

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

London, Ont., Fraternal Gathering

"Ye are the body of Christ . . . whether one member suffer, all the members suffer with it; or one member be honoured, all rejoice with it"—1 Cor. 12:27-28

IN THE merciful kindness of our Heavenly Father many brethren and sisters were enabled to meet together in fraternal love and fellowship for exhortation, admonition and encouragement at London, Ont., on Oct. 5-6.

The arrangements for this assembly were through the loving hospitality of the brethren and sisters of the ecclesia there. Once again those attending brought all points of the compass to close proximity as distances of 1,500 and 2,500 miles were covered to bring about this united effort.

The season of the year and ideal weather further enhanced the occasion, and all combined impressed lasting memories of the evidence of the scriptural expression in action.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!

"As the dew of Hermon, and as the dew that descendeth upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore" (Psa. 133:1-3).

* * *

THE theme of the assembly was "The Nations in Prophecy in the Latter Day." The identity and destiny of world powers in the closing days of Gentile domination serves a two-fold purpose in Divine Wisdom.

It lays the foundation for an acceptance of the Gospel message for those who have ears to hear the Spirit's voice. It also supplies the life-giving energy to establish and strengthen faith in the hearts of God's servants to endure the necessary trials and tribulations of the sojourn to the Kingdom Age.

Our first speaker, after impressing this fundamental purpose in the giving of Divine prophetic utterances, illustrated the working out of the foreknowledge of God.

God has declared He will do nothing, but He first reveals His secrets unto His servants the prophets. The messages have been preserved for our generation that we also may see the hand of the Lord of Hosts directing the nations upon the world stage.

From these prophecies fulfilled and being fulfilled, bro. John Thomas was shown as a clear exponent of Scripture when he could with assurance declare over 110 years ago—

"The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews.

"Upward of a thousand years before the British were a nation, the prophet addresses them as the power which at 'evening-tide' should interest themselves in behalf of Israel"

(Elpis Israel, p.442, 12th edition).

We were taken through history by our speaker to follow the application of the name "Tarshish" to nations of a maritime and mercantile nature through the centuries, establishing the appropriateness of the appellation to the latter day Tarshish, Britain.

The history of Britain during the last 100 years has confirmed the accuracy of bro. Thomas' interpretation of Scripture—

- Britain's move into Egypt and the Sudan a Divine prepayment for service to God in providing a homeland for God's wandering people, the Jews;
- Britain's humiliation and decline since World War II for setting bounds to Jewish immigration to Palestine;
- Her withdrawal from the scene as Israel became a nation, and her destiny as Israel's defender against Russian oppression;

—all impress the sureness of the prophecy and that God's Word shall not return unto Him void.

Britain yet has a service to fulfil for God, after her humbling in defeat by Russia, and acceptance of Christ as ruler of the world. Her position as Tarshish is finally established in God's Word (Isa. 18:7)—

"In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto: a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the Name of the Lord of Hosts, Mount Zion."

* * *

THE destiny of the King of the South having been set before us by the first speaker, our attention was directed to Russia in the second lecture. Again we were reminded of the writings of bro. John Thomas and how minutely he had woven Scripture prophecy into a pattern of the Divine purpose with men and nations.

The prophet Ezekiel had spoken of Russia under the name of "Rosh" centuries before these people were a nation. As in the cases of Josiah king of Judah and Cyrus king of Persia, the Spirit prophetically revealed people and kingdoms by name long in advance of their existence.

Historians also identified Russia early by the name of Ros; the names Togarmah, Meshech, Tobolski being areas forged together into the unity of all the Russias we see today. Gomer and Magog, (France and Germany), other elements of the Northern confederacy, were identified; as also the mingled people of Persia (Iran), Libya and Ethiopia, who will be associated with the King of the North, when the evil thought comes into his mind.

God's Holy Land and His returned people with their gathered wealth, of cattle and goods, produce of the land, strategic position, mineral deposits of the Dead Sea and possibly oil, locally obtained, or transhipped through the land, excite Russian cupidity and they are moved to take this spoil.

When all seems secured in Russian grasp, and all human adversaries are crushed, Christ and the glorified saints were shown as liberators, and the establishers of peace and justice, under the Divine rule of the Michael who shall stand up for the children of God's people.

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THE evening lecture centered our attention on the pivot point of Divine intentions, God's chosen people: whose circumstances in any generation determine, through the Creator's intervention, the bounds and limits of all other nations.

While they were dispersed among all nations because of disobedience, their regathering to Israel was shown as the extension of mercy because of God's holy Name and in fulfilment of the promise made unto the Fathers of the Jewish race.

The means used by God to regather His people were shown as natural forces of human caprice, but **all under the control of a Divine purpose.**

Israel's resurrection from the nations to stand in The Holy Land as an exceeding great army is a harbinger of God's coming Kingdom and the resurrection to judgment. Christ tells us as we see these things, to erect our heads; redemption draweth nigh.

The sequel to 6000 years human struggle for power and supremacy, of disobedience to God and the prevalence of sin and death was shown to be the Divine remedy of peace for all nations, universal blessings for all mankind, directed by just laws and righteous rulers, with Jerusalem the future world capital, both political and ecclesiastical.

False religions will be destroyed and the true worship of God demanded, as yearly pilgrimages to worship the Lord in the Holy City, Mount Zion become a joy to all peoples, when the Lord alone shall be exalted, and the pride and power of man abased.

* * *

WE assembled at the hall on Sunday morning for an open Sunday School class where we were exhorted on the subject of "Suffer Little Children to Come Unto Me." The beautiful relationship of children in the Divine purpose, and the many lessons from their lives, applicable to us as God's children, were set before us.

Unless we humble ourselves as little children we cannot enter God's Kingdom. Examples of childhood faith and trust were designed to teach us of the trust we must have in God as our Father. The principle of honouring father and mother, carrying the promise of long life in the land, conveyed the principle of honouring God with its reward everlasting life.

In these final days of our probation with the rising influence of worldliness around us we were exhorted to unite our children with us in reading of God's Word and meditation together upon its truths, taking every opportunity of discussion upon the promises in store for the children of God.

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THE memorial service brought us unitedly to the pivot point of all our hopes, the salvation which has been extended to the sons of men through the mercy of God. By the daily readings, by exhortation, in observance of the Lord's supper, by prayer and praise we renewed our faith in the One Hope of our calling in Christ Jesus.

The exhortation led our hearts to a fuller insight of the unsearchable riches of Christ, of our unity as Gentiles into the bond of the covenant made to Abraham; of the glory which shall be revealed in us if we continue in the will of God.

These riches must become part of us by association around the Word of God, which must live and abide in us, carrying us from the depths of this present evil world into the resplendent glory of things eternal and everlasting.

Being so encouraged we unitedly partook of the Memorials of Christ's death and rededicated our service to God as living sacrifices to His honor.

* * *

OUR final assembly in the afternoon set before our minds the basic hope and promise to all the faithful: "Truth, the Golden Key unlocking the Palace of Eternity."

The Truth preached by Christ and the apostles was shown to have its foundation in the Promises to Abraham and David; the Gospel message of blessing all nations in Jesus Christ the promised Seed of Abraham and Son of David.

These basic truths of the Gospel are essential to a proper understanding of the principle of salvation for mankind individually and universally. With this foundation we were exhorted to build with God in faithful obedience to His will, in separation from the world and its pleasures and desires, following in the steps of faithful men, manifesting the beauty of "The Truth" in our everyday lives. This becomes the key to unlock the Palace of Eternity. Without its possession we like the Foolish Virgins shall stand knocking — outside the pale of salvation.

Those who have found and retained the Key shall be invited into Everlasting Habitations to enter the Eternal City and, in the words of Jesus—

"If any man hear my voice, and open the door (with the key) I will come in to him, and sup with him and he with me" (Rev. 3:20).

The spirit of the Gathering was intimate and joyful, with evidence of an ever-increasing awareness among us of the beauty and desirability and necessity of closeness of companionship and fellowship—an ever-increasing awareness of the interdependence of the Body, that in Christ Jesus selfish earthly individuality is left far below to the potsherds of the earth and all that is done is done

with a pure heart for the mutual wellbeing of the Body, sharing together the burden of all sorrows and the blessings of all joys.

Whatever falls short of this is of the flesh and not the Spirit, of the world and not of God.

"Behold, I make all things new!"

EDITORIAL

An Holy Temple

"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are."

A STUDY of the types and shadows, as we find them in the Old Testament, is both fascinating and instructive. In Col. 2:17, Paul speaks of certain things under the law as "a shadow of things to come." Although the things constituting the shadow were real or material, and were efficacious for the time then present, they foreshadowed or prefigured greater things to come.

It would be difficult to select any one feature and say that it was the highlight of all the shadows. In fact, it would be unwise to attempt it, because they are all integral parts of those things that were written for our instruction.

But there is one that has come before us, and left a deep impression, and that is the Temple built by Solomon. In 1 Kings 6:7, it is stated—

"And the house, when it was in building, was built of stone made ready before it was brought thither:

"So that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."

In addition to the preparation of the building, another equally interesting feature was the preparation for the foundation. This is given in 1 Kings 5:17—

"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house."

Some years ago, this was investigated, and reported in the following manner—

"The result of our investigation shows that the foundation was sunk to an astonishing depth, and composed of stones of singular magnitude, and very durable.

"Being closely mortised into the rock with great ingenuity, they formed a basis adequate to the support of the intended structure." (Bible Ency., pg. 1640).

In the Bible account of the Temple, nothing is said of the chief corner-stone, but at that time corner-stones were essential to bind walls together. The chief corner-stone was much larger, and more effective in the support of the superstructure. It has been said that some corner-stones protruded from the wall in such a manner that many would stumble when they went around the building.

If, as Paul has said, the Temple built by Solomon is part of those things which constitute "a shadow of things to come," then we should find in the New Testament what it prefigured. In the Acts of the Apostles, both Stephen and Paul give us a strong lead when they said—

"The Most High dwelleth not in temples made with hands."

But Paul gives us the most pertinent and beautiful reference to this subject in Eph. 2:19-22. In the early part of the chapter, he speaks of the imperishable work of Christ and the wondrous effect of the believers' obedience to the Gospel—

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the Household of God;

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

"In whom all the building fitly framed together groweth unto an holy temple in the Lord: in Whom ye also are builded together for an habitation of God through the Spirit."

The first type we observe is the rock upon which the foundation of the Temple rested. This represented God. There are several references to this fact in Deut. 32. Verse 4—

"He is the Rock, His work is perfect."

In verse 15—

"He forsook God which made him, and lightly esteemed the Rock of his salvation."

And David in Ps. 18:31—

"For who is God save the Lord? or who is a rock save our God?"

THE great stones used in the foundation represented the apostles and prophets, for they laid the foundation upon which the Household of Faith is being built. Of these, Jesus is the chief corner-stone, a term denoting, in the present age, a stone built into a corner of the foundation of an important edifice as the actual starting point in building, and is considered of fundamental importance. This assurance comes to us from the prophet Isaiah, 28:16—

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

Jesus is a **living** stone because he is alive for evermore—

"Death hath no more dominion over him, for he liveth unto God" — Rom. 6:9-10.

"As the Father hath life in Himself; so hath He given to the Son to have life in himself

—John 5.26.

Jesus is a **tried** stone, made perfect through suffering. He is therefore, able to sympathise with us in our weakness, having been tried in all respects like ourselves.

He is called a **precious** stone to denote beauty and durability. Precious stones have no beauty without light, but Jesus is the Light of the world, and reflects the glory of God. He is also the sure foundation for, said Paul in 1 Cor. 3:11—

"For other foundation can no man lay than that is laid, which is Jesus Christ."

The final type relating to Jesus is that of the **corner**-stone. Isaiah speaks of him as "a precious corner stone," and in ch. 8. refers to him as—

"A stone of stumbling and for a rock of offence to both the houses of Israel."

This, of course, was fulfilled in the manner he was treated by them. Then in Ps. 118:22-23, we read—

"The stone which the builders refused is become the head stone of the corner.

"This is the Lord's doing; it is marvellous in our eyes."

Jesus quoted this prophecy in Matt. 21.42, and also Peter when he and John were before the elders in Jerusalem, saying with reference to Jesus—

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts 4:11).

* * *

THE final type in the temple **building** is that of the materials—

"Being built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building."

This clearly indicates that the materials were perfectly prepared before being assembled at the Temple site. This prefigures what Paul stated in the above quotation from Ephes. 2:21-22, that the faithful being—

"Fitly framed together groweth unto an holy Temple in the Lord: in whom they also are builded together for an habitation of God through the Spirit."

This is further clarified in the letter to the Hebrews in ch. 3, where the apostle is speaking of the faithfulness of Moses, and adds in v. 6—

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

Let us face the question, and ask ourselves: Are we holding fast the confidence and the rejoicing of the hope firm unto the end, or is our work in the Truth merely a part-time job? Are we lively stones that are being shaped and polished so that when the Master returns he will find us in such a condition that we will be fitly framed together?

There is no use of us talking about keeping: the Truth pure, unless we back it up by walking in that newness of life that is so essential to salvation, for we read in 1 John 2:6—

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

There is no mystery about how Jesus walked.

Follow him and see how zealous he was of the Father, observe his untiring patience, his perfect righteousness, the purity of his way of living, and his perfect submission to the will of the Father.

Finally, listen to these words from 1 Peter 2:21-24—

"Christ also suffered for us, leaving us an example, that ye should follow his steps:

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously:

"Who his own self bare our sins in his own body on the tree, **that we, being dead to sins, should live unto righteousness:**

"By whose stripes ye were healed."

How much do we appreciate what he has done for us? Let us show it by our way of living.

—Editor

ARTICLES FOR THE BEREAN

WE would like to have a much greater range of representation in the articles in the Berean. We therefore request all Berean 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.

The Constitution of Sin

*"The creature was made subject to evil, not willingly, but by reason of Him
Who subjected it in hope"—Romans 8:20*

By **BROTHER JOHN THOMAS**

THE introduction of sin into the world necessitated the constitution of things as they were laid in the beginning. If there had been no sin there would have been no "enmity" between God and man; and consequently no antagonism by which to educe good out of evil.

Sin and evil are as cause and effect. God is the author of evil, but not of sin; for the evil is the punishment of sin—

"I form the light, and create darkness: I make peace, **and create evil**: I, the Lord, do all these things" (Isa. 45:7).

"Shall there be evil in a city and the Lord hath not done it?" (Amos 3:6).

The evil, then, to which man is subjected, is the Lord's doing. War, famine, pestilence, flood, earthquake, disease and death are the terrible evils which God inflicts upon mankind for their transgressions.

Nations cannot go to war as they please, any more than they can shake the earth at their will and pleasure. Neither can they preserve peace when God proclaims war.

Evil is the artillery with which He combats the enemies of His law and of His saints. Consequently there will be neither peace nor blessedness for the nations until sin is put down, His people avenged, and Truth and Righteousness be established in the earth.

This is the constituted order of things. It is the constitution of the world. And as the world is Sin's dominion, or the kingdom of the Adversary, it is the constitution of the kingdom of Sin.

* * *

THE word "sin" is used in two principal acceptations in the Scripture. It signifies in the first place, "**the transgression of the law**" (1 John 3:4); and in the next, it represents that physical principle of the animal nature which is the cause of all its diseases, death, and resolution into dust.

It is that in the flesh "which has the power of death" (Heb. 2:14); and it is called "sin" because the development, or fixation, of this evil in the flesh was the result of transgression.

Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled "sinful flesh," that is, "flesh full of sin"; so that "sin," in the sacred style, came to stand for the substance called "man." In human flesh "dwells no good thing" (Rom. 7:18), and all the evil a man does is the result of this principle dwelling in him (v. 17). Operating upon the brain, it excites the "propensities," and these set the "intellect" and "sentiments" to work.

The propensities are blind, and so are the intellect and sentiments in a purely natural state. When therefore the latter operate under the sole impulse of the propensities—

"The understanding is darkened through ignorance, because of the blindness of the heart"
(Eph. 4:18).

The nature of the lower animals is as full of this evil principle as the nature of man, though it cannot be styled "sin" with the same expressiveness, because it does not possess them as the result of their own transgression. The name, however, does not alter the nature of the thing.

* * *

A DEFECTIVE piece of mechanism cannot do good work. The principle must be perfect, and the adaption true, for the working to be faultless. Man in his physical constitution is imperfect; and this imperfection is traceable to the physical organization of his flesh, being based on the principle of decay and reproduction from the blood, which—acted upon by the air—becomes the life of his flesh.

All the phenomena which pertain to this arrangement of things are summed up in the simple word "sin;" which is, therefore, not an individual abstraction, but a concretion of relations in all animal bodies, and the source of all their physical infirmities.

Now, the apostle says that the flesh thinks—"the mind of the flesh" (Rom. 8:7)—that is, the brain, as all who think are well assured from their own consciousness.

If, then, this thinking organ be commanded not to do what is natural for it to do under blind impulse, will it not naturally disobey? Now this disobedience is wrong, because what God commands to be done is right, and only right, so that—

"By His law is the knowledge of sin" (Rom. 3:20).

And this law requiring an obedience which is not natural, flesh is sure to think in opposition to it.

The philosophy of superstition is: religion in harmony with the thinking of the flesh; while true religion is religion in accordance with the thoughts of God as expressed in His law. Hence it need excite no astonishment that religion and superstition are so hostile; and that all the world should uphold the latter while so few are to be found who are identified with the religion of God. They are as opposite as flesh and spirit.

Sin, I say, is a synonym for human nature. Hence **the flesh is invariably regarded as unclean**. It is therefore written—

"How can he be clean that is born of a woman?"

"Who can bring a clean thing out of an unclean? Not one" (Job 14:4).

This view of sin in the flesh is enlightening in the things concerning Jesus. The apostle says (2 Cor. 5:21)—

"God made him to be sin for us who knew no sin."

And this he explains in another place by saying that—

"He sent His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh"
(Rom. 8:3)

—in the offering of his body once (Heb. 10:10-14).

Sin could not have been condemned in the body of Jesus if it had not existed there. His body was as unclean as the bodies of those for whom he died; for he was born of a woman, and "not one" can bring a clean body out of a defiled body, for, says Jesus himself—

"That which is born of the flesh is flesh" (John 3:6).

According to this physical law, the Seed of the woman was born into the world. The nature of Mary was as unclean as that of other women, and therefore could give birth only to "a body" like her own, though especially "prepared of God" (Heb. 10: 5).

Had Mary's nature been immaculate, as her idolatrous worshippers contend, an immaculate body would have been born of her; which, therefore, would not have served the purpose of God, which

was to condemn sin in the flesh—a thing that could not have been accomplished if there were no sin there.

Speaking of the conception and preparation of the Seed, the prophet as a typical person says (Psa. 51:5)—

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."

This is nothing more than affirming that he was born of sinful flesh, and not of the pure and incorruptible angelic nature.

Sinful flesh being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin; especially as he was himself "innocent of the great transgression," having been obedient in all things.

Appearing in the nature of the seed of Abraham (Heb. 2:16-18), he was subject to all the emotions by which we are troubled; so that he was enabled to sympathize with our infirmities (Heb. 4:15), being—

"Made **in all things** like unto his brethren" (Heb. 2:17)

But when he was "born of the Spirit" in the quickening of his mortal body by the Spirit (Rom. 8:11), he became a spirit, for—

"That which is born of the spirit is spirit" (John 3:6).

Hence he is "the Lord the Spirit," incorruptible flesh and bones (Luke 24:39).

* * *

SIN in the flesh is hereditary; and entailed upon mankind as the consequence of Adam's violation of the Eden law. The "original sin" was such as I have shown. Adam and Eve committed it, and their posterity are suffering the consequences of it. The tribe of Levi paid tithes to Melchisedec many years before Levi was born. Paul says (Heb. 7:9)—

"Levi, who receiveth tithes, paid tithes in Abraham."

Upon the same federal principle, all mankind ate of the forbidden fruit, being in the loins of Adam when he transgressed. This is the only way men can by any possibility be guilty of the original sin. Because they sinned in Adam, therefore they return to the dust from which Adam came—"in **whom**" (says the apostle) "all sinned" (Rom. 5:12).

Mankind being born of the flesh, and of the will of man, are born into the world under the constitution of sin. That is, they are natural born citizens of Satan's kingdom. By their fleshy birth they are entitled to all that sin can impart to them.

What creates the distinction of bodies politic among the sons of Adam? It is constitution, or covenant. By constitution, then, one man is English, and another American. The former is British because he is born of the flesh under the British constitution. In this case, he is worthy of neither praise nor blame. He was made subject to the constitution, not willingly, but by reason of them who chose that he should be born under it.

But when he comes of age, the same man may become an American. He may put off the old man of the political flesh, and put on the new man, which is created by the constitution of the United States; so that by constitution he becomes an American in every particular but the accident of birth. This will be exact enough to illustrate what I am about to say.

There are two states or kingdoms, in God's arrangements, which are distinguished by constitution. These are the Kingdom of Satan and the Kingdom of God. The citizens of the former are all **sinner**s; the heirs of the latter are **saint**s.

Men cannot be born heirs by the will of the flesh, for natural birth confers no right to God's Kingdom. Men must be born sinners before they can become saints; even as one must be born a foreigner before he can be an **adopted** citizen of the United States.

It is absurd to say that children are born holy, except in the sense of their being legitimate. None are born holy, but such as are born of the Spirit into the Kingdom of God.

Children are born sinners or unclean, because they are born of sinful flesh, and "that which is born of the flesh is flesh," or sin. This is a misfortune, not a crime. They did not will to be born sinners. They have no choice in the case, for it is written (Rom. 8:20)—

"The creature was made subject to the evil, not willingly, but by reason of Him Who subjected it **in hope.**"

Hence Paul says (Rom. 5:19)—

"By Adam's disobedience the many were **made sinners.**"

That is, they were endowed with a nature like his, which had become unclean as the result of disobedience; and by the constitution of the economy into which they were introduced by the will of the flesh, they were constituted transgressors before they were able to discern between right and wrong.

Upon this principle, he that is born of sinful flesh is a sinner; as he that is born of English parents is an English child. Such a sinner is an heir of all that is derivable from sin. Hence, newborn babes suffer all the evil of the peculiar department of Satan, or Sin's Kingdom, to which they belong.

Answers to Bible Questions

By **BROTHER ROBERT ROBERTS**

Egypt—Past and Future

ISAIAH 19 relates to the land of Egypt in two phases of its history—one past, the other future. The observance of this distinction will simplify the understanding of the chapter. The existence of the distinction will be self-evident to any intelligent reader on a careful perusal.

There is first "the burden of Egypt" (v. 1)—setting forth the downfall of the kingdom. This was written at a time when Egypt was great and prosperous. It sets forth "what the Lord of Hosts had purposed upon (or against) Egypt" (v. 12), which was to be brought about by sowing division among them (v. 2), and giving them over to the dominion of a cruel invader (v. 4), under whom Egypt should degenerate into a condition of political non-entity (v. 15): all of which came to pass in due course as common history attests.

The process of downfall began with the successful invasion of Nebuchadnezzar (Jer. 46:13-26), and was made finally effectual in the conflicts of the Antiochian and Seleucidian sections of the Greek monarchy, detailed in Dan. 11; and in the usurpations of Rome and the ravages of the Saracenic hordes centuries later. Egypt became "the basest among the kingdoms," as predicted in Eze. 29:14-15, and has continued in that position to the present.

BUT there is a future of blessedness in store for Egypt. This is spoken of in the second part of the chapter—

"The Egyptians shall know the Lord in that day and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord and perform it.

"They shall return even to the Lord and He shall be entreated of them and shall heal them."

This subjection of Egypt to the God of Israel does not, however, take place till Israel itself is established as "a blessing in the midst of the land" (v. 24). Consequently, we need not look for it till the appearance of Christ, who is to "build again the tabernacle of David that is fallen." Egypt will be one of the "many nations which will be joined unto the Lord in that day" (Zech. 2:11).

Assyria, also, the historic oppressor of Israel, will be in fraternal confederacy with Egypt, interchanging visits—through the Holy Land, not as in ancient times for purposes of mutual hostility and mutual invasion, but for purposes of concord and worship. Instead of being sworn antagonists to each other and the two great representative enemies of Israel, they will be enrolled with Israel in the enlightened brotherhood and service of Messiah's reign—

"In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians.

"In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying,

"Blessed be Egypt, My people, and Assyria the work of My hands and Israel Mine inheritance."
—R.R., 1878

* * *

“New Jerusalem”

THAT the "Holy City, New Jerusalem" (Rev. 22.2, 10; 3:12) is a "spiritual body corporate," as maintained by Dr. Thomas, and not a literal structure of precious stones, is evident from the intimation of the angel to John, that in showing him the "New Jerusalem," he was about to show him "the Bride, the Lamb's wife" (Rev. 21:9).

The "Bride, the Lamb's wife," as everyone acquainted with the apostolic writings must know, is the complete and perfected community of men and women, developed for Christ from Jew and Gentile, and styled the "Ecclesia," or in current ecclesiastical nomenclature, the "Church."

Any doubt entertained by anyone on this point will be dispelled by a perusal of the following passages: Rev. 16:7, 8; 14:11, 4; Eph. 5: 25-32,

"The Bride, the Lamb's wife," being a community of living persons, it follows that the resplendent architecture exhibited to John as "the Bride, the Lamb's Wife," was but the apocalyptic symbol of this community in its glorious and corporate completion. Rev. 3:12 is proof of this—

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the Name of my God and the Name of the city of my God, even New Jerusalem which cometh down out of heaven from God.”

This is a promise, in the language of symbol, that the victor will be made a constituent of the glorious New Jerusalem community, which is to constitute the divine rulership of the world in the age to come.

Surely no one is so simple as to imagine that the accepted are to be petrified into stationary material pillars, like Lot's wife, or that they are to have the alphabetic characters of a literal name chiselled or branded on their material persons? There is no difficulty in the subject, except such as comes from a literal reading of that which is symbolic.

As to the New Jerusalem "coming down from God out of heaven," the meaning is evident in view of the fact that **the glorious community springs into being at the return of Christ, as the result of the power or energy of heaven that comes with or in him**, and of which he is the personal incorporation.

Every saint will be the embodiment of the Spirit which comes from heaven with Christ; for apart from this Spirit, which "changes their vile bodies," there would be no glorified saints.

Consequently, the whole community of them, when developed, will be a manifestation from heaven, in contrast to powers or persons of the earth and in the earth.

Considering the whole community in the figure of a city, it is, therefore, a matter of symbolic propriety to say it comes down from God out of heaven. — R.R., 1878.

* * *

(We tend to assume that bro. Roberts answered these questions quickly and without effort. This note from the June 1878 Christadelphian reveals the effort he put forth and the burden he carried.)

WE have many questions in reserve for answer. With fewer matters to attend to we could deal with them all as they come in, month by month; but in the actual circumstances of the case, they accumulate and lie over a much longer time than we care to think about.

If a categorical answer were sufficient, we could easily keep abreast of all queries; but not having authority, we are obliged to give the reasons for all answers given; and this is often a laborious process with which other duties interfere. Reasonable correspondents will have patience.—R.R., 1878.

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The Joy Set Before Him

"Come, ye blessed of my Father, enter the Kingdom . . . inasmuch as ye have done it unto the least of my brethren, ye have done it unto me"—Matthew 25:34-40

THERE is one fact that grips the mind of every earnest brother and sister at this time, and that is the fact that Christ may appear in the earth now at any moment.

It would no doubt help us this morning as we come together again around this table to let our minds dwell at some length on the many implications that are to be considered in connection with this terrible and glorious event—the second coming of Christ.

What will it mean to us, to him, to the multitude of his saints who now sleep in the dust of the earth? What will it mean to each of the two classes of the living and the dead who will stand before him for life or death soon after his feet first touch the earth?

All of these things furnish rich material for consideration and sober reflection. We often think of the day of Christ in the narrow sense, as it will affect ourselves and our immediate brothers and sisters in the ecclesia; but it is seldom that we let our minds dwell for long on the others who will also be important actors in the great drama that will be enacted at that time.

The Lord Jesus has waited a long time to be re-united with his brethren whom he loved so much when he was here on the earth before. He has waited a long time for the glory that will be his when all things are put under his feet and he reigns supreme with his saints over all the earth.

It was for this, for the glory and joy that should be revealed in his brethren and in himself in the day of his coming; it was for this that he endured the cross, despising the shame.

He followed the mob willingly as he was led out to Golgotha to die on the cross because he well knew that his future glory, and that of his brethren whom he loved, could only, in the righteous purpose of God, be brought about in this way; for sin must be put away; it must be condemned, that everlasting righteousness might be brought in.

He endured those long hours of pain and agony at the hands of wicked men, cut off in the midst of his years, because, even in that dark hour, he could see the glory that would follow.

What a joy it will be to him, then, when the day comes that he can give the word that will bring his sleeping brethren from their graves; when he can send his angels to gather together his elect, from the four corners of the earth! Of all those that are there, no one will receive more fulness of joy, so long waited for, than the Lord himself.

Many of God's faithful servants died long before Christ was ever born. They all died in faith, waiting for the time when the Saviour would appear. It is said that Abraham rejoiced to see that day and he saw it and was glad (John 8:56). Job said—

"I know that my redeemer liveth, and that he shall stand in the latter days upon the earth"
(Job 19:25).

David in his last words, spoke of Jesus as the—

"Light of the morning even a morning without clouds, when the sun riseth" (2 Sam. 23:4).
"I shall be satisfied," (he said) "when I awake with thy likeness" (Psa. 17:15).

In the garden of Gethsemane when Jesus faced the terrible ordeal of the cross, he knew that all the hopes of the faithful ones of the past depended on the work he was about to do, that God had required of him.

It was not a responsibility that hung lightly on his shoulders, but one that grew heavier and heavier as he stood face to face with the terrible ordeal. But he must not fail.

We have in the Psalms his innermost thoughts at this crisis (Psa. 69:6)—

"Let not them that wait on Thee, O Lord God of Hosts, be shamed for my sake; let not them that seek Thee be confounded for my sake."

He was hung on the cross. His life ebbed out. As the power of death took hold of him and passed across his countenance, he realized his work was done—

"It is finished," he said; and he died.

* * *

IN that day when Abraham and David and Job look upon the Lord Jesus for the first time, when they see the wounds that were inflicted upon him as he strove against sin, when they see him

then, standing resplendent in the glorious nature of the Father, they will know that they have not hoped and waited in vain.

No doubt the Lord Jesus is waiting now with joyous anticipation the time when he will come back to the scene of his former work, that he might call his waiting Bride to himself. Some of those who come forth in that day will be his personal friends and followers when he was on earth: John, the beloved disciple; the impetuous and ardent Peter; Martha and Mary; John the Baptist, who was early put to death in his righteous work.

Jesus loves every one of his brothers and sisters, every one who has served him faithfully, be they high or low, kings or shepherds, domestic servants or clerks: human differences will count for naught in that day—

"Ye are all one in Christ Jesus."

Christ's joy will be full when he is able to make them one like himself, spirit nature, his Bride (Psa. 45:13, 11—

"The king's daughter all glorious within, her clothing of wrought gold.

"So the King shall greatly desire her beauty."

We are not told the day or the hour when he will come. Jesus tells us that perhaps it will be at even, at midnight or in the morning.

If it comes in the evening, say on a Wednesday or a Sunday evening when we are all gathered here to worship, to praise the God of Israel in song and prayer, to study and talk upon His holy Word, assembled one with another in love and peace and unity: if he finds us so engaged, in the true and loving spirit of Christ, having our loins girded about as one that waits for his Lord, we believe that he will look with favor on such activity. Has he not told us to OCCUPY till he comes?

But he says he may come at midnight, while we are all asleep. If he does, it would be well for us if the previous day had been fruitful of good works in the Master's service, if we have been cultivating those spiritual graces that lead to perfection of character in holiness and righteousness.

We would like to know that on that night when he comes and finds us sleeping, that we had, before closing our eyes in sleep, approached Our Father in heaven in humble prayer and praise, asking that His blessings be upon us and that our past sins be put away.

Then we are awakened, as Peter was when he was in prison, when the words—

"Rise up quickly and gird thyself, and bind on thy sandals. Cast thy garment about thee and follow me."

That is when a good conscience toward God, charity out of a pure heart, and faith unfeigned, will certainly be a consolation to us that will quiet our anxious fears.

But this coming might be in the morning, after the day's work has been started. We may be called aside—

"Christ has come now. He wants you."

We do not mean to say that everything depends upon what we are doing at the moment when the call comes; but we do know that the state of our heart and mind in its relation to God, to His Word, is the factor that will determine in that day, whether we stand or fall.

We know that the call comes suddenly. We will not be given time to prepare ourselves for it; nor to set our affairs in order.

"Two shall be in the field, one shall be taken and the other left."

We do not know how the summons will come, nor how we shall reach the solemn place of judgment, but we do know that Christ will—

"Send forth his angels, to gather together his elect from the four corners of the earth"
(Matt. 24:31).

The command goes out—

"Gather my saints unto me" (Psa. 50:5).

We know that thousands of angels will be assisting Christ in the work he does at his coming. One of these angels will come to us. It may be an angel who has known about us for many years (Heb. 1:14)—

"Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?"

Daily we are in the angels' care. It may be the one who looks after our affairs since we came into the Truth who calls us to the judgment.

Paul says that we who are alive and remain shall be caught away together with the resurrected saints to meet the Lord. The word "caught" here is the same in the original as we find in Acts 8:39—

"The Spirit of the Lord caught away Philip, that the eunuch saw him no more. And Philip was found at Azotus, and passing through he preached in all the cities."

* * *

THERE is another thing about our calling away and the sudden leaving of all our affairs. We need to remember that Britain and America will probably accept Christ long before the other Gentile nations. There are many in these countries who have heard of our teaching, but have not accepted it.

The sudden and unexpected disappearance of all Christadelphians with no explanation, will have a profoundly disturbing effect on those who are able to remember that we were expecting Christ to come and call us all before him to judgment.

When they see that we are gone, it will put them to thinking. Then, when the message goes out to all nations, kindreds and tongues, from the newly established throne in Jerusalem, the aionian Gospel, as it has been called, calling upon all nations to submit to the new King there, these people who knew something of our teaching, will be disposed to accept it.

It has been the belief of Christadelphians since the days of bro. Thomas that the place of judgment will be Mt. Sinai, in the Arabian peninsula, south of Palestine, and east of Egypt. Several passages in the Bible support this idea (Deut. 33:2; Isa. 63; Heb. 3; Psa. 68:17, etc.). This is a desert region almost totally uninhabited.

And since the judgment is to be an affair of no concern to the world, this would be an ideal place for it.

The things that happen there, when we all stand before Christ for life or death, will be behind closed doors as far as the world is concerned. It will all be over and the saints will stand with Christ in triumph over their enemies at Jerusalem before the world is aware that Jesus is here in the earth.

We do not know how long this judgment scene will go on at Sinai. We believe that it will be a matter of days rather than years.

* * *

AT his first appearing in the "Lamb of God" phase of his work, Jesus was called the lowly Nazarene, and so it was written of him (Matt. 12:20)—

"A bruised reed shall he not break, and a smoking flax shall he not quench, till he bring forth judgment to victory."

But now he comes in the height of his power and glory, from the very presence of God. At that time he is called KING OF KINGS AND LORD OF LORDS (Rev. 19:16). He will be accompanied by multitudes of angels. Those who saw him before as he travelled on foot over the cities of Judea, may well say then—

"Can this be he who once did stray, a pilgrim on the world's highway?"

Yes, many angels will be assembled there with Christ when we come before him. And it will be in the presence of these angels that you and I will have to give our account.

But, brethren, we may be assured that when he searches our hearts in that day, if he finds in their innermost recesses a genuine love for him, and the record of a continual striving to do his will, he will be gracious and merciful to us in our many weaknesses; for he knows the frailty of our nature, the weakness of the flesh. He will not be an austere judge to such as love **AND OBEY** him, to his true friends.

But for the hypocrite and the merciless, there can be no compassion; for it is written—

"He shall have judgment without mercy, that hath shown no mercy" (Jam. 2:13).

The real love of Christ means that we **keep our first love**. When we first came into the Truth we were full of eagerness and joy. We were anxious to please him, and Christ regards that state of mind, that first love as all important. His message to the ecclesia at Ephesus was (Rev. 2:4)—

"Nevertheless I have somewhat against thee, because thou hast left thy first love."

Christ will commend earnest contention for the Truth and separation from those who teach and uphold wrong doctrine. He told the ecclesia at Pergamos (Rev. 2:14)—

"I have a few things against you, because thou hast there them that hold the doctrine of Balaam."

He will commend our labor of love in the Truth, our patience and forbearance one with another. He will bring to our memory many little services we have done along the way (if we have done them) that we have forgotten, but he has not forgotten them—

"I was hungry and ye gave me meat. I was thirsty and ye gave me drink. I was a stranger and ye took me in; naked and ye clothed me.

"I was sick and ye visited me; I was in prison and ye came unto me.

"Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

(Matt. 25:35-40).

Among those standing before Christ will be some who have fallen away; who have not kept their first love and enthusiasms; who have not sought **FIRST** the Kingdom of God and His righteousness.

It were better for them not to have known the way of righteousness, than to turn from the holy commandment. It will be a fearful thing to be turned away to the left hand side, to be a companion with Balaam, with Judas Iscariot, and the evil men who rejected Christ in his day. We are told to "Behold the goodness **AND SEVERITY** of God," and to be exercised thereby.

* * *

BUT what of the great multitude on the right hand side of Christ? When the wicked have departed, there will be Christ left with his Bride—Jews and Gentiles—all counted as having been born in Jerusalem of the seed of Abraham (Psa. 87).

THEY WILL BE PILLARS IN THE TEMPLE OF GOD TO GO NO MORE OUT.

What a thrill will electrify that host as Christ commands the blessing, even life forevermore. What a change in the individual units—the bent backs will be made straight, the lame will leap like a deer, wrinkles will disappear. There will be no more hoary heads, no more dim sight, nor ears that are hard of hearing. No more tears or sorrow, no pain, for sorrow and sighing shall flee away.

There will be many glad reunions in that day, pure joy and laughter, anthems of praise and thanksgiving to God who is the Author of all these unspeakable blessings.

Jesus will survey this rejoicing mighty through all aglow with the fulness and pleasure of that better life, all tears and sorrows removed, and with pleasure he will see the travail of his soul and be satisfied. He himself will lead the glorious anthem of praise, for it is written—

"I will declare Thy Name—Yahweh Elohim—unto my brethren, **in the midst of the congregation** will I sing praise unto Thee" (Psa. 22:22).

What a glorious picture! We are nearly at the end of the journey that will lead us there. Let us quicken our steps, purify our hearts and think of the love of Christ. Let us search our hearts this morning, and if there be any wicked way found there, may God take it from us and grant to each one of us this exceeding great and rich reward. —E.W.B.

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The History of the "Trinity" Doctrine

PART TWO

THE TRUE SCRIPTURAL PICTURE

THE first scriptural principle to be considered, when approaching the matter from a **scriptural** point of view, is the ONENESS OF GOD. God is constantly, repeatedly, and emphatically stated to be ONE, **never three**.

There is never a word anywhere in the Bible from beginning to end about such Greek metaphysics as "Three persons in the Godhead" or any such language.

When asked, "Which is the FIRST COMMANDMENT OF ALL?" Jesus answered (Mark 12:29),

"The FIRST of ALL the commandments is, Hear, O Israel, THE LORD OUR GOD IS ONE LORD."

And so we find all throughout the Scriptures—

"Beside Me there is no God" (Isa. 44:6).

"I am God, and there is none else; there is no God beside Me" (Isa. 45:5).

"I am God, and there is none else" (Isa. 46:9).

"ONE GOD and Father of ALL, Who is above ALL." (Eph. 4:6).

"Hear, O Israel, the Lord our God is ONE LORD" (Deut. 6:4).

Why is not the simple scriptural picture sufficient? Why is it necessary to go to the "Greek metaphysics" to find that the above Scriptures are all very misleading and actually there are three Gods?

To make Greek metaphysics and Bible testimony agree, it is said that there are "Three Gods in one." But for those who desire to be guided by the Word of God, the Bible clearly refutes this compromise. It very clearly distinguishes Jesus Christ, the Son of God, from the One Eternal God of Whom the above quotations speak. This is very important, and is fatal to Greek metaphysics.

"There is ONE GOD, AND one mediator between God and men, the MAN Christ Jesus" (1 Tim. 2:5).

"There is but ONE GOD, the Father, of Whom are all things, AND one Lord Jesus Christ, by whom are all things" (1 Cor. 8:6).

"This is life eternal, that they might know Thee, the ONLY TRUE GOD, AND Jesus Christ, whom Thou hast sent" (John. 17:3).

Note well that this last quotation is Jesus Christ speaking, addressing God in prayer as the ONE TRUE GOD, and speaking of himself as **separate from** that One True God, and **sent by Him**.

We have seen the deplorable condition of the "Church" in the 4th century. Paul records:

"For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned that believe not the truth, but had pleasure in unrighteousness" (2 Thess. 2:11).

In the light of this statement of Paul, would God permit such men as the church leaders of the 4th century to understand His holy Truth? It is a fundamental scriptural principle that the natural man **cannot** understand the things of God (1 Cor. 2:14).

When we see these emphatic scriptural declarations of the ONENESS of God, and the clear distinction between this One Eternal God, and the man Jesus Christ, His Son, and then we look at the metaphysical absurdities concocted out of Platonic philosophy at this time, the only answer is that God sent them a strong delusion.

THE simple picture the Scriptures present to us of Jesus Christ is that:

He was born a babe (Luke 2:7).

He "increased in wisdom" (Luke 2:52).

He "learned obedience by the things that he suffered" (Heb. 5:8).

He was "in all points tempted like as we are, yet without sin" (Heb. 4:15).

He "offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared" (Heb. 5:7).

Try to honestly harmonize that with the trinitarian idea of omnipotent and omniscient coequality and co-eternity. It just **does not** fit and CANNOT fit. To make it fit we must break down all the meaning of language. That is what trinitarians have done. Why should we **try** to make it fit? The Trinity is not taught in the Bible. Why then not just accept the scriptural account and forget about the "Trinity"?

If we regard Jesus Christ as personally existing and possessing all power and wisdom, before his scripturally recorded birth as a baby, then we simply deny the actual reality of his birth and his "increasing in wisdom."

The Scriptures declare that God's understanding is infinite (Psa. 147:5). Is it not then a denial of all the meaning of language to say that a co-equal constituent of this God "increased in wisdom," as he grew up from a babe to manhood?

To say that a constituent part of an omnipotent co-equal Trinity of Gods became a helpless babe is an absurdity that the Scriptures do not require us to subscribe to. He could not be a helpless, newborn babe and an all-powerful, all-knowing co-equal ruler of heaven and earth at the same time.

Is God separable from His power and wisdom? Are not infinite power and knowledge inseparable elements of His very Godhead?*

We are asked to believe that God changed Himself into a powerless and ignorant, helpless creature. What happened to His power and wisdom? DID He, or did He NOT, continue to possess His eternal attributes? But why should we labor further with such unscriptural ideas?

* NOTE: "Godhead" is just an obsolete form of "Godhood"—that is, "divinity," the quality of being divine.

* * *

THERE are many things that are recorded of Christ that just cannot be made fit with the idea that he was an all-powerful, all-knowing God—a co-equal constituent of the "Godhead." It is recorded—

"Jesus was led by the Spirit into the wilderness, being 40 days tempted of the devil"
(Luke 4:1-2).

"He himself hath suffered, being tempted" (Heb. 2:18).

"In all points tempted like as we are" (Heb. 4:15).

"Ye have continued with me in my temptations" (Luke 22:28).

James declared (and it is surely a self-evident fact) that (James 1:13)—

"God cannot be tempted."

It is impossible to conceive of an all-wise, all-powerful God being tempted to sin. God could not possibly sin.

Yet Jesus Christ was tempted in all points like ourselves, and if we say he could not possibly have sinned, we deny the reality of his tempting and of his overcoming.

Jesus WAS tempted; God CANNOT be tempted: therefore the Trinity theory is false.

* * *

Let us carefully consider a few of the many statements of Scripture that show the "Trinity" theory to be untrue.

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

This is Jesus speaking. It is perfectly understandable in the light of the scriptural picture that Jesus was a man wholly dependent upon God. But how can it be fitted into the Trinity picture? Let us not run from these clear testimonies, but reverently ponder them, seeking guidance in truth.

* * *

"My Father is GREATER THAN I" (John 14:28).

If we believe the Bible, we cannot believe the man-made doctrine that Jesus was co-equal with God. The whole record of the Gospels—the plain, literal record of the life and sayings of Christ—is in direct and continuous variance with this doctrine. How could the "co-equal" Trinity theory be more directly denied than it is in these words of Jesus? Can black mean white?

Scores of statements could be given showing that Jesus was truly a man, truly fighting against sin, truly overcoming, truly learning, truly praying to the ONE TRUE GOD Who was greater than he.

If he was an all-powerful God just PRETENDING to fight against temptation when really he could not be tempted, just PRETENDING to pray to someone greater than himself for help and

strength, then we in effect accuse the whole Gospel record of being a deception and a cruel mockery of man's real weakness, man's real and bitter struggle against sin.

How can he be held forth as our **example** and **incentive** to overcome temptation and the weaknesses of the flesh if all the time he was really an all-powerful and untemptable co-equal God?

* * *

CONSIDER the following passages one by one. Honestly take full time to ponder them and compare them with the suggestion of the Trinity that Jesus was actually and in reality an eternal, all-knowing, all-powerful God, co-equal part of an omnipotent Trinity, who could not sin or be tempted.

The Trinity may have been a reasonable hypothesis for Plato in 400 BC. He was groping in darkness. He had no divine revelation as has been given to us in the Scriptures. We have the light of Scripture. We do not need Plato's ignorant, pagan speculations, from which the Trinity doctrine was admittedly formulated.

"But of that day and hour knoweth no man, no, not the angels which are in heaven, NEITHER THE SON, but THE FATHER" (Mark 13:32).

How could one omnipotent part of a co-equal Godhead not know something that another part knew? How, in fact, could there be **anything** that an omniscient, co-equal God did not know?

* * *

"For since by man came death, by MAN came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

"But every MAN in his own order: CHRIST the first fruits, afterwards . . ."

(1 Cor. 15:21).

The fact that Christ was a man is repeatedly emphasized as an essential fact in the plan of salvation. The purpose required that a man—one of the fallen race—should truly overcome sin and temptation, and render perfect obedience to the One True God—

"For as by one man's disobedience many were made sinners, so by the OBEDIENCE of one (one MAN, Jesus Christ, v. 15) shall many be made righteous" (Rom. 5:19).

It is neither scriptural or reasonable to speak of one omnipotent, co-equal God rendering OBEDIENCE to another co-equal part of the same one almighty God. "Obedience" implies distinction, and subjection of the obeyer to the obeyed.

Note well Jesus' answer when he was tempted—

"It is written, MAN shall not live by bread alone, but by every word that proceedeth out of the mouth of GOD."

He applies this command of God to **himself** as a MAN who was responsible to, and owed obedience to, the One True God.

Note the even more striking answer to the 3rd temptation:—

"It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Jesus **applies this command to himself**, as obligated to worship and serve the One True God revealed to Israel. This is quoted from Deut. 8, just 2 chapters after the command—

"Hear, O Israel, the Lord our God is ONE LORD."

Jesus Christ worshipped and served the ONE TRUE GOD.

* * *

"Whosoever speaketh a word against the Son of Man, it SHALL be forgiven him: but whosoever speaketh against the Holy Spirit, it shall NOT be forgiven him" (Matt. 12:32).

How then can it be said that Jesus Christ and the Holy Spirit are co-equal, "the glory equal, the majesty co-eternal, none afore or after other, none greater or less than other?"

* * *

"Jesus said to him, Why callest thou ME good? There is none good but ONE, that is, God" (Mark 10:18).

Here Jesus plainly distinguishes between himself and the one God, affirming of God what could not be affirmed of himself, inasmuch as he was of mortal, human, condemned, sinful flesh (though perfectly sinless in life and character).

* * *

"To sit on my right hand is NOT MINE to give, but it shall be given to them for whom it is prepared of MY FATHER" (Matt. 20:23).

Again, a clear limitation of Christ's prerogative, and proof of his subjection to God. Co-equal parts of "One God"? The Bible knows of no such contradiction.

* * *

"He prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt" (Matt. 26:39).

If Jesus and his Father are really just co-equal parts of the same One God, then obviously such a prayer could never be prayed. It is meaningless for the One God to pray to Himself, and say, "Not MY will but THINE." If both are part of one God, then there is but one will.

Be sure your conception of Jesus and God is in harmony with what the Bible reveals. Do not be satisfied with an "incomprehensible" theory, admittedly borrowed from "Greek metaphysics," that crushes all the beauty and meaning out of the life of Jesus Christ, the faithful and obedient Son who truly overcame and submitted to the will of the ONE TRUE GOD, His Father.

* * *

"Thinkest thou that I cannot now PRAY TO MY FATHER, and HE shall GIVE ME twelve legions of angels?" (Matt. 26:53)

One omnipotent co-equal ruler of the universe speaking of praying to another part of the same ruler for angels to help him? No, that is not the Bible picture, that's man's idea.

"The Son can do nothing of himself."

"The Father loveth the Son and showeth him all things He doeth" (John 5:19).

"The Father hath committed all judgment to the Son."

"The Father hath given the Son to have life in himself, and hath given him authority"

(v. 26).

"I can of MINE OWN SELF DO NOTHING."

"I seek not mine own will, but the will of Him that sent me" (v. 30).

"The works the Father hath given me to finish bear witness the Father hath sent me"

(v. 36).

One co-equal showing another all-powerful, all-knowing co-equal, giving him authority, sending him, giving him work? One all-powerful God appealing to his works as a proof that another God had sent him? Where is co-equal co-eternity if "the Father hath GIVEN the Son to have life in himself?"

It is unutterably sad that a meaningless jumble of words like the Catholic doctrine of the Trinity should throw a metaphysical and philosophical mist over such a beautiful picture as the Scriptures give of the life of our Elder Brother. Back to the simple truth of the Bible!

* * *

"Then cometh the end when he (Jesus) shall have delivered up the kingdom to God, even the Father . . .

"And when all things shall be subject unto him (Jesus), then shall THE SON ALSO BE SUBJECT UNTO HIM THAT PUT ALL THINGS UNDER HIM, that God may be all in all" (1 Cor. 15:24-28).

The Son shall be subject to God, that God may be all in all. Jesus has been GIVEN "all power in heaven and earth (Matt. 28:18) for the accomplishment of a purpose—that of bringing all things into harmony with God. When that purpose is accomplished, he **relinquishes all power** to God, that God may be all in all.

Trinitarianism cannot make head nor tail of this passage. As one eminent trinitarian commentator confusedly admits, subjection and co-equality are utterly incompatible opposites. Must God be subject to Himself, in order that He may be supreme over all?

The **Scripture** says—

"The head of every man is Christ, and the head of the woman in the man, and the HEAD OF CHRIST IS GOD" (1 Cor. 11:3).

The **Trinity** says—

"The glory co-equal, the majesty co-eternal, none afore or after other, none greater or less."

Which shall we take — the Scriptures or the Trinity? It is impossible to believe both.

* * *

"All power is GIVEN unto me in heaven and in earth" (Matt. 28:18).

This is Jesus speaking after resurrection and glorification. Could an eternal, all-powerful co-equal part of the supreme Godhead say, "All power has been GIVEN to me?"

Who could give power to an almighty co-equal God who from eternity had possessed all power as an essential part of his very divinity?

* * *

"The cup which my Father hath given me, shall I not drink it?" (John 18:11)

This was the cup which he prayed should pass from him, but submitted to because it was the will of God.

* * *

"The Revelation of Jesus Christ, which GOD GAVE UNTO HIM, to show unto his servants things which must shortly come to pass" (Rev. 1:1).

One co-equal part of an all-knowing Godhead giving a revelation of the future to another part!

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

If Jesus Christ is a co-equal part of this God who has known all things from the beginning, how can it be said he has been given a revelation by another co-equal part of the Godhead? How could he say there were things he did not know (Mark 13:32)? How could he "increase in wisdom"?

(Luke 2:52).

* * *

"The Lord hath said unto me, Thou art My Son; this day have I begotten thee. Ask of Me and I will give thee the heathen for thine inheritance." (Psa. 2:7).

One co-equal, co-eternal being "this day" begotten; **asking** another part of the same coequal Godhead, being given the nations.

* * *

"Jesus cried with a loud voice. My God, my God, why hast Thou forsaken me?" (Mark 15:34).

The inertia of long habit, carried over from the dark ages, maintains the doctrine of the Trinity in Christendom, like an incubus, and the scriptural picture is twisted and nullified to fit it. "God shall send them strong delusion."

* * *

"The Lord God shall GIVE unto him the throne of his father David" (Luke 1:32).

How could such language be used concerning an eternal, omnipotent part of the supreme head and ruler of the universe? When will he be given the throne of his father David, and what does it mean? How can he be **given** rulership, if he is from eternity the all-powerful ruler of all?

* * *

"He that SENT me is true, and I speak to the world those things which I have heard of Him.

"I do nothing of myself, but AS MY FATHER HATH TAUGHT ME, I speak these things." (John 8:26-29)

"I have told you the truth which I have heard of God" (v. 40).

"If I honour myself, my honour is nothing: it is my Father that honoureth me" (v. 54).

"I know Him and keep His sayings" (v. 55).

If Jesus was co-equal part of the Supreme Godhead, why was his own honour nothing and God's honouring him everything? Does a co-equal, co-eternal part of the Godhead need to be taught? Do not the Scriptures reveal that God is "infinite in knowledge"?

* * *

"Jesus said, My meat is to do the will of Him that SENT me, and to finish His work" (John 4:34).

"My doctrine is NOT MINE, but His that SENT me" (7:16).

"I am not come of myself, but He that sent me is true" (John 7:28).

"If He called them gods unto whom the word of God came (and the Scripture cannot be broken), say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:35).

As Jesus points out, the term "god" is occasionally used of men in Scripture to signify their sanctification and relationship to God.

(See Psa. 82:6, "Ye are gods, and all of ye are children of the Most High, but ye shall die like men.")

The use of this term did not confuse them in any way with the ONE ETERNAL GOD, the Almighty Creator, but it does show that the term "god," properly understood, is applied to such as are sanctified by God.

* * *

"I have not spoken of myself; but the Father which sent me, He GAVE ME A COMMANDMENT what I should say and what I should speak" (John 12:49).

The Trinity represents one co-equal part of the Godhead **giving a commandment** to another co-equal part! A commandment proves authority of one part over another, but the Trinity says no part is before, or greater than any other part.

* * *

"I speak not of myself: but the Father that dwelleth in me, He doeth the works"

(John 14:10)

See how different this is from the trinitarian idea. The Bible never says, as trinitarians say, that "God the Son" was in the man Jesus. The Scriptures always reveal the man Christ Jesus, born of Mary, as the Son, through whom the Eternal Father worked and manifested Himself—

"God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19).

The Scripture picture is so clear; the trinitarian picture so contradictory and confused. The Scriptures plainly teach that it was the Holy Spirit-Power of God (not "God the Son") that came upon Mary, and that this Spirit-Power of God caused the conception in Mary of him who should therefore be called the Son of God (Luke 1:35).

"God was in Christ . . ."

Compare John 17:21—

"As Thou Father art in me, and I in Thee, that THEY also may be ONE IN US . . . I in them, and Thou in me."

And John 15:4—

"Abide in me, and I in you."

* * *

"He (God) shall send Jesus Christ" (Acts 3:20).

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you OF YOUR BRETHREN" (v. 22).

Jesus was not a co-eternal part of an omnipotent Godhead, but a prophet raised up by God.

* * *

"Of this man's seed (David's) hath God raised up a saviour, Jesus" (Acts 13:23).

"It became Him (God) in bringing many sons to glory, to make the captain of their salvation perfect through suffering" (Heb. 2:10).

God made Jesus perfect through suffering. Does this fit the co-equal, co-eternal idea?

* * *

SUCH passages could be duplicated many many times over. All show that the doctrine of the Trinity, developed in Platonic philosophy and Greek metaphysics, is completely out of joint with the simple scriptural picture.

We must approach Scripture unspoiled by any preconceived theological notions inherited from dark and pagan medievalism. We must get the basic picture that Jesus Christ was truly a man who was born by the operation of the Holy Spirit of God upon Mary, and who grew to manhood and maturity, and increased in wisdom as he grew.

The whole efficacy of his mission depends upon its REALITY.

To say, to suit a theory, that he was a co-equal part of an all-powerful, eternal "Godhead" with infinite knowledge and wisdom, and at the SAME TIME a striving, praying, learning, mortal man is to take all meaning out of words.

Either he WAS all-powerful, inherently and eternally, or else he was NOT. To say he was both is to juggle with words. Either he was immortal and could not die, or else he did die, and was therefore not immortal. (The Scriptures say God is immortal—I Tim. 1:17). Immortal means incapable of death. Jesus Christ died.

Either he was God and could not be tempted, or else he was tempted (as the Bible records) and was therefore not God.

Either he was God and therefore could not possibly sin, or else he truly resisted and overcame sin.

Either he was God, infinite in knowledge from all eternity, or else he increased in wisdom, learned obedience, was taught of God, and recognized that God knew things that he did not.

Either he was co-equal with God, or else his Father was, as he said, greater than he.

To say that in each case both of these alternatives are possible is to say that everything that is directly contradictory to Scripture may be equally true with Scripture, and therefore the Scripture is useless and meaningless.

This is to lay down a principle whereby reason and meaning are cast aside and the absurdest of contradictions are gravely viewed as possible, though perhaps admitted to be "incomprehensible."

Anyone who studies the Word of God unspoiled by human philosophy will find that it is not cast in such a mould as stultifies reason and glorifies contradiction.

To sum up the scriptural testimony presented concerning Jesus Christ. He—

Was conceived in Mary by the overshadowing of the Spirit-Power of God; after the normal period he was born a babe;
Increased in wisdom as he grew to manhood;
Continually prayed to God;
Offered supplication (humble entreaty) to God;
Was heard and saved from death in that he feared and was obedient;
Was tempted in all points like his brethren;
Overcame;
Learned obedience;
Was saved from death by strong crying and tears;
Received the Revelation of the future from God;
Did not know things God knew;
Was promised the throne of David by God;
Had no right to say who should sit at his right hand;
Was sent by God;
Was taught by God;
Was shown things by God;
Recognized his subjection to the commands to worship and serve God;
Is several times clearly DISTINGUISHED FROM the ONE TRUE AND ONLY GOD.
He is repeatedly described as a man;
Was raised from the dead by God;
Was glorified by God in answer to prayer;
Was given power and authority by God;
Was anointed by God with the Holy Spirit;
Said God was greater than he;
Said he of himself could do nothing;
Said the doctrine, words and works were NOT HIS but God's;
When addressed as "good" he distinguished between himself as a man of mortal flesh and God Who alone is wholly good;
He was appointed by God as heir of all things;
He prayed to God that the cup might pass but he relinquished his own will and submitted to God's;
He was a prophet raised up by God from among his brethren;
God is to judge the world by him;
God is spoken of as the Head of Christ;
He cried, My God, why hast Thou forsaken me;
He was given commandments by God;
He was made perfect through suffering;
And he is finally to be subject to God and relinquish all power and authority back to Him that God may be all in all.

This is the scriptural picture of Jesus.

"By MAN came death, by MAN came also the resurrection of the dead" (1 Cor. 15:21).

As the Epistle to the Hebrews shows, it was essential to God's purpose, and to establish His justice, that life come through MAN—that a man should, strengthened and guided by God, render perfect obedience, overcome and subdue the sin-nature which all the race possesses, and destroy it by death.

A man who, having vindicated and fulfilled the law of sin and death passed upon the race through the sentence of Adam, should be able to be justly exalted to eternal life, never having sinned—never once having served sin, whose wages are death.

In this process of obtaining eternal redemption for himself—(as the reflexive—middle—voice of the verb "obtained" in Heb 9:12 states. The "for us" is spurious and RV omits)—in this process he opened up a God-appointed way of escape from the power of death for the condemned race of which he was a member and the accepted representative.

God's righteousness being thus demonstrated and vindicated (by a perfect obedience followed by the voluntary destruction and condemnation of the sin-nature in death), God is able justly to extend mercy to all who humbly approach Him in the appointed way under the covering of Christ.

Such must voluntarily die to themselves and be born into Christ and henceforth live in Christ and as part of Christ—

"I am crucified with Christ. Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20).

Those that unite themselves with Christ become in God's sight part of him and are included in his glorious victory over sin and death. This is the mercy of God.

The doctrine of the Trinity—3 co-equal, co-eternal Gods—contrary to Scripture and borrowed from the heathen Plato who knew nothing of God's revealed Truth—completely destroys the beautiful, harmonious, righteous plan of salvation through a REAL man learning obedience and TRULY overcoming temptation.

Like a steamroller the doctrine of the Trinity crushes all the meaning out of the picture the Bible gives us of the relationship between the Eternal, Almighty Father and the dependent, obedient Son—the latter glorified and exalted by the former because of his faith, obedience, submission, humility and real genuine victory over sin and weakness—

"He humbled himself, and became OBEDIENT unto death, even the death of the cross, WHEREFORE God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:8-9).

This is OUR Christ, the REAL Christ, our brother, our example, our inspiration and incentive.

No matter how you wrestle with the doctrine of the Trinity, it cannot give you anything but an all-powerful, all-knowing, immortal, untemptable God going through the pantomime of **pretending** to grow, **pretending** to learn, **pretending** to overcome weakness, **pretending** to struggle with temptation, **pretending** to pray for help, **pretending** to receive strength through angels from a part of himself, **pretending** to receive commands and instruction (from himself), **pretending** to obey and submit his will to a co-equal part of himself.

To get around this, and to make Platonic philosophy fit Scripture, trinitarians talk of his "divinity" knowing something at the same time that his "humanity" did not know it; of his "divinity" being all-wise at the same time his "humanity" was learning; of his "divinity" being all-powerful at the same time his "humanity" was struggling against weakness.

Those who base their faith on the Bible, and with whom the speculations of Greek metaphysics carry no weight, will not temporize with such issue-begging absurdities. Jesus Christ was not two utterly contradictory persons. It was Jesus Christ himself who did and went through all the things recorded in the Bible.

Get your beliefs from the Bible. You will never find the Trinity in it, or anything like it. It is a product of an age of worldly wisdom and spiritual barrenness, as has been so clearly proven, right out of the mouths of trinitarians.

It is a product of the apostate Church of Rome and all who adopt it from Rome identify themselves with that ungodly system—

"Come out of her, that ye be not partakers of her sins, and that ye receive not of her plagues"
(Rev. 18:4).

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

Ecclesial News

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

The more closely we are knit together, the more powerful our testimony will be, and the better we shall be prepared to fight the good fight of faith.

PAINT ROCK, Texas

WE are encouraged by having the following visitors to meet with us around the Table of the Lord at bro. Melvin Edwards' home on Oct. 13: bro. Bob Wolfe and sis. Lula Wolfe, of the Lampasas ecclesia. There were 13 present.

We are also glad to have with us bro. Carl Gerdes, formerly of Big Lake, who has now moved near Ballinger.

We have nine members in our ecclesia to assist each other on our journey to the Kingdom.

—bro. Melvin Edwards

BACK ISSUES of the Berean are available to 1950: full years \$2.00; single copies 20c. (FREE to anyone who wants them free).

Destroyed for Lack of Knowledge

"If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace . . . ! But now they are hid from thine eyes"—Luke 19:42

SO Jesus lamented with breaking heart, when prophesying the destruction of Jerusalem.

God had provided every means for them to know, but the time came when it was too late to avail themselves of further study. God gave them over to strong delusion.

What do WE know of the things that belong to this, OUR day? To the fullness of the Gentile times? To the hidden period beyond, for which we are now in training?

Is our part in it the clear, impelling vision it should be? One that dominates our every desire and affection? One that forces all our thoughts into subjection to it?

Or are we foolishly neglecting the study of Christ's great message through John, sent—

"To show unto his servants the things which must shortly come to pass" (Rev. 1:1).

HIS SERVANTS will search as for hid treasure; they will lovingly cherish all these transforming details—they will KNOW the things that belong to Jerusalem's peace.

The Epistle of James

"James, a servant of God and the Lord Jesus Christ"—James 1:1

THIS is the title James puts upon himself—a servant, literally, a bond servant—a slave. Now a servant cannot do as he pleases, a true servant serves his master faithfully in all things, so how many of us could rightly claim this title?

In vs. 2-4 he speaks of those things that are common to all such servants during their time of probation—

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.

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

In the days of James these temptations would be two-fold. There were the fiery trials by their pagan persecutors—hardships of probation which none in our day experience.

Then there would be the constant struggle to overcome the weakness of their own natures. James uses the authority of Jesus as he exhorts to count these trials as joy; for we find in this epistle about 14 references to Jesus' address given on the mount.

There are always some in the Household who are passing through a period of severe trial, each of us having our own peculiar troubles, difficulties and problems. But we can find encouragement in verse 12—

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

Thus we see that **endurance is an evidence and measure of our love of God**, and will ensure for us a blessing in the day of account. Knowing this, would we wish to be free from our trials and troubles? Would we wish for them to be taken away, when we know they are necessary for our salvation?

How much rather should we rejoice in the things God sees fit to bring upon us, that may work in us patience and long-suffering.

There is encouragement for the aged and the infirm, as they look forward beyond the days of their failing health to the Kingdom of God, to that perfection of health far exceeding anything experienced in this life. Thus they are able to bear with patience the many trials that come with age.

Those who are related to God and His future kingdom do not feel that depression and despondency such as are common to those who have no hope.

James implies that there is no excuse for the servants of God who lack wisdom (v. 5); for it may be ours for the asking, if we ask in faith, nothing doubting.

In this epistle James is very insistent that every believer irrespective of circumstances should be zealous in the task of working out his own salvation.

He points out that the poor and the prosperous meet here on common ground; the physically weak with the strong; none have priority over the others. He shows that **eternal life depends upon service rendered to others.**

Faith must be demonstrated by works. Faith or knowledge is of no value if not supported by works. Therefore, true faith is not a quality we can secretly possess; not something we can keep from others and just have it between ourselves and God.

If we fail to show our faith by service to others, then we have NO FAITH.

To speak to or of another spitefully or unkindly is clear evidence of faithlessness. This is plain from v. 26—

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."

The practical works as given by James in v. 27 are the equivalent of the fruits of the Spirit, as given by Paul, and which are born of knowledge. Knowledge and faith of themselves are unacceptable unless they produce the fruits of the Spirit and work by love; but a living, active faith is wholly acceptable to God, and in the end will bring salvation. James says—

"Faith without works is dead."

The measure therefore of our individual faith in the things we believe, **is the amount of our service to the Body**—whether in the example of our patient and cheerful endurance of trials, or the tireless use of the talents given us in whatever field of endeavour we may be called, such as lending a helping hand in the various needs of others, whether we think they deserve it or not.

That is the only faith that will be recognized when we stand before the Judge. Have we always shown our confident hope in the Gospel implanted within us by our thoughts and actions of each day?

Is it not because we need each other that God has brought us together in ecclesias and fellowship? The weak need the strong; the stubborn need the clear thinking; we are all dependent one upon the other.

To resent, or to give service grudgingly; to discourage others in their work in the Truth, or to offend, is to give the lie to the profession of faith and love for God and His children.

James clearly teaches that one cannot afford to plow his lonely furrow in the way to the kingdom. It is important that each one judge the extent and value of his own services, and not that of others. James insists that there must be no exceptions, no partiality whatsoever, irrespective of conditions or circumstances. We find a wonderful example given in Mark 12:41. There we find Jesus sitting and watching as people cast money into the treasury—

"And a certain poor widow threw in two mites, which make a farthing."

Who could better have excused themselves than that poor widow as she stood before the treasury? Who could more justifiably have passed by and said—

"There is nothing I can do to help; my two mites are as nothing?"

But what did Jesus say?—

"Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury."

She had done a work in the Master's service, and her work has come down as a memorial of her, just as the woman who washed Jesus' feet with her tears, and wiped them with the hair of her head; likewise the good Samaritan, and Mary who anointed Jesus for his burial.

Nothing can escape the penetrating eyes of God. **Nothing can be too insignificant, if done in love for the Master.** James says (2:15-16)—

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

The next verse supplies his own conclusion—

"Even so faith, if it hath not works, is dead, being alone."

There are always those who need a helping hand, encouragement, sympathy and love.

One third of the epistle of James is in condemnation of those with strife in their hearts. In 3:5 he says—

"Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!"

A word here or there in contention or controversy can become a major issue (v. 8)—

"But the tongue can no man tame; it is an unruly evil, full of deadly poison."

"Out of the same mouth proceedeth blessing and cursing."

Then he adds—

"My brethren, these things ought not so to be."

In Eccl. 7:21-22 we read—

"Take no heed unto all words that are spoken; lest thou hear thy servant curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others."

Thus James continues his warnings. And Paul also points out that Jesus died for all of us; we therefore mock the work of Christ when we speak evil one of another.

James emphasizes faith and purity of motive in all our works that we may be a genuine help to those who need it (and who of us do not need help at some time?).

Being quarrelsome and wrangling, and critical of others will never further the work of the Truth; for we read—

"The wrath of man worketh not the righteousness of God."

To hold resentment or grudge against another will be against US when we stand before Christ; for such is disobedience to the command of Christ that tells us to love one another. —C.H.T.

Discerning True Values

"The kingdom of heaven is like treasure hid in a field which, when a man hath found, for joy thereof he goeth and selleth all he hath, and buyeth that field"—Matthew 13:44

THE success or failure of any venture in ordinary human activity depends on the extent to which the promoters thereof are able to estimate or appraise values; what to buy, what to let alone; what price to pay; what will or will not yield a profit.

In like manner the zeal for, and the price one is willing to pay for, a commodity is a certain indication of how much or how little a thing is valued. This rule applies with great force to religious matters—the supreme test of where the affections lie.

The proper appraisal of values from a spiritual standpoint is referred to extensively in the Scriptures. The apostle Paul likens Esau's selling his birthright (which he valued so lightly) to those who, failing to appreciate the value of an eternal inheritance, stood in danger of losing it altogether.

The Proverbs of Solomon are chiefly concerned with comparisons between that which is bad and that which is good; that which is valuable and that which is worthless; for instance—

"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction" (1:7).

"Riches profit not in the day of wrath; but righteousness delivereth from death" (11:4).

It is not in mortal man to properly appraise spiritual values, for—

"The natural man receiveth not the things of the Spirit of God" (1 Cor. 2:14).

Therefore trying to appraise spiritual things on the basis of the thinking and opinions of sinful man is like a merchant taking advice from someone who knows and understands nothing about merchandising. Human thoughts and divine thoughts are contrary one to the other. Jesus said—

"That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

A striking example of this principle is exhibited in the fanatical adoration given by the world to the sports celebrity and the entertainer while looking with disinterest and even contempt toward those who teach them and lead them toward a better way of life.

Considered of great value by most people is physical strength or worldly knowledge; in the Scriptures spiritual strength and divine knowledge are the important things.

The laying up of wealth is considered by most people of the greatest importance. The Lord Jesus said (Matt. 6:19-20):

"Lay **NOT** up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven."

When the Lord Jesus spoke of the relative value of spiritual things and those that are natural, he did not compare spiritual values to the small and insignificant things that men treasure; he spoke of the things that are valued the highest according to human estimation—the nearest and dearest relatives, and their houses and lands.

How many have fallen away from the Truth for love of "treasure on earth"! How many have fallen because of the adverse influences of worldly relatives! Yet Christ teaches us that none of these things are worth considering in comparison with the gifts of eternal life.

If we lose the crown of life, it may not be because we had no love for the Truth, but because we loved other things more. It may be because we failed to properly estimate, according to the divine method of appraisal the true value of the things of the Spirit and the worthlessness of the many things on which we are prone to set our hearts if led by the flesh. —O.B.

Signs of the Times

AS AN anxious world contemplates what may happen after the test-ban treaty, its hopes of peace are mingled with fears that the ban is only a respite in the cold war. A renewal of Russian harassment of U.S. and British envoys to Berlin indicates that planned tension is still Soviet policy.

HAS KHRUSHCHEV CHANGED?

THE question as to what caused the Soviet dictator to change from a belligerent to a conciliatory attitude is so complicated with conflicting opinions that a definite answer is impossible.

But we can be certain that, whatever the reason, this peaceful attitude is only temporary, for **Gog of the North parts is a man of war, not peace**, and, at the appointed time he will launch his whirlwind campaign for world conquest (Eze. 38; Dan. 11:40-45).

That Khrushchev has changed is undeniable. But this change does not represent a fundamental change in Soviet policies or their relations with the Western powers. The Soviets are merely trying to adjust their position to suit changed circumstances. Their overall purpose is the same—to subdue the world to Communism and Russian leadership. When conditions appear suitable for a belligerent attitude, we can expect that attitude to return.

Circumstances which have had much to do with the so-called change in Soviet policies may be summarized as follows:

1. The balance of power has appeared to shift in favor of the Western bloc.
2. Efforts to rapidly extend Soviet power in Latin America through Cuba have stalled. It will require slower and more subtle methods.

The same is true in Europe, where Khrushchev's present plan seems to be to manoeuvre the West into guarantees of a division of Europe favourable to Soviet interests and at the same time weaken the NATO alliance, including withdrawal of Western armed forces from Europe.

3. The feud with China has undoubtedly greatly affected Soviet present attitudes, causing a division in the movement to Communize the world.

4. What is called "Khrushchev's nightmare," the shortage of food in Russia, is forcing the Soviets to spend more for food and less on armaments. At the same time reports persist of a general breakdown of Russian agricultural and industrial economy. However, even if this be so, there is fear that, driven to desperation, Russia may become even a greater threat to world peace. For, it cannot be denied that, after all is said, Russian military strength is still great.

TROUBLE IN OTHER AREAS

UNAFFECTED by the test-ban agreement or growing troubles in Khrushchev's empire, brush wars and political tensions continue in many areas. All of which are watched with eagle eyes by Communist leaders for opportunities to exploit these upheavals to their advantage.

The strange hit-and-run war in South Vietnam continues to sway back and forth, a war that neither side can win by force of arms. Losses in personnel and equipment by American forces is considerable, while the cost to the U.S. runs into many millions.

It is a war of attrition in which the Communists have all the advantage. They have inexhaustible manpower, and the very nature of the fighting does not require extensive armament or

modern equipment. The Reds are fighting mostly a political war, and dissension in the Diem government, widespread want and dissatisfaction is helping them to win that war.

ALGERIA GOING "CASTRO"

ALL evidence points to the conclusion that President Ben Bella is planning to make "another Cuba" out of Algeria. All land owned by French settlers, 2½ million acres, is to be seized and "nationalized." The last remaining Europeans, mostly French, are being driven out, and relations with France are approaching a crisis.

Seizure of banks and all private industry is on the list of Ben Bella's proposals for "complete socialization" of Algeria, completing a series of actions in recent weeks in which private property has been taken over, one after another.

Algerian economic troubles are mounting. Half the population is unemployed, the government is running a monthly deficit of 30 million dollars. Pent-up discontent is already flaring into rebellion. In addition to his internal troubles, Ben Bella is now engaged in a border war with Morocco, the outcome of which hangs in doubt.

This is an ideal situation for Russia to step in as they did in Cuba. Algeria leans heavily toward Communism and Ben Bella is seeking Soviet aid, having secured a loan of \$100 million. The question is: Will Russia risk the high cost of actual intervention? But concern over Ben Bella as a threat to world peace is well-founded, and something drastic is bound to happen.

* * *

THE situation in Latin-America is worsening by the day, breaking out in a rash of political turmoil which threatens to undo what little good that might have been accomplished by the "Alliance for Progress."

The trend seems to be turning back toward dictatorships, so far as leadership is concerned, but Castro-inspired Communists are taking full advantage of the turmoil to pick up the pieces and turn the populace toward "socialism."

In GUATEMALA unrest is spreading as business is stagnated under military rule.

There is continual violence in HONDURAS, after the U.S.-backed government was overthrown by a military coup Oct. 3. Castro supporters threaten another revolution.

Political turmoil and near-chaotic conditions exist in the DOMINICAN REPUBLIC after the recent military take-over.

In VENEZUELA, Communist terrorists continue to harass the government and a take-over by the armed forces is threatened.

BRITISH GUIANA is surely going Communist, as racial conflicts compound the tension and unrest. Premier Jagan, an avowed Communist, already runs Guiana internal affairs and is pressing Britain for full independence. Russia and Cuba have given aid to Jagan and promise more when British rule ends. When British rule ends and their troops leave, there is grave danger of race warfare.

BRAZIL, the "ailing giant" of South America, is plagued by inflation, strikes, political upheavals, unemployment and economic stagnation.

In BOLIVIA, the Communist-infiltrated tin miners' union is bringing the tin industry, Bolivia's chief source of revenue, to ruin, and armed revolt is imminent.

In COLOMBIA, terrorism is taking on a pattern similar to Venezuela.

The historic pattern of military take-overs in Latin-America is that such rule has always failed to correct the abuses, but rather made bad matters worse, followed by another revolution to overthrow the dictatorship.

Communist leaders, fully aware of this trend, are encouraging the military coups, then hoping to ride into power with the "liberating" forces, as did Castro in Cuba.

The \$6 billion of American aid to Latin-America during the last 20 years has, for the most part at least gone down the drain as wasted effort.

THE MIDEAST AND ISRAEL

THE little oil-rich sheikdom of Kuwait is in the news in the Mideast, having recently consummated agreements with both Syria and Iraq. The treaty with Syria, among other things, pledged political and economic co-operation; that Syria would help defend Kuwait against any foreign intervention and Kuwait promises to place all her resources at Syria's disposal to "support her against Israel," and that Kuwait would rely on "Arab armed forces" for defence of its territory. (This apparently giving notice that no British or U.S. forces would be welcomed.)

In the agreement with Iraq Kuwait's present borders are guaranteed and both nations pledged co-operation in economic, cultural and commercial fields, and that **Kuwait would abrogate its treaty with Britain.**

Only a short time ago, under the Kassem regime, Iraq claimed sovereignty over Kuwait and was stopped in their attempt to take over Kuwait by British intervention. Britain has rich oil interests in Kuwait and it will be interesting to see what Britain's reaction will be to these agreements.

In an interview published in a Tunisian newspaper, President Aref of Iraq stated that he could not see any possibility of an Arab-Jewish state within a federation of Arab countries. ("The people shall dwell alone"—Num. 23:9). He declared—

"Our only aim is to annihilate Israel; there is no other solution to the Palestine issue except war."

Border raids and infiltration continue along Israel's frontiers. Recently 4 Arab infiltrators were killed by an Israel army patrol in the Gaza strip area.

Israel has announced its determination to carry out its Jordan river plan to bring water to the Negev regardless of Arab opposition.

A rich field of high grade phosphates has been discovered between Sodom and Eilat, covering an area of 2½ square miles. An American-financed firm has invested nearly \$2 million in its development. — O.B.

PRINTED IN U.S.A.
