASON. She met with the examining brethren on Mar. 24 and gave a good confession of her faith. She also expressed her strong determination to devote herself with singleness of purpose to the study and work of the Truth.

She was immersed at the meeting hall Tues., Mar. 26. May the blessings of our Heavenly Father be upon her as she enters into the race for Eternal Life. May we all work together to build a habitation of God through His Spirit in the glorious Age about to commence upon earth.

—bro. Charles Banta

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**LETHBRIDGE, Alta., Can.—633 7th St. S.—Memorial 11 a.m.; Sunday School 12:30 p.m.; Lecture 7:30 p.m.; Bible Class Wednesday 8 p.m.**

Greetings to the brethren and sisters of like precious Faith!

We know from the many sayings of Jesus in regards to the conditions and events in the earth at his coming that it is very near, even at the door. As Mark puts it for our learning—

"Now learn a parable of the fig-tree. When her branch is yet tender, and putteth forth leaves, ye know that summer is near."

So we, in like manner, when we see the many signs of our times coming to pass, we know that his coming is nigh, even at the door.

We are very pleased to make known that another of Adam's race has passed a very successful examination concerning the things of the Kingdom of God and the Name of Jesus Christ.

On March 17, Miss BARBARA RUTH SELTENRICH of Edmonton journeyed to Lethbridge for her examination and baptism into the Name of the Father and His Son Jesus our Saviour. We pray our Heavenly Father His guiding hand will be with her until His Kingdom comes.

We were also blessed on this occasion to have with us our bro. & sis. Frank Truelove of Richard, Sask. The writer exhorted on "Go On to Perfection." Our bro. Truelove lectured in the evening on "Is Christendom Astray from God's Promises?"

With much love to the Household of Faith from the brethren and sisters of the Lethbridge ecclesia. —bro. Wm. Blacker

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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.**

WE here in London are once again saddened by the loss of a beloved sister—sis. Ada Sutherland, wife of bro. Roy Sutherland, and mother of sis. Clarkson. She passed away on March 9th after forty-one years of probation and trial in the Truth.

She was buried on March 12th in Mount Pleasant Cemetery, bro. George Gibson of Toronto and bro. Fred Higham, Sr., of Detroit taking charge of the service.

Our sister now sleeps and awaits the call of him who is the resurrection and the life. Our love and sympathy goes out to those of her family. —bro. Dan Gwalchmai

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

IN OUR report, published in the January 1963 Berean, we announced that brother James Lowman, and his wife, sister Hazel Lowman, formerly of the Central fellowship, had become members of our ecclesia. They have now advised us that their understanding of fellowship has changed, and they are returning to their former ecclesia.

We have been looking over the reports of the various ecclesias during me past year, and it has been encouraging to read of those who have come to a knowledge of the things concerning the Kingdom of God, and the Name of Jesus Anointed, and have obeyed the call of the Gospel by being immersed into Christ, thereby becoming Abraham's seed, and heirs according to the promise.

To those mentioned above, we are happy to add the name of BARBARA JEAN MacIVOR, daughter of brother and sister James MacIvor, who gave a good confession of the Faith in the presence of several brethren and sisters, and was baptized on February 20th. There is no greater honor to which men and women may attain in this life than to believe and obey the Gospel.

It is always a great pleasure to enjoy the association and fellowship of visiting brethren and sisters. Since our last report, we have welcomed from the London ecclesia, sisters Helen Boyce, Edith Hunter, Clara Sparham and Olive Gwalchmai.

On March 12th, several of our members journeyed to London. Sister Ada Sutherland, wife of brother Roy Sutherland, and mother of sister Ruby Clarkson, had finished her course and was laid to rest in the presence of many of her friends, with whom she had been associated in fellowship. We, in Toronto, will miss her very much.

A short time ago, we received a printed message advising the brotherhood that Jesus would soon be here, and the resurrection would be completed by January 31, 1963. Instead of speculating on the date of his coming, it would be far better for brethren to spend their time and energy in building up a character that would meet with the Lord's approval when he does come. Individually, he could come to us anytime.

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—bro. George A. Gibson

## **EDITORIAL**

### **Walk Ye in Him**

*"Mark them which walk as ye have us for an example, for many walk of whom I tell you weeping, that they are the enemies of the cross of Christ"—Phil. 3:17*

PICTURE YOURSELF beside a quiet stream, watching the water flow gently by. A beautiful, peaceful sight! Many varied thoughts could take their start from it. There is one however that may never occur to us, but it is perhaps the most significant of all, and should make us ponder deeply.

Where is the water going? What causes it to move? Throughout its whole course, it is simply **following the course of least resistance**, ever downward as it effortlessly seeks its own level. It is its drift ever downward that gives it its apparent life and motion.

How like men and women as they, in endless pursuit of happiness, seek after the pleasures of this life—"walking according to the course of this world"—seemingly alive and in motion, but actually dead and drifting according to thoughtless, effortless natural desire and self-pleasing.

To walk in the way of the world requires no effort; you merely drift along, like the quiet stream, until you find your own level. That is what the Apostle speaks of as "walking after the flesh," or walking in our own ways. When writing to the believers in Ephesus, about this, Paul said (2:2.3)—

"Wherein in time past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

The entrance of the knowledge of the Truth into our lives alters our course and, after putting on Christ in baptism, we rise to walk in newness of life. This is the class of people to whom Paul wrote many interesting and instructive messages. To the brethren at Thessalonica he said (1:2:11)

"Ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would WALK WORTHY OF GOD, Who hath called you unto His kingdom and glory."

With Paul the Truth was a very serious business. He exhorted, he comforted, and he charged the believers that they should walk "WORTHY OF GOD." What a breath-taking, glorious conception! This was Paul's course throughout his entire ministry, and it would be the same if he were here today.

There are certain phases of our newness of life that we have to affirm constantly. It is not the first principles of the Truth, for they are foundations upon which we are expected to build. The things that must be constantly brought to our attention are **those that constitute our "worthy walk," and are designed to keep us on a firm foundation**. Paul gave us a lead when he said (Phil. 3:17)—

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."

This would indicate that it is our moral relation to the world of wickedness in which we live that has to be continually brought to our attention. This is where the great value of the daily reading of God's word is realized, for—

"The way of man is not in himself: it is not in man that walketh to direct his steps"  
—Jer. 10:23.

Therefore, it is not for us to trust ourselves to determine the nature of a walk that is worthy of God. We must depend upon, and rely with a full assurance of faith upon what is revealed in the Scriptures, as we look to Jesus, the Pioneer and Perfecter of our faith. We see this idea expressed by Paul:

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving"—Col. 2:6-7.

In like manner, said John, "we ought to walk, even as he walked."

\* \* \*

When we examine the records concerning Jesus, we find that his walk was vastly different to that of other men. To walk as he walked, **we must travel in the opposite direction from those who walk in the way of the world.** Therefore, if we progress in our pilgrimage, it is the result of exertion. At first, it may be hard to pull against the stream, but persistent effort is soon rewarded by increased strength and courage.

Then as our strength increases, we soon discover that less effort is required. Some mistake this for a time to rest. Let us not be deceived; the time to rest is still future. Today is a time for action.

Our standing before God will be determined by the nature of our walk. Therefore, one thing is certain — **we cannot walk in opposite directions at the same time.** We must make a definite choice, and then carry out our plan. Again Paul gives us a lead—

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more"—I Thess. 4:1.

Walking so as to please God, was the keynote of Paul's life and work. He warned the brethren night and day with tears. If companions of Paul required such warning, how much more do **WE** need to be warned and exhorted! As in many other questions, Paul gives the answer (Heb. 10:25):

"So much the **MORE** as ye see the day approaching."

So that we may please God requires that, in the first place, we be clothed with **humility.** This was one of the great features in the life of Jesus. The prophets also understood it. Micah expresses it in terms unmistakable—

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God"—6:8.

The life of the believer must also be characterized by integrity, straightforwardness, and freedom from deceit. Here is the divine specification—

"That ye may walk honestly toward them that are without"—I Thess. 4:12.

This thought was strongly emphasized by Jesus in the parable of the unjust steward—

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—Luke 16:11.

\* \* \*

ANOTHER feature of our conduct that requires careful attention is our moral relation to the world of wickedness by which we are all surrounded. As we stated previously, this is one of the phases of our newness of life that must not be lost sight of. Paul puts it this way—

"Walk in wisdom toward them that are without"— Col. 4:5.

And Peter said (1:2:11)—

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

Isaiah, throughout his prophecy, has painted some beautiful word pictures, but none more exquisite than that found in chapter 35. When the glory of the Lord shall fill the earth as the waters now cover the sea, Isaiah says—

"The redeemed shall walk there."

And when the law goes forth from Zion, and the word of the Lord from Jerusalem—

"The people will be taught of God, and will walk in His paths."

If we would be among those who will walk with Jesus in the Age to Come, we must be mindful of the fact that walking in the way of the world is easy, but it will lead us unto death. Walking in the way of Truth requires an effort, but it will lead us unto life. Let us then "walk in the Truth," for if we do we can join with the Psalmist and say—

*"The Lord is my Light, and my Salvation; whom shall I fear? The Lord is the Strength of my life: of whom shall I be afraid?"—Psa. 27:1.*

—Editor

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

By **BROTHER JOHN THOMAS**

*"For by one offering he hath perfected forever them that are sanctified"*—Hebrews 10:14

### **PART FOUR**

BUT the manifestation of the Deity in Spirit does not terminate in the perfecting of Jesus on the third day. He was the freewill offering of the Eternal Spirit made perfect for acceptance (Lev. 22:21; Heb. 9:14), but he was only one of the—

"Flock of the Deity which he had purchased with his own blood."

There were other sheep— sheep of the fold of Israel, and others not of that fold—all of perfect character, to be "made perfect in one"; that there might be "One Fold and One Shepherd."

All who have heard the—

"Things concerning the Kingdom of God and the Name of Jesus Anointed."

—who have believed them with true affection, and who have been immersed, are addressed in the apostolic epistles as "THE PERFECT." Paul says (1 Cor. 2:6)—

"We speak wisdom among the perfect."

And again (Phil. 3:15)—

"Let us, as many as be perfect, be thus minded."

But, as in the case of Jesus, this perfection was concomitant with imperfection. It was perfection of spirit, or conscience, resulting from faith and obedience.

Paul says (Heb. 10:1) that the Law of Moses could not make the worshippers perfect, so that they should have no more conscience of sins. Hence, a person whose sins are **covered over**, or pardoned, is perfect. His conscience is the spirit of a just man who has been made perfect (Heb. 12:23). Jesus tasted death for him, in which death he becomes interested by believing into him. Thus,

"By his one offering the Eternal Spirit hath perfected for a continuance them that are sanctified" (Heb. 10:14).

—or purged in conscience from dead works, to serve the living Deity. Being in Christ, they are invested, or covered over, with him; and, **IF the Truth have had its due effect**, they are "cleansed from all filthiness of flesh and spirit;" and can truly respond to the apocalyptic ascription to him as their Prince, and say (Rev. 1:5-6) —

"Unto him that loved us and washed us from our sins in his blood, and made us kings and priests for the Deity even our Father: to him be the glory and the supremacy during the Aions of the Aions. Amen."

But, notwithstanding the saints are a community of "spirits of just ones made perfect;" they have, while in the flesh, continual experience of imperfection. The experience of Paul is theirs, who says,

"Not as though I were already perfect," (Phil. 3:12).

He was perfect in conscience, but very imperfect in nature; as was also that great cloud of witnesses, of whom the world was not worthy, who all died in faith, not having received the promises; the Deity having provided some better thing for us, that they without us should not be made perfect—Heb. 11:13,40.

That which is perfect, however, is not yet come; but we wait for it. Perfect in conscience and character, we wait, in full assurance of hope, the transformation of our bodies at the Apocalypse of Jesus Anointed,

"For in heavens our commonwealth subsists; out of which also we await the deliverer, the Lord Jesus Anointed: who shall transform the body of our humiliation that it may become conformable to the body of his glory, according to the energy of his ability even to subdue all things to himself" (Phil. 3:20,21).

When this transformation shall have been effected, the prayer of Jesus will have been answered; and his brethren will have been "made perfect in one," as the Father is in him, and he in the Father, and they one in them both.

Such a perfection as this is consubstantiality with the Deity; who, by His Spirit is manifested in them all, as the Elohim of Israel, and Sons of the Highest — the "Who" He said He would be, when He communed with Moses at the Bush. (Exo. 3:14).

\* \* \*

THE transformation of body is **posterior** to resurrection, as in the case of Jesus. The dead saints are **first** to be "raised," and **afterwards** "quickenened"—

"As the Father raiseth up the dead AND quickeneth, even so the Son quickeneth whom he will." (John 5:21).

The Son will quicken those only of the raised up whose walk in the present state he approves. **Many are "raised up" who are not "quickeneth."** It is only those of the "raised up" who are pleasing to the Son that he quickens. Some of the "raised up" are awaked from the dust, as Daniel tells us—

"To the reproaches and contempt of the Olahm."

In Jesus' words (John 5:29)—

"They come forth for a resurrection of judgment."

The Son wills not to quicken them, but to drive them from his presence with eternal reprobation.

The word "quicken" in the original is **zoopieo**, and signifies "to make alive." From the fact that all the raised are not quickened," and yet are living in post-resurrectional contempt, it follows that the quickening is an operation **superadded** to the formation of living bodies from the dust of the ground. It is **the making alive of living saints with life eternal.**

Hence, there is a certain predetermined order of development in the multitudinous Apocalypse of the Sons of the Deity (Rom. 8: 9), as there was in the manifestation of Deity in spirit in the case of Jesus. And this order, as deduced from the premises before us, is apparently as follows:

1. Formation of body from the ashes of the dead;
2. Impartation of life, making it a Body of Life;
3. Appearance at the Tribunal of Christ (2. Cor. 5:10);
4. Quickening consequent upon approval; in other words, "ascending to the Father," so as to be consubstantial with Him (John 20:17).

Taken as a whole, these four elements constitute the **anastasis zoes, or Resurrection of Life**, in which the body "is raised in incorruption, in glory, in power, and spiritual," all of which is consequent upon the fourth element, or "the Son quickening whom he will."

They are made perfect in one by "the spirit which quickeneth;" and when this Apocalypse is perfected, "the world will know that the Father did send Jesus, and hath loved them, as He had loved him" (John 17:23), which is manifested in their being "like him, and seeing him as he is" (1 John 3:2).

*Here, then, is a multitude consubstantial with the Father—the ELOHIM OF ISRAEL—and all of them the Sons of Deity; "kings and priests to Him"; "the Kings of the earth," whose Imperial Prince is the Chief-Begotten; "Kings from a Sun's rising"; the, Firstfruits to the Deity and the Lamb, redeemed from the earth — Rev. 1:5-6; 16:12; 14:3-4.*

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

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## **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., Can.

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### **HOUSTON TAPE LIBRARY**

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

# Answers to Bible Questions

By BROTHER ROBERT ROBERTS

## Dealing with Offences

QUESTION — *“Do you not think it necessary to comply with Matt. 18:15-18 in reference to doctrinal sin privately manifested by a brother before two or three others — previous to acquainting the ecclesia with the fact; and is it right to ignore this scriptural course and announce the brother's sin at the breaking of bread, during the interval for brief fraternal announcements? Does not Matt. 18:15-18 apply to sin in general — doctrinal and personal?”*

ANSWER: Certainly; Matt. 18 ought in all cases to be complied with before any public or collective action is taken in a case of error or misconduct. The simple command—

"As ye would that men should do unto you, do ye even so to them."  
—would settle this.

The rule laid down by Christ for the treatment of personal offences (Matt. 18: 15-18) is doubtless applicable to sin in general. Sin of any kind on the part of a brother, becoming known to another brother, is a sin against that brother—more heinous, indeed, when scripturally estimated, than a mere offence against himself. He is, therefore bound to take the course Jesus prescribes, as John plainly indicates in the words (1 John 5:16)—

"If any man see his brother sin a sin which is not unto death, he shall ask, etc."

It is usual with some not to act upon this rule at all. The usual way is to speak of the fault, whatever it is, to a third party. **THIS ITSELF IS A SIN.**

A brother's part (if the case be serious enough to speak of at all), is to be silent to all but the brother himself. First, go himself and discuss the matter between the two alone. If this is successful, a brother is gained and saved, and the matter is not to be mentioned to anyone else.

If not successful, Christ commands the interview to be repeated with the assistance of one or two others; and only in the event of these failing, is the matter to be mentioned to the ecclesia, or those representing it. It is then the ecclesia's part to bring their whole influence to bear upon the offender to forsake his evil ways.

Only when this has failed are we at liberty to withdraw. Nothing is so effectual as this rule for stopping evil speaking and insuring merciful help to those who stumble, or the proper and timely treatment of incorrigible sin.

Each brother then becomes a seeing eye and protecting hand of the ecclesia. **There should be a stringent refusal to hear an evil report concerning any one until the reporter has taken the Scriptural course.**

Withdrawal, too when it comes (it must be noted), is not expulsion. It is the apostolic form of separation, which, though practically equivalent to expulsion in its effects on the separated, is more in harmony with the spirit enjoined by Christ upon his house, than the form in vogue among professing bodies of all sorts.

Withdrawal means that those withdrawing do modestly and sorrowfully step aside from the offender for fear of implication in his offence. Expulsion means kicking out, which is a different thing, and implies and generates the arrogant attitude of ecclesiastical excommunication. The careful preservation of right forms in these things is a help to the preservation of the right spirit.

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THERE **ought** to be no murmurings and disputings among the brethren of Christ. It is forbidden. Nevertheless, in the mixed state allowed to prevail in all ecclesias during probation, they are sure to arise. Wisdom, therefore, requires that we be prepared to deal with them in a proper manner when they arise.

There **is** a way of dealing with them that heals them, and a way that has just the opposite effect. There is no more dangerous and prolific cause of distress and ruin in an ecclesia than the wrong treatment of causes of dispute.

Christ has laid down the law very plainly for the curing of them; and it is the duty of the brethren everywhere to see it obeyed. They ought to refuse to countenance those who disobey it. If a brother takes offence at what another has said or done, he is bound to meet that other brother in private interview for the discussion of the grievance between the two alone.

In most cases, this course stops alienation at its first stage; it either removes misconception, if that has been the cause of the trouble; or it leads to the admission of wrong on the part of the offender, followed by forgiveness on the part of the offended.

**Of course, there are many matters too trifling to be made the subject of such a process.**

The man who recognises the infirmity of human nature all round, and the evil nature of the few days we have to live, is able to exercise that magnanimous charity that covers a multitude of sins, heeding not all words that are spoken, and ever practising the habit of returning good for evil;— blessing always—cursing never, either directly or by implication—as the commandments of the House of Christ require.

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BUT supposing an offence arise which a brother cannot thus overlook, but which he feels to be a barrier between himself and the offender, then he is bound to take the course indicated. He is not at liberty to mention the matter to a third party, and he is not at liberty to stand aside in a state of alienation.

If he do either the one or the other, he makes himself as much an offender as he may imagine the cause of his injured feelings to be.

A man who disobeys the commandment of Christ on one point, is as much a transgressor as the man who disobeys it on another. Consequently, any ecclesia knowing of such a case, is bound to persuade the offended brother to see the offender in private, or to withdraw from him in case of refusal.

There is everything to be said in favor of Christ's commandment in this matter. It is humbling to the offended to have to go and see the man who has offended him (and if he is too proud to submit to this, he is self-condemned: for the proud are an abomination to God); and it gives to the offender the best chance he could possibly have of making any amends the case may call for. The act of the offended brother in coming and seeing him has a conciliatory effect on him: and his personal presence gives him the opportunity of thoroughly discussing every point on the spot.

A communication through a third party (or still worse, a letter), is **no fulfilment of the law of Christ**; offers none of its opportunities of reconciliation; is rather calculated to prolong and aggravate the irritations of the case; and cannot be received as a compliance with the law of the case. The brethren, refusing to listen to the merits of the case one way or other, ought to **insist** upon the offended seeing the offender, or dissociate themselves from his company.

The plea that it is "no use" ought not to be entertained for one moment. Such an impression ought not to be made a reason for disobeying a plain commandment. Whether of use or of no use, **an offended brother is bound either to drop the quarrel**, or to see the offending brother. It is not as if the failure of the interview left him without remedy.

His next step is (in case of failure is to take two or three other brethren with him. Where the interview between the two parties fails, this may succeed, because fresh influence is brought to bear with fresh and conciliatory minds.

The offended brother is bound to take this step, as well as the other; otherwise he is disobedient.

It may be of no use, but it must be done. If it succeed, he has his reward. If it fail, he has his remedy: he is to bring the matter before the whole ecclesia. The ecclesia is then to admonish the offender if he be found in the fault. If the offender refuse to hear them, it is their duty to separate him from their fellowship by withdrawal.

Unless individual offences are strictly treated in this way, the community will constantly be in danger of disturbance and even disruption. An offended man, allowed to ventilate his grievance among others, is liable to enlist the feelings of others on his behalf, and the brother against whom the grievance is entertained, is liable, in self-defence, to urge his side of the case; and thus bad feeling is diffused, and a state of mind generated that easily leads to division. Let Christ's wise rule be insisted on and the mischief is stopped at its start.

Even in the interests of self-defence, Christ's wise rule ought to be insisted on. Who is safe from slander if a brother may pour his evil thoughts into the ear of a third person? What righteous man would suffer if every complainer were first compelled to make known his complaints to the person against whom they were directed? Nothing will more effectually secure peace in a community than the maintenance of Christ's rule for dealing with offences, personal or otherwise. —bro. R.R., 1890

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## Forgiveness

QUESTION: "*How can I forgive him unless he seeks my forgiveness, for if I do, I will make myself as great an offender?*"

ANSWER;—There can be no doubt that acknowledgement is the natural and prescribed condition of forgiveness in all cases of unquestionable personal injury, word or deed. Nothing admits of so clean and sweet and lasting a reparation. It is the lesson of the Law of Moses throughout, and the principle continually exemplified in God's dealings with Israel.

But in the confusions of human intercourse, in the present state of weakness, there arise hundreds of cases in which it is impossible to apply this law in any strict manner. First, because it usually happens that there are faults on both sides; and secondly, because it nearly as often happens that where one side may be clean-handed enough, the other side is the offending side, not through any intention or desire to do injury, but through a wrong understanding of things.

In such cases, **no wise man would insist on the unconditional surrender implied in the request for forgiveness.** Even in a clear case, he is too conscious of his own shortcoming to take an imperious attitude. He would run more than half way to meet his offending brother if he saw the least disposition to concede the point.

But as for the idea that forgiveness cannot be granted without confession, and that such forgiveness would be sin, the brother broaching such an idea will be likely to abandon it on full reflection. We are commanded to forgive if confession is made, for this was the point in question when Jesus spoke the words—

"How oft shall I forgive?"

But we are not forbidden to forgive in the absence of confession. We are at liberty to forgive without it if we like— certainly. Jesus gave us this example (Luke 23:34) —

"Father, forgive them, for they know not what they do."  
Paul also (2 Tim 4:16)—

"I pray God that it may not be laid to their charge."

Stephen also (Acts 7:6). All this without confession on the part of the offenders, for they were too dark-minded to know their need for forgiveness.

This is the magnanimity which belongs to the children of God, who can even return good for evil. A man may be within his **rights** who says—

"I will not forgive him unless he ask me."  
—though marking himself thus as the feeblest of the children of God, if indeed he prove to be among the children, showing thus that **he hath not the spirit of Christ.**

But there is nothing to hinder a man soaring far above his rights and saying—

"This man who has wronged me is too ungifted from God to see what he has done. I will let the matter pass.

"I will pray God to forgive him; and if He forgive at the judgment seat, the man will gladly see and own his fault then: I can wait."

The man who applies the rule of confession before forgiveness too strictly is **in danger of having the same measure applied to himself.** So Christ says. And how then? We **CANNOT BE SAVED**, for we are too dim-eyed to know all our sins; and if those only are forgiven that we see and admit, the unforgiven balance must sink us to perdition.

Another point the offended brother should consider, is whether his state is due to wounded pride or violated righteousness. If he is an expert at self-examination, he will probably find it is the former three times out of four at least; for he discovers that **other offences against the law of God do not hurt him at all if they do not touch him.**

If so, he will act wisely to hold his hand and be as little exacting with the offender as possible.

On the other hand, the offender, when there happens to be one, should be frank and gracious in his acknowledgements. He rarely is so. As a rule his concession is tardy and ambiguous, and generally takes the shape of an insulting hypothesis—

"If I have given offence, I am sorry for it."

This is not acknowledgement at all, my friend. It may even be an insulting implication to this effect—

"I am sorry my neighbor has been such a simpleton as to take offence where it was perfectly unwarrantable he should do so."

If you mean confession, let it be fair and square and handsome—

"I have done this: I ought not to have done it."

*Graciousness on one side will lead to graciousness on the other, and love will flow. But, sadly—this good time has yet to come! But it WILL come, and the children of mercy will prosper and rejoice.*  
—R.R., 1890

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## I Know Thy Works

*"He that overcometh, the same shall be clothed in white raiment, and I will confess his name before my Father and His Angels"—Rev. 3:5.*

AT A Fraternal Gathering a few months ago I heard a brother remark, "There will be many more present than at the previous Fraternal." This led me to a train of meditation. I wondered this—suppose we had been informed that Jesus would speak that morning, and it had been so advertised, could we hazard a guess what would be the result? Truly we would all make a supreme effort to attend.

We would let nothing stand in the way. But what would be the reaction of the people of the world? Would the denominational churches empty themselves to come and hear the Jesus they profess to love so much? Would they listen, and go on their way rejoicing, saying one to another—

"Surely our fathers have inherited lies, and vanity, and things wherein there is no profit"  
(Jer. 16:19).  
Or if a letter were to be received from Jesus, would the people clamour to hear it read?

Well, this morning we do not have any new letter, but we do have Jesus' last message through his servant John. The world may consider Jesus' message a closed book; but if they would read Eureka there would be some hope they would understand Jesus' last message. Jesus said—

"Seal not the words of the prophecy of this book. Blessed is he that readeth and understandeth."

\* \* \*

IN THE opening chapters of the Revelation Jesus addresses his message to seven ecclesias. Each letter is prefaced with the words, "I KNOW THY WORKS."

He knew the works of the seven ecclesias just as he knew the thoughts of the Scribes and Pharisees in the days of his ministry. So we can understand how Jesus knows the works of his followers, and of the entire world. He is able to control all things by the power given him by the Father.

About 50 years after his resurrection he sent these messages to the seven ecclesias. We read in Rev. 2:1 that he "walked in the midst of the seven golden candlesticks" and "held the seven stars in his right hand." Could we delude ourselves in thinking that Jesus is not keenly aware and observant of everything that is going on in the ecclesias of today?

He "KNOWS OUR WORKS," for he is a "discerner of the thoughts and intents of the heart." He knows our every motive, be they good or bad, behind our every action.

That was one of the great sins of Israel, they said God was afar off and would not see their iniquity. Good king Asa was told that—

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of those whose heart is perfect towards Him" (2 Chr. 16:9).

\* \* \*

LET US look at these seven letters; perchance they may help us in our walk to the Kingdom. In the letters are rebuke, warnings, and encouragement, also promises on which are founded all our hopes and desires. Ephesus was rebuked with the words—

"Thou hast left thy first love."

Would these words apply to us? We know what Jesus said during his ministry—

"If ye love me, **keep my commandments**" (John 14:15).

If we examine ourselves individually, can we say in all good conscience we have the same ardent love we had at the beginning? If we can conscientiously say yes, then it will be manifested in our works and our words; and actions speak louder than words.

In the different ecclesias some may say, "I am here this morning, and all is well with us. But we must remember the words to Sardis (Rev. 3:1-2)—

"Thou hast a name that thou livest, and art DEAD. I have not found thy works perfect before God."

So what are our thoughts and the things we talk about— are we sincere and **wholehearted** in them? Or do we have secret motives behind our words and actions? Worldly interests? A divided heart? That was the test applied to Ephesus.

Then Laodicea, they were neither cold nor hot, and because of that the Spirit was to spue them out of His mouth. They said they were rich and increased in goods, and had need of nothing; but the Spirit said—

"Thou are wretched, and miserable, and poor, and blind and naked" (Rev. 3:17).

In the world, a good opinion of ones' self is considered an asset; and those in the Truth are always in the danger of becoming self-satisfied, and like the world because mechanical in the worship of God. We know Israel got that way; they turned the commands of God into a mere ritual, and thus they lost the true spirit of worship.

**And we know that today, many are more interested in the worldly things than in the Truth.**

So we see the rebuke from Jesus to the three ecclesias; and with it the warning. To Ephesus—

"Repent, and do the first works."

To Sardis—

"Repent, if therefore thou shalt not watch, I will come upon thee as a thief."

To Laodicea—

"I counsel thee to buy of me gold tried in the fire; that thou mayest be rich." (that is, rich in faith).

But there is encouragement in the words of Jesus to Ephesus, as he says—

"I know thy works, I know thy labor and thy patience."

Then to Smyrna—

"I know thy works, thy tribulation and thy poverty; but thou art rich."

Then to Thyatira Jesus says—

"I know thy works; I know thy charity, and service, and faith."

Here again we have encouragement; as our motives may be misunderstood by others in our service to the Master. Others may have no idea of our difficulties and problems, and our mental battle to hold fast to the Truth, and overcome the temptations that can beset us.

We all have trials of some sort; if we had the choosing, would it be likely we would choose the life we now have? Would we choose the experiences which some brethren and sisters have to endure? We believe that God is wisdom; and we read in Prov. 3:5—

"Trust in the Lord with all thine heart; lean not unto thine own understanding;

"In all thy ways acknowledge Him, and He will direct thy paths."

Thus we can build up faith and confidence in the wisdom and love of God to direct us—

"For we know that all things work together for good to them that love God, to them that are called according to His purpose." (Rom. 8:28).

There are times during our probation when matters seem more than we can endure. Then it is good to remember Jesus' words: "I KNOW THY WORKS." And we know the Master suffered before we did—

"He learned obedience by the things which he suffered."

He also learned, as we should, to say—

"Not my will, but Thine be done."

Turning to Rev. 7:13, we find one of the elders saying:

"What are these which are arrayed in white robes and whence came they?"

"And I said unto him, Sir, thou knowest.

"And he said unto me, These are they which came out of great tribulation, and have washed their robes in the blood of the Lamb.

"And He that sitteth on the throne shall dwell among them; they shall hunger no more, neither thirst any more; neither shall the Sun light on them, nor any heat.

"For the Lamb which is in the midst of the throne shall feed them and shall lead them to living fountains of water; and God shall wipe away all tears from their eyes."

With these we can compare the words of Paul—

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18).

So in the words of Jesus we have the warning, the rebuke, and the encouragement—

"I KNOW THY WORKS."

And he says in Rev. 3:11—

"Hold fast that which thou hast, that no man take thy crown."

And we have the promise—

"To him that overcometh will I give to eat of the tree of life" (Rev. 2:7).

In our present pilgrimage we have a constant strife with the things of the flesh. For by the disobedience of Adam sin and death came upon his posterity. But by the mercy of God, He sent His Own Son who laid down his life as a sacrifice for sin. And God accepted the sacrifice; He raised His Son from the dead and highly exalted him.

And we have been promised that in due time, in contrast to what befell Adam and Eve, we shall be permitted to eat of the tree of life.

We are reminded by Paul that we must all stand before the judgment seat of Christ; and Jesus gives the warning—

"Behold I come quickly, and my reward is with me to give unto every man according to his works."

And, in Rev. 2:26 we read—

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron."

And again in Rev. 3:5—

"He that overcometh, the same shall be clothed in white raiment . . . and I will confess his name before my Father and His angels."

In the gospel of John (17:22) we have Jesus' prayer—

"That they may be one, even as we are one, that they may be made perfect in one."

"Blessed are the pure in heart for they shall see God."

In Rev. 3:12 we are told—

"He that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

The faithful shall be made the golden pillars of the Future Age, saints in glory, never to be moved away from immortality. The glorious promise is—

"To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21).

And in Rev. 5:10 we have the acknowledgement of the saints regarding the works of Jesus—

"And they sang a new song saying, Thou hast made us unto our God kings and priests; and we shall reign on the earth."

These are some of the many promises made to which we stand related. It will be comforting to all of us to realize our position.

**These are not cunningly devised fables, they are the sure, eternal things of God's Truth and Righteousness.**

To us, they are our hope and whole desire. And according to our understanding, so will be our appreciation of that Hope which is ours through Jesus Christ—him who was raised from the dead, and is now our mediator at God's right hand.

We believe, and ever pray he may soon be on earth again. And when we are called to his presence may we hear his gracious words—

"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Then shall we raise our voices with the great multitude saying (Rev. 5:12)—

"Thou art worthy O Lord to receive honour and power, riches and wisdom, strength and glory and blessing."

John saw a Lamb on Mount Zion and with him 144,000, having the Father's Name written in their foreheads; and they follow the Lamb whithersoever he goeth. In chapter 21 is the comforting picture—

"Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away."

Jesus says—

"Behold I stand at the door and knock."

And again—

"Knock and it shall be opened."

We believe the time is near, and the words of Jesus, "Behold, I come quickly," have a greater significance today than ever; and happy are we if we can answer as did the faithful John—

*"Even so come, Lord Jesus!"*

—C.H.T.

## We Shall Be Like Him

*"As many as are led by the Spirit of God, they are the sons of God"*—Romans 8:14

TO BE like Jesus when he appears in the earth again is to be clothed with an immortal body, glorious in appearance and surging with fulness of life and untiring energy, like to the angels in heaven.

"We shall be like him."

—John says. When the apostle uses the pronoun "we," he does not mean to indicate that all those who have been called sons of God by belief of the Gospel and baptism into Christ are included in the "we" who will be like Jesus at his coming.

The apostle Paul uses this pronoun in the same sense in 1 Thess. 4:16-17—

"The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air; and so shall we ever be with the Lord."

Those who will "ever be with the Lord" belong to the same class that John speaks of when he says—

"We shall be like him."

Both these apostles as they wrote these two passages had their minds centered on the glorious reward in store for those who are constituted righteous in the day of the Lord, and so enter with him into the glory to be revealed at the apocalypse of the sons of God.

These are the "few" that are to be chosen out of the "many" who are called (Matt. 22:14).

\* \* \*

AS WE think on these things, let us try to understand WHY so few will be chosen out of the many who are called. If we can see clearly through the eyes of the Spirit the dividing line between those to whom the Lord will say—

"Depart, ye cursed."

And those who hear the words:

"Come, ye blessed."

—if we can see why many are cursed and few blessed, it will help us to stand among the sheep on the right hand of the Judge in that day.

In his discourse on the coming judgment of the ones who are responsible, Jesus chose sheep to represent the ones who will be blessed, and goats the ones on the left who are to be sent away under the curse of the second death.

Now these two animals, the sheep and the goat, are easily distinguished one from the other; we are never at a loss when in deciding whether an animal is a sheep or a goat.

And so it will be when the Great Judge of the living and the dead looks into the heart of each one of us in that day. When he puts one of us on the right and another on the left, it will be because, with the all-discerning eyes of the Spirit, he sees **two distinct characters, as different one from the other as a sheep and a goat.**

It is not the knowledge of the Truth that puts us in the sheep class; for all who are there to be judged, both good and bad, will have known the Truth. Some begin well. They learn the Truth, put on the Name of Christ in baptism and so become members of the ecclesia. But through the course of their lives they **do not allow the power of the Word to mould that New Man (or character) after the image of Christ.** So they remain in the goat class.

It is the New Man of the Spirit that the Lord will be looking for then—that New Man which—

“Is created in righteousness and true holiness.”

Paul says (Romans 8:14)—

“As many as are led by the Spirit of God, they are the sons of God.”

These are the ones who will “be like him,” and ever be “with the Lord” to shine as the brightness of the firmament in the Kingdom, and as the stars for ever and ever. To be led by the Spirit of God is to **conform ALL our thoughts, words and actions in loving obedience to His will.**

The “many” who are cursed are comprehended in the statement (Rom. 8:13)—

“If ye live after the flesh, ye shall die.”

These are the two classes: the one led by the spirit, the other by the flesh.

\* \* \*

CAN WE tell which of these classes we would be in if we were judged today? While we cannot do this with respect to our brothers and sisters, we can judge **ourselves** in the matter.

What do we do with our time when we are not asleep or working? What do we THINK about most of the time? What do we TALK about? What do we LOVE to do more than anything else? What did we do last night, or last week? How many times each day do our thoughts rise in prayer and meditation to the great throne of God in the heavens?

**The answers to these questions will tell us whether we are living after the flesh or after the Spirit.**

We can then know where our hearts are, and whether the love of Christ constrains us to mortify the deeds of the body, and be led by the Spirit. The difference between these two ways of life forms the basis upon which the righteous Judge will separate us for life or death: to be like him and so ever be with him, or to be driven from his presence in shame and contempt.

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“*God is not mocked; for whatsoever a man soweth, that shall he also reap.*” —E.B.

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## **He Was Content to Dwell There**

“*He that cometh unto God must believe that He is, and that He is a Rewarder of them that diligently seek Him*”—Heb. 11: 6.

WHEN GOD revealed that He ruleth in the kingdom of men, that He controls all things to the fulfilment of His eternal purpose, it became a foundation upon which the upright in heart could rest their hopes.

Though God is unseen by any, we come to build our faith on the evidence of fulfilled events in harmony with a revealed intention. And as these things are repeated we can go from faith to faith. God's indirect dealings on our behalf become the substance of the things we continue to hope for.

The things which we must experience are not always joyous. The things which seem most grievous, are in God's eyes most necessary for our well-being. Therefore it is well that we always commit our way unto the Creator, accepting our lot with thanksgiving.

Consider Israel in a strange land with cruel overlords who ground them down to the point of merest existence. Was God watching over them? Had His arm fallen short of the marvellous protective power which He had shown toward their fathers in former years? The faith of Joseph who had said—

"God meant it unto good, to bring to pass, as it is this day, to save much people alive." —was now growing dim in the hearts of most of Jacob's descendants. Could not the Lord hear their cries under the cruel whips? Had he forgotten His promise to Abraham that at such a time He would visit them with great deliverance?

God had not forgotten — but Israel had. It was a time of Jacob's trouble. We read it year by year and in various forms as it is told and retold by subsequent prophets, seers and apostles, with the object of exhorting a faithful generation to remain steadfast —

"Weeping endureth for the night, but joy cometh in the morning."

Though faith was dim in the hearts of Israel, it was confidently held by a few. It was cherished and nourished by the father and mother of Moses, who deliberately circumvented the decree of Pharaoh in order to preserve their child alive.

The immediate circumstances of this touching incident reveal the power of God, Who, though He rules in the kingdom of men and has such great and large dealings with power, yet can draw near unto a humble faithful family. And though He may put faith to the test, He can bless with joy unspeakable.

Consider the anguish of heart in the bosom of Moses' mother as she realizes that she can no longer conceal the presence of her child, as she consigns him to a watery grave. Yet her move was not without due provision and a due manifestation of trust, that somehow, somehow, God would preserve him.

Her fearfulness of heart is short in duration, for shortly afterward she is chosen as the nurse of her own child by the daughter of Pharaoh. What joy is poured upon her, and how naturally arranged by God!

Here is a type of Christ and our salvation; our deliverance which is typified by baptism. Moses was brought, as it were, back to life by means of water, through the ark of safety.

The writer to the Hebrews tells us that Moses' salvation in this manner was because of parental faith and recognition of Moses having been chosen by God for a particular purpose. This knowledge must have been imparted to them by revelation. This is evident from the fact that Moses in later life was keenly aware of his purpose in God's plan.

\* \* \*

FORTY years go by, and the promise of deliverance has not come to fruition. The persecution of God's people still goes on. Occasionally nerves give way. Trouble between an Israelite and an Egyptian. Surely now is the time to deliver!

Without waiting for Divine instruction Moses effects an immediate deliverance for one member of his race. How futile are man's efforts unless God works with him! True, he saved one man's life here. But forty years later he saved six hundred thousand, besides women and children.

In this last case God was with him. But human nature is always impatient, and many times refuses to commit its ways unto God. Even the faithful fall short. If it were not for the all discerning eye of God, coupled with His unlimited mercy we should all fail of salvation.

God calls each for a purpose in His plan. One has this position. One has that. Each, in the eye of God has work to accomplish. Moses, we read, was a "proper" child, that is an acceptable child for the working of the plan of God. Yet, irrespective, all are as clay in the hands of a Master Potter. As

with Moses, so with us. All must permit God to direct their lives for the purpose which He has in mind.

Moses at 40 had a zeal toward God, but the type of zeal was basically man-elevating and concealing of the Divine honor. Perhaps association in high position in Egypt had — while giving him that wisdom and courage which should after fit him to stand in the presence of the king of Egypt — also impressed him with his own power and importance.

He felt that all things depended on him, and that he was controlling the times and events. But he soon learned that unaided he could not stand before the wrath of the king.

The corrective hand of God directed his steps as he fled from the wrath of Pharaoh. The time of the wickedness of Egypt was not yet come to the full. Israel must suffer yet longer.

Israel were not yet sufficiently impressed with the need of leaving the house of bondage. The plan of God was not quite in a position to warrant their departure to Canaan. The iniquity of the inhabitants of Canaan was not completed.

And most of all in importance as far as Moses was concerned, he was not yet prepared for the greatness of the task which God intended to rest upon his shoulders. How truly we see as through a glass darkly at present! We make all things relative to the immediate events as we see them, and frequently move to our own hurt; while God stretches out a loving hand and plucks us out of the fire just in time.

\* \* \*

FOR Moses, his years of waiting had only just begun. Forty more years were required, separated from his people in a strange land, humbling himself in his own eyes, and making him a vessel fit for the Lord's use.

Forty years developed the man with one object in view, the principle of God and His ways **first**, irrespective of what Moses' own desires might be.

Moses must learn that God had a time for everything. God measures all events correctly, and when His works require patience and a time of waiting, it must be observed. But when God calls for action, let all His righteous sons and daughters respond with wholehearted zeal.

It is a wise man and blessed with understanding who can bridle his will to the utmost patience in the Lord. How frequently we succumb to the error which Moses committed, and feel that upon us and our own efforts the Truth will stand or fall.

God also is watching events, and He is in supreme control of all situations, large and small. These thoughts do not only apply to major issues we have to face, but also to those little everyday decisions we make, which go to fill out our lives. **Sooner or later they fill out a pattern which indicate how we are tending.**

We must be very careful that these insignificant decisions, based as we believe on a zeal for truth, are in harmony with the overall purpose of God.

We must look to the end of the matter, as clearly as we are able, for God will dispose all the circumstances to harmonize with His plan. We become the mediums of its manifestation, **if we will permit God to so manifest Himself in us.**

Perhaps Moses received a rude shock at the indifference of his brethren to his offered hand of deliverance and leadership. Perhaps the lack of Divine provision for the continuance of the work he had undertaken may have cooled his zeal. It is recorded that coming to the land of Midian —

"He was content to dwell there."

We are instructed —

"Despise not thou the chastening of the Lord, neither be weary of His correction, for whom the Lord loveth He correcteth." (Prov. 3:11).

Correction comes in many ways; and God knows how and what kind to administer to bring out the desired characteristics. It probably took Moses many years of contemplation to adjust his impatient viewpoint to the deliberate unerring cycle of Divine operations.

The vast and lonely wilderness were in marked contrast to the teeming streets, the busy marts, the thronging harbours, the courtly manner of his native Egypt. The man-honouring philosophy of that land of darkness paled and became forgotten under the shadows of Horeb and Sinai.

The majesties of creation, the power of the elements, could only cause the utterance of the thought —

"What is man, that Thou art mindful of him, and the son of man, that Thou visitest him?"  
(Psa. 8:4).

In such circumstances Moses was corrected. He was instructed that the sword of man was not to be the medium of Israel's salvation. His instruction in Egypt was not to make him a great military leader, but to develop other elements in his nature which would harmonize with the purpose of God with him.

His second forty year period of waiting, as a shepherd, with staff in hand, leading the flock into the remotest recesses of the Siniatic wilderness, was a miniature of that leadership of God's heritage which was to follow.

His life was completely changed. From a position of rank in the ruling class of Egypt he became a servant to a keeper of flocks. This change had been brought about by a burning conviction within him, that irrespective of the prominence to which he had been accustomed, so long as his brethren were under tribulation, he would not enjoy the pleasures of sin. He esteemed the reproach which came upon them greater riches than those of darkness.

The fulness of this characteristic in Moses, though it carried him beyond the will of God, has its present day application. While our brethren and sisters are burdened with the lot which our Father has been disposed to distribute toward each, it becomes the duty, yea, much more than the duty; **it should be the earnest desire in each heart to share the load wherever possible.** It cannot possibly be the task of one.

\* \* \*

IT IS obvious from these pointed references in the Bible that they fit into our picture, as they have done in every generation. The brethren and sisters must stand together as a united family; each striving to bear the burden in full measure, not standing idly bemoaning how heavy is their own load.

There will be disappointments, even as Moses experienced. Even our own brethren may not understand our purpose at times. But let us take it all patiently, realizing that God has a purpose in it all. The staff is a symbol of a peaceful humble occupation, yet speaking of loving care in cases of necessity. By a patient waiting for our Master, keeping his will at all times uppermost, and working for the good of all our brethren, we may grow more skilful in the use of the staff of guidance as did Moses, putting behind our backs those natural world-weapons which cut as a two-edged sword our victims and ourselves.

The natural impulse to justify ourselves, the urge to establish the kingdom in a day, the misguided zeal, all will be tempered as we reflect upon the magnitude, the immensity of the events which are comprehended in the fulfilment of the plan. We shall come to view more broadly that we, though guarded and known intimately by God, are but details in a vast universe.

Let us then count our extended days of waiting as further opportunities to bring our lives into conformity with the will of God. Who knows but God, that this may be our only means of salvation. The wrong philosophy is "My Lord delayeth His coming." **We have no time to waste.** As it is recorded in the Psalms (90:12)—

"So teach us to number our days, that we may apply our hearts unto wisdom."

\* \* \*

TURNING to Moses again, we see him called by God, at the burning bush. He is not now the zealot that he was forty years before. Waiting had made a difference. It had humbled him in his own eyes. He had always believed in God, but now his sense of personal insufficiency caused him to feel his uselessness in God's purpose.

"God hath set the members every one of them in the body as it hath pleased Him"

(I Cor. 12:18).

It is not necessary that each member be able to fulfil each and every function. God in His wisdom has concluded it far better for our eternal salvation that we cannot exercise such comprehensive powers, lest we be lifted up with pride.

Yet there is reasonable reticence beyond which we become objectionable to God. We must improve and use our talents to the utmost.

Thus all, combined together, form a united group functioning to a common end. Paul makes this amply clear, when he speaks of the interdependence of the various members of our bodies. One, member cannot assume an independence in relation to the others. Thus in the Divine economy there is balance, whether in the natural or the spiritual.

Moses was not a gifted speaker, perhaps very slow of speech. God could easily take care of any such difficulty, but He did not correct the impediment. Rather God chose Aaron as the spokesman.

We cannot question the wisdom of God. Yet we can probably recall where we have questioned why certain things are permitted to happen unto us, when we are trying to carry out God's will. But certainly God knows best, and knows what is necessary.

We follow with Moses toward his great task of deliverance. He had not progressed as far as Egypt when he was stricken in some manner by God. The events which had transpired and the commission to deliver Israel, indicated that this was a Divine visitation because of an error on his part.

Whether he was able to recall his error or whether it was pointed out to him we do not know. But his omission of the act of circumcision in respect of one of his sons, disqualified him as a leader of a peculiar people, separated unto God for a witness of His power and might. How could he stand before his brethren as one who was faulty as regards the sign of the Abrahamic covenant?

It is evident that Moses was unable to perform the ordinance which was enjoined upon him, for it was performed by his wife; and with the correction, Moses was restored to health. This is a strange incident with deep lessons. How minutely God analyses the lives of His sons and daughters, and brings them through a process of trial and testing to the full stature of the man in Christ!

If we were left to ourselves, we would be unfit for our Master's use in the Kingdom. God's dealings with all the faithful are as a refining process. It is true that (Heb. 12:11)—

"No chastisement for the present seemeth to be joyous, but grievous.

"Nevertheless **afterward** it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

There is another shade of meaning we can glean from this incident. We must be scrupulously careful, once having accepted the service of God, that we adhere to the commandments of Christ in very letter.

It becomes increasingly imperative when we realize that we are a peculiar people, separated to Divine holiness, having put the world behind us.

\* \* \*

SUCH then is the man Moses, who is brought before Pharaoh; who with calm courage and faith is not fearful to speak God's words to the king. He was now working with God, for the glory of God; not Moses using his own power for his own personal glory. In the first case his brethren rejected him. In the last it is recorded,

"They bowed their heads and worshipped" (Exo. 4:31).

The signs which he wrought in Egypt and subsequently in the wilderness, clearly illustrate him as a man of God, having attained that position through the same road which is open to all who would seek the prize eternal life, the road of trial, sorrow, joys and disappointments. It is a road which in the end yields a peace of mind which passes human understanding.

True it is, Moses was not perfect all the rest of his days. There is another error recorded against him, recorded by his own hand, as were all his other weaknesses. It brought a temporal disappointment, the loss of a joy he had striven for all his life.

But was this the end? Clearly it was not. The message of God was far deeper, far more wonderful than a mortal span in the land. The Law he recorded was too pointed for him to miss its significance in Christ; the promises to Abraham were too specific of the prize eternal life, and his recording of them is irrefutable testimony to the scope and range of his hopes. His heart was set on the eternal promise.

So to us the same prospect is in store. We labor in the vineyard, we fall short, and we rise again with renewed determination, each step designed by God to bring us closer to the kingdom. We may be disappointed in many things upon which we have set our hearts. Not obtaining them may appear as steps backward yet in the final analysis they will appear as having been great steps forward.

The life of Moses in preparation sets before us the Creator of all, actively engaged in the behalf of His servants. To Moses God was concealed for 80 years, as he was moulded to his task.

To Israel in the wilderness He was more clearly manifest. Again to us He is concealed. But we have confidence that He yet worketh for our cause. Then let Moses' confidence be ours—

*"The eternal God is our refuge, and underneath are the everlasting arms"*—Deut. 33:27.

—F.H.

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## **The Diabolos**

*"In me (that is, in my flesh) dwelleth no good thing . . . When I would do good, evil is present with me . . . The law of sin which is in my members"*—Romans 7:18-23

WE BELIEVE that the Bible, which we regard as wholly and infallibly inspired by God, does not teach the existence of a personal, supernatural monster known as the Devil, and further, that the teachings of Scripture on this and related subjects entirely rule out the possibility of such a being.

We believe that the true picture of sin and temptation and all their attendant evils is entirely and wholesomely different from the one presented by orthodox Christendom which is all centered around a mythical hooved and horned monster who has vast and universal power, who dominates by

far the greatest part of all human activities, and who plies his evil craft freely throughout all God's wide dominions.

This doctrine can only flourish in the atmosphere of a limited and degraded conception of God. It further requires a degraded conception of the conditions in heaven, and a degraded conception of the divine and sinless immortal nature that is held forward as the reward of the righteous.

\* \* \*

IT IS undeniably true that some passages of Scripture appear to attribute personality to that which the Bible terms the **diabolos**, or devil. But a full view of the whole subject must guide us as to what is actual personality and what is personification.

The Scriptures personify many things—far more than we realize until we begin to watch for them. Animals, birds, fishes, mountains, the earth, cities, countries, riches, wisdom, righteousness, sin, death, the grave, love, parts of the body, blood—all are personified, sometimes very vividly and at great length.

Just as the **diabolos**, or mind of the flesh, is personified, so is wisdom, or the mind of the Spirit. Several chapters in Proverbs present in extended detail the activities and characteristics of a woman whose name is Wisdom.

\* \* \*

BUT THE scriptural devil is not just a personification but the centralization under one clear-cut term of many complex ideas, all inter-related. The use of the word "soul" in the Scriptures is a striking parallel. "Soul" means much more than just "life" or any one of the many different words used to translate it.

It means life as related to animal, breathing creatures, but it also embraces all the functions and manifestations of that life, and all living creatures themselves.

So the devil or **diabolos** is human sin and opposition to God in every manifestation and consequence, personal, political, social and religious. It includes under one brief term all that is human and fleshly, as opposed to that which is divine.

UNQUESTIONABLY THERE IS A DEVIL—it is he who tempts us—draws us away from God—causes us to sin—leads us into the way of death. The conception that this is some great supernatural monster who has the whole world in bondage to his will is utterly unreal and unscriptural—a carried-over relic of heathen superstition. As Paul says in speaking about the idols and deities of Greece, to the pagans there were many gods—

"But to us there is but one God, the Father, **of Whom are ALL things**" (1 Cor. 8:6).  
—all-powerful, all-wise, everywhere present.

A true conception of the omnipotence and unique position of God as the absolute Lord and Ruler of the universe would of itself rule out this idea of a tremendously powerful and everywhere-present enemy dominating God's dominions and frustrating His efforts for man's good—a creature so great as to be able at the same moment to influence the lives of the 300 million people on earth, besides completely controlling the destinies of countless billions more already in hell.

**This belief presents us with not one supreme, unrivalled God, but two—a god of good and a god of evil, the latter far more successful in the number of followers he controls and leads away into eternal torment in hell-fire (which is a part of the orthodox devil picture).**

The Scriptures present the conflict of sin as RIGHT WITHIN MAN HIMSELF—this orthodox devil belief takes it right outside of man and makes it a struggle of two great rival supernatural powers in which man is a practically helpless victim.

\* \* \*

The orthodox devil is a fallen angel. This is the most unscriptural and repulsive aspect of the personal devil theory.

**The belief that there could possibly be war in heaven among God's holy angels, and a large number of angels be consequently cast out, is utterly degrading to a true concept of the glory of God and the eternal beauty and perfection of His appointments.**

This conception destroys all the stability and value of God's plan of the ages. A poet even of the world has well perceived the implications of this belief and how it jeopardizes all assurance of salvation. The Devil is represented as uttering this exultant challenge to his followers as he fell from heaven:—

Through the seams of the shaken foundations,  
Smoke up in great joy,  
With the smoke of your fierce exultations  
Deform and destroy;

Smoke up with your lurid revenges  
And darken the face  
Of the heavens, and taunt them with changes  
From glory and grace.

We are falling while destiny strangles,  
Pull down with us all;  
Let them look to the rest of the angels—  
**WHO'S SAFE FROM A FALL?**

The angels of God are immortal, for we are told that the redeemed shall be made like them, to die no more. An immortal rebel is an impossibility, because—

"The wages of sin is death."  
Jesus said in his prayer—  
"Thy will be done on earth, AS IT IS DONE IN HEAVEN."

He quotes heaven as the **ideal state of eternal good and security and harmony**. Did he overlook the ever-present possibility of further rebellions there?

After all the toil and sorrow and struggle and evil of the present dispensation, is THIS the best we have to look forward to, a perpetuation—on a vastly more terrifying scale—of the old nightmare of viciousness and war?

Surely we can see how pitifully limited, human and debased this personal devil idea is, which begins with rebellion in God's holy dwelling place!

#### HOW LITTLE THE INVENTORS OF THIS IDEA KNEW ABOUT GOD!

It is a fantastic relic of paganism and heathen superstition. It is the old story of the gods of Greece and Rome who were always fighting with each other and with men, and tumbling down to the earth.

So with the attempts to manufacture a history of the devil from Isaiah 14 and Ezekiel 28, **clearly said in the context to be judgments respectively on the kings of Babylon and Tyre.**

One of the strongest arguments against the personal devil is the devoted reliance of its believers on these two chapters as proof. Nothing more clearly shows the groundlessness and purely inferential imaginativeness of the conception.

\* \* \*

THROUGHOUT all God's dealings with Israel the devil is strangely absent—**never a word of warning against this great arch-enemy of mankind**, the greatest and most constant danger that man faces—and yet there is plenty said about sin and evil and death.

How can this omission be explained? Simply that other and more literal language is used to express the same ideas. The word 'devil' in the singular does not occur in the Old Testament. 'Devils' occurs four times only, and is translated from words which refer to the idols of the heathen, as Deut 32:17—

“They sacrifice to devils, to gods whom they knew not, to new gods that came newly up.”

In the New Testament, the word that is translated devil is "**diabolos**." Young's concordance gives the meaning as "accuser." It is not a proper name of any particular person, but an **ordinary Greek word of common usage and meaning**. It occurs 38 times. 35 times it is translated "devil," twice "false accuser," once "slanderer."

In the last three cases the translators were **forced** to use the proper English equivalents for the Greek word, for it is apparent that the context would make any suggestion of a supernatural monster look ridiculous, as I Tim. 3:11—

"Even so must their wives be grave, not slanderers (original: **diabolos**—devils)."

Nine of the occurrences of **diabolos** are connected with the temptation of Christ. We are not told who or what the **diabolos** was in this case. To read this account with the orthodox devil in mind makes it inconsistent and unreal. It all appears like a meaningless stage pantomime rather than the deep and vitally serious matter of real inner temptation that it was.

Jesus was tempted, we are told, in all points **like as we are**, (Heb 4:15). We must look within ourselves and our own experiences for an understanding of his temptation. James says (1:14)—

"Every man is tempted when he is drawn away of his own lusts and enticed."

**We are never approached by supernatural monsters with offers that we know to be childish frauds.**

Who the individual was who presented the temptation to Christ we are not told. It is not important to the lesson. God does not just cater to our curiosity. He puts in the lessons just what we need to learn.

We must find a meaning for **diabolos**, and an understanding of this temptation that is in harmony with fact and Scripture. Christ's real struggle, like ours, was a conquering of his own will and subjecting it to the will of God—

"Not my will, but Thine be done."

We **must** understand what the devil is to get to the bottom of what we are fighting, and how we are to fight it.

Let us look at the passage referred to in James (1:14)—

"But every man is tempted, when he is drawn away of his OWN LUST, and enticed."

What about the "devil," the tempter? Do the Scriptures give two entirely different explanations of temptation and sin, or is it **two ways of expressing the same thing?**

Lust, says James, is the first cause—the root of sin. The Scriptures say much about lust, attributing all corruption to it:

"Make no provision for the flesh, to fulfil the lusts thereof" (Rom 13:14).

"Crucify the flesh with all its lusts" (Gal 5:24).

"Abstain from fleshly lusts, that war against the soul."

The whole issue is the war between flesh and spirit—

"The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other" (Gal. 5:17).

THE FLESH IS THE GREAT ENEMY." Paul says (Gal. 5:19)—

"The works of the flesh are these: adultery, fornication, uncleanness, idolatry, hatred, wrath, strife, envy, murder, drunkenness."

Where is the devil? **He is there, but under a different name.** There are not two explanations of sin and evil, but one. The works of the flesh are the works of the devil that we are told Christ came in the flesh in order to destroy.

The battleground is within ourselves—between flesh and Spirit—let us never be diverted from that. The wiles of the devil within us consist in shifting the blame and attention to some imaginary monster—

"The heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

Jesus said (Matt: 15:19)—

“Out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies.

This is the Scriptural devil —the natural, ordinary thinking of the flesh—but **MAN WILL NOT RECEIVE IT.** He wants someone else to blame. The popular conception is that men are basically good and the devil is to blame. But Paul says:

"In ME, that is, IN MY FLESH, dwelleth **no good** thing" (Rom. 7:18).

He is analysing his natural state. So John says (1 Jn. 5:19):

"The **WHOLE WORLD** lieth in wickedness."

This is why a true conception of the devil leads us logically to another fundamental doctrine—**separation from the world and all its customs and thinking** as embodied particularly in popular Christianity, which is made up principally of the flesh-pleasing inventions of men—beautiful customs, beautiful ceremonies, beautiful empty thoughts full of sentiment without any truth or solid godly value in them—

"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."

Jesus said to the Jews—

"Ye are of your father the devil, and the lusts of your father ye do" (John 8:44).

The lusts of the flesh—the lusts of the devil;

The works of the flesh—the works of the devil;

The destruction of the flesh —the destruction of the devil;

The deceitfulness of the flesh —the wiles of the devil—

**Can we miss the force of these repealed scriptural parallels?**

"To be carnally (fleshly) minded is death" (Rom. 8:6).

"The wisdom of this world is earthly, sensual, devilish."

The word "sensual" here is **psuchikos** — soulish, translated "natural" in the expression, "There is a natural body."

"Earthly—natural—devilish." The devil is not unearthly or supernatural—he is the earthly, **natural mind of the flesh**. Let us not be ignorant of his devices and waste our efforts beating the air for some supernatural phantom to blame our faults on.

Consider another passage in James (4:1)—

"From whence come wars and fightings among you? Come they not hence even of **your lusts that war in your members?**"

"Do ye think that the Scripture saith in vain, "The Spirit that dwelleth in us lusteth to envy" (v. 5).

Then compare v. 7—

"Resist the Devil and he will flee from you."

Every man is tempted when he is drawn away by his own lusts—war comes from the spirit of lust that dwells in us—resist the devil and he will flee from you.

**This latter passage is one of the most important statements in all Scripture.**

\* \* \*

"Then shall he say to them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels (or messengers)' " (Matt 25:41).

This takes us forward to the great consummation portrayed in that book of symbol and imagery, the Revelation. The connection of thought will illustrate the scriptural use and meaning of devil (Rev. 20:10)—

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

And verse 14—

"And death and hell were cast into the lake of fire."

So we have the devil, and the beast, and the false prophet, and death, and hell, ALL cast into a lake of fire.

Death and hell could not be literally thrown into a lake of fire. Death is an abstract conception—not a material object. Neither are the beast and the false prophet literal creatures.

**All this is symbolism, as the Revelation plainly tells us, and the devil is part of the symbolism.**

This devil of the Revelation, which we can see is the same devil as that of Matt 25:41, first appears in chapter 12. This chapter is quoted to support the personal devil theory of an angel cast out of heaven.

Consider this chapter: a woman clothed with the sun—the moon under her feet—a great red dragon, called the devil and satan, having seven heads and ten horns casting down a third part of the stars with its tail and waiting to devour the child of the woman—then war in heaven—the dragon cast out—he casts a flood of water out of his mouth to drown the woman—the earth opens up and swallows the flood and the woman is given eagle's wings to flee from the dragon.

And all this, which is specifically said to symbolize political affairs on the earth, is taken as a strictly literal account to teach the personal devil theory! This is one of its greatest strongholds.

But far from supporting the personal devil theory—it COMPLETELY DESTROYS IT, for it clearly shows who and what the devil really is. Who is this great red seven-headed, ten-horned dragon, that old serpent called the devil and satan? HERE WE HAVE HIM FACE TO FACE. Let us study him well. Let us get the true picture. We see him in his much advertised fall from heaven. The personal devil believers take us to this chapter—let us stop and look around a little.

We find this dragon idea takes various forms through the subsequent chapters of the Revelation, but his colour, his ten horns, and his seven heads continue with him. Then in 17:9, we read—

"Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth."

"And the ten horns which thou sawest are ten kings."

"And the woman which thou sawest is that great city which reigneth over the kings of the earth" (V. 18).

The dragon of the Revelation—this great dreadful devil of orthodoxy — dissolves, upon investigation, into a POLITICAL CARTOON! His heads are mountains, his horns are kings, his woman is a city, and that city is ROME!

No wonder Rome has invented a supernatural devil to divert attention from her alliance with the Apocalyptic dragon, and all the churches who have sprung from her—and are now rapidly gravitating back—have perpetuated the deception.

Not that the Roman Catholic system comprises this devil in its entirety. But, especially during the period to which the vision refers, it was the center of the political power of the diabolos or opposition to God.

In the Apocalyptic drama, Rome is the great antagonist to the people and truth of God. It is the great enemy, deceiver and accuser. It is the "God of this world;" for long actually, and still claiming to be, the ruler of the kings of the earth—the center and head of the kingdoms of the world—the drunken rider of the scarlet beast—the political apex and supreme enthronement of the mind of the flesh.

But—what happens to the personal devil theory when we let the Revelation explain itself?

\* \* \*

IN ACTS 10:38, Peter says that Jesus went about healing all that were oppressed of the devil. This corresponds with Jesus' own statement that a woman with a disease was "bound by Satan." The orthodox explanation of this is in direct conflict with God's own statement (Deut. 32:39)—

"I wound and I heal, neither is there any that can deliver out of My hand."

"I am the Lord and there is none else. I make peace and create evil" (Isa. 45:6-7).

As a separate personal agent, a devil creating disease conflicts with the statements and powers of God. But as **sin in the flesh**, the devil is the root and cause of all evil—

"By man sin entered the world, and DEATH BY SIN."

And not only death, but all the evils that are inseparably associated with it. "Oppressed of the devil" means subject to the physical afflictions and miseries that the reign of sin has brought upon the human race—

"The corruption that is in the world through lust."

Parallel passages—the expression of the same thought in different words—form one of the best methods of determining the meaning of questioned phrases. In Eph. 4:27, we find—

"Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil (**diabolos**)."

The whole picture is one of self-control —a restraining of the natural impulses. Paul says elsewhere (Rom. 13:14)—

"Make not provision for the flesh."

Give not place to the devil: make no provisions for the flesh

\* \* \*

MANY things said about Sin indicate that IT is the great enemy spoken of as the devil. In Rom. 6:19-20 Paul counsels against being the "servants of Sin." Also Rom. 6:12—

"Let not Sin reign in your mortal bodies, that ye should obey it in the lusts thereof."

NOTICE THE CONSTANT PERSONIFICATION OF SIN as a master and ruler—

"Sin hath reigned unto death". .

"Sin shall not have dominion over you."

"His servants ye are whom ye obey, whether sin or righteousness" (Rom. 6:16).

Notice too that it is "**Sin**" here that fills the exact position of the "**Devil**" elsewhere. The Law was given, says Paul—

"That Sin might become exceedingly sinful."

Or as in the original—

"That Sin might be an exceeding great Sinner."

Compare John 13:27—

"Satan entered in to Judas."

With Rom. 7:17—

"SIN dwelleth in me."

And Rom. 6:12—

"Let not Sin reign **in your mortal bodies.**"

\* \* \*

NOW WE come to a passage that throws much light on the meaning of devil (Heb. 2:14)—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise (that is, Jesus) took part of the same that through death he might destroy (or bring to nothing) him that hath the power of death, that is, the DEVIL."

Here are two important points. First, that Jesus had to be of flesh and blood and had to die to destroy the devil; and second, that the devil has the power of death.

Supposing the devil to be a supernatural personal being, a fallen angel defying God, this passage presents an inexplicable problem. Why need Jesus be of weak flesh-and-blood to destroy him, and how can a supernatural ENEMY of God have the "power of death"? God Himself alone, as He declares, has the power of life and death.

But understanding the scriptural devil as the mind of the flesh—the motions of sin in the human body—that, unless conquered inevitably lead to death—we can see that it was essential for Christ to be of flesh and blood to overcome it and, as a victorious representative of the race, to break its death-hold on the race and open a way to life for all who are in him and covered by him. The above passage in Hebrews is worded this way in Rom. 8:3—

"God, sending His own Son in the likeness of sinful flesh, and for sin, CONDEMNED SIN IN THE FLESH."

Again see the striking and revealing parallel: "Destroyed the devil"—"condemned sin in the flesh." His victory over sin, his successful lifelong battle against the flesh, crowned by his obedient death, **condemned sin to certain destruction** — "destroyed the devil" — for through that victory in God's plan sin is to be finally abolished from the universe—

"He died unto sin ONCE."

He must die, because he was of the nature in which sin dwelt and which was condemned to death because of sin, but because he has waged a perfect fight against that sin that dwelt within him, never yielding to it in the slightest degree, Peter says (Acts 2:24)—

"Death could not hold him."

His death in obedience to God was the completion of his victory over sin—

"BY DEATH he destroyed him that had the power of death, that is, the devil."

His death marked the end of the battle with sin, and he was the victor. THIS picture is beautiful, harmonious and inspiring. The application to us is made by Paul (1 Cor. 15:55):

"O death, where is thy sting? O grave, where is thy victory? . . .

(Again note personification).

"The sting of death is sin . . . but thanks be to God Who hath given us the victory through Jesus Christ."

And again, (Rom. 6:6)—

"Our Old Man (more personification) is crucified with him, that the body of sin might be destroyed, that henceforth we might not serve sin."

Who is this "Old Man?" SIN PERSONIFIED—the devil —the flesh — condemned, destroyed and nailed to the cross. The name "Jesus" means "Saviour," because, said the angel (Matt. 1:21)—

"He shall save his people FROM THEIR SINS."

THAT is the enemy—the devil, the adversary—they are to be saved from.

\* \* \*

NOW the second point—

"Him that hath the power of death, the devil."

IT IS UTTERLY IMPOSSIBLE FOR THIS TO BE TRUE AND THE DEVIL TO BE A PERSON.

The power of death is the final power. **God would be reduced to nothing: if another being opposed to Him had the power of death.** God says—

"I KILL, I MAKE ALIVE."

"The Lord killeth, and maketh alive: He bringeth down to the grave and bringeth up"

(1 Sam. 2:6).

Paul says (Rom. 13:1)—

"There is NO POWER BUT OF GOD."

How then could God's great enemy possibly have the "power of death"?

But when we realize that the Scriptures are speaking of the principle of opposition to God, and not a separate being with actual power in his hands over other beings, all is harmonious. Sin truly HAS the power of death. This WAS destroyed in the death of Christ.

What do the Scriptures say about sin having the power of death? Much. Consider Rom. 7:

"For when we were in the flesh (that is, served the flesh) the motions of sin, which were by the law, did work in our members to bring forth fruit unto death."

"Sin deceived me and slew me."

(Again, personification).

"Sin working death" (v. 13).

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (v. 23).

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

This chapter goes to the literal root of the matter. Read it carefully—GET A PICTURE OF THE REAL ENEMY—AND THE DEVIL AS A SUPERNATURAL MONSTER VANISHES FOREVER.

Other Scriptures add their testimony to indict the inherent law of sin within our members as the holder of the power of death—

"Sin bringeth forth death."

"The sting of death is sin."

"The wages of sin is death."

"Sin hath reigned unto death" (Rom. 5:21).

\* \* \*

JESUS called Peter "SATAN" on one occasion, because, said Jesus, Peter savoured of the things that be of MEN (Mark 8:33). Note the significance of this:—satanism, according to Jesus, is **unenlightened human reasoning**, however well-meant.

"Satan" is another common word, meaning "adversary" and very often so translated. Of itself, it does not carry a bad sense, and on one occasion an angel doing God's will is a satan (Num. 22:22—original) and on another, God Himself (compare 2 Sam. 24:1 with 1 Chr. 21:1).

But usually it is used, particularly in the New Testament, as an adversary to God and all that is good, and therefore synonymous with **diabolos**, the thinking of the flesh.

\* \* \*

WE HAVE seen that eternal life depends on two things — first becoming part of Christ and thus included in his victory, over Sin, the **scriptural** Devil, and second, completely transferring our allegiance from being servants of Sin or the Devil to being servants of righteousness — that is, setting our course according to the specific commands of the Spirit rather than the natural promptings of the flesh. How this is set in motion is described by Paul (Rom. 6:3) —

"As many as are baptized into Christ are baptized into his death. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in the newness of life."

*The call is, "Believe and be baptized" Be buried by baptism, symbolically marking a death to the service of the Devil Sin, whose wages is death, and arise to newness of life in Christ, henceforth to bend every effort to render faithful and intelligent obedience to the life-giving instructions of the Spirit.*  
—G.V.G.

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## Signs of the Times

AS IT has been pointed out many times, the prophecy of Luke 21:26 of—

"Men's hearts failing them for fear, and for looking after those things which, are coming on the earth."

—is one of the most significant of all the signs of the times. It is one of the "signs" which have been so clearly fulfilled during the last generation that only an unbeliever or one who has little knowledge of God's purpose in the earth could doubt its complete fulfilment as a sign of Christ's imminent return to earth.

**Not since the start of World War I has the world been free from war or the threat of war.**

Twice during the past generation the world has been on the brink of being conquered by totalitarian dictatorships, or so it appeared to human observation, and now Communism threatens to engulf mankind with—

"One of the most terrible despotisms that ever wrung the heart of nations."

And so, today it is not only fear and failing of hearts over what is happening, serious as it is, but even greater fear of what is "coming on the earth."

In addition to the continual political intrigue which is building up forces threatening revolution in many areas, unrest and tension existing in many countries, the constant increase of armaments, the cold war which keeps the nations on the brink of real war, **there is the fear that within 10 years at least 15 nations will have nuclear armaments.**

In a recent statement President Kennedy said that he was "haunted by the feeling" that by 1970 there would be 10 nuclear powers in the world. Knowing little or nothing of the final purpose of God in the earth, world leaders and people generally can only look upon this nuclear buildup with fear and foreboding of the probability of nuclear power falling into the hands of irresponsible and frightened nations who might start a nuclear war which could annihilate all humanity.

### **AREAS PRODUCING FEAR**

ALTHOUGH Mr. Khrushchev's "soft line" in recent months has increased hopes in the minds of many people that things are getting "better," many areas of tension would indicate otherwise. In addition to the unrest existing in many areas of the world, we point out 5 areas which at present are especially "points of danger."

#### **Europe**

Although new talks on Berlin have been started at Mr. Khrushchev's suggestion, there is little hope of any change in the present situation regarding Berlin. Talks on arms reduction and nuclear testing continue at a stalemate.

Meanwhile De Gaulle remains adamant in his policies to keep Britain out of the Common Market, to prevent Europe from becoming a U. S. dependent, and to fulfil his determination to make France a nuclear power.

He believes that peace or war will be decided in Europe, and that it is Europe that will decide the fate of the world, with France playing a leading role. Europe remains an area of fear and uncertainty to both East and West.

#### **Southeast- Asia**

The undeclared war in SOUTH VIETNAM goes on with no end in sight, as the U. S. expends millions of dollars, military personnel and equipment in the venture to drive Communist guerrillas from the country.

Meanwhile things are not going well for "neutral" LAOS, about half of which is controlled by Communists, who are strengthening their military positions. Red China "hungrily eyes tiny Laos," for it is the key to the whole of Southeast Asia.

At the same time the Union of BURMA leans more heavily toward Communism as the government "nationalizes" banks, and expressed intention of nationalizing production, distribution and import and export trade.

**The economic advisers are Chinese "front men" who stand for all-out riddance of Western interests and making Burma totally dependent on Red China for loans and technical advisers.**

### **Indonesia**

President Sukarno's violent protest against the formation of the new Federation of Malaysia makes it clear that he is not satisfied with acquiring control of Dutch New Guinea, but hopes to extend his island empire to include all the islands of the Malay Archipelago.

Liberal aid from both the U. S. and Russia has enabled Sukarno to build his empire, and now he is fulfilling the saying that "dictators cannot be appeased by feeding them other people's territory."

The great threat to the West in this latest move by Sukarno lies in the fact that the proposed Malaysia Federation is anti-Communist, while Sukarno is definitely pro-Communist and can expect to receive full sympathy and aid from both Russia and Red China.

### **Latin America**

The situation in Latin-America can be described as utter confusion and uncertainty as related to the question as to who gains supremacy in this troubled area. In his meeting with Central American presidents in Costa Rica, President Kennedy promised them, in addition to economic aid, that the U. S. "will see to it that no further Communist regimes get established in Latin-America," which seemed to be a clear warning that "another Cuba" will not be permitted to develop even if actual war is necessary to stop it.

It would appear that this declaration is in direct line with a vast program now being pursued in the Panama jungles and at U. S. training centres to **train and equip anti-guerrilla units to be sent wherever needed to put down "Pro- Castro" outbreaks in Latin-America.**

At the same time, Communist strength is growing in GUATEMALA, where, it is believed, may be the next Soviet-inspired takeover. A "vast plot" to overthrow the government of Guatemala, resulted in a "state of siege" called by the president after a weekend of sabotage and terrorism. Similar outbreaks have been prevalent in Venezuela for some time.

Communist influence is strong in VENEZUELA and BRAZIL and—in an area where few governments are secure and subversive elements are always at work—the spectre of Castroism haunts the shaky governments of all Latin-America.

To add to the confusion, the U. S., because of the peculiar circumstances, is compelled to give aid to countries friendly to Castro. While pro-Castro representatives are permitted to hold a meeting in Brazil, representatives of that nation go to Washington to secure an additional loan of \$400 million.

### **The Mideast**

Once again Nasser's dream of an Arab empire over which he would rule has been revived. Revolts in YEMEN, IRAQ and SYRIA have placed pro-Nasser forces in power. So confused and disturbed are Mideast affairs that Western allies view the Arab world today with new misgivings, as the shaky governments of Saudi Arabia, KUWAIT and IRAN are threatened with revolution.

Although Communism seems to have suffered losses in the recent revolutions, Nasser has obviously made great gains, and his ambitious plans for creating an Arab empire for himself is embarrassing for Britain and the U. S., as well as Russia, who have, by liberal aid grants, made Nasser's rise to Arab leadership possible.

Not only does the Egyptian dictator include all Arabia in his scheme, but all of North Africa as well, Algeria having already signified its sympathy with his plan.

But Nasser faces problems with which he may not be able to cope. One is the instability of the Arab nations; another is the fact that Western help has been in the nature of appeasement and not for conquest. It also appears certain that neither Britain nor the U. S. will tolerate an attempt on the part of Nasser to crush Israel, which is his most cherished goal; neither will they permit his seizure of Mideast oil, which he also covets.

Then again, Russia has no intention of helping Nasser to build a strong empire for himself. Soviet interests come first, and it is certain that the only way he can expect any help from the Soviets is to remain a Russian puppet

And Nasser's hopes of gaining control of Mideast oil will clash directly with Soviet interests who are now in a position to control the world's oil market and **are now supplying Europe with oil far below Mideast prices**. If the Mideast oil business should suffer a serious depression which should force them to turn to Russia for assistance in marketing their oil, the West would face a desperate situation and the Arab world would experience its greatest and most dangerous crisis. Truly the Mideast is now an area producing fear of what is coming.

Any eruption in the Mideast affects Israel and makes of this tiny nation, hated by all Arab nations, a target in any war-threatening situation.

*But we believe that the "time to favor Zion" is at hand, and Israel will not be destroyed, yet there may be developments which will sorely try our faith as developments are not going as we expected. We can only trust in Him Who is working out His purpose with Israel and the Land in His own way and in His own good time.*

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—O.B.

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