

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

**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.**

TO the believers scattered abroad, we send loving greetings in the Name of Jesus.

With sister Blacker, it was the writer's pleasure to attend the Fraternal Gathering held by the Richard, Sask., ecclesia, July 19-21. Bro. Gibson, of Toronto, also attended, and with the brethren and sisters of Richard we spent a highly profitable time. The design of such assemblies is to renew the spiritual strength of the servants of God, and we felt that this was accomplished.

Our son, bro. David A. Blacker, and sis. Barbara R. Seltenrich were united in marriage on Aug. 10 at Lacombe, Alberta, the writer fulfilling the necessary service. It is our earnest prayer that they will walk together in that newness of life so essential to salvation.

Since our last report, we have enjoyed the association and fellowship of brother Ralph Hobkirk who is on a visit here from his home in Vancouver, B.C. —bro. Wm. Blacker

* * *

RICHARD, Saskatchewan

IT gives us pleasure to send news and greetings to the Household of Faith. This time we have good news, and we are reminded of the statement of Scripture that as cold waters are to a thirsty soul, so is good news from a far country.

On May 10, 1963, ANNETTA E. JONES gave a good testimony of her faith in Christ Jesus, and was baptized into the only Name under heaven whereby we can be saved. We are happy to see some fruit as a result of daily reading of the Scriptures and also of the work of the Sunday School and other efforts. Our prayer is that our new sister, though young in years, may run with patience and wisdom the race before her and win the prize of life.

Visiting brethren and sisters have been: bro. John Randell (Calif.); bro. & sis. W. Pickford, bro. & sis. W. Blacker (Lethbridge); and bro. Gibson (Toronto).

These visits were occasions of pleasure and profit to us all here, as all the brethren ministered faithfully and diligently for our spiritual needs, and also in the proclamation of the Truth to our neighbours. We greatly appreciate their work of love on our behalf, and pray God will bless them and keep them and us all in the path which is narrow and difficult, but which has great recompense of reward.

Bro. & sis. Biggar's decision to strengthen our ranks and support the Berean stand brought great joy to us here, and their statement concerning the requirements of fellowship has the good, old-fashioned ring of the Truth to it, which should have the support of those who are anxious to see the Truth preserved in its entirety and soundness. In these days of laxity we need men of integrity and truth and example to preserve the things that remain.

Bro. & sis. Truelove's return home after an extensive tour of many thousands of miles among the ecclesias has comforted us with the report of their pleasant and profitable experiences with those of like Faith throughout the continent. We are very happy to have them back to take their places in the Master's service in our small circle. With much love in Christ on behalf of us all. —bro. Fred G. Jones

EDITORIAL

Sober Reflection

"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

AT Mount Sinai, the people of Israel became established as a nation and, under the guidance of Moses, received a system of religion designed to govern their individual lives, and eventually to lead them to Christ. They were promised long life, good health and prosperity.

But it was not based upon their doing that which was right in their own eyes. The good that God promised them was conditional, and was based upon obedience to His law and commandments as we learn from Exo. 19:5-6—

"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation."

Their long and sorrowful history reveals how they failed to do that which was right in the sight of God. During the next forty years, the great host of men who came out of Egypt perished in the wilderness, and only two of them entered the land of promise.

In the days of the judges, their disobedience was so great that they became subject to the surrounding nations, and suffered bitter persecution. They continued on the downgrade until the ten tribes were carried away captive by Shalmaneser, king of Assyria. The two tribes remained in the land for another 140 years, and were finally carried away by Nebuchadnezzar, king of Babylon.

In the days of Ezra and Nehemiah, there was a partial restoration of the two tribes, and their descendants were living in the land when Jesus was born, but only a remnant had sufficient faith to recognize the days in which they lived.

Meanwhile the ceremonies of worship were carried on with much magnificence in the temple at Jerusalem, the people attended in great numbers all the religious festivals, and the zeal of the people for its traditions was never greater.

But it was all outward show: for, said Jesus in Matt. 15:7-9—

"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me.

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

However, the Gospel, in all its fulness, was preached to Israel; but in their blind attachment to Moses, but especially their own traditions, they failed to observe the fulfilment of the law in Jesus. Therefore, said Paul in Acts 13:46—

"It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Thus the way of salvation was opened to the Gentiles, and now we find ourselves in the latter days foretold by Jesus and the apostles. As Israel clung blindly to the teaching of the Scribes and Pharisees, so the Gentiles cling blindly to the teaching of the clergy, who also teach for doctrines the commandments of men.

But, as there was a faithful remnant to welcome Jesus at his first appearing, like-wise there is a faithful remnant today who are watching and waiting for his second appearing. However, even though such a remnant is waiting, Jesus' question comes to our minds—

"When the Son of man cometh, shall he find the faith on the earth?"—Luke 18:8.

We are confident that this remnant is to be found among the people called Christadelphians, and if Jesus is to find the Faith when he comes, it will depend upon the individual faithfulness of these people. What is the prospect? Many seem to think that all bearing the name Christadelphian will be banded together as one to meet the Lord when he comes. No one could wish for anything better, but are we justified in having confidence in such a view? We believe not, because it is not in harmony with the teaching of Jesus and the apostles. Can it be that many have forgotten the solemn words of Jesus: —

"For many are called, but few are chosen" (Matt. 22:14).

Do those words of Jesus make us stop and think? They should. If, as Peter said, the righteous scarcely be saved, we should be stirred to the very depth of our being to seriously examine ourselves, to see if we are holding to the Faith, and not rest until we are satisfied that we can meet the test.

As we look abroad upon the household, we sometimes wonder what thought is being given towards making our calling and election sure: for many seem to be resting at ease, and viewing the Truth with apathy and indifference. While there is much energy given to the public proclamation of the Gospel, it must be remembered that, although it is an important part of our work, it is not the most important as it relates to the individual. Jesus leaves no doubt in our minds on the point: for he said—

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied (publicly expounded) in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity"
(Matt. 7:21-23).

The focal point in these words of Jesus is found in the phrase, "He that doeth the will of my Father," and it is effectively emphasized in the parable of the builders that follows in the remaining part of the chapter.

Faith will not save us, unless our works are in conformity with the faith that is well-pleasing to God: for, says James, "Faith without works is dead." A characteristic feature of John's letters is that of doing the will of the Father, and he brings it sharply to attention many times, but none greater than in I John 2:3-6—

"And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the Truth is not in Him.

"But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in him ought himself also so to walk, even as he walked."

Unfortunately, the subject of love is much misunderstood. Basically, it is stated by John in his second letter in verse 6, where he says—

"And this is love, that we walk after His commandments."

John also has much to say about loving one another, but he makes it plain that the love of God must come first. This fact stands out clearly in the teaching of Jesus, and all of the apostles whose writings appear in the New Testament. That we are not to remain in fellowship with those who are unfaithful to the Word is plainly stated by Paul in 2 Thess. 3: 6—

"Now we charge you, brethren, **in the name of the Lord Jesus Christ**, to withdraw (avoid, or beware of) from every brother who walks out of order, and not according to the instruction which you received from us."

We are living in a day of tolerance—a time that is more trying and difficult than a day of persecution. That very tolerance, by which we are surrounded, is what causes so many pitfalls to be found in the path of life. We are encircled, on every side, by the attractions of the world, and by various habits of the people that are constantly drawing us aside, and before we realize it we become captives of certain evils and vanities that are not becoming to those professing the name of Christ.

If our way of living is of the type that Jesus would approve, then let us continue as we are, but if it is not of such a character, then by all means we should review our walk and make such adjustments as are necessary. It is of vital importance that we keep ourselves separated from the world in matters of doctrine, and it is just as important we keep ourselves separated in the matter of habits and way of living.

May we have the wisdom to learn the lesson of Israel's failure, and the courage to face the teaching of Jesus and the apostles, and apply its principles to our walk in the Truth, and not be found in the company of those who are pulling down the work of our pioneer brethren, and creating clouds of darkness that would cover the path that leads to the Kingdom of God—

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

THE last report on the expenses of the Berean appeared on the inside front cover of December, 1961. The balance on hand then was \$750. During the 21 months since, we have been slipping behind about \$20 per month. The average monthly expenditure has been \$150; the average income \$130.

This is not a matter of concern. Many have indicated a willingness to help as needed. This is just to tell them how things stand. The present balance on hand is \$337, after the Sept. issue has all been paid for.

WE would like to have a much greater range of representation in the articles in the Berean. We therefore urgently request all speaking brethren to send in articles. They can be of any nature—exhortations, lectures or addresses on particular subjects. Those who are not speaking brethren could help by forwarding copies of addresses by others in their ecclesia which particularly strike them as desirable for publication. Double-spaced typing is preferred, but not essential.

Belief of the Truth

"This people honoureth Me with their lips . . . but in vain do they worship Me, teaching for doctrines the commandments of men"—Matt. 15:8-9

By BROTHER JOHN THOMAS

THE principles of the apostasy, and indeed of all false religion, are such as result from the thinking of the flesh when left to its own communings. This is illustrated in the case of Adam and Eve. They sought to cover their sin by a device of their own—

"They sewed fig-leaves together, and made themselves aprons."

Their shame was covered, indeed; but their consciences were not healed. But it was the best they could do in their ignorance. They were as yet unacquainted with the great principle that without the shedding of blood there could be no remission of sin (Heb. 9:22).

They were not aware of this necessity; for it had not been revealed: neither did they understand that as offenders they would not be permitted to devise a covering for themselves. They had everything to learn as to the ground of reconciliation with God.

They had no idea of religion; for hitherto they had needed none. It yet remained to be revealed as the divinely appointed means of healing the breach which sin had made between God and men.

Man having been made subject to evil, and consigned to the bondage of a perishing state, the Lord God repudiated their fig-leaf invention, and "appointed coats of skins" for their covering.

In this testimony there is much expressed in few words. To appoint coats of skins implies a command for the sacrifice of animals whose skins were converted to this purpose. It also implies that Adam was the priest on the occasion, who presented himself before the Lord with the mediatorial blood.

When the sacrifice was accepted, the offence was provisionally remitted; for the scripture saith, that it is not possible for the blood of animals to take away sins (Heb. 10:4).

It was impossible, because sin was to be condemned in sinful flesh. This required the death of a man; for the animals had not sinned; so that, if the whole animal world, save man, had been made an offering for sin, sin would still have been uncondemned in his nature.

Besides the necessity of a human sacrifice, God deemed it equally necessary that the victim should be free from personal transgressions; and that when he had suffered, he should rise from the dead so as to be "a living sacrifice."

If the death of a transgressor would have sufficed, then, Adam and Eve might have been put to death at once, and raised to life again. But this was not according to the divine wisdom.

The great principle to be compassed was **the condemnation of sin in sinful flesh, innocent of actual transgression.**

This principle necessitated the manifestation of one, who should be born of a woman, but not of the will of man. Such a one would be the seed of the woman, made of her substance, with Him for his Father who by His overshadowing spirit should cause her to conceive. He would be Son of God by origination; and Son of Mary by descent, or birth of sinful flesh.

Now, it is not to be supposed that Adam and Eve did not understand this: **God doubtless explained it to them;** for they had none to teach them but Him; and without His instruction, they would not have known what they should believe.

It was from them that Abel derived the knowledge of his faith, to which God testified in the acceptance of the firstling of his flock and the fat thereof.

Adam and his wife had faith, or God would not have accepted the sacrifices with whose skins they were clothed; for it was as true then as it is now, that—

"Without faith it is impossible to please God" (Heb. 11:6.)

Faith, then, in the Seed of the Woman, first as a sacrifice for sin, wounded to death by his enemies; and afterwards the destroyer of the sin-power; in connection with the sacrifice of animals as representative of the bruising of his heel—was the ground of their acceptance with the Lord God.

It was the Way of Life. If they walked with God in this Way, they would be as pleasing to Him as Enoch afterwards was, who was translated about 57 years after Adam's death.

It was the Way which was corrupted by the antediluvians; and although the sacrifices have been interrupted, the faith and hope which gained celebrity and commendation to Abel, Enoch, Noah, Abraham, Moses, and a cloud of other witnesses, comprehended substantially the same things, but less

in detail than in that faith which was preached by the apostles as the Gospel of the Kingdom and Name of Christ, for the justification of all who should believe.

The things believed by Abel as compared with the faith preached on Pentecost, were as the acorn to the oak. The Gospel of the Kingdom in the Name of Jesus was the revelation in full of the things communicated in the beginning; and afterwards more considerably amplified in the promises made to the fathers of the people of Israel.

When the saints are all gathered into the Kingdom, they will not find themselves in an unexpected situation. They will all be there by virtue of **BELIEVING THE SAME THINGS**; though some, contemporary with the later history of the world, will have had the advantage of more abounding testimony. Their sins will have been covered upon the same principle—by the raiment of righteousness derived from the sacrifice, **by faith in whose blood they had been cleansed.**

There is no true religion without faith; nor any true faith without the belief of the Truth. Now, although a scriptural faith is the scarcest thing among men, it is exceedingly simple, and by no means difficult to acquire, when it is sought for aright. Paul gives the best definition of faith extant. He says—

"Faith is a confident anticipation (hupostasis) of things hoped for, a full persuasion (elenchos) of things not seen" (Heb. 11:1).

This is the faith without which, he tells us afterwards, God is not, and cannot by any possibility be, pleased. It is a faith which lays hold of the past and the future. The person who possesses it knows what is testified concerning Jesus by the apostles, and is fully persuaded of its truth; he also knows the exceeding great and precious promises which God has made concerning things to come, and he confidently anticipates the literal fulfilment of them.

Laying hold of these things with a firm faith, he acquires a mode of thinking and a disposition which are estimable in the sight of God; and being like Abraham in these particulars, he is prepared, by induction into Christ, to become a son of the father of the faithful, and of the friend of God.

This faith comes by studying the Scriptures; as it is written—

"Faith comes by hearing, and hearing by the Word of God" (Rom. 10:17).

This Word contains the "testimony of God." When this testimony is understood, and allowed to make its own impression in "a good and honest heart," faith establishes itself there.

There is no more mystery in this, than how one man comes to believe another guilty of a crime when he is made acquainted with all the testimony in the case. The ability to believe lies in a sound understanding, a candid disposition, and knowledge of the testimony of God. Where there is ignorance of this there can be no faith.

It is as impossible for a man ignorant of God's word to have faith, as it is for a man to believe another guilty of an alleged crime who knows nothing at all about the matter.

But, one may say, "There are multitudes who believe in Christ who are very ignorant of the Scriptures."

Yes, they believe in Christ as Turks believe in Mohammed. But this is not the faith defined by Paul. The mere belief that Jesus is the Son of God is not believing in him. **To believe in him is to believe what God testifies concerning him.**

The faith of the "religious world" is like a stool with only one leg. It professes to believe in Jesus; but it is ignorant, and therefore faithless, of the message he was sent to deliver to Israel. His

message had relation to "the things hoped for" —to the things of the Kingdom which the God of heaven will set up upon the ruin of the kingdoms which now exist.

Men are invited to believe in the Messenger of the Covenant, and in the message which unfolds the things of the covenant. To believe the one and reject the other is stultification. The "religious world" has placed itself in this predicament; and unless it believes the whole Truth, which is not likely, it will be cut off as was Israel in the days of old—

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

"He that hath my commandments, and keepeth them, he it is that loveth me.

"If any man love me, he will keep my words.

"He that loveth me not, keepeth not my words" (John 14:21, 23, 24).

In the face of these sayings of Jesus, what is the love of "professors" for God and His Son worth? It is like their faith, of no account whatever.

God asks men for their hearts; but they give Him only their lips. They profess to love Him, but give their affections to the world. From the ecclesiastical throne, or pulpit, to the humblest "layman," can they give a scriptural demonstration of obedience to the faith?

They offer verbal sacrifices without end; at least **they** do, who are compensated for their words; the "laity" are possessed of a legion of dumb spirits, and sit only as the listless hearers of the "eloquence" presented according to their taste.

But where is obedience to the Gospel of the Kingdom in the Name of Jesus? Who ever thinks of obeying this? And yet he comes to take vengeance on all who obey it not (2 Thess. 1:8).

I cannot too earnestly commend the words of Samuel to the attention of the reader in this place—

"Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord?

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams, for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:22-23).

A great principle is set forth in these words. It is that which can alone place men in harmony with the religion of God. Without it a man may indeed **know** the Truth; but he must believe **and do** if he would inherit the Kingdom which has been preparing from the foundation of the world.

Religion is of two kinds—that which is invented by the thinking of sinful flesh; and that which is revealed of God.

The former is superstition, and leads men to do a vast deal more than God requires of them, or less than He has appointed. In what is called "Christendom" most improperly (for instead of being Christ's dominion, as the word implies, it is the arena of his sufferings in the persons of his disciples, and in the suppression of his truth), these extremes of superstition in its plus and minus exhibitions, are illustrated in all their diversity from Popery, which is superstition in excess, down to Quakerism, which is superstition in its homoeopathic proportion.

The religion of God, on the contrary, occupies a commanding and dignified position between the two extremes. It does not require men to abase themselves in the dust, and to afflict their bodies for their sins; nor to plant themselves as so many statues of clay, with downcast or upturned visage in the silence of the sepulchre, under pretence of waiting for Him to move them to preach or pray.

There is no fanaticism nor pietism in God's religion. When in the exercise of it men are moved to action, they are acted upon by an intelligent and earnest conviction of the Truth.

This is the instrumentality by which He rouses men to religious exercise—by the Spirit which is the Truth (1 John 5:6).

When, therefore, they are really "moved by the Spirit" they are moved by the Truth, and do not talk nonsense. They speak according to "the Law and the Testimony;" and thus evince to all who understand the Scriptures, that they have "light within."

Everything spoken not according to the Word is nonsense; and the Spirit never moves men to speak nonsense: nor doth the light of truth within ever teach men to undervalue the institutions of religion; or to live in neglect of them under pretence of a refined spirituality, or superior sanctity—

"By their fruits ye may know them."

This is an excellent rule by which to discern the spirits. Men pray for the Holy Spirit; profess to preach under its guidance; and often in a very bad spirit, protest that they received it when converted.

But the Spirit dwells only with those who understand believe, and obey the Gospel of the Kingdom; and who walk according to its precepts.

No man, be he preacher or "layman," has the Spirit, or anything else to do with it than as resisting it, who does not preach and believe the Gospel Paul preached. The "religious world" is utterly destitute of the spirit which belongs to God's religion; because it is ignorant of the Gospel, and understands not "the voices of the prophets."

The Value of "Eureka"

"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes"—Matt. 11:25

By BROTHER ROBERT ROBERTS

WE, individually, esteem it a cause of deepest thankfulness, and experience it to be a source of satisfaction amounting to happiness, to have had our lot cast in a day when the Apocalypse has been the subject of such an exposition as is contained in the three now published volumes of Eureka; and we will be presumptuous enough to imagine that this must necessarily be the sentiment of every genuine lover of the Truth.

Doubtless, it will be considered vulgar to say of Eureka that it is the only satisfactory exposition of "Revelation" that has been given, or can be given. Yet we will be bold to say that this must necessarily be the verdict of every rational mind sitting down to a canvass of the whole subject on its merits, in the light of the truth affirmed in the things God has declared by His servants, the prophets and apostles, in all the Scriptures.

It is no begging argument. It is no mere feat of speculative ingenuity. It does not mystify and perplex, or resemble the guess-work which fills the pages of the majority of attempts to explain the Apocalypse, by which, as a rule, the book is left more unsatisfactory than ever, and the whole subject of prophetic exposition brought into disrepute and ridicule.

It is a careful, scientific analysis of a divine enigma in the light and by the means of the clues supplied by the Author of the enigma, as cool, logical, and obvious as a surgical demonstration. It is a rational process of identifying facts, discovering and elaborating evidence, establishing premises, and evolving conclusions with the cold and literal precision of mathematical rules.

There is no fanaticism; indeed there is scarcely the warmth which such topics might naturally excite. There is, on the contrary, a transcendent sobriety, indicative of the clear head and steady hand accustomed to difficult operations of logical surgery.

And the results are truly commensurate with the faculty employed. The Apocalypse is exhibited in an aspect of dignity and importance, which contrasts strangely with the position it is made to occupy in ordinary books of Apocalyptic exposition.

It is made the interpreter of the past and the revealer of the great future that is at the door. The present is clothed with a sense of divine reality, which is little excited in the mind by ordinary history and experience.

The reader is made to feel himself within the compass of a vast scheme of Divine Providence, which has been slowly unfolding itself in all the course of human affairs of men for the past eighteen centuries, and which reaches forward to a definite era of life and light.

He is enabled to feel, in the dark stand-point of the present life, the ennobling conflux of a mighty past and a measureless future, as reflected in the enigmatical forms exhibited to John in the isle of Patmos seventeen centuries ago. He is enabled to take his bearings in the apparently trackless ocean of time over which he is sailing.

Eureka does for its generation what Sir Isaac Newton did for the mariner. It places a man in such a mental relation to before-perceived, but not understood, objects of the Apocalyptic firmament, that he is able to extract from them information of his whereabouts in the apparently benighted journey he is running.

The scripturally-enlightened reader is made to feel himself in the company of generations past, who have trodden the same unpopular path of obedience to the Word, in defiance of the authorities represented by the Beast, False Prophet, Harlot, and other symbols of the Apocalypse. His faith is strengthened; his ardour, strongly excited; his enlightenment increased, and his mind in every way exercised unto godliness, with a vigor that is bracing in the extreme.

Eureka is a breeze of truth that comes from the high hills of prophetic vision upon the nearly-stagnant atmosphere of the plains of ignorance below, blowing away the sultry vapours and dispersing incipient disease. It is a temple of light, resplendent with the hues of precious stones: in the courts of which, those who love the light and the truth will often be found.

* * *

THIS may sound fulsome, and, no doubt, will be simply disgusting to those who do not appreciate the matter in hand; but is the honest expression of a sentiment that, we repeat, cannot fail to be inspired in every mind qualified by discernment (which means a conjunction of capacity with knowledge) to appreciate the merits of this great work.

And with no regard for the cowardly fear or dishonest scruples which hamper some in the acknowledgment of their indebtedness, we can thank God from the very bottom of our hearts that He has, in this our time—just before the doors of the kingdom are closed—raised up such a man as Dr. Thomas, through whom His Word has been redeemed from slight, and mystery, and blasphemy, and placed high above the clouds of apostasy as a clear beacon light, to guide wandering steps from the paths of darkness to the source of light and life and love.

In a literary point of view, Eureka will stand by the side of any human composition. It presents the rare combination of logical power with poetic faculty. The combination is visible in almost every sentence. The diction is crisp and brilliant, and some passages reach the point of sublimity—not the sublimity of exclamation which some writers mistake for sublimity itself.

There is no tragic ejaculation; no acting, but that deep and powerful current of sublime ideas, which, in a gilded barque of fitly chosen language, carries the reader on with exciting progress along the mental stream, without disturbing the sense of security, but giving the passenger all the while to feel that he is in a safe craft, under powerful steersmanship.

Eureka will never be appreciated in this generation on its merits, except by a very few.

By the wonder-working evolutions of Providence, it is kept out of the literary firmament of the present evil world, and confined, in its influence and its appreciation, to that unknown community whose position, in relation to the present constitution of things, is indicated in the condition of Jerusalem, as it was exemplified in the experience of its great head and founder, Jesus Christ, who was an outcast.

In respect even of the qualities for which the thinking part of the world puts a value upon productions of the mind, Eureka would take a great position, but the circumstances of the time prevent its excellencies becoming known; and the probability is, it will share the fortunes which have fallen to the Truth in all ages. It will remain obscure, only to be kicked when known.

Sharing the misfortune of the Truth, it will, doubtless, like the Truth, shine forth in splendour when Jesus arrives to overturn the systems of darkness, religious and political, which now rule the world, and to establish a new administration of human affairs in which, doubtless, instruction in the history of the past, as connected with the working out of God's purposes, will form a part of the people's education.

— Bro. Roberts, 1869

Abraham the Hebrew

"And I took your father Abraham from the other side of the flood, and led him through all the land of Canaan"—Joshua 24:3

ABRAHAM stands at the head of the righteous as a type or example. He is classed as the "father of the righteous, or faithful." The Apostle Paul makes this abundantly clear in Romans 4:13, 16, 17—

"The promise, that he should be the heir of the world . . . was through the righteousness of faith . . .

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. (As it is written, I have made thee a father of many nations.)

This being so, the aspects of "the Hebrew" as descriptive of Abraham must also apply to all the seed. The name "Hebrew" comes from the original word "Eber," which is referred to in Gen. 10. There it states that "Shem was the father of all Eber." From Shem came the faithful line to Abraham.

It was in the days of Eber and his son Peleg that the earth was divided at the tower of Babel. This is rather significant because the righteous must be divided from the wicked; and this seems to be a constant warning for us to remain separated from all forms of wickedness, and man-glorifying activities.

* * *

THE name "Eber" basically means "a region across, on the opposite side, against, beyond, over, passage." It comes from "Abar" which means, "to cross over."

This speaks of a change of sides, a removal from one side to the other. It illustrates a definite action, a decision to change place of residence.

It tells us of our relationship to both sides. We are related to Adam by birth, to the world and its ways. Our natural propensities relate us to the Old Man.

This must be clearly understood. It is taught by all Scripture. Verily we find the Master himself associated in the same condition, to bring about the necessary salvation. He was bone of our bone, flesh of our flesh, that he might taste death for every man (Heb. 2:14)—

"For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil . . .

"He took on him the seed of Abraham."

This was also taught by Christ's reply to John Baptist's remarks concerning baptism —

"Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

There must be a **CROSSING OVER** from the sin of the world to bond-service to God. Paul taught this in Rom. 6, the chapter so frequently read at our baptisms.

And again, it is by water. The flood of waters is the dividing line between the two states. In the process there must be a burial, a washing away of all the remnants of former life. We must rise to a new life in Christ. Old things must vanish away.

* * *

WHEN Abraham obeyed the command of God as recorded in Gen. 12:1, he became a Hebrew. He **CROSSED OVER** the Euphrates River literally. The placing of the river is more than a coincidence. It speaks of design, and such design as is always evident in the ways of God, from the minutest particle of creation to the immensity of the vast universe.

Abraham crossed over (eber) the great gulf fixed between the workers of iniquity to the side of God. See in this connection the parallel Christ makes of the Pharisaic parable of the Rich man and Lazarus, Luke 16.

Jonah the prophet told the seamen that he was an Hebrew. But at this time Jonah had not risen to the full understanding of his name. He had yet to **pass through the waters of the sea** and thus become the sign of the prophet Jonas, to the Ninevities, for Israel and for Judah of a later generation. He had not then "passed over."

Joshua, at the end of this service for God and Israel impresses the separation from the nations, and of Israel's position in their beginnings as coming from the "other side"—

"Your fathers dwelt on the other side (eber) of the flood in old time, even Terah, the father of Abraham, and the father of Nachor . . . and they served other gods.

"And I took your father Abraham from the other side (Eber) of the flood, and led him throughout all the land of Canaan." (Josh. 24:3-4).

It is interesting also to note that this address was given at Shechem, the first place unto which Abraham came when he crossed over the Euphrates (Gen. 12:6-7).

It was here also that Jacob came when he crossed over from service to Laban. And as did Joshua, Jacob commanded to destroy and bury the idols of strange gods from the midst of the people, a cutting off of the sin of the flesh.

* * *

PAUL refers to himself as "an Hebrew" (2 Cor. 11:22) —

"Are they Hebrews?" So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I."

Wherein the natural Jews boasted in this ancestry, Paul could claim it in a much higher sense. Their natural relationship to Abraham gave them no title to the promise in Abraham. For as Paul told the Romans (2:28-29)—

"He is not a Jew, which is one outwardly. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

And again (Rom. 9:6-8)—

"For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children: But, 'In **Isaac** shall thy seed be called.'

"That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

One other reference is made by Paul to the term Hebrew. He told the believers at Philippi that he was "an Hebrew of the Hebrews" (3:5).

This he said was his former position before coming to a knowledge of the Truth. He said that such a position was going about to establish his own glory. But he points out that such would never bring salvation.

He had gone about to establish his own righteousness, and closed his eyes to the righteousness which is through faith in Christ Jesus. But he now said that all such things were to be counted as loss that he might win Christ.

* * *

THERE is a danger in our present position, that we may presume upon our position as "Hebrews" —having crossed over. We cannot glory in anything we have done or are doing. When we have done ALL we are commanded to do, we remain unprofitable servants; we have only done what it was our duty to do. We are only saved by grace on the part of God.

ARE we Hebrews at the present? It is an important question. HAVE WE REALLY CROSSED OVER? Or do we stand with one foot on each bank of the flood? How many who have put on the Saving Name of Christ, seek to return to the weak and beggarly elements!

Having therefore, brethren and sisters, crossed over to the side of Christ, let us rise to newness of life, and serve the Lord. Let us put away the idols of the world at Shechem, and proceed to Bethel, the House of God, to serve the Lord alone.

Then shall we be related to "Abraham the Hebrew" in the highest sense.

—F.H.

My Flesh Is Meat Indeed

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting Life"

—John 6:27

WE DO well to come here this morning to remember Christ. There is nothing to remind us of him in our daily surroundings: very much on the contrary, everything tends to hide him from our view. If we were to look at the matter only through the blindness of human nature, we would see all around us the busy crowds of people rushing to and fro, home to office and home again, going to the market, the bank, the shops; always busy tending to things which have nothing to do with Christ.

Where must we go in order to find him? To find Christ we must seek him where he is to be found and where, at present God has appointed he should only be found. It hath pleased God by the foolishness (so esteemed of men) of preaching to save them that believe. Christ is presented to us in that preaching, and the preaching takes a variety of forms. The apostles are dead, but they preach to us in the words they have written, and in these words they preach Christ. That is, they speak of one of whom we should otherwise know nothing, and that one "the heir of all things" and disposer of all destiny on earth.

That mighty personage was once on earth himself, expounding all "the things concerning himself" out of "Moses, the Prophets, and the Psalms." Christ is now absent "for a little while," and we hear not his voice, but he preaches to us in the ordinance delivered unto us, which we have met this morning to keep, and by which we "show forth his death until he come."

The result of the preaching is to create in the mind a perception of his reality, from which comes "the conviction of things hoped for;" and this is faith, without which it is impossible to please God. This faith is accounted to us for righteousness; God is pleased with it, and therefore recognizes it as righteousness in us, for Christ's sake, in whom His righteousness hath been declared in the condemnation of sin in the likeness of sinful flesh.

The imputing of our faith for righteousness is justification by faith, in which we have "peace with God through our Lord Jesus Christ," and are become "joint heirs with Christ" of "the glory to be revealed."

As we know, the mere naturalist has no access to this faith, in which we stand and rejoice in hope of the glory of God. He is but a beholder, and very possibly an admirer, of the beautiful features of Nature as God has organized it, but without knowing God Himself or sympathizing with the purpose of which Nature is but the platform or raw material.

He is therefore, a mere passing object of nature himself, like the creatures of the forest. He is of the world of which John says, that it passeth away; in contrast to which he adds—

"But he that doeth the will of God abideth forever."

The sons of God, who are not mere admirers of the works of God, but do His pleasure, will live forever.

This is God's purpose with the earth and man whom He created. Not that they should die and remain in the dust forever, but that they should obey His commandments, and do His will at all times, and believe on the things which were taught by Christ and the prophets—and in the end receive eternal life which is the gift of God through Jesus Christ our Lord.

* * *

OUR largest concern at this time is that we should belong to that most privileged class of people. In the promotion of this concern we must have our guard up at all times against the naturalist. For we too, possess that nature which tends to draw us away from spiritual things and to seek those things which war against it: the lust of the eye; the pride of life; and the lust of the flesh.

Men who possess these qualities tend to seek after their own pleasures and completely leave out the things which be of God. In Luke 12 we read of the final end which will come upon the unfruitful servant which has spent his days toiling after things which be of the flesh. There Jesus says—

"The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

"And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

We know that we must all stand before the judgment seat in the final day, that is, the final day of our probation upon this earth. And that we will all be judged according to the works we did in this mortal body.

As we know, many are called but few are chosen. Some will stand on the right hand, but the largest class will be put on the left. There shall be wailing and gnashing of teeth for those wicked and slothful servants which did not the will of the Father, neither harkened to His Word. They will say to the mountains, Fall upon us, but they can not die until their allotted time of punishment or their total number of stripes shall be completed.

But the greatest punishment no doubt will be when we see others going into everlasting glory and we ourselves being cast out. This should not be the case at all for we have every opportunity to work out our salvation. We are commanded:

"Seek ye FIRST the Kingdom of God and all things will be added unto you."

This of course is speaking of temporal things which we must have in order to sustain our bodies. We must at all times keep before our minds the things which we are commanded to do.

We cannot leave the natural mind to its own tendencies and resources. This is where the war must be fought. The natural mind must be brought into subjection to the will of God, for it is written that the natural man is at enmity with God, and that they therefore are of the flesh, and cannot please God (Rom. 8:5-8).

The mind of the Spirit is shown to us through chosen men in ancient times, which Word hath been written for our learning. Therefore, our aim must be to learn that mind, and to be subject to it in all things. To be subject to the Word is to be subject to the Spirit. To have the spirit of the Word is to have the mind of the Spirit. If we fail to obtain this mind, we fail in attaining the end of the Gospel, and our salvation is not possible.

It would be better not to ever have known the way of life, than to receive it and not live by its precepts. It is the object of the commandments to create a separate and holy people. In some of us this is accomplished, in others it is not. The difference is clearly stated by Paul—

"They that are after the flesh do mind the things of the flesh; they that are after the Spirit, the things of the Spirit."

One class is occupied with the world which chokes the Word and renders it unfruitful; the other class submits to the plan which God has set forth in the Holy Scriptures. Paul says—

"Let the Word dwell in you RICHLY."

This will keep our mind in the place where it should be at all times, tending to the things which in the end will bring glory and everlasting life.

In our readings this morning in John 6 we read from the words of Jesus where he says—

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."

And again Jesus says—

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

We know, brothers and sisters, that we have all been purchased for a price; and that price was the blood of our Lord Jesus Christ. It was through the great and abundant mercies of God and through the sufferings of Christ that we have been called to be sons and daughters of His. Therefore we must repay Him in the only way which is possible, that being through obedience, lest we should render the shedding of Christ's blood in vain.

Again from John 6 we read—

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."

And Jesus says further—

"Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

"For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

Therefore we see the importance of keeping this ordinance every week which was set before us to do. We should partake of this memorial each week to keep in mind the sufferings which Jesus went through in order that we may have a way to eternal redemption.

In this we see the principle which God has appointed for bringing about the indwelling of the Word which is based upon the fact of human forgetfulness. We know that the mind has to be refreshed over and over again, otherwise it will forget the things which it has learned. How much more then should it be reminded of the things which be of the Spirit?

We can see what a great mistake it would be to give a half-hearted effort on our part, to only give a part of our time to the study of the Scriptures, and the other numerous writings which we have to help us attain to a full understanding of the Bible. This would put us into the lukewarm class, of which Christ says that he will spue them out of his mouth, for we know anything of this nature is very distasteful.

We indeed need all the helps we can get in our struggle with this tendency that draws to death. We should have no fear at all of going to the extreme, for the danger of this is remote. We will be able to see from doing our daily readings that there are many other things which we can do besides studying the Truth and prayer, although these are very important.

We will see that there are duties in many things pertaining to this life which require attention, and which yet may be so performed as to be as much a doing of the will of God as any act in which we can engage. It is written that we should let our lights so shine before men, that they should see our good works, and that glory might be given unto the Father which is in heaven.

Now we look at the other case of going to the extreme which is contrary to the former. This would be the man who goes to the extreme in saving money, in developing a business, or anything which tends toward self-gratification. We see that this type would be devoting their time and efforts toward their own gains and therefore would be sinking into spiritual darkness.

All their energy would be put to use in self-gain and self-glory. Therefore their heart would be where their treasure is. That is, their heart would be on temporal things where rust doth corrupt and thieves do break through and steal. But it is written that we should lay up for ourselves treasures in heaven that we may receive the crown of righteousness prepared for those that love God and His commandments.

One of our greatest helps, as we know, is the breaking of bread. It is Christ's own appointment. Let us never neglect it. Let us never make the mistake of supposing we can do without it. We ourselves don't really know what we need. He who appointed this knows all things.

People who stay at home do not know what they lose. The going through the acts connected with the remembrance of Christ, the meeting with the brethren, are all beneficial to an extent not known at the time. We can compare this to the difference between sunshine and rain on crops, compared to drought and heat; the act is very slow and the change gradual and unnoticeable but makes a great difference in the end. Let us be found walking diligently in this commandment as in all others, blameless before the Lord.

The day is near at hand when it will be apparent to all men that such a course "hath great recompense of reward." For we shall see at that time the sitting down of the friends of God with Abraham, Isaac, and Jacob and all the prophets into the portion of their inheritance in the Kingdom. We will also see the power and the unbelief of men brought unto the dust.

God will be exalted in all the earth, and in this exaltation every friend of His will participate with gladness and great joy. The terms of our friendship are stated very clearly. We must hold steadfast unto the end, unmoveable, **always abounding in good works**. Then shall we be among the number to whom Christ will say—

"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." — R.J.

Correction: London Gathering Address

The address given in the August Berean for the London Gathering was incorrect. It should have been:

Western Fair Administration Hall, Fair Grounds, King St. East.

Made a Curse for Us

"THIS is life eternal, that they may KNOW Thee, the only true God, and Jesus Christ whom Thou hast sent"—John 17:3

WHAT does it mean—to KNOW them? Is it just to know of their existence, or is it to know them personally and the great facts of revealed divine truth concerning them? On another occasion, Jesus said—

"Ye shall know the TRUTH, and the truth shall MAKE YOU FREE" (John 8:32).

What freedom was he talking about, and what relation did it have to the life eternal that comes from knowing God? It WAS life eternal, for he was speaking of freedom from sin and death. He says in v. 34—

"Whosoever committeth sin is the slave of sin."

And Paul adds—

"The wages of sin is death."

So men are slaves of sin unto death, and they need to know the Truth that Jesus tells them in order to become free from death. What truth must they know? Paul declares (Rom 1:27)—

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

The Truth, then, must be known for salvation is the Gospel. In 1 Cor 15:1-3, Paul says:

"Moreover, brethren, I declare unto you the Gospel which I preached unto you . . . **by which ye are saved**, if ye keep in memory what I preached unto you.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures."

So for salvation we must know, and believe, and keep in memory, among other things, the truth concerning the death of Christ. The explanation the Scriptures give of the sacrifice of Christ is simple and harmonious and reasonable, but it cannot be understood apart from the truth concerning Christ's nature—that he WAS A MAN, a descendant of Adam, under the condemnation that Adam brought upon all.

As an illustration of the confusion that has been caused on this subject by the false idea that Jesus was a co-equal part of a trinity of three Gods, consider the following from Webster's Dictionary, under the word "Atonement"—

"Until the 11th century, theological thought centered in the theory of a ransom paid by Christ to the Devil.

"Saint Anselm (who died in 1109) **introduced the conception of substitution as atonement**, that Christ took himself the punishment due sin, and by his sacrifice offered satisfaction to the offended majesty of God.

"This view was followed by the theologians of the later Middle Ages, and prevails in Catholic theology today.

"Early Protestant leaders accepted this view . . . but division over the question of application . . . led to wide and fundamental divergences.

"Since 1645, theories have been numerous."

It is quite evident from this that there is something very wrong. The trouble lies with the false ideas that Christendom has concerning who Christ was. It is impossible for them to accept what the Scriptures say about his death as long as they tie themselves to the theory of the "Trinity."

The key will be found to lie in the distinction between representation and substitution. This idea of substitution—punishing the innocent as a substitute for the guilty—as invented by Anselm in the 11th century, lies at the bottom of most of the theories of Christendom.

What was the purpose of the sacrifice of Christ? Broadly speaking, it was to DESTROY SIN, and with it, DEATH which is inseparably connected with sin. Heb. 9:26—

"He appeared to put away sin by the sacrifice of himself."

As Christ said in a passage already quoted (John 8:34), all mankind is in the bondage of sin and death. How this condition under which we all suffer came about is related in Rom. 5:12—

"By one man (Adam, the first man—see v.14) sin entered the world, and death by sin: and so death passed upon all men."

What then is sin, which Jesus' sacrifice was to "put away"? Simply and primarily, it is disobedience to God's law,

"Sin is the transgression of the law" (1 John 3:4).

The earth is God's. He is the Creator and Owner of everything. He has made man, given him life, and set him upon God's earth. It is both right and necessary that He should instruct man how to behave, so that he may conduct himself in harmony with the rest of God's plans and arrangements for the general good.

It is both right and necessary that an ignoring or rejecting of God's instructions requires the taking away of the abused and destructively perverted gift of life.

But sin, which has to be destroyed from the earth, goes deeper than just specific acts of disobedience. We all know this to our sorrow. Paul says, and he speaks for us all—

"Sin dwelleth in me . . . I find a law in my members that evil is present with me . . . the law of sin in my members" (Rom. 7:17-23)

So sin is an ingrained thing in human flesh, a natural and universal urge to rebel against God's laws, a wilfulness of contrary desire. This entered into the constitution of the race through the first man's transgression—

"By man sin entered into the world."

Now the Scriptures never tell us that some innocent person has to pay the sinner's debt so the sinner can escape punishment for his sins. There are only two scriptural ways of dealing with sin, either blotting out the sinner by punishment or blotting out sin by forgiveness.

But the Scriptures do say that SOMEONE MUST LAY AN ACCEPTABLE BASIS BEFORE GOD whereby sin may be forgiven through him and for his sake without obscuring or nullifying the

principles of truth and righteousness and justice by which God's universe is maintained. We are told this very clearly in Romans 3:25-26:

"Jesus Christ, whom God set forth to be a propitiation.
—this word "propitiation" is translated "mercy-seat" in Heb. 9:5. It refers to the Mercy-seat or **Kapporeth** of the Mosaic Tabernacle and means "a place of covering or forgiveness"—

". . . to be a place of forgiveness through faith in his blood, to declare His (God's) righteousness for the remission (or "passing over") of sins that are past through the forbearance of God.

"To **declare**, I say, at this time **His righteousness**, that He might be just, and the Justifier of him which believeth in Jesus."

God's righteousness had to be declared and set forth—recognized, manifested, vindicated and upheld for all ages so that He would be established as just even though, in His love and mercy, He forgave sins and remitted the punishment due.

Now **how** did the death of Christ declare God's righteousness? Here is where the **substitution** theory fails completely. To punish the innocent instead of the guilty is the farthest thing possible from declaring God's righteousness and demonstrating God's justice.

But the **scriptural** picture of **representation** beautifully fulfils the requirements. If **one of the condemned race**—a true representative man—is perfectly obedient to God in all things, thereby publicly testifying that in all things he recognizes and submits to the righteousness of God's laws and then at the command of God, voluntarily lays down his life in recognition of the fact that God was righteous in condemning the race to death because all are part of Adam and are defiled—in consequence of their oneness with Adam—by the law of sin and death within them—in this case we can immediately see how beautifully and completely God's righteousness is declared, and how a sound basis is laid whereby He can extend forgiveness to others in and through and for the sake of this perfectly righteous man, without compromising or obscuring His own holiness.

The essential key—in order to declare God's righteousness in his death—is that **HE MUST BE ONE OF THE CONDEMNED RACE**.

Jesus Christ is repeatedly spoken of as a man, as being of our flesh, born of a woman, born of the seed of David, born a descendant of Adam. This in itself would be sufficient to prove that he was subject to the same constitution and condemnation that is common to all men—that he found the same "law in his members" that Paul and all others have found as their heritage from the first man.

It is an essential first principle, says John (1 John 4:2; 2 John 1:7) that Christ "came in the flesh," and the Scriptures always speak of human flesh as unclean in that—from Adam down—it has been contaminated by the results of sin, and its natural tendencies are opposed to God.

As an example, consider how Paul speaks of the flesh in Gal. 5—using it as a synonym for sin—

"Walk in the Spirit and ye shall not fulfil the lusts of the flesh.

"For the flesh lusteth against the Spirit . . . these are contrary the one to the other . . .

"The works of the flesh are these (listing all forms of evil) . . .

"They that are Christ's have crucified the flesh with the affections and lusts."

Note the expression "crucified the flesh." It loses its meaning if we do not realize that Christ himself **crucified this same flesh**.

But we are not left with just this. Christ's oneness with the condemned race is definitely stated. More it is **insisted upon as essential** for the accomplishment of his mission. Consider Heb 2:14—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same . . ."
—the same flesh, the flesh that Paul calls "sinful flesh"—

". . . that through death he might destroy him that hath the power of death, that is, the devil.
V. 17: "Wherefore in all things it behoved him to be made like unto his brethren."

He was **necessarily** made of flesh, we are told here, so that through death he might destroy the devil—that which had the power of death.

How did he destroy the devil through death, and why was it necessary that he be of the same flesh to do it? The answer lies in this: **What DID** he destroy by death? Paul says (Rom. 6:6)—

"Our old man is crucified with him, that the BODY OF SIN might be destroyed."

That's what Christ destroyed in his death—the old man, the devil, the body of sin. As we saw in Gal. 5:24:—

"They that are Christ's have crucified **the flesh**."

He had to **possess** the "body of sin"—sinful flesh— so that he could **overcome** it, and—by a sacrificial death, crucify and destroy it.

And being an obedient and voluntary death, it was a public condemning and repudiating of sinful flesh. So (Rom. 8-3)—

"God—sending His own son in the likeness of sinful flesh, and for sin—condemned sin in the flesh."

Some have said that this word "likeness" leaves room for the idea that he was not actually a partaker of sinful flesh, but just something that looked like it. But this would take all meaning out of the passage and all the glory out of the victory. Jesus condemned sin by resisting every temptation of the sin-body, and then nailing it to the cross to declare God's righteous condemnation of that body and all its natural rebellious tendencies.

There it is for all ages to see—the natural man with all its affections and lusts exposed and nailed to the cross in shame. It required the death of a perfectly righteous man to—at the same time—both condemn the race and open a way for its forgiveness.

It was for no sin of his own that he died. And yet his death declared God's justice. So the very heart of the matter is laid bare; the very body of sin—the motions of wilfulness that lie at the root of all outward sin—is exposed and condemned.

"Not MY will but THINE, be done" (Luke 22:42).

"MY will," the will of the flesh, was repudiated—nailed to the cross. This was the sacrifice God desired—the sacrifice that must be made before any of Adam's condemned race could approach God. They must be purified from the body of sin, and Christ—the representative man—was so purified by his own shed blood, and so entered God's presence and received the divine nature, as it is testified in Heb. 9:12—

"**By his own blood** he entered into the Holy place, having obtained eternal redemption."

It will be noted that the "for us" in this passage is in italics. It is omitted in the Rev. Version, and is admittedly spurious in the Auth. Ver.—the result of translator's prejudice. Thayer's Greek

Lexicon, which is a recognized standard, says this word "obtained" here is in the middle or reflexive voice, and means "to find for one's self."

This is an important point. This verse conclusively states that Jesus found or obtained **for himself** eternal redemption by his own blood. We find this also very plainly stated in Heb. 13:30—

"God brought again from the dead our Lord Jesus **through the blood of the everlasting covenant.**"

Jesus himself was brought from the dead through his own blood—on the basis of and by means of his own sacrifice. He was the first to reap its benefits. In fact, it is only by being **in** him and **part of** him that anyone else can benefit by this sacrifice at all.

He, in person, has opened the way, gained the victory, obtained the redemption, destroyed the body of sin and been purified from it. Thus having personally accomplished redemption, he is now mighty to save those that come to God by him. So we read in Heb. 5:9—

"Being **made perfect**, he became the author of eternal salvation unto all them that obey him."

Similarly in Heb. 7:27—

"He needeth not daily, as those high priests, to offer up sacrifices, **first for his own sins**, and then for the people's: **for this he did once**, when he offered up himself."

The simple and obvious meaning of this is that Jesus offered for his own sins and for the people's. The force of this is sometimes evaded by objecting to the expression "his own sins," inasmuch as Christ was free from any personal transgressions, but if we look back to the Mosaic sacrifices referred to, as in Lev 16:16, we find that the high priest offered—

"Because of the **uncleannesses** of the children of Israel **and** because of their **transgressions.**"

This is what Paul is referring to when he speaks of offering for the "sins of the people," so it is clear that by "sins" is included **both** uncleanness **and** transgression, as we have seen sin to mean throughout the Scripture. It is only by realizing that the two aspects—the motions of sin in the flesh and actual transgression arising from it—are both inseparable parts of that general condition called "sin," that we can understand Christ's sacrifice. Jesus had the law of sin in his flesh, but he never for a moment allowed it to act. This is clear from Heb. 4:15—

"He was **in all points** tempted like as we are, yet without sin."

How are **we** tempted? Paul says:

"I see a law in my members, warring against the law of my mind" (Rom. 7:23)

And James says (1:14)—

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

Jesus, then, being tempted "in all points like as we are," was tempted in this way, by his own lusts—the law in his members. **THIS** was what he overcame, and—by perfect faithfulness unto death—destroyed.

The necessity of Jesus' own purification from the uncleanness of the flesh by sacrifice, is further illustrated in Heb. 9:22—

"Almost all things are by the Law purged with blood, and without the shedding of blood is no remission.

"It was therefore necessary that the patterns of things in the heavens should be purified with these . . ."

—that is, the things of the Mosaic ritual, which were only **typical**, were **typically** purified by animal sacrifices—

" . . . but the **heavenly things themselves** with **better sacrifices** than these."

What were the real "heavenly things" that were symbolized by the Mosaic ritual? We know that all the Mosaic pattern pointed forward to Christ. Consider, for instance, Lev. 16:15-19—

"The high priest shall sprinkle the blood upon the **mercy-seat** and he shall make atonement for the **altar**, and he shall sprinkle blood upon it, and **cleanse it**."

Who is represented by the mercy-seat and the altar? **What** is typified by the cleansing of these things by the shedding of blood? Paul says (Rom. 3:25)—

"God hath set HIM forth to be a **mercy-seat**."

And in Heb. 13:10—

"We have an **altar** whereof they have no right to eat who serve the tabernacle."

Christ is the reality of that which was foreshadowed by the high priest, the mercy-seat and the altar, all of which were cleansed by the sacrificial blood. The fulfilment and meaning is plain.

There is another similar type that is strikingly clear and to the point. Jesus said:

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life."

If we look into this event he referred to, it well illustrates the scriptural principle of his death. Because of the wickedness of the children of Israel as they journeyed through the wilderness, God on this occasion sent serpents among them to sting them. As a cure, Moses was commanded to make a serpent of brass and set it up on a pole, and all the Israelites who looked at it in faith were healed.

Jesus says this serpent on the pole represented him in his crucifixion. It was the serpent that brought death—the serpent in the Scripture represents sin. When they looked in faith to sin crucified, they were healed. **How was sin crucified in Jesus?**

As we have seen, he was for **this very purpose "made sin"** (2 Cor. 5:21), he was made "in the likeness of sinful flesh" (Rom. 8:3), he partook of the same flesh as all mankind (Heb. 2:14). And so Peter says, explaining this type of the serpent on the pole (1 Pet. 2:24)—

"Who his own self bare our sins **in his own body** on the tree."

"In his own body"—that was where sin was, and that was where it was conquered and destroyed—nailed up in voluntary condemnation for all to look upon and be healed.

* * *

IN JESUS was actually fulfilled that which was **typified** in all other sacrifices. The typical sacrifices of animals, says Paul (Heb. 10:4), could not really take away sin, because of the fact that they were just typical. That which they symbolized and pointed to had to be **actually accomplished**—somewhere, sometime, and in some one. That was the "putting away of sin by the sacrifice of himself" (Heb. 9:26).

Sin had to be **actually** put away—not just in type, but **really**. We have seen how this was done in Christ, and how the Scriptures show that it was necessary for him to **actually** partake of sinful flesh, and **actually** gain a **real** victory over it.

The common idea that Christ was an all-powerful god that merely took a similar appearance to sinful flesh and **pretended** to overcome sin—**pretended** to be tempted (for we are told that God

cannot be tempted (James 1:13)—this takes all the beauty and value and reality out of his victory and is a mockery of man's own real and bitter struggle with sin.

* * *

THERE is another aspect that strikingly and independently confirms the scriptural principle that Christ must necessarily come under the Adamic curse in order to open a way out of it. Paul says (Gal. 3:13)—

"Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree."

Jesus had to himself personally come under the curse of the Mosaic Law, says Paul, in order to open a way of redemption for those under that curse. He must be **one of the cursed**, a true representative standing for all in like position, but himself personally sinless. This was accomplished in the cursed manner of his death.

Is not this inescapably parallel with Paul's declaration that he had to be of the cursed Adamic flesh in order to suffer and destroy the Adamic curse? He had to come under it to destroy it in himself and open up a way out of it for himself and for all who make themselves **part of him** in the appointed way.

The **Adamic** curse he came under by **birth**, as we all do; the **Mosaic** he came under by the manner of his **death**—both without loss of his personal righteousness. Being under them, in his death he fulfilled them and justified them, and he emerged from the grave freed from their power.

THERE is one great point that must be kept clear. While Christ was a real man, who really overcame and destroyed sinful flesh, still that which was accomplished in and through and by him was **God's** work. Jesus himself said:

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

He recognized that as an unaided man he was helpless. But he submitted himself wholly to the operation of God, and God dwelt in him and strengthened him, and directed him in all things. All the glory and power was God's, as it must be in all things. God now works through Christ, and Paul said therefore:

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

And again, Phil. 2:13—

"It is God which worketh in you both to will and do of His good pleasure."

"We are His workmanship, created in Christ Jesus unto good works."

"Strengthened with might . . . filled with all the fulness of God . . . according to the power that worketh in us." (Eph. 3:16-20).

This was true of Christ in an altogether unique and transcendent degree. While truly and essentially a man, he was a special vessel for a special purpose; specially begotten by the Holy Spirit of God.

* * *

IN AND through this man God has laid a basis in which sin is repudiated and condemned, righteousness is exalted, justice is vindicated, and forgiveness may be extended without obscuring or condoning evil.

A way of escape out of the bondage of sin has been broken open by the **God-strengthened perfect righteousness** of this **specially-provided, representative man** in whom the destiny of the race is centered. He entered into the death-stricken condition that passed upon all men through Adam, but death could not hold him, and he now lives forevermore.

By his shed blood, freely offered to God as a recognition of the righteousness of the condemnation that man is under, he purified himself from that condemnation and opened a way to eternal life—

"Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him"
(Heb. 5:8-9).

And John testifies (1 Jn. 2:2)—

"He is the mercy-seat—the place of forgiveness—for our sins."

God accepts his atoning death on behalf of all who identify themselves with it. We read (2 Cor. 5:14)—

"If one died for all, then were all dead."

The believer is considered as having died with him, he being the representative of all. This is perhaps clearer in Rom. 6:3-4—

"Know ye not that so many of us as were baptised into Jesus Christ were baptised into death?
"Therefore we are **buried with him by baptism into death.**"

We have emphasized Christ's sacrifice, in life and death, as a real accomplishment, an actual overcoming, a genuine victory over the power of sin. In closing, we would like to draw attention to the equally necessary reality of what must be accomplished in ourselves by the transforming power of that sacrifice.

It is not just an interesting and entertaining symbolism, whereby we merely accept Christ and then thank God that He has so kindly arranged everything that we can just enjoy life and glide comfortably into salvation. **No sadder delusion ever existed.** The way of the cross is hard and steep and few there be, the Scriptures tell us, that find it and **follow it through.**

Let us let a continual contemplation of the life and death of Christ determine our view of the meaning and purpose of our present existence. Consider a few passages that reveal the real significance of his sacrifice as it bears upon all who desire to unite themselves with him:

Tit. 2:14—"He gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

1 Jn. 3:16—"Hereby perceive we love, because he laid down his life for us: and we ought to lay down our lives for the brethren."

Col. 1:21—"You hath he now reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight."

2 Cor. 5:15—"And he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them . . . wherefore henceforth know we no man after the flesh."

Gal. 5:24—"They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us walk in the Spirit."

Gal. 6:14—"The cross of Christ, by whom the world is crucified unto me, and I unto the world."

Unless these things are fulfilled in us, he has—for us—died in vain. Paul knew the meaning of these things. He said, Phil 3:8-17—

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things . . .

"That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death . . .

"If by any means I might attain unto the resurrection of the dead . . .

"Brethren, be ye followers of me."

—G.V.G.

The Sufferings of Christ

"He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth"—Isaiah 53:7

THE great truth comes home to us in the words, "By his stripes we are healed." Yes—

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

"And being made perfect, he became the author of Eternal Salvation unto all them that obey him."

Recognition of what Jesus has done should arouse in us a desire to partake of the emblems, even as Jesus desired to eat this passover before he suffered.

What joy and blessing have become ours through our Lord's sufferings! We have been brought into that beautiful category of oneness with the Father and the Son, invited to kingship and priesthood in the Kingdom of God. So little is asked of us in return!

Matthew 26 pictures nothing but gloom in the circumstances of the life of Jesus. We are confronted with conspiracy against him, betrayal by Judas, trial by Caiaphas, being forsaken by his disciples, and denied by Peter.

Clouds of evil thicken in intensity as the time draws near for him to lay down his life—that through his stripes we might be healed.

In the opening verses Christ reminds his disciples that the feast of the Passover is near and tells them that he is to be betrayed to be crucified.

Coinciding with these thoughts of Jesus, another company assemble themselves to discuss the problem of how they might get hold of him and kill him—how they might destroy the guileless shepherd sent to the lost sheep of the house of Israel. Jesus' perception in these matters would only intensify his sufferings, yet he bore neither malice nor envy in his heart.

As our reading takes us onward to the incident of the alabaster box of ointment and to the pious indignation of the traitor who termed it waste on pretence that its proceeds might be given to the poor, another thought occurs to us:—Could anything be wasted on Christ?

Hearts and minds not in complete accord with God's purpose—those only pretending holiness—are worse than waste in the service of God. Let us not overlook the substance for the shadow. As Jesus said, the poor we have always with us, but not so with him. He is with us only while we are with him.

Judas, having covenanted with the chief priest to betray his master for thirty pieces of silver, partakes of the feast with Jesus and the disciples. Jesus knew which one of his own little band would betray him, yet he bore him no hatred, exemplifying as always his obedience by the things he suffered. Always submissive, he was never resentful nor unkind—even to his enemies.

What suffering must have been his as he makes known to his disciples that before night should fall they would be offended because of him. Ever-impetuous Peter declares that though all men should be offended, yet not he—he would go with him even unto death. What lesson is there in this for us?—

"Let him that thinketh he standeth take heed lest he fall."

And in the garden when Jesus told his disciples to sit and rest while he went yonder to pray, what a picture of agony and suffering! As he prayed, he sweat as it were great drops of blood falling

down to the ground—that the cup might pass from him—yet not his will but the Father's be done. What a strain was upon Jesus!—

"If this cup may not pass from me except I drink it, THY WILL BE DONE!"
Here was triumph!

But the trial placed upon the disciples was to end in failure. Three times he came to find them sleeping. We cannot sleep as do others—

"Could ye not watch with me one hour?"

There is a time limit for our watchfulness. During it there must be no sleeping—

"Sleep is for sons of night, ye are children of the light."

The hour is at hand when our present vigil shall be ended—

"Watch ye therefore . . . lest coming suddenly he find YOU sleeping."

What great expectation will be ours if we have continued in wakeful watching—loving the appearing of our Lord. But many will not be able to last out the hour.

* * *

WHEN the hour had come and the multitude led by Judas came upon him with staves, was he indignant at the injustice? No, even when Judas gave him the kiss of betrayal Jesus called him "Friend."

What resignation! "Thy will be done." Did ever man see the like? Here is one of his own disciples selling his master with a kiss for only thirty pieces of silver when he could have had at the hands of Jesus what a whole world of silver could not buy—eternal life! Lust had made Judas short-sighted indeed!

So it is with us. Whenever we seek to make provision for the flesh holiness becomes a dim idea.

"Betrayest thou the Son of man with a kiss?"

"Mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

How piercing the words of the prophet Zechariah come to us now—

"And one shall say unto him, What are the wounds in thine hands, then he shall answer, Those with which I was wounded in the house of my friends."

It is written that it is possible for us to crucify the Son of man afresh and put him to an open shame.

When these trials and sufferings come upon us, let it not be OUR will that determines our course. Rather, let us look unto Jesus, the author of our salvation, and submit ourselves wholeheartedly to God's will.

When they came to arrest Jesus, one who was with Jesus drew a sword and smote off the ear of the high priest's servant. But Jesus did not feel that this was the man's just deserts. Rather he healed the wound, and rebuked the disciple by adding that those who take the sword should perish by the sword.

In thus prohibiting our use of the carnal sword, he forces our reliance upon a sword we can wield—the sword of the Spirit—the Word of God, that will turn every way keeping for us the way of Life.

Jesus could have saved his life—

"Thinkest thou that I cannot now pray to my Father and He shall presently give me more than twelve legion of angels?"

But, because Jesus submitted to the Father's will in every jot and tittle, now, shining forth from the memorial table, we have these tokens of love and life. For as we do this in remembrance until he come, we show forth his death, yet not in memorial of a dead Christ, but of a living one, for it is because he lives that Jesus can say—

"Ye shall live also."

BEFORE closing, let us consider Peter's denial in v. 69. Not as a declared friend, but as a secret disciple he had crept into the place of the Lord's humiliation. How alone he must have felt. The disciples had fled. Only Jesus was there and he was a prisoner. "All is gone; I must save myself."

"While he yet spake the cock crew. And the Lord turned and looked upon Peter."

What agonizing heart-searching this aroused in Peter! He went out and wept bitterly.

What heart-searching it should arouse in us. What solemn reminder in the suffering eyes of the Master. Have we not said, like Peter: —

"Though all forsake thee, yet will not I."

Yes, we feel the sadness and loneliness of our position as we face the future and we feel a parallel in the words of David—

"For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him.

"But it was thou, a man mine equal, my guide and mine acquaintance.

"We took sweet counsel together, and walked unto the house of God in company."

Yet we have the promise in the same psalm—

"Cast thy burden upon the Lord, and He shall sustain thee."

"He shall never suffer the righteous to be moved."

If we "let our humble faith" really "behold our great High Priest above"— the man of sorrows and acquainted with grief, we shall be consumed with desire to "celebrate his constant care and sympathetic love."

—W.J.P.

Be Ye Separate

"If any man obey not our word, note that man, and have no company with him . . . yet count him not as an enemy, but admonish him as a brother"—2 Thess. 3:14

"PERILOUS times" have, as prophesied, come upon the Body of Christ in connection with preserving purity of doctrine and sound fellowship; weakness and toleration are increasingly becoming the order of the day, and all who are earnest for Truth and the preservation of sound fellowship must speak forth the truth with boldness and courage and **act in accordance with their convictions.**

The unity of the Body cannot be maintained so long as erroneous teaching is allowed to exist in the ecclesia. Hesitancy in taking action against the teacher of error often comes from lack of understanding of just what is involved in the separation. He may be a brother whose previous record in the Truth is irreproachable. He has many friends and admirers to whom it is a heart-breaking

experience. Attention is called to his previous good deeds. Surely we can overlook the "little" departure because of his excellent record in other directions.

It is mistakenly thought that we are displaying the spirit of Christ toward such brethren by dealing tolerantly with them, while as a matter of fact we could do them no greater disservice than to condone their error. Our only hope of doing them any spiritual good is to persuade them if possible to forsake and abjure their error.

All who seek to help them evade and cover up their error are not only committing an offence against God's Word—they are doing the greatest injury possible to the brother in error.

It should be borne in mind that it is not so much an act of putting the false teachers out, as the fact that he is putting himself out of the body by his heretical teaching. The ecclesia is upholding the Truth by formally dissociating themselves from his perversion of the Word of God. It is the only thing that they can do consistent with the Truth. Those who separate themselves from him are not causing a division. The division has already been caused by the teacher of error and those who support him, a division which would grow wider and destructive to the unity of the Body if such a teacher of error was retained in fellowship.

Some misguided brethren think that they can keep themselves free from responsibility in the matter by constantly and relentlessly opposing and speaking out against the error. Recently we heard one say—

"I suppose that we shall have to put up with it, but I will fight it as long as I live."

As bro. Roberts so aptly shows ("My Days and My Ways," p. 203), arguing and contending with the teacher of error within the Body is in itself contrary to the spirit of Christ and the apostolic teaching, provoking turmoil and dissension. The scriptural rule is—

"A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Tit. 3:10-11).

Notice also Matt. 18:15-17. Note that a more correct rendering of v. 15 appears to be—

"If thy brother be in error."

The two best manuscripts (Siniaticus and Vaticanus) omit "against thee" (see Diaglott).

The obvious scriptural rule, in harmony with the spirit of Christ is: In a spirit of meekness, with a sincere desire to redeem the heretic, or the brother in error, admonish him; but if he does not renounce his error, have no fellowship with him. This rule could not possibly be harmonized with the prolonged toleration of those who, for many years have taught error, and who have been admonished time and again; to keep on trying to get some acceptable statement from them without any renunciation of error. Utter abjuration of the error is the only method by which the false teacher can clear himself, or those who fellowship him.

Complete separation from all who depart from any element of the One Faith, or who live in disobedience to the commands of Christ, is the only course that is in harmony with the divine precept and example.

Under the Law of Moses separation from every manner of false teaching, uncleanness and wickedness was one of the most prominent things enjoined upon the children of Israel. They were to deal summarily with the false prophet or teacher; they were to have nothing to do with the teaching nor the practices of the nations around them; they were to separate themselves from anything that defiled or made them unclean, even in a ceremonial sense, that they might be a holy people unto the Lord.

These things were "written for our admonition;" a type of the separateness which the Body of Christ must maintain in order that they may be holy and retain communion and fellowship with the Father and the Son, and be the children of the Father (2 Cor. 6:14-18).

It is not a matter of choice. It is not a question of our pleasure or convenience. It is a solemn duty enjoined on all who have been privileged to know the Truth, to keep it in its purity as the Word of God, unperturbed, uncontaminated by human error, that God may be glorified and His Word magnified.

It is not possible to worship the Father except "in spirit and in truth." Christ said so. Therefore one cannot worship the Father, neither can he remain in fellowship with the Father and the Son while believing or condoning a lie. One cannot remain in fellowship with the Father and Son while believing or teaching a perversion of the Word of God.

Neither can anyone remain in fellowship with the Father and Son while remaining in fellowship with those who believe, teach, or tolerate error. If there was not another passage of Scripture dealing with the matter of fellowship, the 2nd epistle of John would fully verify what we have been saying. It has been one of the many portions of Scripture which has sustained the faithful brethren ever since the days of Dr. Thomas in their battle against error and their position on fellowship—

"We will not fellowship anyone who teaches error, neither those who fellowship them."

Some would now, judging by their words and actions, have us believe that the brethren of old put "too strict an application" on these words, and that we now should assume a "more tolerant" attitude toward teachers of error and those who fellowship them. There is a great and relentless drive for lower and lower standards of fellowship.

Nevertheless these words of the Spirit through John still ring true. Let not the compromisers be allowed to diminish from their strength—

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

"For many deceivers have come into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver .and an antichrist.

"Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward.

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

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed IS PARTAKER OF HIS EVIL DEEDS."

Let us note well: Teaching error is an evil deed! Those who fellowship the teacher of such are partakers with him of the condemnation of the Almighty God for perverting His word—accursed.

Those who lost the love of the Truth in the great departure from the Faith during the first centuries after Christ, were cursed with "strong delusion." There is good reason to believe that now Bible history in this respect is repeating itself in the latter day departure from the purity of the faith.

—O.B.

His Work Before Him

"For He will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth"—Rom. 9:28

THE work that Christ has before him at his second appearing comprises a series of momentous, world-shaking events that will result in a complete change in the order of things as we know them today.

While events in the past have seemed to move slowly toward the consummation of God's purpose, as the times of the Gentiles run their course; yet it is to be expected that with the arrival of Christ in the earth, the divine program will move ahead swiftly, with order and precision.

Bro. Roberts has outlined the several stages of these post-adventual developments,

(1) The arrival of Christ as a thief in the earth during the progress of the 6th vial, namely, in this current epoch, when the political Euphrates is at the dried-up point, and the nations of the earth in an armed state, as a result of the policy of the political frogs (Rev. 16:15).

(2) The gathering together of the Household of Faith—living and dead, faithful and unfaithful, into his presence, to be judged by him, as the "account" may warrant—to be accepted or rejected, immortalized or sentenced to inherit corruption according as it shall be shown the things done during probationary life have been good or bad (2 Tim. 4:1; 2 Thess. 2:1; Luke 19:15; Acts 10:42; 2 Cor. 5:10; Luke 12:8-9).

(3) The sending away of the rejected to await the judgment that will "devour the adversary" (Heb. 10:27), that is, the manifestation of divine power that will overthrow the nations who will oppose Christ, organized as "the devil and his angels" (Matt. 25:41), and Apocalyptically described as—

"The great dragon, that old serpent, the Devil and Satan" (Rev. 20:1).

(4) A season of rejoicing together (in the seclusion of the judgment scene—probably Sinai—in the presence of the attendant hosts of angels) on the part of Jesus and his accepted brethren—the long separated but now united Bride and Bridegroom, yielding mutual joy and gladness.

The Bridegroom beholding in the Bride the fruit of "the travail of his soul," during the terrible days of his sufferings; and the Bride, realizing in the spectacle of her visible Lord and Saviour that "joy unspeakable and full of glory," which, in measure, she experienced in the days of her faith, when she had to say, "whom having not seen, we love" (John 16:22; Matt. 25:19; Isa. 53:11; 1 Pet. 1:8).

(5) Their ascent together from the desert to the mountains of Israel to overwhelm the northern Gog, who will have victoriously overspread the re-settled Holy Land, and have brought the partially-restored Jews into great affliction, he resting in confident possession of Jerusalem (Zech. 14:5; Joel 3:11; Ezek. 38:11-12, 21; Dan. 11:45).

(6) The destruction of the northern hosts, and the expulsion of a miserable remnant of them out of the land (Ezek. 39:1-5; Isa. 17:4).

(7) The setting up again of David's fallen tabernacle (Amos 9:11).

(8) A call to the nations to surrender to Jehovah's king, enthroned on Zion (Psa. 2:6; 10-11; Isa. 52:13-15; Rev. 14:7).

(9) The destruction of Rome (Rev. 14:8; 19:21).

(10) Great rejoicings in Jerusalem (Rev. 19:1-6).

(11) Preparation in the Holy Land for carrying war into the enemy's country, and inflicting the vengeance of God throughout the world (Isa. 41:15; Mic. 4:13; Jer. 51:20; Rev. 19:11-16).

At this point in the development of events the Kingdom of God exists only in the Holy Land, which has been previously cleared by the overthrow of Gog.

The work to follow will bring the whole world under the dominion of Israel's King. This 30-years of conflict is depicted in the scenes of Rev. 19:11-21—

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness doth he judge and make war.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

The armies of the nations, not knowing who he is, gather against him,

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

The result of this terrific conflict (Apocalyptically described as "a lake of fire burning with brimstone") is never in doubt—

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image.

"These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat on the horse."

The world will then settle down to that long era of peace, prosperity and well-being in which the Name of God will be exalted in all the earth, and mankind will at last find rest and fulness of life.

—E.W.B.

Signs of the Times

NOT since the beginning of the "cold war" have relations between Russia and the Western powers been more cordial than at the present time. The nuclear test-ban treaty agreed upon by Russia, the U.S. and Britain on July 25 set forth in the preamble as their principal aim—

"General and complete disarmament . . . an end to the armament race . . . eliminate the incentive to production and testing of all kinds of weapons."

It appears certain that the Congress will approve the test-ban agreement, but not without opposition from political, military and technical experts. Arguments in favor of the test-ban center around the belief that the U.S. is ahead of Russia in overall nuclear strength and will be able to hold that lead under a test-ban agreement.

Opposition to the ban is based upon the fact that U.S. superiority is by no means certain; that Russia gained much knowledge of nuclear weapons in their testing in 1961-62, which may place them far ahead of the U.S. in big bombs, anti-missiles and general nuclear know-how; that the test-ban cannot be adequately policed, permitting some testing to be carried on in secrecy, and past experience shows that the Russians cannot be trusted to keep the agreement.

LACK OF CONFIDENCE

ALTHOUGH great optimism is expressed by many that the test-ban is "a step on the road to lasting peace," at the same time it is compared to a drop of water on the fuse which is ready to ignite a world war. The "escape clause" is evidence of a lack of confidence in the workability of the treaty. Even Pres. Kennedy, as he expresses deep satisfaction over the test-ban treaty, admits there will be—

"No end to threat of nuclear war , no reduction of nuclear stockpiles, no halt to production of nuclear weapons and no restrictions on their use in time of war."

All of which means that, even if the test-ban is a step on the road to peace, it is a very short step, which can be retraced at any time.

TEST-BAN WEAKNESSES

THE test-ban agreement appears to be doomed to failure even before it is finally adopted. Article 4 of the treaty, containing the escape clause, gives each party the right to withdraw from the treaty "if it decides that extraordinary events, related to the subject matter of this treaty, have jeopardized the supreme interest of its country," by giving 3 months' notice.

It is admitted that for any other nation, such as Red China or France, to start nuclear tests, would give reason for invoking Clause 4. In view of the fact that it is not at all likely that either of these nations will accept the treaty and both are planning nuclear tests, the test-ban treaty pales into a mere gesture.

It is the old story of making international agreements with no way to enforce them. It has been the sad history of all international pacts banning war and armaments, that some, if not all of the participants kept the agreement just so long as it suited their interests to do so.

It is obvious that both Russia and the Western powers expect to profit by the test-ban, to gain advantage over the other, but the big question is, how will any nation react if and when it becomes clear that the test-ban is a trap into which they have fallen?

Mr. Khrushchev calls it "our victory," and obviously is convinced that he has the advantage in the treaty, but just what his expectations are remains more or less a mystery. On this point many questions arise: Is it military advantage, hopes of better trade relations, a move to strengthen Russia in their controversy with China, to block U.S. building up nuclear forces in Europe, or to make a "deal" with the West concerning European occupation and recognition of E. Germany and Cuba?

Whatever the reason for Mr. K's new attitude, there is no reason to believe that he has the slightest intention of surrendering any gains made by Communism in recent years or of relaxing his efforts to communize all nations by the same tactics formerly used.

On the other hand, the U.S. also expects to profit by the treaty. All the arguments being presented in favor of acceptance of the treaty are based on the assumption that the U.S. will be strengthened militarily and economically by the test-ban.

All the pretty speeches about removing the threat of war and saving humanity from nuclear destruction are pure propaganda. The causes of war remain, and stockpiles of weapons on hand are sufficient to devastate the whole earth, and the prophecy which says, "Prepare war" (Joel 3:9), cannot be turned away by a farcical test-ban on one type of weapon.

TENSION AREAS REMAIN

EVEN as optimists rejoice over a proposed test-ban the seeds of war are being sown in many areas, unaffected by any test-ban treaty, even though it might be generally accepted. The "sea and

waves" continue to "roar" as dissatisfied peoples threaten revolution and ambitious dictators seek more power.

SOUTH VIETNAM

FROM all appearances, the billions of dollars and American lives expended in the attempt to stop a Communist takeover in S. Vietnam has been in vain. The regime of Ngo Dinh Diem, hope of the anti-Communist bloc, is falling apart. Opposition of Buddhists to Diem's rule came to a crisis on Aug. 21 with nation-wide raids on Buddhist headquarters, leaving their pagodas in shambles and hundreds of monks and nuns under arrest. It is uncertain whether or not the fact that Diem is a Catholic has anything to do with his persecution of Buddhists, or that they are collaborating with Communists, but it is certain that Diem's action has divided his country, weakened his military effort and made it easier for Communists to pursue their purpose of taking over all Southeast Asia.

LAOS

IN Laos, "a complete breakdown" of the Geneva cease-fire agreement is threatened. Britain has notified Russia of the situation, as the "neutralist" Premier of Laos reports that Red combat units from N. Vietnam, fully equipped on a war footing, had invaded Laos. As Mr. Khrushchev expresses great desire for world peace, and a party to the Laotian agreement, he winks at a situation there which could inflame all Southeast Asia, if not the whole world.

KOREA

A WAR that never ends goes on in Korea after a 10-year armistice, as recent fighting along the demilitarized zone indicates. At present there does not seem to be any indication of a full-scale invasion of S. Korea by the Reds. Their purpose seems to be to keep up the tension, infiltrate the country with Red sympathizers and make the U.S. occupation as costly as possible.

TROUBLE IN MANY AREAS

AS communist China calls the test-ban treaty "a dirty fraud," they have noticeably stepped up activity in all their "spheres of influence"; in Korea, South Vietnam and Laos; and India is alarmed over new concentrations of Red Chinese forces along her Tibetan border.

The new nations of black Africa are threatening trouble for Portugal, the last Western colonial power to resist the demands of African native leaders for independence for all Africans. The U.S., Britain and France are allied with Portugal and abstain from any vote of sanctions against her. This presents a difficult situation for the United Nations in their efforts to calm the turbulent sea of African revolt. Revolution in all Portuguese possessions is imminent.

In the Caribbean Castro is stepping up his campaign of penetration, sabotage and terror. Bombs were used in an effort to blow up the Colombian Congress, and in Venezuela repeated sabotage has severely damaged the oil industry. Even though the subversive activities in Latin-America are Castro-Moscow inspired, the tension in the Caribbean is not altogether one-sided. Forces aided and encouraged by the U.S. and certain Latin-American nations keep Castro uneasy and alert.

IN THE MIDEAST

ONCE again war clouds hang threateningly over the Mideast. Fighting has erupted between Syria and Israel. Two Israeli civilians have been killed and others have been fired upon from across the border.

A number of incidents have occurred recently which indicate a planned movement by Arab nations to harass Israel. Its purpose is uncertain, but all Arab nations are in full sympathy with those who are provoking these attacks. Iraq has promised Syria armed support in the event of a Syrian war with Israel. Egypt is increasing espionage efforts along the Gaza strip, sending in commandos as spies

and marauders. Three of these infiltrators have been killed and one wounded in two clashes. Near the Jordan border two infiltrators were killed in a clash with an Israeli patrol.

Although U. N. observers blame Syria for these clashes with Israel, Russia sides with Syria in the controversy.

Meanwhile Nasser continues to issue threats against Israel and to give encouragement to other Arab nations in their attacks on Israeli citizens. While signing the nuclear test-ban treaty, Nasser is pushing his military build-up and is making no secret of his intentions to destroy Israel.

But the modern Pharaoh fears as well as hates Israel. He would much prefer others to start the war against Israel. Although Israel may seem to be in great peril, forces far greater than anything Nasser can summon will sustain them for the final redemption when their once-rejected Messiah will come and save them. —O.B.

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