

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.

CONTENTS

ECCLESIAL NEWS: Lethbridge, Miami, Vancouver.....	Inside Front Cover
EDITORIAL: For Our Instruction and Admonition	193
THE ROARING OF THE RAINBOWED ANGEL (Bro. Thomas)	195
1963 London Fraternal Gathering, Oct. 5-6	198
ANSWERS TO BIBLE QUESTIONS: Who Are the Kings of the East?	
Did the Sacrifice of Christ Purify Himself? (Bro. Roberts)	200
YOUR REDEMPTION DRAWETH NIGH	201
COUNTING THE COST	204
"I WILL RETURN TO MY FIRST HUSBAND"	206
"AM I MY BROTHER'S KEEPER?"	213
THAT THEY MAY KNOW THEE	216
"Depart From Me, I Never Knew You"	219
"WHY CALLEST THOU ME GOOD?"	220
<u>SIGNS OF THE TIMES</u>	<u>223</u>

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

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.

We here in Lethbridge send our loving greetings to the brethren and sisters far and wide.

We have enjoyed a visit from bro. David Blacker of Edmonton. Through his efforts our new sister Barbara Ruth Seltnerich came to a knowledge of the Truth of the Gospel.

Our bro. John Randell of Pasadena, Cal., was with us on June 2. He gave us the word of exhortation, and lectured on the subject: "The World Unrest, Higher Learning, the Arms Race, the Space Age—Behold, I Come as a Thief."

A good number attended the lecture, including some strangers. We were strengthened and encouraged by his labor of love. He left on June 5 for Richard.

Our bro. & sis. Pickford are visiting Richard from June 29 to July 1.

Our Sunday School Annual Gathering is planned for July 6 at the Govt. Experimental Farm just outside Lethbridge, if the Lord will.

Sis. Blacker and I look forward to being at the Richard Gathering on July 19, and hope to be with the brethren and sisters there for a week.

With much love to all, your brother in Israel's Hope.

—bro. Wm. Blacker

* * *

MIAMI, Flo.—3428 S. W. 65th—Sun. Sch. 10 a.m.; Memorial 10:30.

Loving Greetings in Christ.

We are happy to announce that on June 9, after a good confession of the Faith, Mrs. ELIZA CUMMINGS (daughter of sis. Jessie Lumley and sister of the writer) was immersed into the only Saving Name. We hope that she, with us, may attain to the Life that knows no ending.

We were assisted in the examination and baptism by bro. F. Gulbe.

We would be very happy to have visitors.

Sis. L. Boulerice, formerly of Hermon, N.Y., has now moved to Florida.

Our united love to all in the Bonds of the Everlasting Covenant.

—bro. T. S. Lumley

* * *

VANCOUVER, B.C., Canada

ON behalf of the Vancouver Berean Christadelphian ecclesia, I would like to convey the following information of interest to all brethren and sisters.

When the Lethbridge ecclesia heard I would be in Vancouver at the end of May, bro. W. Blacker and bro. Pickford informed me of a Berean brother who was baptized in Lethbridge several years ago, and asked that I see him.

This I did, and on May 29 enjoyed a visit with this brother who thought he was in isolation. The wonderful result of this was that our brother was at the meeting Sunday, June 2, with sis. H.M.

Randell, who has hitherto been alone. He is bro. RALPH N. HOBKIRK, 949 Belvedere, North Vancouver, B.C., Can.

Also on May 29, after an interesting interview with sis. MARY NEWTON, our sister applied and was received into fellowship, and she too was therefore at the June 2 memorial service. This was of special interest to me because I have known our sister since and before she was baptized many years ago in the Berean Christadelphian ecclesia at Vancouver. Her address is: Mrs. Mary Newton, 4125 Smith Ave. S., Burnaby, Vancouver, B.C., Can.

Bro. Hobkirk and sis. Newton would appreciate hearing from any who write them. There are only three upholding the lightstand in Vancouver, and encouragement is much needed.

The Vancouver ecclesia was much benefited on June 2 also in having visitors from Portland: bro. Arthur Tilling, sis. Virginia Tilling, and sis. Edith Tilling (bro. Tilling's mother). The ecclesia was much uplifted in receiving the word of exhortation from bro. Tilling.

Our Father in heaven works in many ways; each one of us needs to be a servant of God. As servants, if we serve diligently, we will be directed how we can do those things that will benefit His Truth. In this way we will ourselves become vessels fitted for the Master's use in his Kingdom.

Your brother in the Truth,

John T. Randell

EDITORIAL

For Our Instruction and Admonition

"Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come"—1 Cor. 10:11.

IN THE 14th chapter of Exodus, we have the record of Israel's escape from the Egyptians by their passage through the Red sea. In verse 13, Moses speaks of it as "the salvation of the Lord." One might conclude from this that the only purpose in the incident was the saving of the nation of Israel from destruction at the hands of the Egyptian army, but from Paul we learn that there was a symbolical significance of profound importance. In 1 Cor. he says—

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (10:1-2).

If we could have stood upon the sea shore, we would have seen Israel disappear in the water and the cloud as though they had been buried. But in a short time they rose from that condition to begin a new life upon the opposite shore, having left their bondage behind them. Looking forward to their entry into the land of promise, their great joy is expressed in Exo. 15:17—

"Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established."

But before they could enter into the land "flowing with milk and honey," they had to pass through a period of trial, and be tested. The first test came at the end of three days, when they came to Marah, for the water was bitter, and they were unable to drink it, so they murmured against Moses. God heard them, and told Moses how the water could be healed. The second test came upon them in the wilderness of Sin, after their store of food was exhausted and, again, they murmured against Moses, but their complaint was far more severe. In Exo. 16:3, we hear them say:

"Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

Again, God heard their murmuring, and He gave them the flesh of birds to eat, and rained bread from heaven, and continued to sustain them for forty years. After all of the wonderful works God had performed for these people, yet they failed to be deeply impressed. When they came to Rephidim, and found no water, they murmured again, and cried out in despair, saying, "Is the Lord among us, or not?" This time they were given water from the rock at Horeb.

In the third month, after leaving Egypt, they came to the wilderness of Sinai, and here they entered into a covenant,

"All that the Lord hath spoken, we will do."

Then followed that breath-taking display of divine power so great that even Moses said, "I exceedingly fear and quake." We will let bro. Roberts describe it—

"The top of the mountain was concealed in dense cloud, intermittently illuminated by the play of lightning. From the cloud ascended thick volumes of smoke as from a furnace. Roars of thunder pealed forth at intervals, the earth trembled under their feet.

"In the midst of all these terror-inspiring manifestations, the steady strident sound of a loud trumpet note was heard from the summit, sounding long and waxing louder and louder.

"On a sudden the tumult ceased, and in the silence, the Lord spake unto all the assembly out of the midst of the fire and the cloud and the thick darkness WITH A GREAT VOICE."

One would have supposed that after such an awe-inspiring scene, the minds of the people would have been so deeply impressed that they would have remembered it all the days of their life, and there would have been no question about their obedience and faithfulness. In rehearsing these events in Psalm 106, David said,

"They soon forgot His works; they waited not for His counsel."

How true that was! Before Moses had been in the mount 40 days, we read in Exo. 32:1—

"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him,

"Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

The people then gave Aaron their golden earrings, and he fashioned it with a graving tool, and made a molten calf, and the people said,

"These be thy Gods, O Israel, which brought thee up out of the land of Egypt."

The anger of the Lord was so great that He threatened to destroy the entire assembly. However, this was not done, and He commanded Moses to go forward and lead the people to their destination. Finally, they came to Kadesh from whence Moses sent 12 spies into the land of promise to look it over and report to him.

On their return, two gave a good report, and 10 gave an evil report. Of course, the majority were supported as we read in Num. 14:1&4—

"And all the congregation lifted up their voice, and cried; and the people wept that night. And they said one to another, let us make a captain, and let us return into Egypt."

Here they were at Kadesh, almost in sight of the land of promise, but their faith failed completely, and they rebelled, and threatened to stone Caleb and Joshua. The limit was reached, and all the men from 20 years old and upward, were sentenced to die in the wilderness. Only two, over 20 years of age, were permitted to enter the land, even Caleb and Joshua. That was written for our instruction. Does it register in our minds? Here is Paul's warning in Heb. 3:12-14—

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin.

"For we are made partakers of Christ, if we hold the beginning of our confidence (or our first love) steadfast unto the end."

In the context, Paul is speaking of Israel's failure, and the cause of it. That is why he uses the phrase, "an evil heart of unbelief." And that is why he sums up the matter in v. 19—

"So we see they could not enter in because of unbelief."

The deceitfulness of sin weakened their faith, and the result was unbelief, and the effect of unbelief was disobedience and rebellion. The heritage of the flesh is an "evil heart of unbelief." We all possess it, and that is why Paul warns us by saying, Take heed, and exhort one another daily.

The age in which we live is characterized by a general loosening of morals, and a marked tendency against belief in God and His Word. We are not surprised to find these conditions in the churches of Christendom, but when they develop in the household of faith, it is high time to take inventory, and examine ourselves, to see whether we are holding to the faith.

The Truth is a fixed principle, and if we attempt to update it to make it acceptable to the modern mind, or if we alter the Word of God to conform to the scientific approach, we will discover some day to our bitter sorrow that we have been offering strange fire which, in the day of the manifestation of Jesus Anointed, will react upon us as it did with Nadab and Abihu, and we shall be excluded from the presence of the Lord, and from the glory of His power. —Editor

The Roaring of the Rainbowed Angel

"And (the Rainbowed Angel) cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices"—Revelation 10:3.

THESE are "the labours" to be performed by the Rainbowed Angel before he can "rest" (Rev. 14:13). But, before he advances against the demonial and idol worshippers of "Christendom" so called—

"He cries with a loud voice as when a lion roars."

Being "the Lion of the tribe of Judah," his proclamations are the roarings of that lion; and the carrying of them into effect, is the noise of the roaring (Eze. 19:1-9).

Before the noise of his roaring lays waste their cities, and desolates their land and the fulness thereof, he is still awaiting the result of his manifesto to the nations of the West. Enthroned in Jerusalem his dwelling-place, he is fearless of attack—

"I will be still," (says the Spirit) "yet in my dwelling-place, I will be without fear—as dry heat impending lightning, as a cloud of dew in the heat of harvest" (Isa. 18:4).

Such will be the condition of the political aerial, styled in Rev. 16:17, "the air," at the crisis when—

"The lightnings, and voices, and thunderings, and earthquakes, and great hail" (Rev. 11:19; 4:5).

—shall be about to rend the heavens, shake the earth, and beat down the corrupters of the world. During this ominous sultriness, and portentous calm, the strong "Lion of Judah "sends of those who have escaped" "the whirlwinds of the south," of the saved remnant of Judah—

"To the nations Tarshish, Pul, and Lud, sounders of the Truth, to Tubal, and Javan, and the isles afar off, that have not heard his fame, nor seen his glory;

"And they shall declare the glory—(of which he is the king)—among the nations" (Isa. 66:19).

But they will not only declare his glory throughout the west; they will also make known the aion-evangile—the good news — concerning the millennial cycle, soon to commence in all its blessedness; and with a loud voice throughout the aerial (styled "mid-heaven") invite mankind to—

"Fear the Deity, and give glory to Him, because the hour of His judgment . . ."

—which is to destroy the catholic and protestant constitution of things—

". . . has come" (Rev. 14:6-7).

* * *

BUT this proclamation will not be complied with by the governments of the catholic world at least. They will—

"Prepare war, and wake up their mighty men" (Joel 3:9).

The ten horn-royalties of the European Commonwealth will make war with the Lamb, and contend with him in battle (Rev. 17:14; 19:15).

Foreseeing this issue the Rainbowed Angel will roar out of Zion, and utter his voice from Jerusalem (Joel 3:16), and—

"Go forth as a mighty man, and stir up jealousy as a man of war. He will cry, yea, roar; he shall prevail against his enemies.

"I have" (saith he) "holden my peace **mai-olahm**—from the (conclusion of the Mosaic) cycle—I have been still, and refrained myself:

"Now I will cry like a travailing woman; I will destroy and devour at once.

"I will make waste mountains and hills, and dry up all their herbs, and I will make rivers dry deserts, and I will dry up the pools" (Isa. 42:13-15).

This testimony shows the import of the action expressed in the phrase "as a lion roareth." In the fearful conflict that ensues (Hab. 3:6, 12)—

"He causes the nations to tremble, and the mountains of antiquity to be scattered, and the hills of the cycle to be bowed down: the goings of the cycle are his. He threshes the nations in his anger."

That great day is the "great and terrible day of Yahweh" (Joel 2:11). It is the day of the seven thunders when they utter their voices, in the midst of whose echoes, Babylon falls; and those who worship the Beast and his Image, and have the mark on their forehead, or on their hand, are tormented with fire and sulphur—

"In the presence of the holy angels, and in the presence of the Lamb."

—that is, in the presence of the Rainbowed Angel.

When these aerial reverberations shall have died away, and calm shall be restored to the trembling heavens, and the quaking earth, "the labours of the saints" will be finished, and they will enter into the rest, or sabbatism, that remains for the people of the Deity.

There will then be found nothing answering to the image of Nebuchadnezzar; nor to the Fourth Beast of Daniel. They will have become—

"Like the chaff of the summer threshing floors, carried away by the tempest; so that no place is found for them" (Dan. 2:35).

* * *

THE judgments of the Seventh Vial are exhausted; "for the Lamb has conquered;" and executed all the bitterness of the Little Scroll. There is now no longer any Papacy to stultify humanity; all names and denominations are abolished, and all the political hills and mountains, or Gentile, imperial, regal, and republican states, that upheld them, are overthrown.

A GLORIOUS CONSUMMATION IS THIS! The Laodicean Apostasy is destroyed; and all Europe delivered from the immense mass of ignorance and superstition that bewilders and demoralizes its catholic and protestant populations.

No longer will it be possible for spiritual pretenders, and political knaves, to mislead them for their own glorification and aggrandizement. This will be among the occupations gone. Clergy and ministerial craft will be ruined; and men will practise it (as sorcerers spiritualism under the Mosaic law) at the hazard of their lives. For—

"It shall come to pass when any shall yet prophesy (or, in modern phraseology, preach) then his father and his mother that begat him shall say unto him,

"Thou shalt not live; for thou speakest lies in the Name of Yahweh;

"And his father and his mother that begat him shall thrust him through when he prophesieth.

"And it shall come to pass in that day, that the prophets (clergy and parsons of all grades and classes) shall be ashamed every one of his vision when he hath prophesied: neither shall they wear a rough garment (or professional garb) to deceive."

—or impose upon the ignorant (Zech. 13: 3, 4). For the nations conquered by the Lamb and those cooperating with him, who are called, and chosen, and faithful (Apoc. 17:14) are also enlightened by them; for—

"The earth is lightened by the glory of the Rainbowed Angel" (Rev. 18:1).

And under the influence of this light (Isa. 2:3)—

"Many peoples will go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the Elohim of Jacob; and He will teach us of His ways, and we will walk in His paths;

"For out of Zion shall go forth the law, and the word of Yahweh from Jerusalem."

Thus of a free, willing mind—

"The Gentiles will come from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanities, and things in which there is no profit" (Jer. 16:19).

Such will be the judgment of posterity upon the spiritual wisdom of their ancestors. The creeds, articles, and confessions of faith which are now cherished with so much zeal, will be pronounced by a succeeding generation mere lies and unprofitable vanities.

And so they are. They can teach no man the way of salvation; and therefore they are mere "vanities;" and they teach what is either not true, or they nullify the Truth; so that they are neither more nor less than "lies."

These lies are unprofitable vanities, which constitute the poisonous elements of that "strong delusion," which Paul predicted the Deity would send upon the professors of Christianity "that they should believe the lie," as a punishment for their—

"Not receiving the love of the Truth to the end that they might be saved" (2 Thess. 2:10-11).

These false teachings will all have been suppressed by the victorious heroes of the Covenant, who will have "turned to the people a pure language;" and have taught them all to—

"Call upon the Name of Yahweh, and to serve Him with one consent" (Zeph. 3:9).

* * *

WHAT an extraordinary and unparalleled revolution will this be among the nations of the earth! Catholic, Protestant, Sectarian, Mohammedan, and Pagan, all without exception freed from their special ignorances and blasphemies, and meeting together unanimously in peace and concord; indignant at the old fooleries imposed upon them by their pious predecessors: enlightened in the Truth; delivered from the crippling tyranny of thieves and robbers in church and state; and blessed in Abraham and his Seed, whom all nations, though conquered by them, joyfully proclaim to be the blessed (Psa. 72:17-19).

The sea upon which the Rainbowed Angel stands in Rev. 15:2, will no longer be mingled with fire. It will cease to be troubled with unrest, casting up only mire and dirt (Isa. 57:20), but will have subsided into a calm which no storms nor tempests will disturb for a thousand years.

It will be a glassy sea like to crystal before the throne (Rev. 4:6); the beast with seven heads and ten horns will have been exterminated from its waters (Rev. 13.1); and it will have become transparent, and affording in every part transmission to the glorious, illuminating, and healing beams of the Sun of Righteousness, whose enlightening influence will pervade the earth to the dispersion of all darkness in its utmost corners, and profound depths.

The present dead sea of nations will be filled with the choicest fish; fished by those incomparable "fishers of men," the companions of Deity in flesh (Matt. 13:47-48; 4:19).

Upon this bright blue sea, purified by commingled fire from the colossal feet of the Rainbowed Angel, the victorious saints will stand with the harps of the Deity. Each one will himself be a living harp, a living embodiment of melody and song. And such music will ascend as no concert of earth-borns has executed, and no inventor has composed before.

This rainbowed multitude, in throng which no man can number, will sing what none besides themselves can sing—the great song of their redemption and triumph (Rev. 5:9-10; 14:3; 15:3-4).

Victory crowns their labours and they rest in a strong and peaceful reign of a thousand years
(Rev. 20:6).

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.

Answers to Bible Questions

By BROTHER ROBERT ROBERTS

Who Are the Kings of the East?

QUESTION: *"There is one point in your pamphlet that I do not see my way clearly to accept, and that is, your interpretation of the 'Kings of the East' (Rev. 16:12). As far as I now see, I should rather apply the word to the Jews; for it seems to me too small a matter (the drying up of the Euphrates) to be applied to the risen saints. Their glory, etc., rests on the second coming. The Jewish restoration, or primary one, takes place before the coming of Christ, and the way to their settlement in Palestine is to be prepared for them before the second coming."*—C.R.W.

ANSWER: In judging of the comprehensive symbolism of the Sixth Vial, the matter is to be looked at broadly and not in its details. The pre-adventual restoration of Israel, which is but partial and preliminary, is a matter of detail; and it is not likely that an ephemeral and comparatively petty matter like this would be given as the reason for the removal of the Turkish Empire, when a much greater is involved, namely, **the establishment of the Kingdom of Christ and the saints in the land promised to Abraham and his Seed.**

Granted that "the Kings of the East" are the Jews, what then? Shall we say it is a section of them, or the whole? Shall we say it is the insignificant, or the consequential, element of their community?

If the latter, the application to Jesus and the saints is established, because they are the very quintessence of the commonwealth of Israel (Eph. 2:12, 19). He is a Jew that is one inwardly (Rom. 2:29).

The disobedient Jew of merely fleshly descent from Abraham, is not Israel, though of Israel (Rom. 9:6): he is but an adjunct used nationally and then dispensed with.

The true Israel are all, Jew and Gentile, who have the faith that Abraham had before he was circumcised (Rom. 4:12), and whose faith brings forth those fruits of submission which characterised the father of the faithful. They are the "Kings of the East," "from the East," or "from the risings of the Sun," whichever version of the original be adopted: and it is their way that is to be prepared by the events of the Sixth Vial.

"The way" of the pre-adventual Judean colony is a small affair compared with "the way" of "the kings and priests unto God" (Rev. 5:10), who cannot enter upon the great work which is the goal of human history, till the Euphratean Empire is removed. The disappearance of this Empire opens their "way": and they enter into it, following the Lamb whithersoever he goeth therein.

* * *

TRUE it is that the personal salvation of the saints depends upon the second coming of the Lord; but there is something beyond, when this is attained, in which both Christ and the saints are deeply interested.

The marriage of the Lamb having been consummated in sequel to the judgment which precedes the acceptance and glorification of the Bride, there remains for the one Christ—head and body restoring the Kingdom of Jehovah in the hands of the sons of David, a multitudinous unity—the work of subduing the nations to its authority (Rev. 2:21; Psalm 149:5, 9; Dan. 7:18 22; Amos 9:11; Obad. 17:21; Mic. 4:6-8).

So long as the Ottoman Empire exists, "the way" to this work is blocked up, for that way consists of the land promised to Abraham—the territorial basis of the work to be done in the world. The removal of the Ottoman is necessary to open this way.

The first result of the opening is the pre-adventual settlement of the Jews in the form in which Gog finds and subdues them. This, according to the suggestion of the foregoing letter, would be the establishment of the Kings of the East, whereas it is but a preliminary step in the development of their Kingdom. The Jewish colony is a nucleus of which Jesus and the saints lay hold in the work of setting up the Kingdom of God.

The Jews in their preliminary restoration can be spoken of as "the Kings of the East" only in the sense of being the advanced guard of the Kingdom pertaining to the real Kings of the East coming after.

It is only in this sense that the British can be regarded as "the Kings of the East," as some do. The "way" of British power in the East is the way of the Kings of the East only in the sense in which the way of labourers in a wood cutting a path for a railway is the way of the railway directors.

Britain is providentially used and guided, without her knowledge, to prepare the way for the manifestation and the setting-up of the Kingdom of God. So also are the Jews in their pre-adventual restoration.

In so far therefore as the drying-up of the Ottoman power paves their way, it is paving the way of the Kings of the East; but these Kings themselves—Jesus and the Saints—are in the rear of the procession so to speak, and come in when all the rough work is done, and the situation ripe for their work. **It is for them alone that the preliminary work is done.** The motto of their great house is "all things for our sakes" (2 Cor. 4:15).
—R.R., 1877.

* * *

Did the Sacrifice of Christ Purify Himself?

IT WAS, doubtless, as you express it, "absolutely necessary that Christ should die before he himself, Abraham, or anyone else could inherit the promises."

If there were no other proof, it is so shown by Paul's statement in Heb. 9:23, that—

"It was necessary that . . . the heavenly things themselves (should be purified) with better sacrifices than these" (the Mosaic).

Now "the heavenly things themselves" (of which the Mosaic arrangements were but the patterns or types) **all center in Jesus**, out of whom we have no relation to them.

He was the offerer, the priest, the sacrifice, the altar, the veil, the mercy seat, the tabernacle, and much else besides, in the arrangement for our salvation, of which these elements of the Mosaic **kosmos** were the shadows.

All these elements of the Mosaic **kosmos** were, by the Law, purged with the blood of goats and bulls. They were regarded as unclean and declared to be so, as anyone may see by reading Lev. 16, and cognate portions of the Law.

In this way they prefigured the seed of David according to the flesh, of which Jesus partook, which is a mortal and unclean thing because of sin, and had—in the wisdom of God—to be purified by death and resurrection, before glorified and eternal fellowship with the Creator could take place.

This purification was accomplished in Jesus personally, and we obtain the benefit by association with him, if he accept us. In this way it is easy to understand Paul's statement that "the heavenly things themselves" had to be purified with "better sacrifices" than those offered under the Law, even the offering of the body of Jesus once for all.

Jesus is the Beginning of the purification—the Foundation of the building—the Head of the family.

Deny the necessity in his case, and you displace him from his position in the arrangement, and destroy the reason for his being a partaker of our common nature. In fact you bring a cloud over the sacrifice of Christ and hide the wisdom and righteousness of God as exhibited therein, and substitute the confusion of the sectarian "atonement," which has, in ages past, caused many strong men to fall.

—R.R., 1877.

Your Redemption Draweth Nigh

“As Jesus went out of the Temple, one of his disciples said unto him: Master, see what manner of stones and buildings are here!” — Mark 13:1

THIS magnificent temple was built by Herod the Great. Luke tells us, speaking of the same occasion (21:5), that some spoke:

"How it was adorned with goodly stones and gifts."

Now to us, this Temple with all its precious stones, and all its grandeur has no value at all; but the precious thing that is of value to us, is the indestructible Word of God. Jesus tells us plainly in this same chapter of Mark (13:31) concerning all the earthly glories of this present dispensation—

"Heaven and earth shall pass away, but my word shall not pass away."

Speaking specifically about the temple, Jesus said (v. 2)—

"Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down."

And in that very generation this was fulfilled, and the Mosaic heaven and earth passed away with great violence.

* * *

A LITTLE later, as they sat together on the Mount of Olives looking back across the valley at the Temple, his disciples, Peter, James and John and Andrew, asked him privately—

"Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled?" (v. 4).

What curiosity it aroused in their minds, for such a tragedy to take place in Jerusalem! This question gave our Lord the opportunity to tell them of many signs that will come to pass. Let us enumerate some of these signs. First we hear his warning voice saying:

"Take heed lest any man deceive you."

The first sign is (v. 6)—

"For many shall come in my name, saying, 'I am Christ,' and deceive many."

The second sign (v. 7)—

"Ye shall hear of wars and rumours of wars. Be ye not troubled, for such things must needs be; but the end shall not be yet."

The third sign (v. 9)—

"They shall deliver you up to the councils, and in the synagogues ye shall be beaten: ye shall be brought before rulers and kings for my sake."

The fourth sign (v. 12)—

"The brother shall betray the brother to death, and the father the son, and the children shall rise up against their parents and cause them to be put to death."

All these took place when Jerusalem was destroyed by the Romans under Titus A.D. 70.

The fifth sign (v. 13)—

"Ye shall be hated by all men for my Name's sake."

But he gives the exhortation, comfort and warning—

"He that shall endure unto the end shall be saved."

The sixth sign (v. 14)—

"But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, then let them that be in Judea flee to the mountains."

The seventh sign (v. 22)—

"For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible even the elect.

Again Christ gives them second warning (v. 23)—

"Take ye heed: behold, I have foretold you all things."

* * *

THIS 13th chapter of Mark can be classified into two parts. The first part (vs. 1-24) was given to the disciples as a guide and warning of the signs that were shortly to come to pass.

The second part, from v. 24 to the end of the chapter are signs for the last days, written in metaphoric language—

V.24: "The sun shall be darkened, and the moon shall not give her light,

V.25: "And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

The sun, moon, stars, and powers that are in heaven are symbolic figures of the ruling powers of the nations on the earth. We have seen the fulfilment of those signs in our day. Many of the Kings and Emperors and Rulers lost their thrones in and since the first World War, and they are still continuing to lose them. The great empires of Britain, France, Holland and Belgium have been broken up. There is political ferment and upheaval everywhere. Fifty new nations have emerged in the past few years. There has never been anything like it before.

For a moment let us turn our attention to Luke's account of this same occasion (21:24)—

"And Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled."

This is a very remarkable sign. When will the "times of the Gentiles" be fulfilled? When General Allenby drove the desolating Turk from Jerusalem in 1917, the picture of Gentile dominion and desolation gradually began to change for God's ancient city. Since that time the Jews have been permitted to return home in fulfilment of prophecy.

In the next verse (Lk. 21:25) we are again confronted with the same signs as Mark mentions: sun, moon and stars, and upon the earth distress of nations, sea and waves roaring.

These are the same political powers upon the earth, the sea and waves are likened unto masses of armies, like roaring waves; therefore men's hearts fail them for fear (v. 26)—

"For the powers of heaven (the political heavens) shall be shaken."

So far this looks like a very gloomy picture, does it not? But as we read on a little further in the same chapter, we read something very much more comforting to our hearts—

"When these things begin to come to pass, then look up, and lift your heads; for your redemption draweth nigh."

"So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand."

And the exhortation to us in these last days, as we see these events, is (v. 36)—

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

The Apostle Paul has words of instruction for us concerning these times (1 Th. 5:1-4):

"But of the times and seasons, brethren, ye have no need that I write unto you.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief."

He says rather (v. 5-9)—

"Ye are all the children of light; let us watch and be sober. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

Also in his second epistle he has these words of comfort—

"Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power"

(2 Th. 1:11).

One of our hymns very beautifully displays these thoughts of Paul, as we sing—

"Thy goodness, Lord, our souls confess
Thy goodness we adore,
A spring whose blessings never fail,
A sea without a shore."

"That the Name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ" (2 Th. 1:12).

Our eternal welfare and our redemption depend on us doing our part faithfully, and on God's mercy, through the grace of our Lord Jesus Christ. We must not overlook this point.

The signs foretold by our Lord centuries ago are to us a glowing evidence that God's work is going on ceaselessly, and that the day is near when—

"He shall send Jesus Christ, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

The Lord Jesus himself gave his disciples a warning that also is very important to us in this our day (Mk. 13:33-37)—

"Take heed, watch and pray for ye know not when the time is.

"For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work, and commanded the porter to watch.

"And what I say unto you, I say unto all — Watch!"

— F.G.

Counting the Cost

"Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish"

—Luke 14:28.

AFTER speaking these words, and further elucidating his thought by the reference to a king going to war against another with a larger army, Jesus makes the following comment—

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Great multitudes were following Jesus at this time, as recorded in v. 25 of this 14th chapter of Luke—

"And there went great multitudes with him."

These multitudes of people were following him with some interest in his work, aroused by the miracles he performed, and because they had eaten of the loaves and fishes with which he had fed them.

But Jesus was endeavouring to open their eyes to a fuller understanding of the true meaning of discipleship, such as would be required of those who would find favor with their Lord.

Jesus made it plain that to be his disciple one must cut himself loose from all other connections and relationships so that he would be free to devote himself fully to the demands of his calling.

As Jesus has said, it is wise to sit down first and count the cost, before taking the initial steps necessary to become a disciple of Christ. Great issues are involved that deeply affect the whole course of the present life, and at the same time determine what our eternal destiny will be on the other side of the grave.

Are we willing to pay the price that Jesus requires of his disciples? If we are young, it will not be easy to forsake the associations we have had with our friends of the world; but this must be done; for as we become a disciple of Christ, our former friends become as strangers to us.

The only real friends we will have henceforth, are the people of God. These we must learn to love. They will be a source of joy and companionship to assist and encourage us, as we join hands in the common cause against the forces of evil in the world, and in ourselves.

It will not be easy at first to relinquish our evenings of pleasure at the theatre, television, or at the various places where the people of the world pass their time away—for want of something better to do.

But these things can no longer find a place in our way of life, if we are Christ's true disciples, for each moment of our time in the Truth is precious to us as an opportunity to grow up to maturity in Christ Jesus.

Yes, the cost is great; for we must be ready to give up father, mother, sister, wife or children; or even our own lives if necessary, for Christ's sake. It is better that these things all be worked out in our minds, and our course of action clearly determined before baptism. Jesus plainly shows that we cannot be his disciple and at the same time have a divided mind in relation to other things.

The spirit of Christ through Isaiah said—

"The Lord will help me; therefore will I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed" (50:7).

It will be much in our favor if we can enter the struggle for eternal life having fully determined in our minds that we will follow the course of life as set forth in the Scriptures, regardless of the hardship and trouble that may be involved.

When the tribes of Israel were about to enter the promised land and destroy the seven nations there, Moses gave commandment concerning the preparation of the army on the eve of battle. Anyone who couldn't go into the fight with a strong faith and singleness of purpose; or whose affairs at home might cause uneasiness of mind or divided attention—

"Let him go and return to his house."

This was also the case with those who might be afraid (Deut. 20:8)—

"The officers shall say:

"What man is there that is fearful and fainthearted? Let him go and return unto his house, lest his brethren's heart faint as well as his."

The Truth's warfare is best accomplished when the face is "set as flint," and there is no thought of wavering, no matter how hard the way. Paul's instruction is helpful—

"Lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed" (Heb. 12:13).

It is easy to give up the passing and fleshly things of our past lives if we will keep before our minds how utterly worthless they are, as compared with the great and eternal things held before us in the divine program of redemption.

The world is about to experience the greatest change in all its history, and the things that now seem so desirable and appeal so strongly to the people will then be as stubble for the fiery judgments of God.

Then, as Malachi says, will be manifested the wisdom of those that seek God with all their heart, and the folly of those who do not. —E.W.B.

Anything may be reprinted from the Berean at any time. No request for permission is needed. No attributing of credit is desired.

"I Will Return to My First Husband"

"I will allure her, and bring her into the wilderness, and speak comfortably unto her . . . and I will give her the Valley of Trouble for a Door of Hope"—Hos. 2:14-15.

THE book of the prophet Hosea is one of the most beautiful and powerful of the prophetic books. Hosea is the prophet of the love of God, the gentlest and tenderest of the prophets—the John of the Old Testament. He speaks of the truest, and most patient, and deepest of loves in the face of the greatest of unfaithfulnesses.

He prophesied during the closing years of Israel's kingdom, just as Jeremiah and Ezekiel did later for the kingdom of Judah.

Like them—only in an even deeper and more intimate way—he enacted in his own life the sorrow and tragedy of his people.

To Jeremiah, God said, in Judah's last days—

"Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place . . .
"For I have taken away My peace from this people, saith the Lord, even loving kindness and mercies" (Jer. 16:1-5).

Ezekiel's prophetic burden was more terrible than this. God said to him—

"Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shalt thy tears run down . . . forbear to cry; make no mourning for the dead."

And Ezekiel says—

"At even my wife died, and I did in the morning as I was commanded" (Eze. 24:16-18).

But Hosea's task was yet more difficult, more personal, and more prolonged. He was commanded—as a testimony of God's great, unmerited goodness and love to Israel—to love, and marry, and nourish and protect, a faithless and licentious woman, who should abandon him, but who should eventually, after long patience and kindness, be reconciled to him in faithfulness and truth.

* * *

HOSEA prophesied during the reigns of Jeroboam II of Israel, and Uzziah, Jotham, Ahaz and Hezekiah of Judah.

Jeroboam II was the 2nd last of Jehu's line, to whom God had promised 4 generations. Jeroboam's son Zechariah, who followed him, was murdered after a 6-months' reign.

Computing from the reigns of the kings mentioned, Hosea's period of ministry was between 25 and 65 years. Various considerations indicate it to have been probably about 40 years—the last 40 years of the northern 10-tribed Kingdom of Israel, just as Jeremiah prophesied during the last sad 40 years of the Kingdom of Judah.

Hosea began his prophecy in a time of prosperity for Israel. The land had been in great distress before Jeroboam began his reign, but God in His pity for the sad condition of Israel, even though they were wicked, greatly strengthened and helped Jeroboam and enabled him to recover Israel's lost territory and defeat her enemies and even extend his rule over Syria to the north.

It was one more opportunity for Israel to recognize and appreciate God's goodness and love, and the wisdom of drawing nigh unto Him in faithfulness. But Israel did not respond. In spite of God's help, they and their king intensified their wickedness and idolatry. **God often blesses, as a last invitation to repentance and reform, before pouring1 out His judgments on sin.**

* * *

Such was the background of Hosea's prophecy, as the powerful but evil reign of Jeroboam II drew to its close. Israel did not realize it, but this reign was to mark the end of any real security or stability for the nation. In the remaining 25 years of the Kingdom, 6 kings were to rise and fall, and the ominous shadow of Assyria, to whom they had first turned as an ally, was to grow swiftly and terribly until it completely destroyed and blotted out their nation and carried them away.

Israel had looked to Assyria as a friend and helper, but worldly alliances are always disastrous in the end.

Hosea begins his prophecy—

"Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and I will cause to cease the kingdom of the house of Israel" (1:4).

Hosea's message sheds much light on the relationship between God's love for His people and their necessary chastening and disciplining.

While it manifests the great beauty and the transforming, appealing power of His infinite patience and affection, it clearly speaks in the strongest terms of the sorrows and bitternesses and hardships that must inevitably arise from disobedience and wickedness.

In fact, its basic message is the great tragedy of Israel's blindness and unnecessary, self-caused miseries in the face of God's choice of them as the special recipients of His love—a choice not as a matter of respect of persons, but as a witness and example to all the world of the beauties of His character and the glories of His purpose.

Even in judgment, its tone is sorrow rather than anger, and the severest condemnations always look forward to eventual reconciliation.

* * *

THE book of Hosea contains many deep lessons on the subject of marriage and divorce—deep spiritual principles of patience and kindness and hope, and faithfulness, and love that bears and endures all things, and never fails.

The beautiful story of Hosea impresses us more than anything else could with the great depth of meaning in the words of Jesus to the Pharisees—

"Because of the hardness of your hearts, Moses suffered you to put away your wives."

"Because of the hardness of your hearts"—because of your pettiness, your carnalness, your fleshliness, your self-centered selfishness, your smallness of mind and heart, your obsession with your own comfort and satisfaction and pleasure, your inability to comprehend the true beauty and meaning of unselfish love and sacrifice—the true meaning and purpose of life—

"He that hateth—disregardeth—his life for my sake shall keep it unto life eternal."

Consider the lives of Hosea, Jeremiah, Ezekiel, and others —living tragedies enacted for the manifestation of God's goodness and the bringing of many sons to glory.

These things teach us that our lives mean nothing except as they fit into the purpose of God, and contribute to that purpose. The lives of these faithful men of God were not tragedies when seen in light of their glorious consummation and the comfort and instruction and benefit they have brought to others.

Much more than we realize, our reasoning on many things is based on the hardness of our own hearts. Let us let our minds dwell on this story of Hosea, which so wonderfully illustrates the divine wisdom of love and self-sacrifice and infinite forbearance which to the mind of the flesh is foolishness.

In the great sweep of the divine purpose with mankind, our own petty little passing circumstances do not have a fraction of the importance that we in our self-centered selfishness attach to them.

All that matters in the few brief troubled days of our pilgrimage is the glory of God and the advancement of His gracious plan of eternal salvation for those that love Him.

Let us be large-minded, and thank God we are permitted to play a part in that glorious plan.

* * *

"The beginning of the Word of the Lord by Hosea. And the Lord said to Hosea—

"Go, take unto thee a wife of whoredoms and children of whoredoms, for the land hath committed great whoredom, departing from the Lord" (Hos. 1:2).

And she bore him a son, and the Lord said (v. 4)—

"Call his name Jezreel, for yet a little while and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

"And I will break the bow in the valley of Jezreel."

Jezreel is one of the fortresses commanding the valley of Megiddo, or Esdraelon. It is on the slopes of Mt. Gilboa, where Saul died, and it controls the gateway between the mountains down to the Jordan valley, the main entrance to Israel from the east. This is Israel's historic battleground, right back to the days of Gideon.

The "blood of Jezreel" that was soon to be avenged began with the treacherous murder of the faithful Naboth by Jezebel.

Jehu was raised up to destroy the house of Ahab for this wickedness, which he did at Jezreel, but because of his own subsequent wickedness and following in the ways of Ahab, all the bloodshed associated with Jezreel is held against him and his house.

(Soon the latter-day Assyrian conqueror will come and once again Jezreel shall be a field of blood).

Jehu had boasted, "Come and see my zeal for the Lord." He manifested a great zeal for vengeance and destruction, but such a zeal—if it is not accompanied by righteousness and gentleness and mercy and tenderness toward the weaknesses of others—is merely an ugly, hypocritical, Pharisaical manifestation of the evil of the flesh.

Jezreel has a double meaning, which comprehends both Israel's judgment and her redemption. Basically it means, "**God will sow.**" It is the name of God combined with the root word related to seed, planting, and conception—both animal and vegetable. It also comprehends the meaning of the seed or offspring of God—the Fatherhood of God—the family relationship—"We also are His Offspring," as Paul told the Athenians—both naturally, and also potentially in a spiritual sense, as John expresses it—

"Beloved, now are we the sons of God."

Jezreel also means "**God will scatter**"—as seed is scattered, but with the idea of an eventual reaping and gathering—

"He that scattered Israel will gather him, and keep him as a shepherd doth his flock."

(Jer. 31:10).

Hosea's own name means "Saviour" or "Salvation" — another form of Joshua or Jesus. He typifies God in Christ, reconciling the world unto Himself. His life story is an exemplification of Paul's words concerning Christ (Eph. 5:25-27)—

"Husbands, love your wives, even as Christ also loved the ecclesia, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word.

"That he might present it to himself a glorious ecclesia, not having spot, or wrinkle, or any such thing, but that it should be **holy and without blemish.**"

Hosea portrays the glorious truth expressed by Paul to the Romans (5:8)—

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

* * *

"And she conceived again, and bore a daughter. And God said unto him,

"Call her name Lo-Ruhamah—('Not having obtained mercy')—for I will no more have mercy upon the house of Israel.

"And she bore a son. Then said God, Call his name ho-Ammi—('Not My people')—for ye are not My people, and I will not be your God" (vs. 6-9).

And so the basis of the allegory is laid in Hosea's wife and 3 children. The 3 names represent 3 successively increasing stages of divine abandonment — Jezreel, Lo Ruhamah, Lo Ammi—Scattered, Unloved, Rejected.

In spite of these pronouncements from God, so strikingly manifested to Israel in Hosea's own life, the chapter immediately continues—

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered;

"And it shall come to pass that in the place where it was said unto them, Ye are not My people, there shall it be said unto them, Ye are the sons of the living God.

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel."

"Great shall be the day of Jezreel"—Great shall be the day of the Seed of God—

"Behold, the days come, saith the Lord, that I will sow the house of Israel and house of Judah with the seed of man, and with the seed of beast . . .

"As I have watched over them to destroy, so will I watch over them to plant, saith the Lord" (Jer. 31:27).

* * *

CHAPTER 2 repeats the same theme, with different figures and details, ending with the same assurance and promise.

While chapter 1 was based mainly on Hosea's children and their names, chapter 2, under the allegory of his unfaithful wife, is a representation of God's infinite patience and love and kindness toward Israel, and their repeated unfaithfulness and corruption. The lesson is for us, for we continually fail and are so often unfaithful to the beautiful character of godliness—

"Plead with your mother, plead: for she is not my wife, neither am I her husband . . .

"For she said, I will go after my lovers, that give me my bread and my water, my wool, my flax, mine oil, and my drink . . .

"For she did not know that I gave her her corn, and wine, and oil, and multiplied her silver and gold" (vs. 2-8).

She attributed her prosperity to her own efforts, and her intimacies with foreigners.

All that she had, all that she could ever have, even her life itself, and her every breath, was of the love and mercy of God — but she did not know. Hosea says later—

"My people are destroyed for lack of knowledge."

— Lack of the knowledge of God—lack of a realization of the universality of His love and goodness. Paul emphasizes this point to the Lycaonians—

"God left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17).

We take so much for granted, when we should be continually awed by God's goodness. We attribute so much to other causes, to our own efforts and accomplishments, when we should be in constant humble recognition that we of ourselves can **do** nothing and **are** nothing, and **all** good is of God.

"She shall follow after her lovers, but she shall not overtake them: she shall seek them, but not find them . . .

"Then shall she say, I will go and return to my first husband, for then was it better with me than now" (2:7).

Here is the patience and longsuffering of God—waiting till she learns by bitter experience that there is no good but in Him.

This is a divine characteristic to be marvelled at in thankfulness, but not to be presumed upon. Paul says in warning—

"Despisest thou the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4).

But still there must be divine longsuffering and patience in infinite measure, or none at all could be saved. This is the beautiful lesson of Hosea's personal allegory.

And this is the great lesson of the book for us—the lesson of the unmerciful debtor—the lesson that we have been given so much unmerited blessing that we should be eager and anxious to give all we can on our part—that we have been forgiven so much that patience and mercy and love and longsuffering should be our joyful manifestation of thanksgiving toward God and desire to expand our hearts and minds and be like Him in the limitless pouring forth of goodness.

How small and cramped and ugly is the mind of the flesh! How vast and glorious and beautiful is the mind of the Spirit!

Any impatience or bitterness or unkindness or condemnation of others put us into the position of the evil, small-minded unmerciful debtor who was graciously forgiven a fortune but who without mercy extorted a few pence from his unfortunate neighbor.

Jesus' comment on the punishment of this evil man was—

"So likewise shall my heavenly Father do also to you if ye from your hearts—FROM YOUR HEARTS — forgive not every one his brother their trespasses."

It was from Hosea that Jesus drew those memorable words to the self-righteous, hypocritical Pharisees—

"Go thou and learn what this meaneth, I will have mercy and not sacrifice."

The greatest of sacrifice is repulsive to God if it is in self-glory and harshness, and not in the spirit of humbleness and mercy and tenderness and an expanding love toward all mankind.

* * *

IN SPITE of God's great love for His people, they must go through a long and terrible night of suffering for their foolishness and sins.

Vs. 9-13 of ch. 2 describe Israel's Lo-Ammi period — "Not My people"—cast off, rejected, scattered and afflicted. **No people has suffered like this people**—the chosen and beloved of God.

Vs. 14 to the end describe, in pictures of great beauty, the various aspect of the ultimate victory and triumph of God's ever patient love for His people, as typified by Hosea—

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her" (2:14).

Once again God will deliver His people from Egyptian darkness and bondage. Once again will He take them apart to Himself in the wilderness, and renew the covenant, and prepare them for the possession of the land.

"And I will give her the valley of Achor for a door of hope" (v. 15).

Here is summed up the whole theme of the prophecy—The valley of Achor—the Valley of "Trouble" — shall become a Door of HOPE.

All that they have passed through will be found to be the loving provision of God to lead them into hope.

"And she shall sing there as in the days of her youth."

The Song of Solomon is the song of the Bridegroom and the Bride. The Song of Moses and the Lamb, the great Song of the Redeemed, will be an antitype and memorial of when Israel sang in their joy of deliverance on the shores of the Red Sea.

"At that day thou shalt call Me Ishi—('My Husband')— and not Baali—('My Lord')"

Jesus said to his disciples, at the last supper—

"Henceforth I call you not servants, but I have called you friends."

Paul expresses the same thought in describing to the Galatians the glorious new relationship that the redeemed bear to God through Christ—

"We were in bondage under the elements of the world, but God sent forth His Son to redeem them that were under the Law, that we might receive the adoption of sons.

"Wherefore thou art no more a servant, but a son."

In his enacted allegory, as we read in ch. 3, Hosea, at God's instruction buys back to him his wife who had abandoned him and had sunk to the miserable position of a bond-slave, just as Israel had abandoned God and sold themselves into slavery by their sins.

"And in that day I will make a covenant for them with the beast of the field, and with the fowls of heaven.

"And I will break the bow and the sword and the battle out of the earth" (v. 18).

Here are the glories of the millennium — peace and harmony among all mankind, and among the whole animal creation.

"And I will betroth thee unto Me FOREVER, in righteousness, and in judgment, and in loving kindness, and mercy, and faithfulness" (vs. 19-20).

All things shall be made new again. All the estrangement of the past shall be forgotten in the final glorious reconciliation.

"I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel" (vs. 21-22).

The curse shall be removed, the long silence of rejection and estrangement broken, and all nature shall be in tune and in intimate harmonious communion together, and eagerly responsive to Jezreel — the redeemed Seed of God.

"And I will sow her unto Me in the earth" (v. 23).

She shall be the blessed and honoured means whereby the whole earth shall bring forth the fruits of righteousness unto the glory of God—

"And I will have mercy upon her that had not obtained mercy, and I will say to them that were not My people, Thou art My people; and they shall say, Thou art my God."

* * *

THESE first 3 chapters conclude the personal allegory of Hosea. Chapters 4 to 14 are the more literal and detailed application to the nation of Israel—their sins, the judgments to come upon them, and the ultimate reconciliation.

In chap. 13 the prophet climaxes his message. After speaking of their long desolation by the four savage beasts of the Gentiles—the lion, the bear, the leopard and the unnamed wild beast—he continues, in v. 14, with the wonderful prophecy with which Paul similarly climaxes his resurrection chapter, 1st Cor. 15—

"I will ransom them from the power of the grave: I will redeem them from death.

"O death, I will be thy plagues; O grave, I will be thy destruction."

Paul's application of this to the transformation of the faithful in Christ from mortality to immortality gives it a far deeper significance than just the political resurrection of Israel to which it primarily applies.

We are taught by this, as we are so often taught elsewhere, that as Hosea was an allegory to Israel, so Israel is an allegory to us.

Therein lies the great significance of the final words of the prophecy—

"Who is wise, and he shall understand these things? Prudent, and he shall know them?"
(14:9).

Who is wise? God said sadly through Hosea—

"My people are destroyed for lack of knowledge" (4:6).

How much **do** we **care** about knowing these things? How much real, sincere **effort** have we put in this past week to learn and understand the lessons of God's Word through which we have been passing in our daily readings? To what extent have we meditated upon it and prayed for understanding?

Let us face these questions honestly. Are we truly ANXIOUS and concerned to learn more and more about God and His Word?

It is so easy to just go through the motions and think we are in the Truth without ever having **the real love of and yearning toward the knowledge of God which is essential to salvation**. This is what marks off the true disciple from the common run of mankind.

These divine words are life. They are essential meat and drink. In them alone is the power of love and of holiness and godliness and of overcoming the flesh.

"WHO IS WISE, AND HE SHALL UNDERSTAND THESE THINGS?" —G.V.G.

"Am I My Brother's Keeper?"

"If thou forbear to deliver them that are drawn unto death; if thou sayest, Behold, we knew it not, doth not He that pondereth the heart consider it?"—Prov. 24:11-12

THESE verses teach our responsibility for one another—the care and concern we should have for our fellowman. They place the matter on a higher level than just something done for another that may give us a good inward feeling. It becomes an absolute command and necessity that we do all things unto the glory of God.

All men have descended from Adam, and all come under the dominion of sin (1 Cor. 15:22)—

"In Adam all die"

In this sense therefore all men are being "drawn unto death," they are "ready to be slain" by sin; for—

"The wages of sin is death."

All men have sinned and come short of manifesting the glory of God.

Sin hath reigned unto death; we have been bound by sin; and in consequence we are being slowly and surely drawn unto death. This is the condition of all men unacquainted with the hope of salvation, as it is in Christ Jesus.

To offset this condition, brought about by Adamic transgression and confirmed by our repeated failures to completely obey the will of God, He has provided a means of escape that we should not be drawn down to perpetual death (Rom. 7:11)—

"For sin, taking occasion by the commandment, deceived me and by it slew me."

But the apostle continues and sums up the argument—

"O wretched man that I am; who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7:24).

Through Jesus Christ our Lord

This is the means which has been provided. God is calling men and women among the earth's teeming millions to a knowledge of this way, acquainting them with His intentions of filling this earth with His glory.

Those who have been called become associated with the Creator's purpose and work as He has expressed. They are the means or mediums through which a multitude shall be revealed as bearers of the glory of God, not by their works but by His abundant mercy (2 Cor. 6:1)—

"We then are workers together with God."

Or again—

"Now then we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

"For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

"**Ambassadors for Christ**"— we think of ambassadors as being sent from one country to another, from the court of one ruler to another. Strictly speaking, it comes from the Greek, "presbuteros," meaning an elder or senior. They are seniors or elders of a nation selected because of certain qualifications and characteristics. It is on this basis we have been called to be ambassadors from the court of God.

We have been called to stand in the Holy Place of God's Tabernacle. Being sent forth from there we must display the characteristics for which we were selected; we must carry forth the message which our ruler has committed to us, and declare it unto the court of the Gentiles or those who have ears to hear. **We must declare it**, whether they will hear or whether they will forbear.

The calling of the Apostle Paul is an illustration of this summons and apostleship, as he declared unto Festus and King Agrippa. Christ appeared unto him (Acts 26:16-18)—

"To make thee a minister and a witness both of these things which thou hast seen.

"To open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

The words of Christ unto his disciples, just before he was taken up from them into heaven, and which gave them title unto the name "apostle," were—

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned" (Mark 16: 15-16).

This then becomes our responsibility. We have a duty to proclaim the Gospel of liberation from death to everlasting life unto all people. We dare not forbear to proclaim this glorious message. If we do so we are not delivering them that are drawn unto death and those that are ready to be slain by the shafts of sin.

This is not only done by the proclamation of the Word by preaching. It is done by our actions, by our thoughts and the way we act toward the trials and tribulations which come upon us, from moment to moment. In short, **it is our whole life**, presented as a living sacrifice unto God which is our reasonable service. Or as God intended Israel to typify the righteous (Deut. 28:10)—

"And all people of the earth shall see thou art called by the Name of the Lord."

Ezekiel speaks of the responsibility resting upon those who have a knowledge of God's will and purpose to declare it unto their fellowman (3:17-19)—

"I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity but **his blood will I require at thine hand.**

"Yet if thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but **thou hast delivered thy soul.**"

The people of God are referred to as the light of the world; as a city set on a hill that cannot be hid; as a candle bought to be set on a candlestick that all that are in the house may see; and as talents to be put to use, rather than being wrapped up in a napkin.

Paul refers to the knowledge given unto him as a "dispensation of the Gospel" being committed unto him, and it was woe unto him if he did not proclaim the glorious message.

Therefore whatever we do must be done with the object of drawing others away from the pit of destruction, that they may be drawn toward the glory and beauty of God. This can only be done by our studiously attending to the little details of life which others see in us.

Now in view of the fact that God knows our hearts, understands our motives and our thoughts, the reasons why we do things or leave them undone, we can see why it is imperative for us to attend always unto the work of assisting mankind wherever possible.

God arranges the circumstances—the affairs in the lives of His called out ones. He wants us, as His ministers, to develop concern for our fellowmen, even as He cares for us. He weighs the events in our lives, knowing each heart and in consequence will reward all men in accord with their works.

It will be a just and righteous judgment and it will be based on the way we have responded unto the little everyday details of life, how we have declared the praises of Him who has invited us to become His sons and daughters—

"Lord, Thou has searched and seen us through,
Thine eye commands with piercing view,
Our rising and our resting hours,
Our hearts and minds with all their powers.

"Our thoughts before they are our own,
Are all to Thee distinctly known;
Thou know'st the words we mean to speak,
Ere from our opening lips they break."
* * *

THE details of the law of Moses and of the law of Christ all teach care for our brethren and sisters. All the evil circumstances which man is heir to are in some way the effect of sin in the beginning. God had said to Israel that if they were obedient none of these things would come upon them. The evidence of sickness among the people speaks of their failure to remain in the way of truth. Yet when Christ healed the blind man (John 9) he said—

"Neither hath this man sinned; nor his parents; but that the works of God should be made manifest in him."

Again when Lazarus was sick and died, the disciples said,

"Lord, behold he whom thou lovest is sick."

When Jesus heard this, he said—

"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

So it remains in all our affairs, if we refrain from bringing a cup of cold water unto the least of God's children with the purpose of glory to God, we shall be weighed by God and found wanting. Let us then heed the apostle James' words (5:20)—

"He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."
—F.H.

That They May Know Thee

"Consider the Apostle and High Priest of our profession, Christ Jesus" — Hebrews 3:1

THE declaration of Jesus in John 17:3, that knowing God and His Son "is eternal life," must not be made to contradict the numerous testimonies which affirm it is vitally necessary to DO His will (the will of God and of Christ), or knowledge and even faith will be in vain.

Jesus closed his memorable discourse on the Mount with a solemn warning to his listeners that, like useless trees, they would be hewn down and destroyed if they did not bring forth fruits (Matt. 7:19).

The statement in John 17:3 is not however empty and meaningless; for it teaches that without a knowledge of God and His Son, salvation is unattainable.

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

Jesus told the Jews—

"Ye neither know me nor my Father" (John 8-19):

These learned Jews, who poured daily over the Law, and considered themselves God's chosen people, **did not know God!** Jesus also said that to know him would cause them to know his Father. This is so apparent in studying the life and works of Jesus that it is incontrovertible. While it remains quite true, as it has been said—

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job 11:7);

—nevertheless there is a sense in which we know Him, as He has revealed Himself. He has revealed to us that He is both the Creator and Sustainer of all things—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made" (Gen. 2:1-2).

"Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding" (Isa. 40:28-29).

He has revealed himself as the tender and loving Father of our Lord Jesus and all his brethren, as well as the almighty and glorious Source of life to all His vast creation—

"One God and Father of all, Who is above all, and through all, and **in you all**" (Eph. 4:6).

"My Father, which gave them me, is greater than all."

So Jesus is revealed as the Saviour of mankind, the Lamb of God (Matt. 1:21)—

"And she (Mary) shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

In Hebrews we see him depicted as an Apostle and High Priest—

"Consider the Apostle and High Priest of our profession, Christ Jesus" (3:1).

"So also Christ glorified not himself to be made an High Priest; but He that said unto him, Thou art My Son, today have I begotten thee" (5:5).

As Prophet, Priest and King, Good Shepherd, etc., we take pleasure in the study of his life and mission, without pretending that we can master all the depths of a subject we reverently ponder.

To see in Jesus a mere son of Adam is to reject so much plain testimony, that the idea needs little consideration.

However there are so many professing Christians who hold the other extreme view of Christ—claiming that he was God, the third part of a "triune Deity"—that it might be helpful to demonstrate the unscripturalness of such teachings. Take, for instance, the testimony of Heb. 5:7-8—

"He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that he feared;

"Though he were a Son, yet learned he obedience by the things which he suffered."

What a heavy veil of erroneous teaching conceals the evident and only reasonable scriptural meaning here, that Jesus was not a God, nor co-eternal in wisdom and power with God, otherwise he need not plead for help. Luke states (2:52) that Jesus—

"Increased in wisdom and stature."

—which is only another way of declaring that he was not an all-knowing God, but of like nature with his brethren, though Son of God by begetting. He himself says—

"I can of mine own self do nothing . . . I seek not mine own will, but the will of Him that sent me" (John 5:30).

In Gethsemane he prayed—

"Nevertheless, not what I will but what Thou wilt."

This is understandable only if we see him a weak mortal man, apart from the help he might receive through prayer to God.

If Christ pre-existed before birth, even from eternity, as many teach, why does Peter teach that he was foreordained, or predestinated from before the foundation of the world?—

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

When we realize that if he pre-existed he would not be said to be foreordained, we understand it better. This word "foreordained" or "predestinated" is used in the same way of all saints (Eph. 1:5)—

"Having predestinated us unto the adoption of children by Jesus Christ to Himself."

"God hath saved us, and called us with an holy calling, not according to our works, but according to His Own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9).

The doctrine of the personal pre-existence of Christ makes a mockery of the accounts given by the Gospel narrators of his birth and increase in mental and physical development.

Why destroy the plain literal account by substituting a theory which baffles the understanding and which does not in any way allow for mental suffering because of human weakness?

Some of the supposed "proofs" of Christ's pre-existence as part of the triune God are taken from John's gospel and epistles, such as John 1:1-3, where the Logos or "Word" is said to be God.

This does not teach that Jesus was God, but simply shows his origin was from God before his existence as a personal being. The Diaglott renders (v. 3)—

"All things were done through it."

—that is through this Logos power, not by a separate being.

Again (v. 10) instead of—

"He was in the world and the world was made by him."

—the Diaglott rendering is—

"He was in the world and the world was enlightened through him."

—which removes difficulties in understanding, since it is not contradictory to the plain Genesis account of God creating the world long before Christ was born. If Christ had the wisdom to create all things, why did he afterwards "increase in wisdom" from babyhood on?

In fact, a Diaglott or Greek Testament will clear up any vagueness which may seem to cloud the understanding of there being more than one God.

Surely no one would contend that God could die, and yet it is a first principle of divine truth that—

"Christ died for our sins according to the Scriptures."

Death is always death, and means the cutting off of conscious existence, as we learn that (Psa. 6:5)—

"In death there is no remembrance of Thee: In the grave who shall give Thee thanks?"

If we believe the Bible, then we must believe that Christ was really dead while entombed. In the same way we remove the foundation of the whole structure of Faith, if we deny that Jesus is the Son of God. However, if we ask any intelligent person of sound mind to tell us how a son could possibly be as old as his father, he would be unable to tell us.

Aside from the incontrovertible fact that a son must necessarily be a distinct personality apart from his father, a "son" who was a co-equal God and all-powerful to create worlds would not be teaching that his Father was "greater" and that he of his own self could "do nothing," as Christ taught (John 14:28)

With such inconsistencies about God and His Son, no wonder it is taught by some that some of the angels of God are cast out of heaven and become evil angels or devils! This is a misinterpretation of the symbolic language of Rev. 12, where this dragon whose tail drew the third part of the stars of Heaven, fought with another power—symbols of **wars on this earth**, but in the "heaven" or higher administrative part of governments which would hold sway after John saw his vision of things to occur after John's day (Rev. 1:1), before Christ will come to establish his kingdom on the earth.

What a confusion of thought to assert that God's angels fight and war among themselves!

To return to the study of Jesus, we find he "was made in all points like his brethren" . . . "made under the Law" . . . "made lower than angels"—

"God sent forth His Son, made of a woman, made under the Law" (Gal. 4:4).

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

(Heb. 2:9).

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:17-18).

While praying to God, his Father, for help in his hour of severe trial, do we not remember an angel confronted him and thus gave him strength to overcome?

Why should a pre-existent Deity need one of his own created servants to strengthen him? Why follow so illogical and unreasonable a theory when the Bible account of birth and growth provides the answer to the origin of him who was to become the Saviour of mankind from sin and death?

God is great, He is merciful and gave His Own Son that we might have life through knowing Him and His Son, Jesus Christ; so let us beware lest we substitute theories for Bible revelation. Paul declares—

"There is one God, AND one Mediator between God and men, the MAN Christ Jesus"

(1 Tim. 2:5).

If we do not know God and Jesus Christ in this sense, we cannot be saved.

—H.A.S.

"Depart From Me, I Never Knew You"

WHEN we believe the Truth, we must next obey the commandments. If we fail to do this, the Truth is not only no advantage to us, but it will be our condemnation.

A community in which Christ's commandments are not obeyed is not the house of Christ, but the **Synagogue of Satan**, however correctly the Truth may be discerned as a theory.

It cannot be too prominently held in the foreground, that Christ has said,—

"Ye are my friends, IF ye do whatsoever I have⁴ commanded you."

"Not every man that saith Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father."

"Many will say unto me in that day, Lord, have we not preached in thy name, and in thy name done many wonderful works? Then will I profess unto them, I never knew you: depart from me ye that work iniquity."
—Bro. Roberts

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.

"Why Callest Thou Me Good?"

"Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of Lights"—James 1:17.

IN THE 19th chapter of Matthew is recorded the incident of those who brought little children unto Jesus that he might bless them in prayer. While Jesus' disciples rebuked their advance, Jesus said—

"Suffer little children, and forbid them not, to come unto me: for of such is the Kingdom of Heaven."

This incident was used by Jesus to teach his immediate disciples that they must become as little children in disposition and mind if they are to enter the Kingdom of God.

The main lesson of the incident was not intended only for those followers of Jesus who were his contemporaries, but has been put into the Inspired Record for succeeding generations, out of which God is calling a people for His Name, that they might one and all be taught and instructed to learn this basic lesson towards holiness and righteousness.

It is noteworthy that the next incident recorded in Matt. 19 concerns the rich young ruler who earnestly approached Jesus to enquire—

"Good Master, what good thing shall I do, that I may have eternal life?"

Jesus replied—

"Why callest thou me good? there is none good but one, that is, God."

Knowing the Scripture teaching that God sent His Son "in the likeness of sinful flesh" (Rom. 8:3), in which "dwelleth no good thing" (Rom. 7:18), we can not only see that Jesus could say, "Why callest thou me good?" but we should also see how fitting a truth it was for him who came to be an offering for sin.

This does not mean that Jesus' character was not good, for he was the manifestation of the only One who is good, that is, God.

The Scriptures do distinguish a man's character from his fleshly body, but in the final analysis character plus the body equals the man, and the one cannot be separated from the other if the whole man is to be viewed.

Likewise with Jesus, the Son of Man and Son of God. His flesh and body nature was a part of him.

We cannot know the true Jesus unless our view includes the vital fact that he also himself took part of our flesh and blood nature (Heb. 2:14). This full view sums up the whole man Christ Jesus,

perfect in obedience to his Heavenly Father while being in the likeness of sinful flesh for its condemnation through his sacrificial death.

The young man wanted to know "what good thing" he could do—apparently what one, single thing he could do—that he may have, obtain, or gain eternal life.

Jesus had to clarify the meaning of "good," that there was only One Who is good—God, Who is essentially goodness.

No one can by a series of technical acts of obedience, let alone doing only one good thing, become "good" and be entitled to the eternal life which God possesses. God only is good, and God only has eternal life. This truth would be publicly declared in Christ's sacrificial death on the cross.

But Jesus further answers, saying to the rich young ruler—

"If thou wilt enter into life, keep the commandments."

There is no doubt that this young man was "good" by the current standards of religion and morality of his fellow countrymen. There is no doubt that he was held in the highest respect. Was he not rich? And an ecclesiastical ruler? And a keeper of the Law of Moses?

But Jesus could not be in sympathy with mere surface religion and morality, nor with "goodness" that was only skin deep, so his intention was to draw out from the young man his true, inner self, to make manifest the desires and delights of the enquirer's heart.

In reply to the advice, "Keep the commandments," the young man probably didn't pause very long to say, "Which?" Jesus then enumerated some of the commandments:

"Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy father and thy mother; and, **Thou shalt love thy neighbor as thyself.**"

The blanket reply from the young man—

"ALL these things have I kept from my youth up,"
—does not necessarily mean he did actually live up to these divine commandments in his daily life; his answer merely reveals his own personal judgment in the matter, not the judgment of God.

"What lack I yet?" or, "What more is required that I may obtain eternal life?"

It is at this point Mark says:

"Jesus, beholding him, loved him."

And what kind of love was this? He loved him, in that he did not wish unnecessary hardship on the young man in the command he would now give him. He loved him, in that he in no way wanted to become a stumblingblock to him. Jesus loved the rich young ruler, commanding him—

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

"If thou wilt be perfect." The same word is used in Matt. 5:48, where it is written—

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

As much as the rich young ruler esteemed himself blameless in regard to keeping the commandments and in regard to eternal life, still he was not perfect—was not brought "to the end," or made "complete."

"But when the young man heard that saying, he WENT AWAY sorrowful: for he had great possessions."

He was sorrowful, cast down, sad, grieved, because he was commanded to give up all his possessions—give them up to the poor, who were his neighbours, and concerning whom he had said he kept the command to "Love his neighbour AS HIMSELF."

This was the core of the whole matter in the sight of Jesus, who said, on another occasion—

"Where your treasure is, there will your heart be also."

The commandment to the rich young ruler required him to make a complete change in his life, to becoming a child again that he may be of the proper heart and mind to be receptive to the ways of God, which are true love and goodness.

If we would seek to receive eternal life—if we would seek to enter the Kingdom of God—then we must become "little children" that we may be taught to manifest love, mercy and forgiveness.

If we desire to be Jesus' disciples we must be educated from God's Word concerning these things. We may claim that we are not like this rich young ruler: that we ourselves are REALLY sincere in our efforts to be followers of Christ, and that we are in earnest and full of zeal. But ARE WE really different from the rich young ruler?

Let us get the picture once again, this time from Mark 10:17, where we are told—

"And when Jesus was gone forth into the way, there came one **running**, and **kneeled** to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"

Because the young man was out in the open—"in the way" or "on the road"—and because his religious convictions were not deep-rooted in his heart, we need not conclude that he was being publicly "good" and "humble" merely to be seen of men.

He seems to have had an earnestness and zeal, but not to its perfect end. It was genuine, as far as it went, but it did not go far enough. That is, it was genuine in the eyes of men and society, even in his own eyes also. How could this be? How was it possible for the man not to know the true intents of his own heart? Because—

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

And how could he, being learned in all the commandments of God, possibly think that eternal life could be obtained according to his question put to Jesus? Because—

"There is a way which seemeth right unto a man, but the end thereof are the ways of death"
(Prov. 14:12).

Are we really different for the better than this rich young ruler? Or is our love and zeal for learning righteousness only on the surface—only skin deep—only a front—only sounding brass or a tinkling cymbal?

If we are like the rich young man, then just as something hindered his heart from gladly receiving truth in the inward parts, so also something is hindering our inner man in Christ Jesus from growing up to maturity—going on to perfection.

"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven.

"And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God."

How often are this world's riches the subject of God's Word, and mentioned with warning, and with words exhorting to the utmost in cautious spiritual walk?

Thus in 1 Tim. 6:17, the warning is against putting our trust in uncertain riches; and James declares (5:1) of the wealthy that their riches are corrupted; and thieves break in and steal such riches, or they corrode away, or take wings and fly.

And the rich who had cast much into the temple treasury did not, in Jesus' estimate, cast in as much as the poor widow who gave 2 mites (Mark 12:43).

These Scripture warnings and estimates are not apparent, and therefore not discernable, by the natural man. But if we are to be followers (disciples) of Christ, we must gradually learn to no longer view things through the eyes of the natural man.

During this incident of the rich young ruler, Jesus' disciples were being taught to forsake the natural point of view and to accept the spiritual point of view, though their learning and understanding in these things of the spirit did not come to life until after Jesus was raised from the dead and appeared unto them.

So when Jesus told them—

"Verily I say unto you, that a rich man shall hardly enter into the Kingdom of God."
—they were exceedingly amazed, not able to understand it or make any sense of it. Certainly, they would reason, the rich had every advantage over the poor to enter the Kingdom.

So to the disciples' way of thinking, this rich young ruler had abundant opportunities and advantages of getting into the Kingdom of God; but if he and the rich, with all their advantages and opportunities, can hardly enter the Kingdom, then who can?

But God does not, and cannot, work out man's salvation in accordance with such principles of reasoning as these. Such principles glorify the flesh that Christ came to condemn. The main advantages of riches are leisure and learning and involvement in sundry of man's projects. But all these things are hindrances in the way towards the Kingdom.

Riches, rather than being an almost certain guarantee of entering the Kingdom, are just the opposite—almost a certain hindrance from entering it, for not many rich are called.

To be Jesus' disciples we must take on, however slowly or gradually, this new point of view—viewing things according to the revealed thoughts and ways of God which have been given and are preserved for our learning—that our lives may indeed be dead to the flesh and sin, but alive to God and righteousness. And the true test of our discipleship is a child-like faith that works by love.

No, we cannot gain or earn eternal life by any single act of doing good. Rather we must learn to live the whole spiritual life now, if we are to receive the gift of God which is eternal life in Jesus Christ our Lord.

—N.M.

Signs of the Times

SIGNING of an agreement by the U.S. and Russia for the establishment of a direct teleprinter line between Moscow and Washington, to be kept open at all times, is hailed as a big step on the way to disarmament, and calculated to "reduce the risk of war occurring by accident or miscalculation."

But such a device is merely clutching at straws, since it in no way removes the danger of war by deliberation. Washington should not forget that Japanese envoys were in Washington making

peaceful gestures while the Japanese fleet was on its way to bomb Pearl Harbour, and the "hot line" could be used to deceive and cover up hostile movements.

ARMAMENT RACE GOES ON

AS both East and West express desire for peace, the armament race goes on unabated. A chronology of the progress of nuclear tests and the creation of atomic weapons since the first atomic bomb was dropped on Hiroshima in August, 1945, is a history of war preparation on a scale never imagined 25 years ago.

It is a history also of constant failure of one attempt after another to agree on any plan for disarmament or even reduction of armaments or any ban on testing nuclear missiles.

Since the first armament commission was set up in 1952 by the U.N., every attempt to agree on any workable disarmament plans has met with failure, and every ban on testing nuclear devices has been ignored, except for a short time, followed by a resumption of testing by Russia and the U. S., and in April of this year Russia calls all test talks "waste of time."

In addition, France and Britain are engaged in nuclear testing, with many other nations, including Red China, expected to start testing in the near future. In a recent message to Parliament, Sir Winston Churchill warned that it would be supreme folly for Britain to "throw away their (nuclear) arms," saying that all British political parties "have seen the need for Britain to have a nuclear armoury ultimately under our own national control." To abandon that policy, he said, would be to embark on a course of great peril.

ANOTHER "FIRST" FOR RUSSIA

RUSSIA has broken two time and distance records for manned flights (including their own record of 94½ hours set last August), dwarfing the U. S. record of 34 hours. Also Russia is the first to orbit a woman in space.

There is no little concern in Western capitals over the possibility that, in view of these phenomenal exploits in space, the Russians may be able to establish space platforms from which nuclear missiles could be directed against targets at any place on earth, with no means of defence.

As Russian prestige soars to dizzy heights as a result of their space exploits, Western prestige receives several setbacks. As the Western world seeks to create in the minds of underprivileged peoples an image of freedom, better government, better economic and social conditions existing in the Western world as an example for others to follow, the U. S. is plagued with racial strife which threatens the very stability of the nation, and Britain is rocked by scandal involving moral conduct and espionage among high officials. According to one newspaper it is "Britain's most sensational scandal in years, and one deeply affecting national security."

Meanwhile U. S. efforts to check the Communist takeover in S. E. Asia is proving to be a costly and ineffective venture.

CHINESE AIMS IN S. E. ASIA

IN A recent border agreement between Pakistan and China, the former surrendered 13,000 square miles of territory to China, territory which is claimed by India. The agreement has brought forth a vigorous protest from India, the government charging that the border agreement was illegal; that Pakistan has no right to surrender any part of Indian territory to China; that China was "interfering in Pakistan's relations with India on the Kashmir question to further its own expansionist policies."

To say the least, this border agreement widens the gap between India and both China and Pakistan and further complicates the tangled political situation in Southeast Asia.

Communist China's "naked attack" on the Soviet Union's leadership, delivered in a written statement June 16, contained such a depth of bitterness, and seemingly such an unalterable stand against Soviet foreign policies that political experts see in it evidence that China plans to "go it alone" in their competition for support of world Communism and the only "true defender of the Communist revolutionary faith."

Political analysts see in this revolutionary move by China a grave danger that they plan to press their aggression against India, strengthening guerrilla forces in South Vietnam and Laos and, in general, open up a campaign having as its ultimate objective the conquest of all Southeast Asia.

It is also believed that a part of this drastic plan is to foment war between Russia and the Western powers, giving China opportunity to carry on her expansionist plans uninterrupted.

What Russia might do in case the Chinese do what seems to be their purpose is unpredictable. Will it be a move to placate China or risk a holocaust which could involve all nations in a death struggle for world supremacy? It might well be the beginning of the end.

NASSER'S DREAM FADING

IT IS beginning to appear that Nasser's dream of building an Arab empire for himself with aid from both Communist and anti-Communist sources is doomed to failure. It would seem that the ambitious dictator has overplayed his hand. Although "anti-colonialists" applauded Nasser when he opposed Britain in the Suez canal affair, and his announced policy of "liberating" oppressed nations, these same people fear that the Egyptian dictator may be planning a colonial empire of his own.

All Arab nations have, and still do approve of his determination to destroy Israel, yet they are beginning to fear that any triumph over Israel might mean the loss of their own sovereignty as free governments. For, well do they know, regardless of their bitter prejudices against the Jews, Israel is the strongest defence against Nasser imperialism of any nation in the Mideast.

Reports persist that Syria and Iraq are planning a two-nation unity, aimed not at encouraging the Pan-Arab movement, but rather to defend themselves against Nasser's expansionist policies. Recently it has been revealed that one item in the terms which Nasser has laid down for "Arab unity" is severe curtailing, if not elimination, of Ba'ath Socialist party which is strong in both Syria and Iraq. This, no doubt, has much to do with the desire of Syria and Iraq to steer clear of any Nasser takeover.

ISRAEL CONTINUES TO PROSPER

SURROUNDED by hostile neighbours who would welcome any opportunity to destroy the nation, enduring a 100 per cent Arab boycott which deprives the country of its nearest markets and use of the Suez canal, nevertheless Israel continues to forge ahead industrially, economically and commercially. Because of the hostile encircling Arab states, 30 per cent of Israel's national income is spent on defence.

Although short on natural resources, Jewish ingenuity and determination is building the fastest growing economy in the world.

Recent irrigation projects bring water from the Yarkon river above Tel Aviv, and another huge pipeline from the Sea of Galilee now waters previously arid stretches of the Negev.

New plants are speeding extraction of potash from the Dead Sea, phosphates from the desert, sugar from beets, and copper from the ancient mines of King Solomon, unworked for 2,000 years.

The new port of Eilat on the Red Sea, which enabled Israel to bypass the Suez canal and open up markets in India and the East coast of Africa, is now too small to handle the growing volume of cargo and a second port is being scooped out of the mountains to the west.

New secondary industries are springing up in Israel which are augmenting their income. As an instance, the cutting and polishing of imported diamonds has grown from nothing to a big export business.

Not only the visible evidence of Israel's progress, but reliable statistics, show that their economic growth is the fastest of any nation, and this is specially significant in view of the fact that nearly all of the new nations which have come into being during the same period that the State of Israel was formed have been kept going only by support from other nations. Since 1950 Israel's national product has risen 11% per year.

Even though Israel's population has been swelled since the creation of the State out of all proportion to that of any other nation, and a large percentage of these newcomers were untrained and handicapped Jews, Israel's jobless rate has been cut to about 4%.

Modern Israel was launched on a sea of what appeared to be insurmountable difficulties. But Jewish generosity from abroad made up for lack of income at the start. Now a nation of people brimming with the will, energy and intelligence to solve its problems will not fail, for, even though they little realize it, the time is near for the complete fulfilment of the prophecy:

"He that scattered Israel will gather him" (Jer. 31:10).

The present return is the prelude to the greater gathering, when Israel will be "planted in a place of their own to move no more." (2 Sam. 7:10). —O.B.

PRINTED IN U.S.A.
