

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

BOSTON, Mass.—Wesleyan Building, 581 Boylston St.—Bible Class 10:30 a.m.; Memorial 11.30 a.m.

AS we again send our portion of ecclesial news to the Berean we are not unmindful of the fact that it is the news agency for our fellowship, wherein each ecclesia keeps the brotherhood informed of its respective happenings.

As we recall in the 19th chapter of John concerning our Lord's coat, that it was without seam, woven from the top throughout, we think of the unity of spirit that should exist in the one body, for if one suffers, we all suffer with it, and if one rejoices we all rejoice with it.

In view of this our concern for all is expressed in each ecclesial report.

As we review our ecclesial history for the year we find that we have much to be thankful for. We have had many joyful occasions.

At the beginning of the year we had the pleasure of a visit by brother and sister Truelove of the Richard ecclesia in Sask. They spent several days with us and brother Truelove gave us the word of exhortation on Sunday morning.

We have had occasional visits by brethren and sisters of the Worcester ecclesia.

Bro. Will Davey has lectured for us at different times. Bre. Waid, Hanna, Edgar Davey and W. Prentice have exhorted us around the memorial table.

Sis. Jessie Lumley and sis. Inez Lumley of the Miami ecclesia spent July and August in this vicinity and met with us each Sunday. On Sunday, Aug. 18, we were pleased to have bro. & sis. T. Lumley of Miami meet with us around the table of the Lord.

During the week of Oct. 8 to 14 we had the following visitors from Canada: bro. & sis. Pickford of Lethbridge, and bro. & sis. Gibson of Toronto.

On Sunday Oct. 13 we invited the Worcester ecclesia to join us around the table of the Lord on a special occasion. Bro. Pickford gave us the word of exhortation and in the afternoon bro. Randell of California gave us a stirring address on "The History of the Truth in the Last Days." Bro. Gibson presided.

The efforts of these brethren were a source of inspiration to all of us and we greatly enjoyed their labor of love in the truth. Our only regret was their limited stay. —bro. E. A. Sargent

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BUFFALO, N.Y.—OF Hall, Kenmore and Myron Aves., Kenmore, N.Y. —Memorial, 10:15 a.m.; Sun. Sch., 11:45; Bible Class, Wed., 8 p.m.

GREETINGS to all of like precious Faith in the bonds of love and truth.

We have been greatly encouraged in our most holy Faith by the association and fellowship around the table of the Lord with the following visiting brethren and sisters:

Bro. & sis. R. Philip (Toronto), and sis. Olive Gwalchmai (London). Bro. Philip administered encouraging words of exhortation.

On June 2, bro. & sis. Gibson assembled with us at the Lord's table. After our Memorial service, bro. Gibson gave a public lecture on the subject: "Christ's Personal Return to the Earth: 'Christians' Not Expecting Him: Who May Abide the Day of His Coming?" Our brother's words were

an incentive to all present to look forward and prepare with renewed effort and energy for our Master's return.

On Oct. 20 bre. Growcott (Detroit) and D. Clubb (London), and sisters Mary Gwalchmai, Ethel Ross, Ruth Clubb and Grace Cartlidge (London) visited us. Bro. Clubb gave us stirring words of exhortation reminding us of the necessity of meeting around the table of the Lord each first day of the week in obedience to our Master's command—

"Do this in remembrance of me . . . until I come."

By reason of the present signs in the political and ecclesiastical heavens, we are impressed with the urgency of activity in the Lord's work, and preparation that we may chosen among those blessed ones who "abide the day of his coming."

We extend a most hearty welcome to all of like Faith to visit us. —bro. Geo. Kling

* * *

CANTON, Ohio—1322 4th St. NE—Bible Class, 10 a.m.; Memorial, 11.

ON Aug. 18, we had the pleasure of the company of bro. Nick Mammone and bro. & sis. Harry Sommerville. Bro. Mammone gave us sound words of exhortation and comfort.

On Sept. 22, we enjoyed the company of bro. Growcott of Detroit, and the following from London; bro. David Clubb and sisters Grace Cartlidge, Connie Clubb, Ruth Clubb, Mary Gwalchmai and Ethel Ross. Bro. David Clubb gave the word of exhortation, and encouraged us to keep in the way that leads to life eternal.

To all our brothers and sisters in Christ Jesus, we send greetings of love, and remind you that visitors will receive a hearty welcome, bro. B. Edwards

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HAMILTON, Ont., Can.—Sherwood Rm., Wentworth Arms Hotel, Main St.—Breaking of Bread, Sunday, 11 a.m.

GREETINGS of love to the Brotherhood.

While it is some time since our last report, our thoughts are ever with our fellow-pilgrims. Our association with our brethren and sisters of other ecclesias is appreciated in these days of waiting.

We have enjoyed the company of those of like precious Faith, and have been helped by the efforts of our brethren

On the occasion of the visit of bro. & sis. Truelove of Richard, we had many visitors from other ecclesias. On this Sunday bro. Truelove gave us the word of exhortation. We enjoyed the company of bro. & sis. Truelove during their stay in Hamilton.

On other occasions we have appreciated the help of bre. MacIvor, Philip, and Jackson, of Toronto, and bro. Fred Higham, of Detroit.

Visitors around the Lord's table have been: bro. David Clubb, sisters Connie Clubb, Olive Gwalchmai and Clara Sparham (London); bre. and sisters J. MacIvor, R. Philip, and J. Jackson (Toronto); bro. & sis. Fred Higham, bro. Fred Higham Jr., and sis. Beth Higham (Detroit).

On one occasion our members journeyed to Toronto, and together with brethren and sisters from other ecclesias enjoyed an upbuilding time through the efforts of the Toronto brethren and sisters.

—bro. C. Cope

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

THE company and fellowship of several of like precious Faith have refreshed us from time to time. Those who have visited us since our last report have been: bro. & sis. Russell Frisbie, bro. Wesley and sis. Patricia Frisbie, and sis. Frances Kelly, all of Baltimore; bro. & sis. Wm. Phillips of Canton; bro. C. H. Thomson of Boston; and bro. David Clubb of London.

Bre. Phillips, Thomson and Clubb ministered words of exhortation to us.

In an effort to let the light of the Truth shine, bro. Mammone of our ecclesia lectured on "Signs of Christ's Return," on Sept. 8, and bro. Thomson came from Boston and lectured in our hall on Sept. 22. His subject was: "The Hope of Israel." From the many signs in the earth pointing to Christ's return, it appears that the hope of Israel will soon be realized.

Bro. & sis. H. A. Sommerville have been with us since June, but plan to return to Texas in December to spend the winter. —bro. David Sommerville

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

IT IS with deep sorrow that we report the death of sister Elizabeth Luff, which took place on Sept. 25. She had been ill for several years, and the last meeting she attended was on May 3, 1959. However, since that time, it has been our pleasure to meet with her in her home for the breaking of bread, our various brethren assuming this duty weekly, except on rare occasions when she was not well enough to have us. Sister Luff was born in 1874 and immersed in 1902.

Since our last report, we have had the following visitors: Aug. 18, bro. & sis. David Blacker of Stony Plain, Alta.; Sept. 29, sis. Connie Clubb of London; and on Oct. 20, bro. & sis. William Pickford of Lethbridge, Alta. Bro. Pickford gave us the word on of exhortation which was deeply appreciated.

The London Fraternal Gathering was held on Oct. 5 and 6, and all of the members of our ecclesia were privileged to attend. A detailed report of the Gathering appeared last month.

To our brethren and sisters, wherever they are, we send greetings of love, and remind them that "the Lord is not slack concerning His promise, as some men count slackness;" "for the vision is yet for an appointed time: wait for it; because it will surely come, it will not tarry."

—bro. G. A. Gibson

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WORCESTER, Mass—IOGT Hall, 1 Ekman St.—Sunday School 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7 p.m. 2nd and 4th Sundays; Bible Class, Tues., 7:30 p.m., twice monthly.

IT is our sad duty to report that our brother Vernon Brierley died Sept. 16, and was laid to rest Sept. 19, in Rural Cemetery, Worcester. Our prayer goes up for those bereaved that they may be sustained in their time of need, and not sorrow as others who have no hope. Our brother sleeps the sleep of death; his troubles are over; his next conscious moment will usher in joy unspeakable and full of glory if he successfully passes the judgment seat.

On Jan. 27, we had the pleasure of meeting bro. & sis. Truelove of Richard, Sask. Bro. Truelove gave us a very interesting lecture on the subject "Christendom Astray from God's Promise."

On June 2, we held our regular ecclesial outing and on Aug. 11, we held our annual Sunday School outing at the home of bro. & sis. Warren Rankin, Charlton, Mass. On both occasions we were pleased to welcome a goodly number of the Boston ecclesia.

We have been pleased to welcome around the table of the Lord the following brethren and sisters: sis. Esther Lancour, bro. & sis. E. Sargent Jr., bro. & sis. M. Russell of the Boston ecclesia; and bro. & sis. David Sommerville and sis. Cathy Sommerville of the Honesdale ecclesia.

We have been refreshed by the word of exhortation from bre. E. Sargent Jr., and Mark Russell, and have been assisted in our lecturing efforts by bre. E. Sargent Sr. and M. Russell. Their help has been much appreciated. —bro. W. Davey

EDITORIAL

Going On to Perfection

"Till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"—Eph. 4:13

WHEN we consider some of the glories of the age to come, we soon discover that our finite minds have taken on a task so great that we become almost bewildered. Although the things we see are temporal, yet they are real, and we have no difficulty in understanding them, because they are of everyday occurrence. But then we look into the future, and read in Rev. 21:4—

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

What sublime thoughts these words stir up within us! Just stop and think for a moment, and consider well the magnitude of this prophetic promise! Are we able to comprehend its greatness, or does it merely form part of our daily readings twice each year?

No, it cannot be, for this verse is one of the segments of the perfect circle that forms the great purpose of God through Christ to purify and perfect a people in whom this promise will be accomplished.

Why is it that we have difficulty in understanding some of the promises relating to the glories to be revealed? The reason apparently is because we live today in an imperfect state. Who, among us, has not felt the power of imperfection? The life to be manifested at the appearance of Jesus Christ is a precious heritage, but as we strive to walk in the Truth, we find ourselves hampered by "the law of sin which is in our members," but we have this explanation by Paul in 2 Cor. 4:6-7—

"For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

How descriptive of our present state! How true it is to be likened to perishable earthen vessels! Abraham recognized this fact, and spoke of himself as a creature of dust and ashes. But it is not enough that we recognize our imperfect state, nor should we ever make excuses for it. However, we should be keenly distressed about our sins and shortcomings, so that we will realize the necessity of humbling ourselves in the sight of God.

But let us not fall under trial, for God is aware of our tribulation, and has made provision for it. For we read in 1 John 1: 7 & 9—

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

As we read in God's Word of the glory and majesty of the Kingdom of God, and the place the saints will occupy in association with Christ, we begin to wonder who could possibly qualify for such a position. In our present imperfect state, not one of us would be appointed to such an elevated position.

How, then, are any of us to attain to a place of honor if we are accepted at the judgment seat of Christ? The answer is, we must be changed as Paul explains in Phil. 3:20-21—

"For our polity begins in the heavens, from whence also we are expecting a Saviour, the Lord Jesus Christ, who will transform the body of our humiliation into a conformity with his glorious body, according to the energy by which he is able even to subject all things to himself."

The body of Jesus is glorious because he has been changed from mortality to a state of immortality and, therefore, "death has no more dominion over him." This is the change he will make in the bodies of all those who "walk not after the flesh, but after the Spirit."

To walk after the Spirit is to walk according to the pattern set before us by Jesus, and repeatedly emphasized by Paul as he does in Titus 2:11-12—

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

Look again at those 3 words Paul uses—"soberly—righteously and godly," and consider well what it would do to our characters, and our course of life from day to day if we kept this glorious conception of "walking in newness of life" constantly in our minds?

If we did, we would soon find that there would be no place in our lives for the petty things that sometimes become magnified in our minds, and cause us to demand that a thing of no importance must be done our way. Let us never forget the conditions set forth in Rule 5 of our Constitution, where we read—

"That we mutually engage to submit to the order and arrangements preferred by the majority of the whole ecclesia."

One of the finest works bro. Roberts left us is the Ecclesial Guide. Every brother and sister should possess a copy, and should read it occasionally, for it contains sound and practical advice for every member of the ecclesia, but especially for the serving brethren.

However, we must remember that rules can only be effective for good if we are, in the first place, submitting ourselves to the commandments of Christ, and his commandments must be kept, otherwise we are not his friends. If we keep them as they should and must be kept, then we would have no difficulty in fulfilling Paul's request to—

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

That should be the basis of our ecclesial life and, therefore, should be what we as individuals should be striving for while we live in this imperfect state. Jesus passed through his probation in an imperfect body, the same as ours. He knows what we suffer, and he understands our trials and tribulations. He also knew what the imperfections of the present state would lead to, and warned the seven ecclesias in Asia. Through the mercy of God, these warnings have been preserved to this day as a stern lesson to all who are striving to keep themselves on the narrow path that leads to the Kingdom of God.

Some had left their first love. They had forgotten the warning of Paul that—

"We are made partakers of Christ, IF we hold the beginning of our confidence steadfast unto the end."

Therefore, said Jesus—

"If you do not reform and do your first works, I will come quickly and will remove your light stand, unless you reform."

Others came into the ecclesias who did not hold fast to the Truth, and were permitted to remain although they taught error, and some arose, speaking perverse things, to draw away disciples after them, so they could become leaders. Some prided themselves in their great knowledge—even greater than their teachers. They were rich and thought they needed nothing. They were zealous for their religion, but lukewarm in matters pertaining to the Truth. However, Jesus reminded them that he knew their works.

These are some of the things that imperfection will lead to unless it is controlled. The call to be sons and daughters of God and partakers of His divine glory is the greatest of all treasures, but it is held in earthen vessels that have to be constantly replenished with the water of life that flows through the Scriptures. Don't let us be satisfied with enough to cover our ankles. It would be far better if it were a river that could not be passed over.

No man is capable of fully understanding the things that God has prepared for them that love Him. Therefore, let our minds be centered on His Word, upon our absent Lord.

Having established ourselves upon the foundation of the first principles of the doctrine of Jesus Anointed, let us hold them fast and set our faces toward Zion, and muster our strength so that we may go on unto perfection. —Editor

All Members Suffer With It

"Israel hath sinned, and they have also transgressed My covenant which I commanded them"
—Joshua 7:11

THE above reference is to the sin of Achan, for which the whole body of the Israelites had to suffer, and were freed from complicity in that sin only when they rid themselves of the perpetrator of the sin according to divine instructions.

The sin of Achan and its results teach the great truth of the oneness of God's people—

"Whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it" (1 Cor. 12:26).

Just so, the whole cause of Christ, the whole body of Christ, is affected and injured by the error, sin, neglect or unspirituality of one member: and, unless action is taken to correct or separate from the one or more guilty of sin or error, it becomes bad leaven which will corrupt the whole body.

To lovingly and sincerely strive to turn one from his sin or error is the true spirit of Christ. To tolerate, condone or wink at error is to dishonour the Word of God and bring the while body to a state of laxity and spiritual decay. —O.B.

Broken to Pieces Together

"God in heaven, who revealeth secrets, maketh known to the king what shall be in the latter days"

—Dan. 2:28

By **BROTHER JOHN THOMAS**

THOUGH the Lord hath a long time held His peace, He hath not been unmindful of His people, nor heedless of human affairs. The great incidents of history which have given rise to successive kingdoms and dominions—from the overturning of the kingdom and throne of God, and of David, His anointed, in Judea, by the Chaldeans, to the present time—are but events predetermined and arranged in the purpose of God, and revealed in the "sure word of prophecy."

Not a kingdom has been established, nor a king dethroned, but it has formed a move which has contributed to the maturity of the present crisis which will ultimate in the introduction of the kingdom of God. This truth is beautifully expressed in the words of the prophet—

"Blessed be the Name of God for ever and ever; for wisdom and might are His: and He changeth the times and the seasons;

"He removeth kings and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him" (Dan. 2:20-22).

It is He to Whom all things are subjected (Dan. 4:17)—

"He ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."

This is the reason why men and women with so little wisdom, or rather possessed of so much positive folly and imbecility, are able to rule the nations without "setting on fire the course of nature."

When their wickedness and stupidity become obstacles to His purpose, He removes them out of the way, and introduces other actors upon the stage.

In this way, He controls and regulates the world's affairs; but in every interference He shapes the course of events towards the consummation predetermined from the foundation of the world.

* * *

IN ages past, God has had among the nations a people of His Own. These are wise in the wisdom of God, and venerate His Word above all things. Though not His counsellors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet that—

"The Lord God will surely do nothing but He revealeth His secret unto His servants the prophets" (Amos 3:7).

This revelation is made that His people's faith may be confirmed and enlarged, and that in every generation they may know the times and seasons to which they stand related.

Knowing the signs, they are enabled to discern the times; and while consternation and dismay cause men's hearts to faint, they are courageous, and rejoice in perceiving the approach of the Kingdom of God.

This is the proper use of the prophetic Word. It was thus that the ancients used it, and were enabled to live in advance of their contemporaries. This appears from the exhortation of the apostle—

"We have a sure word of prophecy whereunto you do well to take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of one's own disclosure.

"For prophecy came not at any time by the will of man; but the holy men of God spake being moved by the Holy Spirit" (2 Pet. 1:21).

Some were not unmindful of this exhortation, which is as applicable to us as to them; for the day has not yet dawned, nor has the day-star arisen.

Were it not for the prophetic Word, the "heirs of the Kingdoms" would be in as utter darkness as jail-chaplains, who burn the flesh to cure the soul, or administer the "Sacrament" to gallows-thieves about to die! The sure prophetic Word is itself a shining light, but, having been "put under a bushel," mankind are left enshrouded in Egyptian night. The Scripture saith—

"Be mindful of the words spoken before by the holy prophets . . ."

And on the ground that this was the case, the apostle adds—

"Therefore, beloved, seeing ye know these things before, beware lest ye, being led away with the error of the wicked, fall from your own steadfastness" (2 Pet. 3:17).

The words of the prophets to which he referred related to the destruction of the Hebrew commonwealth. His brethren were acquainted with these prophecies and, therefore, knew what was about to happen, though not the day or the hour.

Hence, this knowledge was to be their caution and security against being led away by the spiritualizers of the time, who wrested the Scriptures to their own destruction (2 Pet. 3:16).

* * *

FROM these premises we may conclude that, as the Lord has also revealed what is to come to pass in these latter days, it is both our duty and privilege to make ourselves acquainted with it, that our faith may grow and be strengthened; that our affections be detached from the fleeting present, and set more firmly on things to come; that our minds may be fortified against error; and that we may be prepared to meet the Lord as those who have kept their garments, and shall not be put to shame (Rev. 16:15).

It is our own fault if we are not "light in the Lord." He has plainly set before us what is happening in our day, and what is yet to occur. Hence, while the Priests of the State Church are drowsily exclaiming, while war and political murders abound, "Give peace in our time, O Lord!"—and while peace-societies are with infidel voices crying "Peace and safety," they who take heed to the prophetic word "know before" that the hour of God's judgment is come, and that destruction is at the door.

In pursuance, then, of the work before us, namely, that of unfolding the train of events which are to ultimate in the setting up of the Kingdom of God, I shall proceed to show the things represented in

NEBUCHADNEZZAR'S IMAGE

THIS was a colossus in human form, which appeared to the king of Babylon in a dream. The head was of gold; the breast and the arms of silver; the belly and the thighs of brass; the legs of iron; and the feet part of iron and part of clay. While the king continued to behold it, a stone poised in the air, unsustained by hands, fell with great force upon the feet, and broke them to pieces.

After they were smitten, the iron, the clay, the brass, the silver, and the gold, were all broken to pieces together, and became like chaff, which the wind so completely swept away that no vestige of the image remained.

The image being thus destroyed and abolished, the stone that smote it became a great mountain, and filled the whole earth.

* * *

The interpretation given to the king informed him that the head of gold represented the dominion of which he was the head; that the silver part symbolized the monarchy which would succeed his; the brazen part, a third power which should bear rule over all the earth; and the iron part, a fourth dominion strong as iron, that should subdue everything before it. This fourth kingdom, he was told, should be divided, inasmuch as there were two iron legs, and ten toes.

But as the toes of the feet were part of them of iron and another part of clay, the dominion represented by the ten toes would be partly strong and partly broken. And as there was a mingling of iron and clay in the structure of the feet, while the toes constituted unitedly the iron dominion, they should not cleave to one another, but should be independent and antagonistic kingdoms.

Lastly, the king was given to understand that the smiting of the image by the stone on the feet represented the breaking in pieces and consumption of all the toe-kingdoms by the God of heaven, who should set up in their place a kingdom which shall never be destroyed, nor left to other people.

* * *

SUCH was the prophetic interpretation which was given with the dream about twenty-five centuries ago. I shall now briefly outline the historical interpretation, and then consider what yet remains to be accomplished.

The interpreter has determined the commencement of the image. It goes no further back than the time of Nebuchadnezzar, whose dynasty was superseded by a two-armed monarchy, in the reign of his son's son, Belshazzar, B.C. 542. This was the silver dominion of the Medes and Persians.

After 208 years, this was overturned by Alexander of Macedon, B.C. 334. His dominion exceeded that of Babylon and Persia, extending from the remote confines of Macedonia to the Indus, or as it is expressed, "bearing rule over all the earth." This was the dominion of "the brazen-coated Greeks," answering to the brazen parts of the image.

After a few years the empire of brass was divided into four kingdoms, two of which had special relations with the land of Canaan upon which the Kingdom of the Stone is to be established. These two, therefore, are alone represented in the image. They answer to the two brazen thighs; and are known in history as the Syro-Macedonian kingdom of the north (that is, from Jerusalem), and the Greco-Egyptian kingdom of the south.

The northern kingdom continued till B.C. 67, when it became attached to the iron leg. The southern kingdom, however, "continued more years than the king of the north," even 37 when it also merged into the iron dominion.

FROM this epoch, the iron monarchy prevailed over all antagonists. It is known as the Roman. In the fourth century after Christ it was finally divided into the Eastern Roman, and the Western Roman, empires, answering to the two legs of iron. Though divided thus, the Roman majesty was considered as one. The date of the division was A.D. 396.

In about 97 years from this epoch ten kingdoms appeared upon the Western Roman territory answering to the ten toes. They were not all strong kingdoms. Part of them were absorbed into a new dominion, which arose after them beyond the limits of Roman territory.

These strong and broken toe-kingdoms have existed upwards of thirteen centuries. They are still in being; but not as originally established. This the prophecy does not require. All that is necessary, is that there should be ten kingdoms at the time the image is smitten by the stone. And these kingdoms, I am satisfied, should be on "the earth," and not upon "the sea;" that is to say, they should be found upon the Roman Continent, and not upon the islands; and that the **enumeration of them belongs to the time of the end**, rather than to the period of their foundation.

With this view, then, I enumerate the toe-kingdoms as*—

1, Belgium; 2, France; 3, Spain; 4, Portugal; 5, Naples; 6, Sardinia; 7, Greece; 8, Hungary; 9, Lombardy; 10, Bavaria.

*Written in 1848.

I have not named Britain, although the island was a part of the Roman dominion. It is however, no more imperative that she should be included in the ten than Egypt, which is also on the Roman territory. Existing theories require Britain to be counted in; but I have nothing to do with them; I propose to show a more consistent interpretation that shall harmonize with other important and interesting parts of the prophetic Word.

The ten kingdoms enumerated above are all within the Roman limits. There are many other kingdoms beyond its frontiers, resting upon territory that never belonged to Rome, or the iron dominion; therefore they must not be named in the same category. Nebuchadnezzar's image has to do only with powers occupying the area of the golden, silver, brazen, and iron dominions; other prophecies survey the rest.

Thus far, then, history runs parallel with the prophetic interpretation. We are not informed in this vision how many of the toes were weak. It simply affirms the fact and defers further details for illustration by other symbols.

* * *

WHAT, then, remains to be accomplished? The testimony informs us that the ten kingdoms are all to be broken to pieces; and **after** they are smitten that the whole image in all its different metals is to be "broken to pieces TOGETHER."

But how can this be? Where are the dominions represented by the gold, the silver, the brass, and the iron? How can they be broken to pieces **together**, seeing that they have been broken to pieces **one after the other** many centuries ago?

The answer to this question is important, and must be given; for without it no interpretation can be received as satisfactory. And here I would remark, that the image was presented to the mind of the King of Babylon, **not so much to represent a succession of empires, as to exhibit the catastrophe which should usher in the Kingdom of God.**

The idea I would convey is well expressed by the prophet—

"The God in heaven, Who revealeth secrets, maketh known to the king what shall be IN THE LATTER DAYS" (Dan. 2:28-29).

That is, **there will be in the latter days a dominion, ruling over all the countries mainly comprehended in the limits of the successive empires of Babylon, Persia, Greece, and Rome: and represented by the image as a whole;** and which will be broken by a power from heaven, which will utterly destroy it, and set up an empire which will cover all the territory it possessed.

Now, there has never yet existed a single dominion, contemporary with the toe-kingdoms, and of course comprehending them in its jurisdiction, which could claim to be represented by Nebuchadnezzar's image. In order, then, to prepare for the catastrophe, the image which is now in antagonistic parts, **must be confederated.**

In other words, a dominion must arise before the setting up of the Kingdom of God, which shall rule over the toe-kingdoms, and the Turkish and Persian territories, till it meets the British Power in the East. The description of the dream says that the feet were smitten; and—

"THEN was the iron, the clay, the brass, the silver, and the gold, broken to pieces TOGETHER."

—thereby intimating that the breaking of the power of the ten kingdoms would precede that of the conjoint destruction of all the other parts. That when they are conquered, the dominion of the conqueror will be overturned by the revelation of power from above.

I shall be able to show, from other parts of the prophetic word, that **the power destined to play the conspicuous part indicated above is Russia**.^{*} That it will dominate all the ten kingdoms, subdue Turkey, and incorporate Persia into its empire; but that when it has reached its zenith, it will in turn be precipitated into the abyss, and its dominion suppressed for a thousand years.

^{*}Written 115 years ago—100 years before Russia broke out of medieval impotence into its present colossal world-wide power and influence.

When I come to unfold these things, the reader will see why Britain is not included in the ten toes. She is reserved of God to antagonize Russia, as she did France, when all Europe was prostrate at the feet of "Napoleon le Grand." The ten toes belong to the image as a united dominion; hence Britain cannot be included among them unless it is first conquered by the overshadowing power, which it will not be, as is clearly demonstrable from many parts of the divine testimony.

Russia will command the land, and Britain rule the sea. They will contend for the dominion of the East; but neither will obtain it.

IT IS NOT FOR MORTAL MAN TO RULE THE WORLD, AND GRASP THE SOLE DOMINION OF THE GLOBE. This is an inheritance, the divine legacy of Omnipotence, to Abraham, Shiloh, and the saints.

It is evident that the dominion of the Image is not broken by a human power. The Stone which destroys it is represented as "not in hands"; that is, it symbolizes a supernatural power. If the Stone had been poised in a man's hands ready to smite the image, we might look for an earthly conqueror to overthrow the dominion of the Autocrat, as he will overthrow the rest.

But the power that wields the Stone is plainly declared in the interpretation. It is the God of heaven Who pulverizes the image, and sweeps its chaffy dust away by the whirling tempest which wrecks the kingdoms of the world and transfers them to His saints.

The Kingdom of the Stone grinds to power whatsoever it falls upon, and then becomes a great mountain, or empire of nations, and fills the whole earth.

Answers to Bible Questions

By BROTHER ROBERT ROBERTS

"There Is Therefore Now No Condemnation"

This was written at the time of the Advocate Responsibility controversy to refute the contention that the passage, "There is therefore now no condemnation" (Rom. 8:1), indicates a mechanical present release from the supposed "Adamic condemnation" of "eternal death" by baptism (regardless of final worthiness), making possible resurrection to judgment. Bro. Roberts shows it is a SPIRITUAL AND MORAL, NOT A MECHANICAL, process; that it is a divine release from our natural final destiny of death because of sinfulness, through mercy and forgiveness in Christ, and that it is applicable only to those who "walk in newness of life."

QUESTION: "What is the meaning of Romans 8:1, if we are not now free from the condemnation of Adam, and if men under this condemnation can rise from the dead?"

ANSWER: The chapter is chiefly directed to unfolding the **moral principles** that regulate the relations of man to God, **of which the sentence of death in Adam is but the expression**. Those principles existed before the sentence.

The argument has its real starting point in the proposition of chapter 5, that—

"Being justified by faith, we have peace with God."

—through the death and resurrection of our Lord Jesus Christ. The line of thought he proceeds to unfold is this:

That while death came by one, life also is come by one, but with this difference, that the death through Adam came by one offence, whereas life through Christ comes in spite of, or prevails against, a multitude of offences, which God forgives for Christ's sake.

The Law, as he proceeds to say (5:20), which came after the entrance of death by Adam's one offence, was introduced expressly that offence generally might abound, so that God's kindness might have abundant scope in the forgiveness of many sins through Christ—

"That as sin hath reigned unto death, so grace might reign through righteousness unto eternal life, through our Lord Jesus Christ" (Rom. 5:21).

Upon which Paul anticipates the natural question:—If sin has had this beautiful effect of providing an arena for the operation of grace, would it not be well to continue in sin that grace might abound?

The answer is an emphatic negative:—How shall we who have **died to sin** with Christ (in having been planted in the likeness of his death) continue any longer therein? Though we have only typically partaken of this death, in baptism, we are to reckon ourselves as dead really to the old law of sin which brings death, and alive to the new law which has been brought into force in Christ, to whom we are related.

The end of the things involved in the old law "is death," whereas by being free from sin there is fruit unto holiness, and the end everlasting life.

It is the two ends that Paul is exhibiting: as the result of the two ways; death as the result of sin now followed, and life as the end of holiness now followed. Some interpretations of this chapter obscure this point by making Paul affirm a present result.

The very object of the Law was to make the sinfulness of human nature quite apparent to every son of God and to all the world—

"I was alive without the Law once (thinking myself not a sinner), but when the commandment came, sin revived, and I died" (Rom. 7:9).

The Law is not sin; on the contrary, it is holy, just, and good—

"I had not even known sin but by the Law" (Rom. 7:7).

Its mission was to **make sin manifest** as exceedingly sinful, for without the Law, sin was dead, and could not be apparent.

"I, Paul, am naturally carnal, sold under sin. What I would not, that I do, what I would, I do not. O wretched man that I am . . ."

—where is my escape?—

"I thank God for his deliverance, through Our Lord Jesus Christ" (Rom. 7:14-25).

—deliverance to come at "the end"—not deliverance now, while I still carry the burden of this vile body, in which I groan, being burdened; but when Christ shall appear the second time, who has laid the basis for our forgiveness in eternal life, and through whom is preached unto us this forgiveness.

"There is therefore now no condemnation for US . . ."
—such as exists for sinners—

"For in—through, or by— Christ, we are made free from the law which apart from him will condemn all sinners, and even us, if we walk not after the Spirit, but after the flesh."

The Revised Version would omit the words—

"Who walk not after the flesh but after the Spirit."

The structure of Paul's argument is against this alteration which would obliterate that distinction between walking after the flesh and walking after the Spirit, which it is the whole object of his argument to make apparent. The identical phrase occurs in v. 4, with no suggestion of its being an interpolation: namely, that the righteousness of the Law is—

"Fulfilled in us **who walk not after the flesh, but after the Spirit.**"

This is proof that the "we" and the "us" of Paul's discourse are limited to those who would walk after the Spirit; and further, that **the statement that "there is no condemnation" is limited to such.**

Not all who are baptized walk after the Spirit, as we too well know; but, as he says to the Corinthians, some "are carnal and walk as men. Of such his language is very express, in this very 8th chapter of Romans, v. 13—

"If ye walk after the flesh ye shall die."

That is, **ye who have been baptized** (ye for whom, according to the argument of some, there is "no condemnation").

It is an affair of **mind** Paul's argument is considering: the question of **moral condition**. As he says (Rom. 8:6)—

"To be carnally **minded** is death; but to be spiritually **minded** is life and peace;"

And again (v. 14)—

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

Paul is not discussing the relation of baptized persons to Christ irrespective of their moral condition, but precisely with respect to that condition.

There is no condemnation to them **if they walk after the Spirit**, because **their sins are forgiven**; they are purged from their old sins, and they are heirs of the freedom that has been wrought out in Christ; but as for such as walk after the flesh, there is nothing but condemnation, and that condemnation is a fact long before they come forth at the resurrection.

The continuance of the privileged position to which the Truth introduces them, is dependent upon their walking not after the flesh. If they do walk after the flesh, the condition of condemnation returns, and there is just as much barrier to resurrection, according to the argument of those who would exclude the resurrection of the enlightened rejector, as if they had never been baptized; for if condemnation on account of Adam's sin would keep them in the grave, certainly condemnation on account of their OWN sin would be no less powerful. The wages of sin is ALWAYS death.

Some contend that the "no condemnation" spoken of refers to "Adamic condemnation," and is a present actual freedom.

If this is correct, baptism ought to cure **our mortal nature, for our mortal nature is the one thing we have inherited from Adam**, and the one thing that remains unchanged by the Gospel.

There is no change effected by the Gospel except a change in our relation to God. Whereas before time we were alienated from Him by wicked works, we are now reconciled; whereas we were dead in trespasses and sins, our sins are now all forgiven; whereas we were children of wrath, we have become objects of His favor; whereas we were strangers and foreigners, we are now children.

There is a present freedom, certainly, but not from the death inherited from Adam; for that will as assuredly send us into the grave, if the Lord delay his coming, as if we had never heard of the Gospel.

The freedom we have, is freedom from our sins, as obstacles to a future life, and from our alienship as an obstacle to future incorporation in the glorified house of God.

With this, Adam had nothing to do. From the death that came by Adam we are being slowly delivered by a process that does not end till the change to the incorruptible. It begins when we hear the Gospel, but it is not complete without a variety of other steps. It is not complete without the baptism that must follow the hearing.

It makes a step forward with baptism, but is not complete without that "patient continuance in well-doing" for which scope is afforded during the mortal life to follow; and even when that patient continuance in well-doing is finished, the process of deliverance still waits completion, for we go into the grave and would never more be heard of if we did not rise.

Even when we rise, the process of deliverance requires the judgment-seat to put on the finishing touch. To ignore this progressive nature of the process of deliverance must necessarily lead to endless mistakes.

It will be found a mistake to treat the phrase "The law of sin and death" as a specific form of that law; it is the general law that sin leads to death. As Paul defines it at the end of chapter 6 —

"The wages of sin is death."

We come under this law by being sinners, as he says —

"While we were yet sinners, in due time Christ died for us" (Rom. 5:8).

And again (Eph. 2:1)—

"Dead in trespasses and sins."

In such a state, death only is our portion. **This is the law which Adam brought the world under.** From THIS law we are made free by what has been established in Christ.

But the "law of the spirit of life" is **in him**. His obedience, death and resurrection established it as an ultimately operative force towards such of the human race as he may approve. This law of the spirit of life came into force as the result of God's favor in giving us him, or, as Paul expresses it —

"Grace hath reigned through righteousness by Jesus Christ unto eternal life."

Christ's righteousness leading to Christ's resurrection and investiture with power to forgive sins, and raise the dead, has established IN HIM the law of the spirit of life, for all sinners who avail themselves of it in the way of God's appointment.

But this law at present is **in him**, and is not in us. The freedom it has conferred upon us is only prospective as regards actual results. It is a very great freedom for present purposes, for it gives us hope and confidence and joy towards God, but the freedom is not actually conferred till the resurrection. The change then to be effected is the consummation of what has been going on through the whole of life since the day the gospel was first heard.

The law of the spirit of life in Christ makes us free from the law that would kill us if left to its own operation, but this law of the spirit of life requires Christ to exercise the power that God has given him for that purpose in the change of this mortal body which we inherit from Adam, and as the result of Adam's disobedience.

To say that Paul means that now, actually in this present life, the believer is made free from death in Adam, is to palpably contradict the self-evident fact that the believer dies exactly as other men die, and must do so until he receives the change in that operation to which Paul refers further on in the chapter, to wit (v. 23)—

"The redemption of our body."

Till then they die, and it is in Adam that all die, as it will be in Christ that all will be made alive (immortally).

Some allege that "All who are baptized into the sacrificial death of Christ are thereby made free from the law of sin and death."

The statement requires qualification. **It all depends upon whether they walk after the flesh or after the Spirit.** Their own sins will as assuredly bring them under the law of sin and death as the sin of Adam.

It is said also that God condemned **Adamic** sin in the person of His Own Son. This also is to be objected to. Sin was condemned in Christ in a much wider sense than this —

"God hath laid on him the iniquity of us ALL."

"He bare OUR sins in his own body to the tree."

Adam's as well, truly; but Paul's statement covers the whole ground. He defines the meaning of Christ's death thus:

"That the body of sin might be destroyed, **that henceforth we should not serve sin**"

(Rom. 6:6).

Again (Rom. 3:25) —

"To declare His righteousness for the remission of sins that are past."

The statement that "Christ has undergone condemnation for the sin inherited from Adam," is both **too narrow** and **misstates** the object of his death.

It was **not Christ** that was condemned, but **sin as represented by the nature that he possessed in common with us.** His death by public execution was a public exhibition of what was due to man from God, or, as Paul expressed it, a declaration of His righteousness. It pleased Him to require this before inviting men to reconciliation through the man in whom this vindication took place. With that man He was "well pleased"—

"The Father loveth the Son."

Those who hold the theory we are combating attempt to escape from the evident dilemma of saints dying by saying that "though freedom from condemnation does not prevent them from dying, it prevents them from dying in Adam."

This is a mere play upon words, for death has entered by Adam, and not by Christ, and **it is in, by, or through Adam that ALL die,** and the fact of our dying shows that we are still, so far as nature goes, connected with Adam. The connection is not terminated until the old Adam nature is abolished by the change to the new.

The dilemma is not softened by the remark that "to die in Adam is to go into the grave without any prospect of coming out."

This makes death an affair of prospect instead of fact. Death is a fact, and the death which is a fact has come by Adam, and in coming to the saints, it comes by no other agency. We are not taken out of Adam finally until we have done with the nature we have inherited from him.

In Adam all die; by Adam came death. This is the Bible declaration, and a self-evident fact. Granted that anyone dying unconnected with Christ goes into the grave without the possibility of coming forth **to live for ever**. He may come forth **to be punished**; death by or through Adam does not exclude this.

It is through Adam that we are in a state of sinnership as well as condemnation, and our dying at any particular moment does not interfere with our revival as sinners if the law of God require it. A drowned man may recover consciousness; a dead man may awake to life, even if he had never been out of Adam; that he may is shown by his having done so in past cases not open to question.—

R.R., 1894.

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.

Deceiving and Being Deceived

"The heart is deceitful above all things, and desperately wicked: who can know it?" — Jer. 17:9

THE Scriptures have much to say in condemnation of "deceit," but it is almost invariably understood as referring to premeditated, presumptuous trickery, as practised by bold, designing, worldly men, or wilful, unprincipled brethren, if indeed it can be applied to brethren who understand God's Truth.

However, the almost constant repetition of warnings against BEING deceived, should impress the thoughtful minded with the realization of the imminence of danger in not sensing the universal **prevalence** of deceit—in every vocation, in advertising every product, every commodity, as superior to that of competitors. Every exhibition is better, every participant is lauded as wonderfully clever, until one unconsciously believes the cleverly-worded, but deceptive, statement.

These methods have been followed in training salesmen until many who really have no intention of making any untrue statements, are gradually and imperceptibly taking that mental attitude which believes fiction of speech is inevitable in impressing others with the need of certain things.

* * *

IF deception were confined to worldly society there would be no point in these repeated scriptural warnings against being led astray, for worldly losses are not endangering our salvation. But Jesus warns us that—

"The life is more than meat, and the body than raiment."

It is when in danger of being thoughtlessly led or deceived into accepting wrong teaching or accepting misrepresentation for truth, we should heed the warnings divinely given for our thoughtful, prayerful acceptance. Paul clearly warns (Gal. 6:7)—

"BE NOT DECEIVED: God is not mocked: for whatsoever a man soweth, that shall he also reap."

The whole history of God's people—not only of natural Israel, but of the Ecclesias of Christ—is an eloquent illustration of the folly of depending on the formal but habitual attendance of assemblies convened to worship the Lord with apparent, but not actual, conformity to all that God commands.

The inevitable result of tampering with Divinely-prescribed, though apparently trivial, requirements by introducing more modern methods is disaster. It is difficult to realize, although we glibly quote it, that—

"The heart is deceitful above all things, and desperately wicked: who can know it?"

(Jer. 17:9).

From the time that Eve was deceived by cunning carnal reasoning, down through the history of the nations, of Israel, and of the Ecclesias called out and divinely instructed by chosen and Spirit-endowed leaders, there has been continual deception practised, with the inevitable result of falling away from divine teaching and divinely raised up examples of righteous and obedient walk. Peter admonishes us (2 Pet. 2:1)—

"But there were false prophets among the people (even while the true prophets from God were warning—ch. 1:21), even as there shall be false teachers among you."

And verse 2—

"Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

Again Ephraim (often used representatively of the 10 tribes) is described in Hosea 7:8 as "mixing himself among the people," and (v. 11) "like a silly dove without sense."

"Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men" (Hosea 10:13 RV).

Moses had repeatedly warned them, as in Deut. 11:16—

"Take heed to yourselves that your heart be not deceived, and ye turn aside and serve other gods, and worship them."

And Psa. 78, where the recapitulation of Israel's wanderings occurs (v. 36)—

"Nevertheless they did flatter Him with their mouth and they lied unto Him with their tongues, for their heart was not right with Him, neither were they steadfast in His covenant."

Jesus denounced the generation of pretended followers of Moses who **made long prayers and were circumspect in observance of the very letter of the law—**

"Ye serpents, ye generation of vipers, fill ye up then the measure of your fathers: how can ye escape the judgment of Gehenna?" (Matt. 23: 32-33 RSV).

And he said to his disciples (Mark 13:5)—

"Take heed lest any man deceive you (lead you astray—RSV)."

And James solemnly warns:

"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."

Does not this imply MANY are "deceiving: their own hearts?"

The Apostles constantly warned against deceit—

"Evil men and seducers shall wax worse and worse, deceiving and being deceived"

(2 Tim. 3:13).

"Little children, let no man deceive you" (1 John 3:7).

By what reasoning—short of fleshly complacency—all these urgent warnings do not NOW need to be applied, is difficult to explain. The fleshly mind is ever ready with a multitude of "reasons" which provide a loophole. Truly it seems incredible any able brethren would or could deceive those with whom they commune and who trust them implicitly; yet it is not new.

If, as we must admit, the time in which much deception occurred was when there were Spirit-endowed leaders supposedly guarding them from just such dangers, is it not highly necessary to sound even **more** warnings today, when the Spirit has been withdrawn from the lightstands, and we are in the **very time**—the "last days"—which we are warned will be especially "perilous" in this respect (2 Tim. 3:1-13)?

The expression "deceiving and being deceived" seems to imply a certain amount of **self**-deception, which is perhaps the hardest to detect. The way to guard against deceiving ourselves is to obey Jesus' command, given when undergoing severe trial himself—

"PRAY that ye enter not into temptation" (Luke 22:40):

And verse 46—

"Why sleep ye? RISE AND PRAY—lest ye enter into temptation!"

Paul also exhorts to prayer and supplication, see Phil. 4:6—

"Have no anxiety about anything, but **in everything** by prayer and supplication with thanksgiving let your requests be made known to God."

Also similar admonitions are found in Col. 4:2, I Tim. 2:1, Acts 2:42, James 3:16, and as we are all well aware, in many more prophetic and apostolic exhortations. We must strive to realize our own natural tendencies to err and drift with the crowd, and the **importance** and **urgency** of these warnings.

Those who trust in the Lord implicitly, will continually supplicate Him for guidance. Continually do the Scriptures forbid us to put trust in men, in ourselves, or in aught else but in the Eternal God. We find it beautifully expressed by the "sweet Psalmist of Israel" in Psa. 43:3—

"O send out Thy light and Thy truth: let them lead me; let them bring me to Thy holy hill, and to Thy tabernacles."

Again, what supreme confidence is expressed in Psa. 57:1, and what a model of prayer for Divine guidance it really is for us!—

"My soul trusteth in Thee: yea, in the shadow of Thy wings will I make my refuge."

Do we not wish to make it our supplication, renouncing all trust in ourselves and others?—

"We should not trust in ourselves, but in God that raiseth the dead" (2 Cor. 1:9).

Of Jesus it was deridingly said: "He trusted in God; let Him deliver him!" And what a deliverance he received, after trial.

The parable in Luke 18 was said to be given unto those who "trusted in themselves that they were righteous." Does not this in some measure apply to us at times? We can esteem brethren highly for their works' sake, but we should guard against trusting in them because they have education or ability to use beautiful language, for **many—if not all—those leaders who have introduced error into the Household were highly gifted in this respect, and were therefore the more dangerous.**

It is not that we would denounce our brethren as deceivers, but that there is constant necessity for warning. We are simply reiterating the warnings of prophets and apostles, which brings us into

reproach, as being harsh and intolerant and uncharitable, just as it did them. But the wise will distinguish between vague, pleasing, fleshly sentiment, and stern, uncompromising holy Truth.

"The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him."
—H.A.S.

BAPTISMAL FORMULA

AS REGARDS the form of words, it is better to say, "baptised into the Name of the Father, and of the Son, and of the Holy Spirit," than simply "baptised into the Lord Jesus," for this reason: the first form of words keeps the truth concerning Christ in the foreground—that he is the manifestation of the Father by the Holy Spirit and that what he did, he did not of himself as a man; whereas, the latter leaves the way open for the idea to grow up that Jesus came in his own name (which he expressly says he did not), and not in his Father's Name (which he expressly says he did.)—**The Ecclesial Guide**.

The History of the "Trinity" Doctrine

"And now, saith the Lord that formed me from the womb to be His SERVANT . . . I will also give thee to be a light to the Gentiles . . . I will PRESERVE thee"—Isaiah 49:5-8

PART THREE

PASSAGES QUOTED TO PROVE THE TRINITY

The verses considered this and next month were presented by a Trinitarian as the best he knew to "prove" the doctrine of the Trinity.

NOW to consider, in the light of Scripture, the verses submitted as proving that Christ was a pre-existent part a co-equal, co-eternal Trinity of three Gods.

"For the Father judgeth no man but hath committed all judgment unto the Son"
(John 5:22).

This is put forward to prove that "Christ claimed he was divine." If this is meant to mean he claimed he was a coequal, co-eternal member of the Trinity, then it **disproves** the very point it is put forward to support —

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

The Father is the Supreme, Almighty God with power to commit judgment to whom He will. Consider the context, and see how it shatters the "co-equal" idea —

"The Father hath **given** the Son authority (v. 27).

"I can of mine own self do nothing: as I hear, so I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me" (v. 30).

A more unfortunate example could hardly be chosen to prove the Trinity. See Acts 17:31 —

"God will judge the world by that MAN whom He hath ordained . . . He (God) hath raised him (Jesus) from the dead."

See also Romans 2:16 —

"God shall judge men by Jesus Christ."

* * *

"I and my Father are one" (John 10:30).

To show that this is no proof of the doctrine of the Trinity, or of the pre-existence of Christ before he was born, it is only necessary to refer to John 17:11. Jesus, **praying to God**, says —

"Holy Father, keep through Thine Own Name those whom Thou hast given me, that they may be one, AS WE ARE . . .

"That they all may be one, as Thou Father art in me and I in Thee, that they also may be one in us, that the world may believe (v. 21).

"That they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one" (v. 22).

The meaning of the oneness, or unity, that Jesus had in mind, is very clear from this passage. It is the "unity of the Spirit" that must exist among true brethren (Eph. 4:3)—

"We are ALL ONE in Christ Jesus" (Gal. 3:28).

Surely no one who is familiar with this wording in John 17 would sincerely consider John 10:30 any proof of the Trinity or Jesus' pre-existence before he was born a helpless babe.

"And this is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day"

(John 6:40).

It is difficult to see how this is thought to prove any of the points in question. Unquestionably God has given Jesus power to raise the dead, and he will raise all the responsible dead **when he returns to earth at the "last day."**

This is not in question. All who truly believe the Bible believe it (those that are not deluded with the "immortal soul," "heaven at death" idea).

Speaking of Jesus' power (which seems to be the thought here), bear in mind Acts 2:22—

"Jesus, a man approved of God by miracles which God did by him."

And Matt. 28:18 —

"All power is **given** unto me."

BY **whom?**—if he himself were co-equal part of the Supreme Power of the universe.

Note how these very passages quoted to prove the Trinity actually **disprove** it —

"The will of HIM THAT SENT ME."

Jesus never claimed co-equality with God, but always the very reverse. He said God had sent him, and he came to do God's will, not his own.

* * *

"I lay down my life that I might take it again. No man taketh it from me, but I lay it down myself. I have power (exousia) to lay it down, and I have power (exousia) to take it again." (John 10:17-18).

The word here translated "power" is **exousia**. It occurs just over 100 times—in a majority of these occurrences the RV translates it "authority," and 10 times "right."

It is not the common word for 'power,' which is **dunamis**—strength, ability.

Both AV and RV translate exousia as "right," for instance, in Rev. 22:14—

"Blessed are they that do His commandments, that they may have right (exousia) to the tree of life."

This obviously does not mean that obeying God's commands gives a man the physical power to raise himself from the dead to immortality, but that he thereby is granted a right to it.

Even more to the point, in illustration, is John 1:12—

"As many as received him gave he power (**exousia**, RV: right) to become sons of God."

The AV margin gives "right or privilege." Believers have been given the right or privilege of becoming sons of God.

These passages will illustrate what Jesus meant when he said he had **exousia**—the right—to take up his life again after having laid it down in death.

As to Who actually raised Jesus from the dead, the Scriptures leave not the slightest doubt. Many times we are told GOD raised him from the dead. Consider very particularly the record in Acts 2 for a clear understanding of the relation between Christ and God (v. 22):

"Jesus of Nazareth, a MAN approved of God by miracles which God did by him."

"David speaketh concerning him, Thou (God) wilt not leave my (Jesus') soul in hell; neither wilt Thou suffer Thine holy one to see corruption. Thou hast made known to me the way of life" (vs. 25-28).

"God swore to him (David) that He would raise up Christ" (v. 30).

"He (David) seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (v. 31).

"This Jesus hath God raised up" (v. 32).

"God hath made that same Jesus both Lord and Christ" (v. 36).

All this is utterly incompatible with the Trinity. Note the last statement—God hath made Jesus Lord. God approved him; God did miracles by him; God made known to him the way of life; God did not suffer him to see corruption; God raised him; God made him Lord. Consider the following —

"The Prince of Life, whom God hath raised from the dead" (Acts 3:15).

"The God of our fathers raised up Jesus . . . him hath God exalted" (Acts 5: 30-31).

The "God of our fathers" to whom Peter refers as raising Jesus was the one and only true God of Whom Moses, the prophets and Jesus spoke.

"Him God raised up the third day" (v. 42).

"It is he which was ordained of God to be Judge" (Acts 10:40).

"His (God's) mighty power, which He wrought in Christ, when He raised him from the dead, and set him at His own right hand . . . and hath put all things under his feet" (Eph. 1:19-21).

"The God of Peace, that brought again from the dead our Lord Jesus, through the blood of the everlasting covenant." (Heb. 13:20).

How did God bring Jesus from the dead through the blood of the everlasting covenant? Here we are told Jesus was brought from the dead **through his own blood**. This deep and important truth is crushed into unrecognizability by the Trinity.

See also Acts 13:30, 33, 34, 37; Acts 17:31; Rom. 6:4; 2 Cor. 4:14; Gal. 1:1; 1 Pet. 1:21—all stating that **God raised Jesus from the dead**.

Before we leave this John 10:17-18, note well the finish of it —

"I have power to take it again. This **commandment** have I received of my Father."

It will be remarkably noted that the very context of these verses quoted to support the Trinity are directly CONTRARY to the all-powerful, co-equal, none-greater-or-less theory.

* * *

"Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil 2:5-7).

What part of this is thought to give support to the idea that Jesus was a co-equal, co-eternal, pre-existent part of the One Eternal God?

What this declares, briefly, is that Christ—though he recognized himself to be by birth the Son of God, still he did not presume upon this supremely exalted relationship, but humbly submitted to the fact that he, like all other men, owed service and obedience to God, and must "work out his salvation with fear and trembling" (see v. 12).

The meaning of this passage is illustrated perfectly by Heb. 5:8 —

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

Notice in the immediate context of this passage in Phil. 2, at v. 9 —

"Wherefore (New Amer. Rev.: Therefore) God also hath highly exalted him."

One co-equal part of the Supreme One God highly exalting another co-equal part, because the latter had humbly submitted to death at the command of the former? The Bible does not ask us to accept such confusion.

Let us consider this passage in detail: —

"Who, being in the form of God, thought it not robbery (RV: thought it not a thing to be grasped) to be equal with God."

This is so well illustrated by "Though he were a Son, yet learned he obedience" (Heb. 5: 8) that it needs no further explanation. Notice the contrast: "form of God—form of a servant." Compare with the contrast "Son—servant" in Heb. 3: 5-6. Also in Gal. 4:2 —

"The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors (learned obedience) until the time appointed of the father."

Clearly, therefore, "being in the form of God" refers to the fact that his birth by the overshadowing Spirit-Power constituted him the "Son of God" (Luke 1:35).

Though so directly related to God, he did not presume upon his position or "grasp at" equality with God. Does not this very passage prove he was NOT co-equal with God, and that he did not "grasp at" co-equality?

"But made himself of no reputation."

His lowly, humble, unpretentious course of life—no worldly honours, no possessions or wealth—living with and ministering to the poor and despised of the land. The self-respecting of Israel look down on him for his lowliness and association with social outcasts (Isa. 53:3)—

"He was despised and we esteemed him not."

"And took upon him the form of a servant."

See Matt. 20:25-28 —

"The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: whosoever will be chief among you let him be your servant: even as the Son of Man came not to be ministered unto, but to minister."

"Though he were a Son, yet learned he obedience" (Heb. 5:8).

"Behold My (God's) servant . . . I have put My Spirit upon him . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people" (Isa. 42:1).

This is the SCRIPTURAL picture—no flat, trinitarian, coequality, "none greater, none afore."

The following is very clear as to Jesus' birth and SERVANTSHIP to God —

"The Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name . . .

"In the shadow of His hand hath He hid me.

"And now, saith the Lord that formed me from the womb to be His servant.

"Thus saith the Lord **to him whom man despiseth, to him whom the nation abhorreth** (There can be no doubt as to who is meant) . . .

"I have **heard** thee, and I have **helped** thee, and I (God) will **preserve** Thee, and **give thee for a covenant**" (Isa. 49:1-8).

God formed Jesus from the womb to be His **servant**. Surely that's plain. Where then is co-eternal, co-equality—eternal, equal parts of a Supreme God?

"And was made in the likeness of men."

The RV makes the tense clearer, and removes the impression created by a superficial reading of the AV that the "was made" follows, or is consequent upon, the "making of no reputation." The RV gives "being made." That is, being made in the likeness of men, he made himself of no reputation and took upon him the station or position of a servant.

The Emphatic Diaglott version is even clearer as to tense —

"Having been made in the likeness of men."

The verb is "genomenos," rendered in the Bagster Interlinear New Testament, "having become."

Some versions join it to the following phrase, putting a period at "servant," and then continuing, "Being made in the likeness and being found in fashion as a man, he humbled himself." (Moffatt follows this construction).

All this is mentioned to point out that the Greek original does not support the impression drawn from the AV that the items of v. 7 are consecutive in time, giving the idea of existence and consciousness BEFORE being "made in the likeness of men."

As Jesus grew from a babe to self-consciousness, he learned two facts concerning himself:

- (1) that he was the divinely-begotten Son of God and
- (2) that he was a man of the seed of Adam.

He did not presume upon the first, but humbly and obediently submitted to all the duties and obligations of the second, utterly abasing himself, even to the very lowest station of life. This is even clearer in the next verse —

"And being found in fashion as a man, he humbled himself."

Finding himself (as he attained self-consciousness) a man, he obediently humbled himself before God—the duty of all men. The whole passage is an exhortation to (v. 5)—

"Let this mind be in YOU which was also in Christ Jesus."

The whole sense and point of this command depends upon the truth that Jesus was "made in all things like his brethren" (Heb. 2:17), and was through obedience exalted by God (v. 9 of this Phil. 2).

View Christ as "very God"—co-equal, co-eternal, "possessor of heaven and earth," unlimited in power and knowledge, unable to die, unable to sin, unable to be tempted—and all this becomes meaningless and unreal.

It is "making the Word of God of none effect by tradition"—not openly denying it, but interpreting it in such a way that it loses all meaning.

* * *

"Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son" (1 John 2:22).

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:15).

These are quoted to prove "we are warned not to belittle Christ." This is VERY TRUE, and trinitarians do not realize how they are belittling Christ and nullifying his work by adopting the Platonic ideas which make his struggle and obedience and overcoming and resisting temptation an unreal pantomime by an almighty, all-knowing and untemptable God.

Jesus Christ rendered perfect obedience, never sinned, overcame every weakness and temptation. THEREFORE God hath exalted him that at the name of Jesus every knee should bow (Phil. 2:9-10, just considered).

How could it be said "therefore" (for his obedience) God hath exalted him and given him a name, if he had ALWAYS BEEN co-equal, co-powerful, co-exalted "very god," right from the beginning?

It is ridiculous to say he was at the same time all-powerful God and weak man. The Scriptures do not say this. It is the attempt to combine "Greek metaphysics" with the Scripture that has forced trinitarians to adopt this view.

As we have seen from the testimony of trinitarian historians, the religious leaders of the time the "Trinity" was developed were trying to combine religion with philosophy to make it acceptable to the heathen world.

* * *

The third passage quoted to prove "we are warned not to belittle Christ" is very significant, and worthy of much study —

"Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2 John 7).

(In passing, note the wording "deceivers are entered into the world." Does this give any support in presuming their pre-existence, as such wording is said to do in the case of Christ? Where did these deceivers "enter the world" from? Where were they before? All will agree in this case that "entered the world" simply means "shown up" or "become manifest").

But the main point is that there were many deceivers even in John's day who denied that Christ had really and truly "come in the flesh," denied that he was truly a man, denied that he truly

"increased in wisdom," truly had been born a helpless babe, truly had borne the same sin cursed nature that his brethren have to struggle with and must overcome.

If we make Christ an all-powerful, all-knowing, untemptable co-equal part of the Supreme God, we DENY THAT HE HAS COME "IN THE FLESH," and we are manifested as anti-Christ.
(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

ELIGIBILITY FOR RE-ELECTION

THERE OUGHT to be a power of re-election without limit. In the case of the spirit-appointed officials of the apostolic ecclesias, their position would be permanent, after the analogy of appointments to the Kingdom of God. When a brother is peculiarly qualified, there is no reason why, in our age, he should ever cease to serve. The power of re-election would enable us to approximate to the apostolic model as nearly as is compatible with the system of periodic appointments.

—The Ecclesial Guide.

Character

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory"—2 Cor. 3:18

OUR dictionaries define character as the aggregate of qualities that distinguished one person from others, especially as to moral qualities and ethical standards.

Upon the combination of these principles, a reputation is established by the community, or the public generally. This of course, is all based upon the world's social standards of how one should live and conduct himself as a member of the particular community in which he lives.

When a person comes to a knowledge of the Truth—after being instructed in the Word of the Kingdom—and is "baptized into Christ, and becomes Abraham's seed, and an heir according to the promise" (Gal. 3:27-29), he soon discovers he must change his way of living.

From the Word of God, he learns that his former way of living was based upon human standards which do not carry the qualifications of divine standards as revealed in Isaiah:

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.

"For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (55:8-9).

The believer's whole outlook on life undergoes a complete change. Formerly, he was his own master, and did that which was right in his own eyes. Now, in Christ, he becomes conscious of the fact that he must serve him. For, said Jesus—

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

Doing the things that Jesus has commanded creates a sharp contrast in the life of a believer. Paul speaks of it as "walking in NEWNESS OF LIFE."

In the very beginning of this transition, he learns that there are certain things he must put off. That is, he must discontinue doing certain things, because they are not in harmony with divine principles.

In his letter to the Ephesians, Paul is sweepingly emphatic concerning things that MUST be discontinued (Eph. 4:22)—

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts."

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (v. 29).

"Let ALL bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (v. 31).

But there are not only things to be put off. There are greater things to put on. Some are found in this same chapter—

"Be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness" (vs. 23-24).

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (v. 32).

And again in Col. 1:10—

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

In the process of putting off worldly things, and putting on divine things, a godly character is developed, for it is character that constitutes a child of God, and it is the character we are now forming that will be the measure of success, or failure, when we stand before the Son of God.

When we think of these things, it is convincingly reasonable that we should strive to rouse ourselves to the **full realization** of the duty that rests upon us because of our acceptance and obedience of the Gospel. We must all apprehend clearly that God is now laying the foundation for a beneficent work in the earth in what we are fully persuaded is the near future.

Man has completely failed in the past, and is failing now to bring peace upon the earth. This was foreknown of God when He laid the foundation of the age.

Therefore, He arranged to manifest Himself in a Name that would incorporate all His attributes. Then a plan was inaugurated through which men and women could become attached to the Name. This plan is the GOSPEL, and by its power a people is being taken out of the Gentiles for this Name.

If, then, it is our sincere desire to become permanently attached to His Name, we must **develop a character** that will assure our ultimate acceptance, and entry into the Kingdom of God. The foundation of such a character is threefold.

First, it is essential that we be HUMBLE. There is no place for pride, for (Prov. 13:10),

"By pride cometh contention."

And—

"A man's pride shall bring him low" (Prov. 29:23).

We must also be FAITHFUL, for (1 Cor. 4:2)—

"It is required in stewards that a man be found faithful."

And, finally, it must be with simplicity of heart and mind; we must be HARMLESS AND WITHOUT EVIL.

The development of a character by which we may become worthy of being chosen as a member of the Name, is a slow process. It is well expressed by Isaiah (28:10)—

"Precept upon precept, line upon line."

Or we might express it in terms of action, step by step as we walk in the Truth. John says—

"We ought to walk even as he (Jesus) walked."

To walk as he walked, we must travel in the opposite direction from those who walk in the way of the world. If we progress, it will be the result of exertion. At first, it will be difficult to walk in the narrow way; but persistent effort is soon rewarded by increased courage and strength.

Today is the time for action, therefore let us walk in full assurance of faith. Walking in the way of the world is easy, but it will lead us unto death. Walking in newness of life, requires untiring effort, but it will lead us unto life, and bring forth the fruits of the Spirit, "some thirty, some sixty, and some an hundredfold."
—G.A.G.

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

The Scripture Cannot Be Broken

"Til heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled"
Matthew 5:18

LET us follow Christ as he goes from place to place doing good. He speaks, and it is done; he casts out devils, he turns the storm into a calm, he raises the dead.

Yet, amid all these tokens of greatness, **observe what the Scriptures** are to him. The Word is ever with him; not in his hands, for he knows it thoroughly, but in his memory and in his incomparable heart.

Mark how he speaks of it! When he unrolls the sacred volume, it is as if an opening were made in heaven, that we may hear Jehovah's voice. With what reverence, with what submission, does he expound the Scriptures, comment upon them, quote them word by word!

See how it becomes his grand concern to heal men's diseases and to preach the Scriptures, as it was afterwards to die and to fulfil the Scriptures!

See who comes? He rises and takes the Bible, opens it at Isaiah, reads some words there; then having closed the book, he sits down, and while the eyes of all that are in the synagogue are fastened on him, he begins to say —

"This day is this Scripture fulfilled in your ears."

See him at Jerusalem, what do we find him saying? (John 5:39)—

"Search the Scriptures."

See him in the holy place, in the midst of which he had dared to say (Matt. 12-6) —

"In this place is one greater than the holy place."

Follow him into the presence of the Sadducees and the Pharisees, while he reprehends them successively with these words— "IT IS WRITTEN."

Listen to his reply to the Sadducees who denied the resurrection of the body. How does he refute them? By ONE SOLE WORD of an historical passage of the Bible; by a single verb in the present tense, instead of that same verb in the past tense. He says to them —

"Ye greatly err, NOT KNOWING THE SCRIPTURES."

"Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham!"

It is thus that he proves to them the doctrine of the resurrection.

* * *

NEXT, behold him in the presence of the Pharisees. It is again by the letter of the Word that he proceeds to confound them. Some had by this time followed him into the coasts of Judea beyond Jordan, and came to him asking to be informed what were his doctrines on the subject of marriage and divorce.

He might certainly have given an authoritative reply, and announced his own laws on the subject. Is he not himself the King of kings and Lord of lords!

But no; it was to the Bible that he made his appeal, still for the same purpose of making it the basis of doctrine; it was to these simple words taken from a purely historical passage in Genesis —

"HAVE YE NOT READ, that He which made them at the beginning made them male and female; so that they twain shall be one flesh?

"What therefore God hath joined together, let no man put asunder."

* * *

LISTEN to him, especially when in the Temple he would prove to other Pharisees, by the Scriptures, the divine sonship of the expected Messiah. Here likewise, to demonstrate this, he still insists on the use of a SINGLE WORD, which he proceeds to take from the Book of Psalms —

"If the Messiah be the son of David, how doth David, by the Spirit, call him Lord; saying (at the 110th Psalm),

"The Lord said unto my Lord, Sit thou on My right hand?

"If David then call him Lord, how is he his son?"

How happens it, that among those Pharisees none was found to say in reply,

"What! do you mean to insist on a single word, and still more on a term borrowed from a poesy eminently lyrical, where the royal Psalmist might, without material consequence, have employed too lively a construction, high-flown expressions, and words which, doubtless, he had not theologically pondered before throwing them into his verse? Would you follow such a mode of minutely interpreting each expression as is at once fanatical and servile! Would you worship the letter of the Scriptures to such an extreme? Would you build a whole doctrine upon a word?"

"YES, I DO," is Christ's reply. "Yes, I WILL throw myself on a single word, because that word is God's! And, to cut short all your objections, I tell you that it is BY THE SPIRIT, that David wrote all the words of his hymns; and I ask you how, if the Messiah be his SON, can David, BY THE SPIRIT, call him his LORD, when he says, The Lord said unto my Lord?"

* * *

AGAIN let us listen to him, even on the cross. There he poured out his soul as an offering for sin; all his bones were out of joint; he was poured out as water; his heart was like wax, melted in the midst of his bowels; his tongue cleaved to his jaws; he was about to give up his spirit to his Father.

But, previous to this, what do we find him do? He desires to collect his remaining strength, in order to recite a psalm which the church of Israel had sung on her religious festivals for a thousand years, and which told over, one after another, all his sorrows and all his prayers (Psalm 22)—

"Eli, Eli, lama sabachthani? (My God, my God, why hast Thou forsaken me?)"

He does even more than this: listen to him. There remained in the Scriptures one word which had not yet been fulfilled. Vinegar had still to be given him on that cross (this the Holy Spirit had declared a thousand years before in the 69th Psalm). "After this," it is written —

"Jesus knowing that all things were now accomplished, THAT THE SCRIPTURE MIGHT BE FULFILLED, saith, I thirst.

"When Jesus therefore had received the vinegar, he said, It is finished. And having bowed his head, he gave up the spirit."

When David sang the 69th Psalm on Shoshannim and the 22nd Psalm on Aijeleth, did he know the prophetic meaning of all these words, of whose hands and feet that were pierced, of that gall poured out, of that vinegar, of those garments that were parted, of that vesture on which a lot was cast, of that mocking populace, wagging their heads and making mouths?

It matters little to us his understanding it; the Holy Spirit at least understood it, and David spake BY THE SPIRIT, said Jesus Christ.

The heaven and the earth shall pass away; but there was not in that Book a jot or tittle that could pass away till all was fulfilled (John 10: 35; Matt. 5:18).

* * *

JESUS rises from the tomb; he has overcome death; he is about to return to the Father. What words are now about to proceed from that mouth, again restored to life?

Why, WORDS FROM THE HOLY SCRIPTURE! Still he quotes it, explains it, preaches it. See him, first of all, on the way to Emmaus, walking with Cleophas and his friend; afterwards in the upper chamber; and, later still, on the borders of the lake.

How is he employed? In expounding the sacred books; he begins with Moses, he continues through all the Prophets and the Psalms; he shows them what had been said concerning him in all the Scriptures; he opens their minds to understand them; he makes their hearts burn within them as he speaks of them.

All these quotations show us what the Holy Bible was in the eyes of him "In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3); and—

"By whom all things subsist" (Col. 1:17).

But on the letter of the Scriptures, listen further to two declarations, and a last example, of our Lord. Said he:

"It is easier for heaven and earth to pass, than for one tittle of the Law to fail."

And by the "Law" Jesus Christ understood the whole of the Scriptures, and even, more particularly, the Book of Psalms, which he calls "your law" (John 10:34).

What terms could possibly be imagined capable of expressing, with greater force and precision, the principle, the entire divine inspiration, and perpetuity of all the parts, and of the very letter of the Scriptures of your Master!

Be ye then believers after his manner; be your Bible the same as that of the Son of God! Of that not a single tittle can fail. He said again (Matt. 5:18)—

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled."

All the words of the Scriptures, accordingly, even to the smallest stroke of a letter, are no less than the words OF JESUS CHRIST; for he hath also said (Luke 21:33)—

"Heaven and earth shall pass away; but my words shall not pass away."

* * *

IT was winter. Jesus walked in the Temple in Solomon's (the eastern) porch; the Jews came about him. He appeals to certain words in the 82nd Psalm. Before pronouncing the words he takes care to interrupt himself; he pauses in a solemn parenthesis, and exclaims—

"And THE SCRIPTURE CANNOT BE BROKEN."

Not only is our Lord's argument here founded entirely on the use made by the Psalmist of a **single word**, and not only does he proceed to establish the most astonishing of his doctrines on this expression; but further, in thus quoting the Book of Psalms in order to make us understand that in his eyes the whole book was dictated by the Holy Spirit, and that every word of it carried the authority of the law, Jesus calls it by the name of LAW, and says to the Jews,

"Is it not written in your law, I have said, Ye are gods?"

These words are placed in the middle of a hymn; they might seem to have escaped from the unreflecting fervour of the prophet Asaph, or from the burning raptures of his poetry.

And were we not to admit the full inspiration of all that is written, one might be tempted to tax them with indiscretion, since the imprudent use which the Psalmist may have made of them, might have led the people to usages elsewhere censured by the Word of God, and to idolatrous imaginations.

How then, once more we ask, was there no rationalist scribe from the universities of Israel to be found there, under Solomon's porch, to say to him:—

"You cannot, Lord, claim the authority of that expression. The use that Asaph makes of it can have been neither considerate nor becoming. Although inspired as respects the thoughts suggested by his piety, he no doubt did not maturely weigh every little word with a very scrupulous regard to the use that might possibly be made of them a thousand years after his own day. It were rash, therefore, to insist upon them."

Here, then, we ask of every serious reader, is it possible to admit that Jesus, who made such a use of the Scriptures did NOT BELIEVE IN THEIR PLENARY, VERBAL INSPIRATION?

And if he could have imagined that the words of the Bible were left to the free choice and pious fancies of the sacred writers, would he ever have dreamed of founding such arguments on such a word?

The Lord Jesus, our Saviour and our Judge, believed then in the most complete inspiration of the Scriptures; and for him the first rule of all hermeneutics, and the commencement of all exegesis, was this simple maxim applied to the most minute expressions of the written word —

“THE SCRIPTURES CANNOT BE BROKEN.”

The foregoing was published by bro. Roberts in the Christadelphian at the time of the Suffolk Street Inspiration controversy, when J. J. Hadley, first editor of the Fraternal Visitor, opposed bro. Roberts and supported the theories of Robert Ashcroft. It is very timely in view of today's trends.

"TO TAKE OUT A PEOPLE FOR HIS NAME"

THE OBJECT of the Gospel, as apostolically promulgated in the first century, was to take out a people for the Lord's use, in the age that he will inaugurate at his coming. The mode in which the taking out was effected, was by the preaching of the Gospel. Whoever BELIEVED THIS GOSPEL, and yielded obedience in baptism, was by that belief and obedience called to the Kingdom and glory of God.

But all the called are not to be chosen. The choice is to be made at the Lord's return. The reason of the choice will be faithfulness in the chosen, exhibited during life, subsequent to their taking on the Name of Christ in baptism. These things are all known to those who know the Truth.

—The Ecclesial Guide.

Signs of the Times

"HAS Khrushchev changed? —and if so, why?" is the question which dominates world capitals today. Communist China would answer that he has weakened. Western opinion varies all the way from a belief that the Soviets have become so bogged down in financial, industrial and agricultural difficulties that they are stalling for time in an effort to recoup their sagging economy, to the opinion that **Khrushchev is planning: a clever trap into which he hopes to ensnare the unwary Western powers.**

But whatever the opinions are, no Western nation is yet in a position to accept anything which Khrushchev says at face value. Neither is he ready to accept as genuine any peaceful gesture by the Western nations. Doubt, suspicion and distrust still describe the attitude of all nations involved. Neither the Communist nor the Western nations have very much confidence in each other.

The seeds of war still exist in the fertile soil of international relations, and the fires of international disagreement still smoulder.

HAS RUSSIA LOST THE COLD WAR?

ALTHOUGH based to some extent on wishful thinking, diplomatic sources in Western capitals are boldly asserting that Russia has lost the cold war; that Communism has proved to be a colossal failure in every nation under that system of government. As evidence of this situation, reference is made to the fact that:

"Communism has failed to produce a single nation that is either well fed, well housed or well clothed."

Failure, it is claimed—

"Is written all over the record of the Communist empire — from Russia to China to East Europe to Cuba."

But this is only one side of the picture. Even if all the reports of Communist breakdown are true; to get the true picture, many other factors must be considered. It must be taken into account that, while Communist nations have not progressed at the same rate as many capitalist nations, in most countries their people are far better off under Communism than they were under their former rulers.

The vast masses of poverty-stricken peoples in the world, many of them under non-Communist rule, are still ready to try out Communism on the theory that it could not be any worse, and it might be better than their present condition.

At the same time, widespread illiteracy and lack of accurate information, keeps many underprivileged peoples in a state of unrest and ripe for Communism.

If Russia has "lost" the cold war; if world Communism is threatened with total collapse, an even greater threat to world peace is presented than if reasonable progress was being made in their economic and industrial fields. For, it is certain that Communist leaders have no intention of laying down and surrendering their fanatical desire to Communize the world.

That is a fire which can never be quenched except by total conquest. **If it becomes evident that Russia has lost the cold war, it is most likely that more emphasis will be placed on preparation for a "hot war."**

Regardless of all the wishful thinking, Russia is still, unquestionably, one of, if not **the** strongest military power in the world, and Red China's hordes of inexhaustible man power, fired with the desire to dominate all Eastern Asia, presents a threat to the world which will not be erased by economic instability.

AS ARMS RACE STANDS

IN the arms race, little change in the relative strength of Russia and the U. S. has taken place as a result of the test ban and recent events. It is generally recognized that Russia still holds the lead in the field of "terror weapons," and it is unquestionable that the Soviets are sufficiently equipped with trained military forces and conventional weapons to overrun all Europe before help from the West could possibly turn the tide. The only recourse would be total nuclear war, which could bring widespread death and devastation to all nations involved.

It appears conclusive that Russia is beginning to feel the pinch of huge armaments cost, and that is advanced as one of the reasons for approving the test ban and curtailing expensive scientific ventures such as the race to the moon.

But it is also true that the U. S., as well as other Western nations, are feeling the strain of the astronomical cost of modern military equipment, especially so as rebellious taxpayers are beginning to register complaints against rising taxation.

It is significant that cutbacks in expenditures are not directed against actual military equipment, but chiefly related to scientific ventures yet in the experimental stage, and other expenses not directly related to military matters. This is true both of Russia and the Western nations.

"Prepare war," is still the chief occupation of all the great nations.

TENSION KEEPS UP

WHILE Mr. Khrushchev makes peaceful gestures on the one hand, he spares no words to let the world know that he is a tough man to deal with. There are definite signs that Mr. K. is disappointed and Moscow is growing impatient because the test ban did not bring the results for which they evidently hoped. The Soviets were hoping for sweeping changes in U. S. foreign policies, including abandonment of plans to create a nuclear force for NATO, and curtailment of military forces in Germany.

Since the U. S. has shown no disposition to change its policies relating to Europe, a series of incidents and declarations make it clear that the old tensions are returning. The blocking of Allied convoys on the road to Berlin, Khrushchev's belligerent remarks, anti-American articles in the Moscow press, and the arrest of a Yale professor on obviously trumped-up spy charges, strongly implies that no change has taken place in U. S.-Soviet relations.

President Kennedy voiced only tempered optimism when, in speaking of U.S.-Russian relations, he said:

"There are new rays of hope on the horizon, but we still live in the shadows of war."

With all the speculation on the possibilities and the probabilities of peace or war, we must keep in mind that events in the time of the end, as at all times, are being directed by Him who "rules in the kingdom of men." Isolated events in themselves may mean little, but all combined are operating inexorably toward a predetermined end.

The last great war between the nations—Armageddon—will come at the time and in the manner which God has determined. We can only watch the trend of things foretold in the scriptures as evidence that the end is near.

SOUTH VIETNAM

THE Diem regime of South Vietnam, created by the U. S., having been overthrown with the death of its two top leaders, the embattled country is now attempting to find its way out of mountainous difficulties in the war against the Communists. The prospect is not bright.

The U. S. now has 16,000 of its best troops and large supplies of equipment helping to fight the Communist guerrillas who are seeking to overthrow the government. It is costing the U. S. 1½ million dollars a day to supply the Vietnamese army, with little hope of ever doing more than holding the Communists in check, but because South Vietnam is the key to all S. E. Asia not yet held by Red China, they dare not abandon the effort to prevent complete Communist takeover.

Trouble for the anti-Communists in S. E. Asia springs up from another quarter. Cambodia, lying between S. Vietnam and Thailand, with a population of 6 million, previously neutral and accepting aid from both Russia and the U. S., appears to have definitely sided with Communism.

The President of Cambodia has stated that it is his belief that Communism will eventually win in S. E. Asia. He now suits his actions to his words by cutting ties with the U. S., and has sent word to Peking pledging close friendship and co-operation with Red China, thus opening the door for the entrance of China directly into the present conflict in the Vietnamese area.

MIDEAST AND ISRAEL

THE second revolution within 9 months has taken place in Iraq. The recent revolution overthrew the country's Ba'ath Socialist government which dethroned the Kassem government last February.

The new government, backed by the military, has announced close co-operation with all Arab nations, especially the United Arab Republic. It was stated that the new government hoped to revive the agreement to merge Iraq and Syria with Nasser's U.A.R.

The governments of Iraq and Syria have jointly issued a threat to use military force to prevent Israel from diverting Jordan river water for a huge irrigation project on which Israel has already spent \$84 million.

The Jewish National Fund of the U. S. and Canada has launched a "Galilee Development Project" to cost more than \$27 million, the purpose of which is to establish 35 villages in the Biranit area, and the development of the isolated desert regions of the Galilee as part of the J.N.F. program to provide adequate defence for the border areas of Israel. The Israeli government is also contributing large sums for this program.

THE DEATH OF PRESIDENT KENNEDY

"The Most High God ruleth in the kingdom of men, and giveth it to whomsoever He will . . . He removeth, and He setteth up" (Dan. 4:17; 2:21)

IN the wisdom and purpose of God, a world ruler has been removed, and another has been set up in his place. In view of the present position of the U.S. in the world, and the present position of the world in relation to the impending return of Christ to rule in righteousness, this event cannot but be of deep significance in the latter-day development of the divine purpose.

The breakthrough of Roman Catholicism to the presidency was both a sign of, and a powerful factor in, the latter day revival of Mother Rome to the point where she can say, "I sit a queen and am no widow, and shall see no sorrow" (Rev. 18:7)—her errant daughters rapidly gravitating back to the papal family, and herself wed to the imperial power of the King of the North. The change has been very noticeable in the U.S., in the increased public prominence and boldness and accepted prestige of Catholic dignitaries.

That trend must continue, though President Kennedy, having fulfilled his part in world history, has been removed. The event is saddening, as the whole dark and jumbled history of human misery and misrule is saddening.

We pray for the rising of the Sun of Righteousness to sweep away the sin, evil and sorrow of the present world order, and to reign in righteousness and peace.

We are in a time of instability and rapid change throughout the world. As the final hour approaches, the tempo seems to quicken, and we shall now watch with increased and aroused expectancy the coming course of world events leading to the true Bridegroom's return.

May he find us in a position of faithfulness to the Truth, not giving God-speed support to trends that are out to destroy it and take it back into the world. The latter-day worldwide trend of church Reunion, burying differences of doctrines for the sake of human accommodation, has a great lesson for the brethren of Christ in these last perilous and deceptive days. May we see the light and heed its warning!
—O.B.

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