

# The Berean Christadelphian

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

**Edited and Published by:**  
**G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada**

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

## CONTENTS

ECCLESIAL NEWS: Portland, Southern California .....	Inside Front Cover
EDITORIAL: As It Was in the Days of Noah .....	33
THAT OLD SERPENT CALLED THE DEVIL (Bro. Thomas) .....	35
ANSWERS TO BIBLE QUESTIONS: Baptized for the Dead; "A Man After God's Own Heart"; Questioning What "Rising from Dead" Meant; Prayer and praise in Mixed Assemblies (Bro. Roberts) .....	38
THE UNSEARCHABLE RICHES OF CHRIST (Ephesians 1) .....	41
The Name "Christadelphian" .....	48
LET US GO ON TO PERFECTION (Hebrews 6) .....	49
THE ONE TRUE FAITH .....	51
THE GOODNESS AND SEVERITY OF GOD .....	60
WALK AS CHILDREN OF LIGHT (R.R.) .....	62
SIGNS OF THE TIMES .....	63
1964 Fraternal Gatherings (Texas, Toronto) .....	Back Cover
CORRESPONDENCE .....	Back Cover

**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

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

News received by the following dates can appear in current issue (if later, will be delayed a month): Feb. 13, March 12, April 9, May 7, June 4, July 2, August 13, Sept. 10, Oct. 8, Nov. 5, Dec. 3.

**PORTLAND, Oregon—2212 N.E. Prescott—Memorial Service 11 a.m.; Lecture (once a month) at Central YWCA Hall, 7 p.m.; Bible Class in homes Thursday 8 p.m.**

SINCE writing last our visiting brethren and sisters and strangers at our lectures have both been very meagre. Bro. J. T. Randell, the only visitor to our meeting, was with us one weekend which was the cause of much enjoyment in that we were able to discuss with him those things of interest to all in the Truth. We particularly enjoyed the exhortation he gave us at our Memorial Service.

We hold lectures once a month in the Central YMCA Hall (a new building and very pleasant). The interest shown by the alien of late is measured by the attendance of one stranger in the last few months.

This in no way discourages us, and we are even now talking about the possibilities of using other methods to try to introduce the stranger to God's glorious Word. If any interesting results are obtained by the activities contemplated we will share the ideas with other brethren and sisters.

Your brethren and sisters of the Portland ecclesia.

—bro. A. R. Tilling

\* \* \*

**SOUTHERN CALIF. — Corner East Pearl & North Palomares Sts., Pomona—Sunday Class 10:30 a.m.; Memorial Service 11:30 a.m.; Lecture first Sunday in month 3:30 p.m.**

LOVING Greetings in our Lord Jesus to all of like precious Faith.

We are pleased to report that on Nov. 23 our bro. Ellis L. Higham and sis. M. Elizabeth Sharp were united together in marriage. It is our prayer that these two children of our heavenly Father, now joined together, may as one walk the path of life with a determination to help one another on their road to the Kingdom of God.

May they be blessed and guided with heavenly help at all times, and when our Lord Jesus returns to the earth, we pray that they and all of the brethren and sisters may become a part of the Bride of Christ, and participate in the marriage supper of the Lamb.

A number met together on the occasion of our brother and sister's marriage, among whom we had with us: from the Detroit ecclesia, brother & sister Fred Higham Sr., brother Fred Higham Jr., sis. Elisabeth Higham; from the Portland ecclesia, bro. & sis. Arthur Tilling; and from the Denver ecclesia, sis. Ruth Hoage.

On Sunday, Nov. 24, these visiting brethren and sisters met with us around the emblems of remembrance, and bro. Tilling gave us encouraging words of exhortation so much needed in these trying last days.

Then in the afternoon bro. Fred Higham gave a public lecture on the subject: "Departure from the Faith Foretold by Christ and the Apostles." We were warned of the necessity of always keeping on the alert to uphold the Gospel of Salvation. There were several visitors.

We were all lifted up in the association together, and each one was strengthened in the discussions at our Sunday morning and Thursday evening classes.

Looking forward to the time when we shall all be able to meet together in Christ's Day of Glory,  
—bro. John Randell

## As It Was in the Days of Noah

*"For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the Scriptures we might have hope"—Rom. 15:4*

HISTORY is a good teacher, if we are willing to be taught (and most of us like to increase our knowledge) but—strange as it may seem—there are many who resent having the lessons of history brought to their attention. Let us not be among those who refuse to see or hear, but let us look back at some of the things "that were written for our instruction," for, as Paul said in 2 Tim. 3:16—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

It will be well for us to begin with our first parents in the garden of Eden, for it was there that they were instructed in righteousness. A command was laid upon them, in the nature of a covenant of life and death. They broke the covenant by transgression, and sentence of death was passed upon them, and they were expelled from the garden. Afterward they had children, Cain and Abel, and it is evident that they had been instructed in the way of righteousness, for (Gen. 4:4)—

"The Lord had respect unto Abel and to his offering."

But the heart of Cain was not right towards God, and his offering was rejected. He became angry, and refused the exhortation to do well and strive against sin, and killed his brother. The reason given by John in 1 John 3:12 is—

"Because his own works were evil, and his brother's righteous."

In spite of his crime, Cain was permitted to live, but he gave no evidence of repentance, but complained of his punishment.

Some time later—

"Eve bare another son and called his name Seth: for God, she said, has appointed me another seed instead of Abel."

In process of time—

"Seth had a son and called his name Enos. Then began men to call upon the name of the Lord."

—or "sons of God," as we read in Gen. 6:2.

The descendants of Cain multiplied, and became wandering tribes, dwelling in tents and raising cattle. Also, some of them became musicians, and others craftsmen in brass and iron. Their women were beautiful, but untrained in righteousness, and were therefore demoralising in their associations.

The descendants of Seth also became numerous, but were of an entirely different character. Having retained his teaching in righteousness, they kept themselves separate from the progeny of Cain. In Elpis Israel, bro. John Thomas deals with the developments of these two classes in a highly instructive manner. He says—

"The Sethites and the Cainites stood related to one another as the church of God and the world; or, as the Woman and the Serpent. So long as the sons of God maintained their integrity, and walked in the way of the Tree of Life, the two communities had no religious associations, or family intercourse.

"The time, however, arrived when the middle wall of partition was about to be laid low by a general apostasy. A spirit of liberalism had arisen among the sons and daughters of Seth, the

result of an expiring faith, which predisposed them to a fraternity, or mixed community, with the Cainites, who, like their father, were religionists of a wilful stamp.

"The Serpent's seed enjoyed themselves in those days as they do now. They were men of the flesh, grovelling in their tastes, habits, and pursuits; and devoted to the lust of the flesh, the lust of the eyes, and the pride of life.

"Their religion sanctified what pleased them best; and doubtless afforded a fair specimen of the same sort of thing in all subsequent ages.

**"It is probable that the precepts and example of the sons of God had considerably modified the original impiety of the Cainites so as to bring things to a similar state to that observable in our day.**

"Sects, between whom there were no more dealings in their beginning than between the Jews and the Samaritans, are now so liberal that they agree to be silent upon all controversial topics for which they once contended to the death, and to recognize one another as brethren in the Lord!

"Thus, if they ever had the Truth, they have suppressed it by a tacit compromise; and have become highly respectable, and singularly amiable and polite; so that they have need of nothing, but to enjoy the good things of the world within their reach" — **Elpis Israel.**

\* \* \*

Things went on from bad to worse; "for all flesh had corrupted His Way upon the earth"; evil men and seducers waxed worse and worse, deceiving, and being deceived."

In process of time, Noah was "warned of God of things not seen as yet." Noah believed them, and warned the people of the coming flood, which would "destroy them from the earth"; and proved to them his great faith in God by "preparing an ark for the safety of his own house."

Noah's faith was made perfect by his works, therefore the apostle, in Heb. 11:7, says—

"By which he condemned the world, and became heir of the righteousness which is by faith."

But his contemporaries paid no attention. They refused to listen. One can imagine them saying—

"Noah is a good man all right, but he is too narrow in his way of thinking. He has our sincere sympathy, for he appears to be revelling in the good old days of Seth. If he would only stop and think that to reform backwards is a stupid idea. The old days of a divided brotherhood are gone, and now after a wonderful reunion we are one big brotherhood."

\* \* \*

LET us now travel down through time 2500 years, and enter the company of Jesus and his disciples as they sit upon the Mount of Olives. We hear them asking him—

"What shall be the sign of thy coming, and the end of the age?"

He had much to say in way of explanation, but when we look at Matt. 24:36-39, we find him saying—

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. **But as the days of Noah were,** so shall also the coming of the Son of man be.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away—

**"So shall also the coming of the Son of man be."**

Thus were the reunited descendants of Seth and Cain eradicated from the earth. Only those of Seth remained, who were upright in their generations, and who walked with God.

These things were written for our instruction; therefore—

## **That Old Serpent Called the Devil**

*"The great Dragon . . . that old Serpent, called the Devil (Accuser), and Satan (Adversary), which deceiveth the whole world"—Revelation 12:9*

By **BROTHER JOHN THOMAS**

THE "whole habitable," in the days of the apostles, was that part of the earth's surface which acknowledged the dominion of Rome. Upon this platform had been erected the largest empire then known to the world. By its imperial constitution was aggregated in one dominion all—

"The lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:16).

These lusts found free course through the constituted authorities of the pagan church and state. Of the horrors perpetrated upon the world lying under them by their wanton riot, the reader will find an ample account in the history of pagan Rome.

In the progress of maturity of this dominion, sin reigned triumphant over the human race. Its lusts were let loose, and the propensities alone directed the policy of the world.

\* \* \*

THE only antagonism experienced by sin was established in Judea. There, as we have seen, the first battle was fought, and the first victory won over sin, by the Son of Mary. These were the two combatants—Sin, working in the children of disobedience; and "the Truth," in the person of Jesus. Sin bruised him in the heel; but God healed him of his wound, and so prepared him for the future contest, when he should bruise Sin in the head.

Now, Sin could only have crucified him by the hands of power; for as this world is a concrete, and not an indigested concourse of abstractions, sin (which in the abstract "is a transgression of law") must be incorporate to be competent to act.

Sin corporealized attacked Jesus through the Roman power instigated by the chief priests of Israel. At this crisis, sin was brought to a head, and ready to sting its victim to death. The event was now about to happen, which the Lord God predicted, saying to the Serpent—

"Thou shalt bruise his heel" (Gen. 3:15).

No one would be simple enough to suppose that the literal Serpent itself was to do this. He was, however, to do it, **in the sense of his being the instrumental cause** of sin; which, through those that should afterwards obey it, should inflict a violent death upon the Son of the woman.

Hence, the Roman power, which put Jesus to death (for the Jews had not power to do it) represented the Serpent in the transaction. And, as sin had been working in the children of disobedience for 4,000 years; and manifesting itself in the Ninevite, Assyrian, Persian, Chaldean, and Macedonian empires, whose power was at length absorbed into the Roman, the last came to be symbolized as "the **Old Serpent**."

\* \* \*

WHEN the woman's seed rose from among the dead, and "led captivity captive," the war upon the Old Serpent began in good earnest. The manner in which it was conducted on both sides, may be learned from the Acts of the Apostles.

The parties were the Jewish and the Roman power on the one hand, and the apostles and their brethren on the other. These enemies were the two seeds; the former, the "Seed of the Serpent"; and the latter, by constitution in Christ Jesus, the "Seed of the Woman."

Hence, in the Apocalypse, "the Old Serpent" (Rev. 12:3, 9; 20:2), and "the Woman" (Rev. 12:1, 4,6,13, 14-17), became the symbols by which they are represented. During 280 years; that is, from the Day of Pentecost, A.D. 33, until A.D. 313, when Constantine established himself in Rome, the contest raged between the pagan power and the Woman with intense fury.

She was calumniated, accused, and tortured, by the Old Serpent without pity. Hence the Spirit of God surnamed him Diabolos, or "the Accuser"; and Satanas, or "the Adversary"; so that, when he was "cast out" from the government of the empire, "a loud voice" is represented as saying in the heaven—

"Now is come deliverance, and power, and the kingdom of our God, and the dominion of his Christ: for the Accuser of our brethren, who accuseth them before God day and night, is cast down" (Rev. 12:10).

\* \* \*

THE history of this period is a striking illustration of the "enmity" (Gen. 3:15) God has put between the Seed of the Serpent and the Seed of the Woman. In the war between them the heel of her Seed was bruised by the Serpent power, as it had bruised that of their great Captain; but thanks be to God Who gives them the victory, the time is at the door, when they will leave the dead, and with him bruise the Old Serpent's head upon the mountains of Israel (Eze. 39:4).

There can be no friendship between these parties. Death or victory is the only alternative. There can be no peace in the world till one or another be suppressed. The "enmity" is the essential hostility betwixt Sin and God's Law, which is the Truth. Either Truth must conquer Sin or Sin must abolish the Truth; but compromise there can be none.

I have great faith in the power of Truth, because I have faith in God. He is pledged to give it the victory; and though deceivers in church and state may triumph for the time, and tyrants "destroy the earth," their end is certain and their destruction sure.

\* \* \*

THE Dragon is the organic symbol of the Old Serpent power, as the Leopard with four heads and four wings (Dan. 7:6) was of the quadripartite constitution of the Macedonian. The Dragon appears in four principal scenes in the Apocalypse—

1. In taking him who hindered out of the way (2 Thess. 2:7) A.D. 313;
2. In the surrendering of the power, throne, and extensive dominion of the west, to papalized imperio-regal Europe (Rev. 13:2, 4) A.D. 800;
3. In the present crisis of the gathering of "the powers that be" to their last conflict for the world's domination (Rev. 16:13), and
4. In the suppression of the Serpent-power by the Lord Jesus, when he bruises his head, and restrains him for 1,000 years (Rev. 20:2).

As the symbol of the Old Serpent in its pagan constitution, with Rome as his satanic seat, he is styled—

"The Great Red Dragon, having seven heads and ten horns, and seven crowns upon his heads."

But after the revolution by which paganism was suppressed, the serpent-power of Rome is simply styled "the Dragon."

About A.D. 334, a new capital was built, and dedicated, by Constantine, and called **NEW ROME** by an imperial edict; which, however, was afterwards superseded by the name of **CONSTANTINOPLE**.

Old and New Rome were now the two capitals of the Dragon-dominion; and so continued to be until Old Rome was surrendered to the imperio-papal power of the West.

New Rome, or Constantinople, then became the sole capital of the Dragon empire; and Old Rome the capital of the Seven-headed and Ten-horned Beast; an arrangement which continued for more than a thousand years: so that—

"They do homage to the Dragon, and they do homage to the Beast" (Rev. 13:4).

That is, they of the east are subject to Constantinople; and they of the west, to Rome.

**But the time is at hand when the dominion, divided between the Dragon and the Beast, may be re-united; and the old Roman territory, the "whole habitable," with an immense addition of domain, again subject to one sovereign.**

This may be by the fall of the Two-horned Beast (Rev. 13:11; Dan. 7:11), and the expulsion of the Turks from Constantinople, which will then become the throne of the dominion, represented by Nebuchadnezzar's Image, which is to be broken to pieces in "the latter-days" (Dan. 2:28-35).

The establishment of this sovereignty being accomplished, it stands upon the earth as the Accuser and Adversary of God's people Israel; and will make war upon them (Dan. 11:41, 45; Ezek. 38:8-12); and will combat with the Faithful and True One, and his saints (Rev. 19:11,14), as did the Old Serpent-power against "Michael" (Constantine) and his confederates in the early part of the fourth century (Rev. 12:7).

The result will be the same. The victory will be with Jesus, the Great Prince of Israel (Dan. 12:1), who will break his power to pieces upon the mountains of Israel in the Battle of Armageddon (Rev. 16:16; Ezek. 39:4).

**This great Adversary of the latter days, is the Northern Autocrat for the time being. He is styled Gog by Ezekiel (Eze. 38:2). In him will be acuminated "all the power of the enemy;" that is, of Sin, imperially manifested in a dominion such as the world has never seen before.**

Because of this, it is styled the Old Serpent; and because it will exist upon the old Roman territory, it is called the Dragon: and from its hostility to God and His Truth, it is "surnamed the Devil and Satan."

---

## Answers to Bible Questions

By BROTHER ROBERT ROBERTS

### Baptized for the Dead

QUESTION: "*What is the 'baptism for the dead' (I Cor. 15:29)? A book I have says there was then a heretical group who were baptized on behalf of their dead friends. This seems to fit the matter better than either the 'elliptical' or baptism into Christ's death. The Greek 'huper' also means 'on behalf'.*"

ANSWER: This may "fit the matter," but we suspect the fitting is the other way about; that is, the existence of pro-mortem baptists has been invented to explain the apostolic phrase. It is by no means clear that such a class ever existed.

It is very improbable, even if there were such people, that Paul would virtually endorse their absurd practice by making it an argument for the resurrection. It could not prove the resurrection, but only that such baptizers expected it, which would be rather a weak fact for a logician like Paul to employ.

It seems far more reasonable to assume that Paul's allusion is to (1) something true in itself and (2) recognized by the Corinthians to whom he was writing.

Both these features are to be found in baptism. It has to do with death, the dead, and the burial of the dead. It is "a likeness of the death of Christ" (Rom. 6:6). The dead (to sin) are the subjects of it (Rom. 6:2), and it is a burial of such in Christ (Col. 2:12).

These things were received by the Corinthians; and Paul might well ask—

"If there is no resurrection of the dead, what is the meaning of all this? Do men go through this death-performance for the sake of rejoicing over the curse, or is it not that there is a hope of rising again to which all this points?"

\* \* \*

### **"A Man After God's Own Heart"**

QUESTION: "*How could David be called 'a man after God's Own heart,' when he was a murderer and adulterer, and died with vindictive words in his mouth toward Shimei, Joab, and others?*"

ANSWER: A "man after God's Own heart" is a man who answers to the definition given by God Himself—

"To this man will I look, to him that is poor and of a contrite spirit, and trembleth at My Word" (Isa. 66:2).

David answered exactly to this description. God's Word in anything commanded his profoundest reverence and regard; and when convinced of wrong-doing, he was penitent to the utmost abasement. He would not sanction the killing of Saul by Abishai, because Saul was the Lord's anointed (1 Sam. 26:9-11). He made instant confession and reparation in the matter of Uriah the Hittite.

Towards God he was "as a little child," while, towards man, he was "a mighty man of valour." When he sinned, he confessed and forsook his sins. Thus he was a man after God's own heart.

In considering his directions to Solomon concerning Shimei, Joab, etc., it must be remembered that David sat in the seat of judgment for God, and that the men in question had sinned against God in the several matters of their offence.

If David had been personally vindictive, he would not have spared them as he did. As absolute monarch of Israel, under God, he had the power to take away their lives, which he would have done if characterised by the disposition suggested in the question. Instead of that, he allowed them to live so long as he himself was alive, but left the judicial punishment of their crimes to the wisdom of Solomon.

—R. R., 1873.

\* \* \*

### **Questioning What 'Rising From Dead' Meant**

QUESTION: "*In Mark 9:10 we are told that when Jesus spoke to the disciples of the resurrection, 'They kept that saying to themselves, questioning one with another what the rising from the dead should mean.' How can the ignorance this inquiry manifests be explained if 'the hope and resurrection of the dead' was their hope?*"

ANSWER: "The rising from the dead" in question was without doubt Christ's own resurrection.

The disciples could not be ignorant as to the meaning of resurrection in the abstract. Even Herod supposed that Christ was John "risen from the dead" (Mark 6:16); and Christ himself had raised the dead in the presence of some of his disciples (Mark 5:35-43).

Besides, it was a part of the national faith that the dead should rise. We find Martha referring to this as a matter of course when Jesus told her Lazarus would rise—

"I know that he will rise again in the resurrection at the last day" (John 11:24).

The Pharisees, the ruling sect of the nation, believed there should be a resurrection of the just and unjust (Acts 24:15), whence it is impossible to imagine the disciples ignorant of it. Jesus taught it in his discourse, as Daniel (12:2), Isaiah 25:8; 26:19), and Job (19:26), had done before.

But in the case referred to in the question, their lack of understanding is not wonderful. Jesus, concerning the transfiguration—

"Charged them that they should tell no man what things they had seen till the Son of Man were risen from the dead" (Mark 9:9).

THIS was the difficulty. The Son of Man was **alive**, and they had **no expectation of his death**—

"They thought that the Kingdom of God should immediately appear" (Luke 19:11).

Had they been questioned on the point, they would doubtless have said, as the people said—

"We have heard out of the Law that Christ abideth for ever: and how sayest thou the Son of Man must be lifted up?" (John 12:34).

When, therefore, Jesus said—

"Tell no man what things ye have seen, till the Son of man be risen from the dead."  
—it is no marvel they should—

"Question with one another what the (Son of Man) rising from the dead should mean."

We are told by John concerning even a later period:

"As yet they knew not the Scripture that he must rise again from the dead" (John 20:9).

—R. R., 1873.

\* \* \*

## **Prayer and Praise in Mixed Assemblies**

QUESTION: "*Is it scriptural for a Bible Class composed of brethren and enquirers to be opened with praise and prayer? Should we countenance such a thing?*"

ANSWER: "Praise and prayer" are the privilege of saints, and acceptable only at their hands, through Jesus, by whom God will be approached. Strangers are not qualified to participate till (Col. 2:12)—

"Circumcised with the circumcision of Christ, not made with hands, buried with him in baptism."

When they are (Eph. 2:19)—

"No longer strangers and foreigners, but fellow-citizens with the saints and the household of God."

Brethren, therefore, could not countenance these acts in an indiscriminate assembly.

But much depends upon the constitution of the assembly. If it be convened **under the auspices of saints**, that is, if the people have come in at Wisdom's invitation (Prov. 9:4) to:

"Turn in hither; come eat of my bread, and drink of the wine which I have mingled"  
—there is no reason why Wisdom should not exhibit all its privileges. The presence of the stranger is no barrier to the thanksgiving of the saints.

"Praise and prayer" are not out of place when saints assemble to do the work of God; therefore, a "Bible class," if convened by brethren and attended by "enquirers," could be properly opened in the manner described.

Strangers present must be left to do as they will in the matter. We are not set as policemen over them. If they choose to utter the words in which God is worshipped, they do better than when talking devil's nonsense, even though they be not accepted as worshippers of the Most High, except in the outer-court sense.

Perchance, too, they are being begotten of the Word, a process we should be careful not to interrupt. Babies coming and babies born are equal candidates for the care of a family.

But brethren invited to take part on equal terms in a general assembly of the unjustified, would refuse to countenance acts of "devotion," because, in doing so, they would countenance a lie, that is, the pretensions of unjustified sinners to be sons of God. They would also feel the impossibility of approaching God acceptably in such circumstances. —R.R.

---

## The Unsearchable Riches of Christ

### EPHESIANS CHAPTER THREE

*"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end"*—Luke 1:32-33.

THE Bible Companion method of reading the Scripture of Truth has once more brought us to Paul's letter to the saints at Ephesus.

If we were to appraise it carefully, and attempt to compare it with his other letters, we might, as one has said, come to the conclusion "that it is perhaps the profoundest writing in existence."

But that is not the purpose of the letter. It was written for the instruction and edification of the ecclesia at Ephesus, and **it is evident that Paul expected them to understand it.**

This shows us how well he had taught them while he was with them, for if they could understand this letter, Paul's teaching must have been thorough and forceful.

**What about ourselves?** Can we understand it? Have we been well taught concerning the things pertaining to the way of salvation? We hope so. But, if not, then let us, as Peter said, "be alert and gird up the loins of our mind." This letter is not to be read and laid aside, but to be read and understood.

This morning, we begin the 3rd chapter with these words—

"For this cause I am the prisoner of the Anointed Jesus on account of you of the Gentiles."

"For this cause," that is, because of what he just said in chapter 2, where, especially in vs. 11-13, he said—

"Wherefore remember, that ye being in time past Gentiles in the flesh . . .

"That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

It will be remembered that it was because of his preaching to the Gentiles that Paul was apprehended and taken to Rome, where this letter was written at a time when he was bound to a soldier in his prison. But he said little of that, for his whole thought was that he might finish his course as the apostle to the Gentiles.

He fully realized the responsibility of his work, as he said in his letter to the Romans—

"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." (11:13).

That is, he honoured or glorified his ministry. There was great reason for this, as he said to Agrippa in Acts 26:16-18; repeating the words of Jesus to him—

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee:

"Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light,

"And from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

That the Gentiles should share in the salvation offered to Israel was not something new, because it had been testified in the prophets, but in an obscure manner, and was therefore not understood by the apostles until it was revealed to Peter, and later to Paul.

Paul refers to it several times as the "mystery." But in our readings this morning, he deals with it in particular, for in vs. 2-7 (Diaglott) he says—

"Since indeed, you heard the administration of that favor of God having been given me for you;

"That by revelations He made known to me the secret—(as I wrote briefly before, by reading which, you can perceive my intelligence in the secret of the Anointed One, which in other generations was not known to the sons of men, as it has now been revealed to His holy apostles and prophets by the Spirit)—that the Gentiles are fellow-heirs, and a joint-body, and co-partners of the promise in Christ Jesus, through the glad tidings, of which I became a servant, according to that gracious gift of God, which was imparted to me by the energy of His power."

It is only necessary to read the record of Paul's work in the Acts of the Apostles, and in his own letters, to understand and appreciate how he served God and how he honoured and glorified his ministry. But one thing is certain; he did not claim any glory for himself for, in 1 Cor. 15:10, Paul said—

"But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

It is not uncommon for a person who has gained considerable knowledge, or who has been promoted to a position of high honor, to become puffed up, or become inflated with pride; but not so with Paul.

Memories of his life previous to his conversion, seemed to weigh heavily upon his mind, for in 1 Cor. 15:9, he said—

"For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God."

This lingering thought comes out again in our reading this morning in v. 8, but is overshadowed by his declaration and explanation of the hidden mystery as it related to the Gentiles, for he continues:

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

"And to make all men see what is the fellowship (stewardship or administration) of the mystery, which from the beginning of the world hath been hid in God Who created all things."

It should be noted here that the words "by Jesus Christ" are not in the original, and it should read, as it does in the RV, "God Who created all things"—

"To the intent that now unto the principalities and powers in the heavenlies might be known, by the ecclesia, the manifold wisdom of God,

"According to the eternal purpose which He purposed in Christ Jesus our Lord."

What sublime thoughts these words stir up within us! They lift us up out of the mundane things by which we are surrounded, and carry us away to the limitless heights and grandeur of the divine purpose.

BUT DO THEY? When these words were read this morning, did we try to place ourselves in the company of Paul, and could we hear him talking to us, and could we feel their weighty import? We should, brethren and sisters.

\* \* \*

NOW Paul says his mission was "to preach among the Gentiles the unsearchable riches of Christ." What are these unsearchable riches? Is our question not fully answered when we learn of the subject-matter of his preaching? We believe so!

In the last chapter of Acts, we are instructed that Paul reasoned with the Jews of Rome out of the Law of Moses, and out of the Prophets, and when they agreed not among themselves, they departed.

Because of their rejection of the Word of God, we read in vs. 28-31 that he said to them—

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and they will hear it . . .

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

"Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Here, then, in the Anointed Jesus we have the unsearchable riches, for he is the Son of God, the future King of the whole earth, our Mediator and High Priest, the Saviour of all who come unto him or, as Paul has said, he is (1 Cor. 1:30)—

"Made unto us wisdom, and righteousness, and sanctification, and redemption."

Let us, during this quiet period of meditation, refresh our minds regarding the boundless riches that are set before us in the Gospel. With the eye of faith, we go right back to the beginning—

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

The seed of the serpent is allegorical of those over whom sin reigns. The seed of the woman is allegorical of the servants of righteousness, of whom Christ is the head.

The sin-power brought about the death of Christ but it did not destroy him. The time is yet to come for him to return and destroy the sin-power or, as John said, he will destroy the works of the devil.

It is difficult to comprehend the magnitude of what this signifies. We do know the great power of sin and death, and we have this inspired statement of Paul in 1 Cor. 15:25-26—

"For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

**The last enemy that shall be destroyed is death.** Let us not read that sentence and pass it by. Do we fully appreciate the magnitude of that promise? The word "magnitude" does not convey the depth of meaning we would like to bring out, but the words of Jesus do in Rev. 21:4, where we read—

"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."

Again our mind travels back in faith, and we hear the gracious words of God to faithful Abraham—

"I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:3).

In Gal. 3:8, Paul says that by this promise God **preached the Gospel** to Abraham. What a glorious thing it is to know that when Christ establishes the Kingdom of God, a state of blessing will rest upon all nations! Abraham was assured—

"Thy seed shall possess the gate of his enemies" (Gen. 22:17).

This promise signifies that when Christ reigns, he will conquer all nations and, as Mary said (Luke 1:52-53)—

"He will put down the mighty from their seats . . . and the rich he will send away empty."

These promises made to Abraham almost 4000 years ago are so distant that they seem to be obscure. But they are **still in force**, as we learn from Paul in Gal. 3:16—

"Now to Abraham and his Seed were the promises made. He saith not, 'And to **seeds**,' (as of many), but as of one, 'And to thy **Seed**,' which is Christ."

But to bring these promises closer to us, and leave no vestige of obscurity, Paul adds—

"For as **many of you as have been baptized** into Christ have put on Christ . . .

"And **IF** ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"

(Gal. 3:27-29).

Ponder these words:—baptized into Christ—put on Christ . . . Abraham's seed and heirs according to the promise. That is the glorious gateway to life!

In our readings this morning, Paul puts it in another way—

"That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel" (Eph. 3:6).

Here we have the words "fellow-heirs," and "partakers of His promise." What could be more beautiful and inspiring! Think of it. Fellow-heirs with Christ, and partakers of God's promise in Christ by the Gospel.

Think of the greatness of Christ as stated by Paul—

"Whom He hath appointed heir of all things, by whom also He made the worlds . . .  
("Or as we read in the Diaglott, "On account of whom also He constituted the ages.")

"Who being the brightness of His glory, and the express image of His person, and upholding all things by the Word of His power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;  
"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Heb. 1:2-4).

Is it possible for us to comprehend the depth of meaning in these beautiful words of Paul?  
**Should we not dwell lovingly and repeatedly upon them, allowing them to transform our fleshly hearts?**

Here is a person with whom we have become associated by our belief and obedience of the Gospel. Do we realize how great he is, and what it really means to be a fellow heir, and to be a partaker of God's promise in him?

\* \* \*

ANOTHER point worthy of our special attention is the apostle's reference to Jesus as being the "brightness of God's glory." We can understand that, for from him shone forth the glory of God, for God was in him, and as he said, the works that he did were the Father's.

Paul has another beautiful reference to this matter of glory in 2 Cor. 4:3-6—

"But if our Gospel be hid, it is hid to them that are lost:  
"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.  
"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."

This is further illustrated in John 1:14—

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and Truth."

These are some of the things that Paul describes as "the unsearchable riches of Christ" and a consideration of them should fill us with awe, and encourage us to serve God with reverence and godly fear.

We must be influenced in this manner, in such a way that we will reflect in our way of living a form of conduct that will stamp us as being obviously different from those by whom we are surrounded in our daily work.

This can be accomplished if we permit the transforming inspiration of the unsearchable riches of Christ to develop in us an exalted frame of mind generated by a manner of thinking that is far superior to that of the natural mind.

\* \* \*

WE come back now to the third chapter of Ephesians and v. 14 where Paul enters into prayer, and his first petition appears in v. 16—

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man."

"The riches of His glory" is a phrase often used by Paul:

"That He might make known the **riches of His glory** on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles" (Rom. 9:23-24).

"But my God shall supply all your needs according to **His riches in glory** by Christ"  
(Phil. 4:19).

"To whom God would make known what is the **riches of the glory** of this mystery among the Gentiles; which is Christ in you, the hope of Glory" (Col. 1:27).

It is evident from these references that "the riches of His glory" comprehends the abundance of good things that God has prepared for His people to be given to them in the day described by Isaiah in 40:5—

"And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

But this "glory of the Lord" has not yet been made known. It is held in reserve for the faithful in Christ Jesus, as Paul says in 1 Cor. 2:9—

"As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

His first petition on their behalf is that they may be "Strengthened with might by His Spirit in the inner man."

Or as he expressed it in the letter to the Colossians —

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

**"Strengthened with all might, according to His glorious power, unto all patience and longsuffering with JOYFULNESS"** (Col. 1:10-11).

This strengthening with might by His Spirit in the inner man does not appear to us to have any relation to the Spirit gifts, but rather the Word of God, for Jesus said—

"The words that I speak unto you, they are spirit, and they are life" (John 6:63).

One of Paul's most beautiful applications of this thought is found in Col. 3:16—

"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."

Brethren and sisters, **do we hear those words of Paul?** Can you picture this ecclesia, wholly dominated by these thoughts expressed here?

THEY SHOULD BE; there is no question about it. Think of it—

1. "Let the word of Christ dwell in you richly in all wisdom."
2. "Teaching and admonishing one another in Psalms and Hymns and spiritual songs."
3. "Singing with grace in your hearts to the Lord."

**Is that what we as individuals are above all things striving for,** or are we attaching too much importance to the petty things of this life?

Now if we go back to Rom. 8:8-10, we find Paul using the same thought, but with more emphasis—

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

"Now if any man have not the Spirit of Christ, he is NONE OF HIS!

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

This all leads us to Eph. 3:17, where Paul says—

"That Christ may dwell in your hearts by faith."

As we look back on these statements of Paul, what conclusions do we arrive at? Does it not seem clear that God's eternal purpose, through Christ, is to cause to grow a closely-knit community of spiritual beauty based upon holiness; a community dedicated to the service of Christ whose word dwells in them **richly**, thereby causing them to lay aside the ways of the world where all is bitterness, wrath, anger and bad feeling of every kind.

Having done this, they replace these things by being kind one to another, tender-hearted, and **WHATEVER THEY DO** is done in the Name of the Lord Jesus, and by this their love is made perfect.

The result of Christ dwelling in our hearts by faith is manifest by Paul's concluding petition in vs. 17-19—

"That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to know the love of Christ, which passeth knowledge, that ye might be **filled with all the fulness of God.**"

"Rooted and grounded" expresses the idea of being stabilized, consolidated or settled, or as he said in another place—

"Rooted and built up in him, and stablished in the faith; a faith that worketh by love and purifies the heart."

Paul then goes on to show that by this indwelling of the Spirit of Christ we—

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge."

Thus he describes the love of Christ in all its completeness, and then he brings his prayer to a climax with that comprehensive and sublime statement—

"**FILLED WITH ALL THE FULNESS OF GOD.**"

What does the apostle mean by this unusual way of speaking? We get a clue in Col. 1:19, where in speaking of Jesus, he said—

"For it pleased the Father that in him (that is, Jesus) should all fulness dwell."

And again in Col. 2:9—

"For in him dwelleth all the fulness of the Godhead bodily."

When we consider that God was in Christ manifesting Himself by every attribute of His Almighty Name, we can realize why it was that "never man spoke like him."

His words and his works testify of him and prove beyond any doubt that his statement in John 14:10, is true—

"Believest thou not that I am in the Father, and the Father in me?"

"The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works."

Grace and Truth came by Jesus, and when we partake of it we are exhorted by Paul "to go on unto perfection, or full growth." Or as Peter expressed it (2 Peter 3:18)—

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

This brings us to the words of Paul in Eph. 4:15-16—

"But speaking the Truth in love, we may **grow up** into him in all things, which is the head, even Christ:

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

If we could but keep this glorious conception of the Truth constantly before our eyes, how brilliant its light would be in all its transcending glory!

Brethren and sisters, WE MUST. As we said in our opening remarks, this letter to the Ephesians is not only in our Bible to read, but to read, inwardly digest and **become a part of our daily lives.**

It is by that course, and by that only, that we will ever be "filled with all the fulness of God."

When we consider that before we became partakers of "the unsearchable riches of Christ" we were—

"At that time without him, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Let us pause for a moment and reflect upon the change that has taken place in our lives because of our belief, our understanding, and obedience of the Gospel—

1. We were aliens from the commonwealth of Israel;
2. We were strangers from the covenants of promise.
3. We had no hope.
4. We were without God in the world.

. . . BUT . . .

". . . But in Christ Jesus we who sometimes were far off are made nigh by the blood of Christ."

What a notable change has taken place! —

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

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

Our gratitude should be unbounded, so much so that we should join with Paul and say (Rom. 11:33-36)—

*"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!*

*"For who hath known the mind of the Lord? or who hath been His counsellor?*

*"Or who hath first given to Him, and it shall be recompensed unto him again?*

*"For of Him, and through Him, and to Him, are all things: to Whom be glory for ever.*

*Amen."*

—G. A. G.

---

## THE NAME "CHRISTADELPHIAN"

IN OUR day, "Christian" has become inexpressive, as the definition of a true believer. A Christian, in the first century, was one who received the doctrine of Christ as apostolically expounded, and who made the commandments of Christ the rule of his life. In our day, it means an inhabitant of Christendom, without reference to individual faith or practice.

We escape this confusion by adopting another name, which Jesus applied to his disciples. He called them "My brethren" (John 20:17; Heb. 2:11)—therefore, **Brethren of Christ**. As the English form of this name would be acknowledged by thousands who do not fulfil its conditions, it is convenient to accept it in its Greek form (Anglicised)—CHRISTADELPHIAN—which none will own to but those who endorse its implied testimony, that no one belongs to Christ who does not believe the Gospel of the Kingdom, and obey the commandments of Christ. —**Ecclesial Guide**

## Let Us Go On to Perfection

### HEBREWS CHAPTER SIX

*"Therefore leaving the principles of the doctrine of Christ, let us go on to perfection"—Hebrews 6: 1*

PERHAPS we feel at a loss to know the reason for the apostle's earnest appeal to "leave the principles of the doctrine of Christ." Yet the exhortation is a genuine one. He does not mean to abandon or forsake these principles, but to go on beyond them unto perfection, as in the simple elementary case of learning, we have to have Grade One before we can advance at all in our studies.

There must first be that simple study of our ABC's. Each grade helps to establish a true foundation upon which to build further, and all these helps and studies we retain as we go on unto that final grade we hope to attain unto.

If we stayed in Grade One, and studied nothing further, our education would remain at the same primitive, juvenile level. To prevent any such calamity, the system of daily learning and moving ahead is adopted and strictly adhered to, and tests are taken repeatedly to determine and assure progress. But Grade One is never cast aside, never abandoned.

How infinitely more important is this sound foundation and constant growth in the spiritual sphere! In the apostle's genuine appeal, he recognizes the problem of the immature, and pleads for an advancement in knowledge and understanding, as he has occasion to deplore the condition as he found it among some of Christ's followers, of whom he speaks, and which called forth his urgent admonition in the closing verses of Heb. 5 to—

"LEAVE the principles of the doctrine of Christ."

The apostle is speaking there of the Lord Jesus Christ, and the work accomplished by Jesus, as he advanced on from stage to stage of his work and development "in strong crying and tears," and arriving at that grand stage of perfection and completeness.

The apostle desired to speak much more of these things, in great admiration of them, as well as of the deep significance associated with the arrival at that stage of perfection. But he was unable to speak upon the topic as he desired. Why?—

"For when for the time ye ought to be teachers . . ."  
—yes, well enough educated in the Truth to be able to understand the deeper teaching—

". . . ye have need that one teach you again which the be the first principles of the Oracles of God,  
"And are become such as have need of milk, and not of strong meat" (Heb. 5:12).

Paul had in mind the deeper beauties of the Spirit, that he styled "strong meat," yet milk was all that they could handle as they were still "babes."

When minds are truly exercised by the indwelling of the Word, they are fully able, as the apostle said, to have their senses exercised to discern both good and evil. We are reminded and warned again in 1 Cor. 3:1-2 of the great problems confronting ecclesial life as a result of the failure to develop our minds upon the Truth, in the love of it—

"I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

"I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet are ye able, for ye are yet carnal."

And then the apostle tells us what is the result of the failure to have our minds exercised upon the deeper things of the Spirit—

"For whereas there is among you envying and strife, and divisions (or factions), are ye not carnal and walk as men?"

\* \* \*

THUS brethren and sisters, we are confronted with a challenge from the apostle, as well as a reason for Paul's genuine call to "Leave the principles of the doctrine of Christ."

And then after calling attention to those things, and feeling that the brethren and sisters were fully conscious of their responsibilities, he said (v. 3)—

"And this will we do, if God permit."

As the apostle knew, and as we all know, if we fail to rise higher or develop greater knowledge of the deep things of the Spirit, the mere repetition or constant application of our minds to these simple elementary principles has the tendency to reduce our walk and conduct into a casualness, a shallow, mechanical, thoughtless observation of the Truth. This is not good, as earnestness and sincerity and whole-hearted application are what the Truth deserves—yea, demands.

When the Truth is introduced to us—as when Christ is preached, as in the case of Philip and the eunuch—the principles of the doctrine of Christ are revealed, that man in his natural state "is dead while he liveth," which involves the necessity of baptism that our sins be remitted, and we become united to Christ in a new way of life.

Thus repentance, and faith, as well as resurrection and judgment, are the "principles" involved where Christ is preached, and which principles we retain in our minds as long as we have any being; and Paul saw the necessity of leaving them—not to **abandon** them, but to **build upon** them—in our most holy Faith.

And then in grave and thought-provoking words the apostle goes on to tell us,

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit,

"And have tasted the good Word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame" (Heb. 6:4-6).

These words have been a stumbling block to many, but the apostle goes on to assure us that a right application will show us how the rain from heaven bringeth forth that which is necessary for our sustenance, as well as the thorns and briars which are only fit for destruction.

The gifts of the Holy Spirit were associated with the days of the apostles, and the special benefits were a factor at that time as to increased responsibility. If men and women did receive those benefits, the heavenly gift, and the powers of the future age, and then returned to the darkness of the world, surely it would indicate a uselessness to God and that further repentance could be tossed on one side without any deep reverence or true understanding of what it all meant.

We to-day can be the recipients of the Spirit's blessing in many ways, and still not recognize its true benefits, and thus "crucify to ourselves the Son of God afresh" and so put him to an open shame in our unworthy conduct of ourselves in the heaven-sent blessings upon us. The calling of the Truth is a great and solemn thing. Woe to him who treats it lightly!

We are made aware, by the apostle, of the great responsibilities that confront us, as he shows us how—as nature works in the administration to us of our necessities—so the Spirit works in the same capacity. That which, in spite of the divine sunshine, beareth thorns and briars of character and disposition and conduct will be thought worthy of no better end than the natural thorns and briars receive.

But the apostle tempers warning with encouragement and comfort, as he continues—

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

"God is not unrighteous to forget your work and labor of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister." —W.J.P.

---

## The One True Faith

*"They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God"—Rom. 10:3*

THE Scriptures—God's glorious messages of life to dying mankind—are addressed to the mind, to the reason, to the logical and rational intellect. They treat of the profoundest and most important subject that can engage the mental faculties of mankind—a subject, furthermore, the consideration of which must be undertaken with the fullest conception of the issues involved.

That is, in considering the questions with which the Scriptures deal, we must fully recognize their importance, and the precedence they must take over every other factor of life, and be quite prepared to subordinate all else to them. We are met with this ultimatum at the threshold of our inquiry. God will not vouchsafe to us the blessings and privileges of divine knowledge unless we are wholehearted in our search —

"Ye shall find Me when ye shall seek for Me with your whole heart." (Jer. 29:13).

Let us appreciate the grand scale of the subject. Let us face the realization that if there be any foundation and truth to these things at all, then everything else pales into utter insignificance. Let us sweep life clear of all the meaningless distractions that clutter the way, and cut the issue sharp and clean. It is not a question calling for half-measures. God is not mocked. The opportunities are tremendous—the obligations are no less so.

The appeal is an appeal to the mind—not the **natural** mind, but the mind of the **spirit**. Where it strikes a responsive chord, where there is a sympathetic appreciation and desire for some better thing—the favour and glory and wisdom of God—to **that** mind it will irresistibly appeal.

Where this is lacking—where the mind is of the natural, fleshly kind—where there is no conception or perception of anything transcending this present existence and condition—**there** it will ring in vain, for—

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, BECAUSE THEY ARE **SPIRITUALLY DISCERNED**"

(1 Cor. 2:14).

\* \* \*

LET us attempt to divorce our minds from our feelings, and dispassionately consider ourselves as human beings. The predominant characteristic we find is the tremendous hold that the present and the apparent has on our attention, our actions, our inclinations and emotions. Unless energetically resisted, this fatal magnetism of the here and now prevents any protracted or fruitful contemplation of the distant future.

Is it **reasonable** to ignore an issue of such vast consequence just because its climax appears at present remote? Is it **sensible** to absorb our minds and energies with the transitory rubbish which

wisdom tells us is a useless waste of time? Is it **wise** to disregard an offer of unparalleled magnificence just for the want of the effort necessary to assure ourselves of its reality and genuineness?

Not reasonable, not sensible, not wise—but very, very human.

Another powerful characteristic we see in all humans alike is a tenacious cleaving to what is usual and familiar—an almost unquestioning acceptance of **common experience** as the infallible criterion of what is **possible**, and an instinctive scepticism toward anything which varies from those things that we ourselves have encountered.

A third net which holds the vast majority enmeshed in its toils is the crushing weight of common opinion. The thoughtless accepting of things as true because "everybody" thinks so—the universal inclination to let others do our thinking.

And there's also that similar very natural and human inclination to stay in line and do what the rest are doing and hope we are not attracting any attention.

Can we not see these insidious forces exerting a constant pressure upon our minds and conduct? Can we not account for much of the conduct of others by recognizing these influences at work? Can we not **FREE OURSELVES FROM THEIR BONDAGE** by a full recognition of and allowance for their universal sway?

If we cannot abstract ourselves from our inclinations and tendencies—if we cannot, or **will** not, deliberately diagnose the machinery of our conduct, how can we hope to control it, or be master of our actions? How can we be anything but the unconscious slaves of a pre-determined set of natural propensities?

All mankind from the cradle to the grave is swept along in a rushing current of natural reaction and habitual tendency like a boat without a helmsman.

**BUT**—we **are** given the ability to bring the vessel under control and direct its course in a definite line without regard to the current of our natural tendencies, and the ebb and flow of the tide of our emotions, or the winds and storms of environment and circumstance.

\* \* \*

WHAT is the point in all this? Where is it all leading?

Just this. **The Word of God sounds a clarion call to stop and think, to consider, to meditate, to analyse, to reason, to reflect. What are we? Where are we going? What does life mean?**

Is eating and drinking and merriment the highest limit of our faculties and possibilities—or is there a richer, higher, more abundant way to live? Is the greatest good and happiness to be found in a lifelong effort to satisfy the insatiable lust and pride and ambition and covetousness that we are all born with, or is there far greater possibility of enjoyment and freedom to be found in a divinely-guided control and subjection of these things?

Are we satisfied with life as the vast majority of people live it? Is there enough to it? Are we prepared to say that though there **may** be something transcendentally better, **this** is good enough for us? Are we prepared to set a height of joy and happiness and satisfaction beyond which we do not care to rise?

These are not unnecessary questions. Many people, sadly enough, could honestly answer them in the affirmative. They feel no more desire for something better than the present than the animals do. The Word of God speaks of this class as "natural brute beasts, fit only to be taken and destroyed" (2 Pet. 2:12) "dumb dogs, sleeping, lying down, loving to slumber" (Isa. 56:10)—"whose end is destruction, whose god is their belly, who mind earthly things" (Phil. 3:19).

These evaluations are by God Himself—have we any desire to be distinguished in His sight from these? Is our manner of life such as to warrant such a distinction?

Do not these questions lead logically to a serious analysis of our position?—to a sober, thoughtful, reflection that perhaps, after all, we are missing the greatest part of the beauty and purpose of life?

We cast about for an answer—for a clear conception of life's meaning and possibilities. We search for instruction, for guidance, for light—and, regardless of what our opinions concerning it may be, **the Bible looms irresistibly into the picture as an inescapable fact with a very pertinent bearing on the question.**

\* \* \*

NOW, much time and labor has been spent in a worthy and commendable effort to convince many who do not want to be convinced that the Bible is the authentic Word of a Supreme Creator. It is a question whether some of such effort is worthwhile. The Scriptures themselves, with a plainness that is warranted by the seriousness of the subject, speak of casting pearls before swine.

Such a course is doomed from the beginning. God does not want cold intellect, convinced against its own will and desire. He makes ample provision for preventing such a monstrosity by drawing a veil over the **eyes** when one already exists over the **heart**— an established rule of divine conduct well worthy of the truth-seeker's solemn consideration.

There is one way, and only one, to acquire a living conviction of the truth of the Scriptures. That is to **study them with a heart that is open to receive what the mind discovers**; to give time and attention to them in full proportion to their importance; to take them home and try them out; to put their suggestions into practice; to actually apply them to one's daily life.

Such a course, honestly pursued, guarantees conviction. It is well worth trying. There is no substitute. Let us in all humility and sincerity commend this course to your attention, and then pursue our subject further.

We are brought to the threshold of the Scriptures. The foregoing remarks have been directed towards creating a desire and demonstrating the necessity of going further. No worthwhile effort is ever set in motion until a necessity is recognized. No one really learns until a need is felt for knowledge. No one advances until a need is felt for progress. It is our hope and effort to create the desire, to bring a realization of the need.

\* \* \*

THE angle from which we desire to view the Word of God this evening is, as the title indicates, Faith.

Now the Bible speaks of a huge Temple to be erected in the future. Surrounding it is a high wall, pierced throughout its entire circumference by a continuous and majestic colonnade of arched gateways.

The Scriptures themselves may be considered in the same light. Their contents may be viewed from countless different openings, but each reveal the same scene, magnificent in its simple grandeur, but varied and made perpetually fascinating by the change of perspective as it is successively viewed from different points.

The gateway we have chosen is Faith, and we can be assured, as we pass, that this is not an obscure byway, but indeed a main entrance.

The Apostle Paul, discussing the rudiments of conduct and analysing the important elements of life, says, after speaking of many things that perish—

"Now abideth Faith, Hope, Love: these three."

Which three, inseparably entwined, as we shall later see, form the main entrance to the glories of God.

Now, as we advance, we are immediately met with the declaration (Heb. 11:6)—

"Without faith it is impossible to please God."

The importance of this statement cannot be overestimated.

"Without faith it is **IMPOSSIBLE** to please God."

Nothing could be more final. And furthermore, and equally important, it must be what GOD considers as faith. It must be faith according to **His** definition. Faith evidenced by characteristics He requires.

Now God explains why faith is essential. The explanation is based on man's condition, and God's loving provision for escape from it. The position of man must be understood before the necessity for God's appointment can be appreciated. God says regarding man (Rom. 3:23):

"All have sinned and come short of the glory of God."

"In Thy sight shall no living man be justified" (Psa. 143:2).

"There is none righteous, no, not one" (Rom. 3:10).

The point that Paul is making in this 3rd chapter of Romans is the same as we are trying to establish—that man in his natural state is alienated from God—unrighteous and unclean in His sight—condemned to death and unable, by his own efforts to do anything about it.

The point is carried further in Rom. 5:12—

"As by one man, sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned."

What is sin? **The fulfilling and satisfying of the desires of the flesh and mind regardless of, or in defiance of, the commands of God.**

"The wages of sin is death" is the verdict (Rom. 6:23), and all have sinned. Therefore the end of natural man is death. "If ye live after the flesh, ye shall die," Paul says elsewhere in this same epistle (Rom. 8:13), and again (Rom. 8:8)—

"They that are in the flesh CANNOT please God."

This condition of man, perishing because of sin, is the result and fulfilment of the sentence on Adam (Gen. 3:3, 19)—

"Because thou hast sinned, unto dust shalt thou return."

This is man's present position. The Psalmist asks (89:48)—

"What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?"

There is no reason or excuse for the fatal self-deception that if a man generally does what is right according to his own opinion and conscience, he will get whatever reward there is provided, though he may not be familiar with God's revelation and requirements.

The Scriptures put the matter in an entirely different light. It is a question of recognizing a condition of peril and forewarned destruction, and taking the only prescribed course of getting out of it. Of realizing and confessing that in following our own course regardless of God's desires, we have ignorantly sinned and earned the penalty of returning to the dust whence we came.

God has made it unmistakably clear that He has provided but one way of escape, and He solemnly warns men that no other way of their own choosing is of any avail. His view of such is expressed by Paul—

"They, being ignorant of **God's** righteousness, and going about to establish their **own** righteousness, have not **submitted**"—the term is significant—"have not submitted themselves unto the righteousness of God" (Rom. 10:3).

He says in the preceding verse:

"They have a zeal of God, but **NOT ACCORDING TO KNOWLEDGE.**"

God has said it is impossible for man to establish his own righteousness, or to please Him by any such attempt. Man hasn't the capacity for unaided righteousness. We all know that within ourselves. But God has outlined **a certain way which man must follow, step by step**, with God's help. Jesus said (John 14:6)—

"**NO man** cometh unto the Father but by me."

"Without **me**, ye can do nothing" (John 15:5).

And on another occasion—

"**Strait** is the gate and **narrow** is the way" — (so much so that he adds)—"and **FEW** there be that find it" (Matt. 7:14).

And Paul told the Ephesians—

"There is **ONE Faith** and **ONE Hope**" (Eph. 4:4-5).

This is the narrow, only, divinely-prescribed way from death to life.

\* \* \*

IT has been established, then, that man's inevitable end is dissolution into dust, apart from God opening up a way of escape.

And it has been further established from the Scriptures that there is but one narrow way provided.

Now the Scriptures declare that **FAITH** is an essential element of this way. Why? Because after proving man unrighteous and worthy of death, God has offered to accept faith for righteousness and so bridge an otherwise impassable gap.

"There is none righteous," says Paul. But he adds, as he develops his theme—

"To him that believeth (hath faith—same word) on Him that justifieth the ungodly, his **faith** is counted for **righteousness**" (Rom. 4:5).

"Faith was reckoned to Abraham for righteousness" (v. 9).

We are told several times in Scripture (Hab. 2:4; Romans 1:17; Heb. 10:38)—

"The just shall live by faith."

Paul says (Phil. 3:9)—

"That I may be found not having mine **own** righteousness, but the righteousness of **God** which is **BY FAITH.**"

And the expressions, "the righteousness of faith," "sanctified by faith," "justified by faith," which occur repeatedly, emphasize the same truth.

All who attempt to leap the gulf in their own way or on their own merits dash themselves to pieces, but by the bridge of faith we may climb from death to life.

\* \* \*

IT has been further established, then, that the one way God has provided is through an acceptable faith. Now, what is **faith**? Paul says (Heb. 11:1):

"Faith is the substance of things hoped for; the evidence of things not seen."

Faith is the "substance" of things hoped for. The margin gives "confidence" in place of "substance." Faith is the confidence or grounds or substance of hope. Faith is the **assurance** that gives hope a body or substance or **foundation**, without which hope is no more than unsupported desire.

Faith is **belief** in God's existence and His promises, founded upon **evidence**. In v. 6 of this Hebrews 11, Paul says—

"Without faith it is impossible to please Him: for he that cometh to God must believe that He **is**, and that He is a rewarder of them that diligently seek Him."

In the epistle to the Romans to which we have already made much reference, we read (Rom. 10:17)—

"Faith cometh by hearing, and hearing by the Word of God."

Faith is that unshakable conviction of the truth and reality of God that is developed by **familiarity with that which He has caused to be written**.

**THAT** is faith, and there is no substitute for it, and there is no other way of getting it.

Faith is knowledge of, and belief in, God through personal familiarity with inspired testimony. It is conviction **based on evidence**. It is the inevitable result of studying God's Word with a true and humble and open heart.

Now faith, we have read, is the substance of **things** hoped for. Not just abstract hope, be it well observed, but **THINGS HOPED FOR**. Certain **DEFINITE THINGS**. These are—

"The **THINGS** which are most surely believed among us" (Luke 1:1).

"The **THINGS** concerning the **Kingdom of God** and the Name of Jesus Christ" (Acts 8:12).

These are the "**things hoped for**"—Paul calls them "The hope of the Gospel" (Col. 1:23).

There is but **ONE** hope. Paul tells us that (Eph. 4:4). He also tells us that there is but **ONE** Gospel (Gal. 1:8-9). What is that one hope? It is the "HOPE OF ISRAEL," for which Paul was bound (Acts 28:20); the hope of all those who "died in hope" (Heb. 11:13); the "hope of the promises made by God unto the fathers," as Paul told King Agrippa (Acts 26:6).

"The hope of the promises." Let us go back to Hebrews, chapter 11. In v. 13 we read —

"These all died in faith, not having received the **PROMISES**, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth."

And again in v. 39—

"And these all, having obtained a good report through **faith**, received not the **promise**."

\* \* \*

THE hope of the Gospel— the hope of the promise. Here is a definite object of hope—some **specific** promise.

Paul, we notice, spoke of the promises "made to the fathers"—to Abraham, Isaac and Jacob. Let us turn back to the records regarding them. In Gen. 12:2-3, God says to Abraham—

"I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed."

And in Gen. 13:14-16—

"The Lord said unto Abram, Lift up now thine eyes, and look from the place where thou art northward and southward and eastward and westward:

"For all the land which thou seest, to thee will I give it, and to thy seed FOR EVER.

"And I will make thy seed as the dust of the earth."

Again, Genesis 18:18—

"Abraham shall surely become a great and mighty nation, and ALL THE NATIONS OF THE EARTH SHALL BE BLESSED IN HIM."

These promises of world-wide blessedness and a mighty nation and EVERLASTING possession of the land were repeated to both Isaac and Jacob. Here then were the "promises made to the fathers."

There are several considerations that prove conclusively that these promises are still in effect and that our salvation is bound up inseparably with them. These points are—

1. The promises regarding the land were never **fully** fulfilled, even temporarily.
2. The promises involved the blessing of **all nations**.
3. The promises were not only to Abraham's **seed** but included **himself**, and he and the other patriarchs died as strangers in the land, "NOT HAVING RECEIVED THE PROMISES BUT HAVING SEEN THEM AFAR OFF."
4. The promises were **everlasting**.
5. David declares that the occupation of the land by the Israelites under Joshua did not constitute the rest that was promised, and that it consequently was **still future**. For confirmation, see Heb. 4:7-9.
6. Further promises were added to David which pointed forward to the **future**, and—
7. (Which would be amply conclusive by itself) Paul and the Apostles declare that the promises were not fulfilled; that they still are future; and that **all our hope depends upon them**.

Paul calls Abraham, THOUGH DEAD, the **heir of the world**—

"For the promise that he should be the HEIR OF THE WORLD was not to Abraham or his seed through the Law but through the **righteousness of faith**" (Rom. 4:13).

The "heir of the world!" And Paul says to the Galatians—

"If ye be Christ's, then are ye **Abraham's seed**, and HEIRS ACCORDING TO THE PROMISES" (Gal. 3:29).

And it is evident that the hope of the GOSPEL preached by **Paul** was the same hope of the PROMISES held by the **fathers**, for we find that he writes to the Galatians, 3:7-9—

"Know ye therefore that they which are of faith, the same are the children of Abraham.

"And the Scripture, foreseeing that God would justify the heathen through **faith**, preached before the **GOSPEL UNTO ABRAHAM**, saying, In thee shall all nations be blessed.

"So then they which be of faith are blessed with faithful Abraham."

This Gospel of the Kingdom, preached to Abraham, throughout the prophets, and by the Apostles throughout the whole Roman Empire, relates to the culmination of God's plan with the earth, the blessing of all nations through Abraham and his seed.

Of this time the prophet Daniel speaks very clearly. In chapter 7, he sees in vision a long period of human tyranny and misrule on the earth—

"And I beheld" (he said) "till the thrones were cast down, and the Ancient of Days did sit, and the judgment was set and the books were opened.

"And, behold, one like the Son of Man came with the clouds of heaven, **and there was given him dominion and glory and a kingdom that all people and nations and languages shall serve him, and the saints of the most high shall possess the kingdom for ever and ever.**

"And the kingdom and dominion and greatness of the kingdom UNDER the whole heaven shall be given to the people of the saints of the Most High."

\* \* \*

WE have erected the two pillars of our doorway—THE Faith and THE Hope. The keystone yet remains to be set. Paul says (1 Cor. 13:13)—

"And now abideth Faith, Hope and LOVE."

Faith, we have seen, gives Hope a **body**. It is the substance of Hope, but it is not complete without Love, which gives that body **life** for, says James (2:26)—

"As the body without the spirit is dead, so Faith without works is dead."

And Paul adds (Gal. 5:6)—

"Faith works **by Love**."

What is the loving work of Faith? Inwardly, it is purification. Peter said—

"God purifieth the hearts by faith" (Acts 15:9).

In his second epistle he speaks in detail of this work of faith (1:4)—

"Whereby are given unto us exceeding great and precious promises: that by these ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust."

That we might escape corruption and partake of the divine nature. Will our final end be a **handful of dust**?—or a SPIRIT BODY? Verse 5—

"And beside this, giving all diligence, add to your faith virtue."

Virtue, purity, cleanliness of mind, speech and action, are the first principles of faith. "Be ye holy, even as I am holy" is our initial lesson from God. Peter continues—

"Add to your virtue KNOWLEDGE."

Peter commands (2 Pet. 3:18)—

"Grow in grace and in KNOWLEDGE."

Faith, born of hearing, must be nourished by knowledge and develop to maturity in Christ. The Scriptures repeatedly stress the vital necessity of growth.

Then **temperance**, or self-control (v. 6). We see faith developing as Peter continues. Purity, knowledge, self-control. These things are within. They grow in secret, but now faith is strong and begins to bloom.

**Patience** follows, opening the way for sympathy and understanding. Then **godliness**, as the old skin of the mind of the flesh is dropped off and the new beauty of the spirit is revealed in the image of God.

Then (v. 7), **brotherly kindness**, and finally perfect **LOVE**—and faith has completed its work. The miracle of transformation is complete. God, working in us in response to our faith, has created righteousness.

Mary's faith alone would never have given birth to Christ, but **because** of her faith, the Spirit of God overshadowed her and created the new man within her, a symbol of how in like manner the new man of the Spirit must be created in us.

This is the course that faith MUST take, if it is to be pleasing to God, for Peter says (v.9):

"But he that lacketh these things is BLIND, and cannot see afar off, and hath forgotten that he was purged from his old sins."

As it is developed by study and exercised by love, so faith becomes strong. This we see from the examples Paul gives us in Hebrews 11. It gave Noah conviction to ignore the world's opinion and believe God when smaller minds were blinded by appearances.

It led Abraham to wander far from home and kindred, confident that God was leading the way. It moved Moses to choose affliction rather than luxury, willing to lose all for the better thing that was offered. It brought him back openly and defiantly to a land from which he had fled for his life.

And, says Paul, time would fail to tell of the many others. But the testimony of Peter and Paul makes clear the power of faith to transform the mind, to overcome the world, and to gain the blessing of the favor of God.

\* \* \*

LET us very briefly sum up our conclusions. First, then, we have found that we are creatures of sin and habit, being swept hourly into oblivion. Because we sin, we die. It is God's law—

"The soul that sinneth, IT SHALL DIE" (Eze. 18:4).

But a call has been issued to awake out of sleep, to seize hold on the one way of escape from the bondage of sin—the righteousness of God through faith—the TRUE faith based on the ONE hope of the Kingdom, and strong in the works of love, the purifying of the heart, the transforming of the mind.

And all this, not of ourselves, but of God. Jesus, the divinely-provided Way, said—

"Without me, ye can do nothing" (John 15:5).

But, says Paul (Phil. 4:13) —

"I can do ALL things **through Christ** which strengtheneth me."

Let us seek the blessing of God by an obedient faith, that He may work in us both to will and to do of His good pleasure (Phil. 2:13) that the righteousness of God, Paul says, may be revealed in us through faith (Rom. 1:17; 3:22).

*Then, in the not far distant day of reckoning, Jesus will say—*

*"Go thy way henceforth in peace; thy FAITH hath made thee whole"  
—completely and eternally cured of the fatal, loathsome, universal disease of sin and death. —G.V.G.*

---

## **The Goodness and Severity of God**

*"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off" — Rom. 11:22*

IN this passage Paul would have us to consider God in two aspects of His character: that of goodness, as revealed in the Father's love, mercy and compassion toward those that fear Him; and severity which He exercises toward the rebellious and disobedient.

These two words express God's attitude—His way of dealing with the two classes of people who have come within the scope of the divine purpose by having their understanding enlightened by a knowledge of God's will toward them.

God is good to some and severe to others, but not in an arbitrary way. **There are definite and unyielding PRINCIPLES upon which God acts toward all**, and the principles involved all have their basis in the way we respond to Him—in the way we act and react toward His word—once it comes into our lives in an understanding way.

God is bringing good out of the evil that has been brought into the world by sin. In the operation of His hand, as He works toward this end, with a view to a perfect order of things on the earth in the future, He fosters and cultivates that which is good, true and holy, while he sets His hand against all that is evil.

The word "severity" which Paul uses in Romans 11:22, is from a Greek word which means "a cutting off." We find in the Scriptures that there is to be a "cutting off" of all that offends the righteousness of God, and a preservation to eternity of all with which He is well pleased. This thought is clearly expressed by the "man after God's own heart."

"The Lord loveth judgment, and forsaketh not His saints; they are preserved for ever: but the seed of the wicked shall be cut off."

In commenting on God's apparent unfairness in choosing Isaac and Jacob as heirs of the promises rather than Ishmael and Esau, Paul asks —

"Is there unrighteousness with God?" (Rom. 9:14).

It is because the character of God is essentially righteous to the extent that even in wrath He remembers mercy, that the infinite wisdom and foreknowledge of **God is able to make such choice of materials at hand as will best suit His ultimate purpose**—to fill the earth with His glory. John says (1 John 1:5) —

"God is light, and in Him is NO DARKNESS AT ALL."

Here "light" stands for purity, holiness and righteousness; while "darkness" is ignorance, evil and sin. When God is severe toward sin, it is that righteousness might prevail. Paul says to the saints—

"ALL THINGS ARE YOURS; whether . . . things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

Jesus will say to the righteous (Matt. 25:34)—

"Inherit the kingdom PREPARED for you."

He told his disciples—

"I go to prepare a place for you" (John 14:2).

It is because of God's love toward His own people, as He prepares for them a place of rest, peace and security in the age to come, that He must exercise unyielding severity toward any whose characters would in any way disrupt the unmixed felicity of the inheritance of the saints in light. Of that holy polity it is written—

"There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they whose names are written in the Lamb's book of life."

It is written that "a little leaven leaveneth the whole lump." A little evil mixed with good would destroy the good and leave nothing to be desired.

**God is merciful and righteous as He burns up the tares and chaff with unquenchable fire, and gathers the wheat into His barn; for the wheat itself would be worthless when mixed with the chaff.**

We see the goodness and severity of God exemplified in the sacrificial work of Christ. It is said—

"God so loved the world, that he gave His only begotten Son" (John 3:16).

No unrighteousness is exhibited here; but love was at the root of all that was done. The "strong crying and tears," "the heart melted like wax," the "blood poured out unto death" combined to make the burden laid upon the Son a cup of severity. But it was one that could not pass.

Jesus understood the deep meaning of it all. He knew that the love of God for the ultimate welfare of His saints was working through the whole scene—to declare the righteousness of God as a basis for the forgiveness of sins, that death, the greatest enemy of mankind, might finally be taken out of the way. It is said of Jesus—

"He shall see of the travail of his soul, and be SATISFIED" (Isa. 53:11).

It will be the same with all who suffer patiently through the trying scenes of this life.

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

---

## Walk as Children of Light

**"Ye were sometimes darkness, but now are ye light in the Lord. Walk as children of light, proving (or realizing in yourselves) what is acceptable unto the Lord"—Eph. 5:8-10**

The question with us will be, what state of mind, what course of life, is "acceptable unto the Lord"? This is a rule of judgment totally unrecognized in the world. The recognition of it constitutes the difference between a sinner and a saint.

It will not be difficult to apply the rule if we are diligent readers of the Word of Truth, for that which is acceptable to Him is made very plain there (and nowhere else can we learn this). Paul is a great instructor in the matter—"a teacher of the Gentiles in faith and verity"—whose word we are enjoined to receive as "the commandments of the Lord" (1 Cor. 14:37). It is a phrase he makes frequent use of.

It is profitable to ponder the things which he says are "acceptable to God." Righteousness, peace, joy in the Holy Spirit, are in this category. He says (Rom. 14:18)—

"He that in these things serveth Christ is acceptable to God."

To the Philippians he gratefully acknowledged their ministrations to him in temporal things—

"I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice, acceptable, well-pleasing to God" (Phil. 4:18).

Of the subject of requiting parents, by looking after them in their old age, he says that it is—

"Good and acceptable before God" (1 Tim. 5:4).

Of "supplications, prayers, intercession, and giving of thanks"—

"This is good and acceptable in the sight of God our Saviour."

Again he exhorts brethren to "present their bodies as living sacrifices," which he says are "holy, acceptable to God" (Rom. 11: 1). Peter makes use of the same phrase in reference to two other matters: first,

"The offering up of spiritual sacrifices, acceptable to God by Jesus Christ,"

And secondly,

"When ye do well and suffer for it, ye take it patiently: this is acceptable to God"

(1 Pet. 2:5, 20).

Examination will discover numerous other cases in which, though the same phrase is not employed, the same idea is expressed, such as when it is plainly said,

"With such sacrifices (doing good and communicating— giving); God is well pleased" (Heb. 13:16).  
—**Bro. Roberts.**

---

## Signs of the Times

THE visit of the Pope of Rome to the Holy Land is in line with the new policy of the Catholic church to create a spirit of good will for the church among all people.

It was the first time a pope had left Italy in 150 years, and the first time a pope ever visited the Holy Land.

It was the first meeting between Catholic Patriarch and a Pope of Rome in 500 years, and 900 years since the separation of the two Catholic groups.

The tremendous favourable publicity given the Pope as he was welcomed by Christians, Mohammedans and Jews, the praise and adoration given him by both Catholics and Protestants, makes it seem that the time is near when he can say:

"I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18:7).

**ALL** nations are deceived. Only the spiritually blind can fail to see that the Pope's assumed position of the apostle of peace is a scheme to lead all Christendom into Catholicism. The meeting with the Orthodox prelate is said to be a step in the direction of Catholic unity.

The Pope's trip is said to emphasize the universality of the Church. The ecumenical council is aimed at uniting Protestants with Catholics, which would mean all Christendom under the dominion of the Pope. The time appears to be near when the decree will go forth (Rev. 18:14)—

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

### "PEACE AND SAFETY"

IT has been a generation since the world was as quiet as now. While sporadic minor conflicts still erupt, the tensions which have been threatening major war have quieted down, and there are strong hopes that the threat of war no longer hangs over the capitals of the big nations. "Will '64 be a year of peace?" is the question asked by news analysts, with many reasons given for an affirmative answer.

A world of people, chiefly occupied with their own petty interests, naturally desire peace, even when there is no peace, as it has become evident that in modern war no one can win a total victory. And so, the least sign of a trend toward peace in the world is hailed as "peace and safety." But the general pattern of a constant threat of war remains.

### THE PATTERN REMAINS

WHILE the Pope prays for peace and Khrushchev expresses a desire for peace negotiations and disarmament, conditions that make for war remain unresolved. Economic troubles at home are

causing Russia to appeal for aid from the West in the form of loans and goods on credit. When Khrushchev feels strong again, he will no doubt, return to his belligerent attitude.

Red China is in no condition to start a major war, yet both Russia and China are seeking out every quarter where Communism can gain a foothold; in Southeast Asia, Indonesia, Africa and Latin-America.

### **SOUTHEAST ASIA IN TURMOIL**

A CRISIS in Southeast Asia is near at hand. The U. S.-financed war against the Communists in SOUTH VIETNAM is worsening by the day. The time is near when the U. S. must either move in deeper with enlarged military forces or give up the Vietnam venture as a fruitless undertaking.

CAMBODIA has definitely severed connections with the U. S. and is turning to Red China for aid and advice. Conditions in LAOS are at a stalemate, with Communists in control of most of the country. BURMA leans heavily toward Red China. THAILAND, under new leadership, is feeling growing pressure from the Communists.

The new nation of MALAYSIA is threatened by Sukarno of Indonesia. He continues to confiscate Malaysian-owned enterprises in Indonesia as part of the economic war launched against Malaysia.

The Southeast Asian Treaty Organization is falling apart. PAKISTAN, a member, has developed friendship with Red China. The PHILIPPINES are now more concerned about territorial claims against Malaysia than keeping SEATO going. The U. S. is left alone to fight a war, the purpose of which is vague, and no end in sight.

### **TROUBLES IN AFRICA**

THE island of ZANZIBAR, just off the coast of East Africa, inhabited mostly by Moslems, newest member of the British Commonwealth, had its government overthrown on Jan. 11 in a coup by African nationalists. The new regime is announced as the first Communist government in Africa.

In TANGANYIKA, supposed showcase of "orderly transition and responsible African leadership, the first line troops have mutinied. There appears a clear co-ordination with the concurrent Communist coup in nearby Zanzibar. Zanzibar's rebel leader "happened to be" in Tanganyika at the time.

President Nkrumah, of GHANA has survived another attempt on his life, the 5th in less than two years. Ghana stays in the British Commonwealth, but is turning "socialist". However, in view of Ghanaian student rioting in Moscow against Russian racial discrimination, Ghana is turning to Red China for assistance in promoting "socialism."

In KENYA, newly independent, a Russian-style news service is set up with Russian equipment and Soviet technicians. At the same time they have cut out London's BBC news bulletins.

SOUTHERN RHODESIA, one of the few remaining areas where a white minority rules a black majority, violence threatens, as whites demand independence, but continued white rule.

In the CONGO, in line with a June, 1964, deadline for U. N. troops to pull out and leave the job of preserving order to Congolese troops, new eruptions are feared, as the Congo is years away from stability, and left to itself it presents a fertile field for a Communist takeover.

### **LATIN-AMERICA**

DEALING with Castro has become a complicated problem. Invasion of Cuba has been ruled out by Washington and the economic squeeze is the only course left to eliminate dictator Castro.

Meanwhile pro-Castro agents continue to spread trouble in the Western Hemisphere.

VENEZUELA charges Castro with smuggling arms into that country for use of Castro terrorists. Cuba's radio broadcasts encouragement to rebel guerrillas in the DOMINICAN REPUBLIC. Castro's radio stations beam special programs to Central American republics calculated to arouse a spirit of rebellion. In BRAZIL a Castro type rebellion is threatened, and in BRITISH GUIANA Premier Jagan is a great admirer of Castro and threatens a "socialist" government when the British move out.

An unannounced visit of Fidel Castro to Russia raises speculation as to its objective. Presumably Castro wants more help from the Soviets in his economic distress and his campaign to Communize Latin- America.

Trouble in PANAMA, ostensibly started over a conflict between American and Panamanian students over displaying the U. S. and Panama flags, lies much deeper. Friction, rooted in economic and racial inequities has created a state of rancour which has boiled over.

**Although the Canal Zone is leased by the U. S. from Panama, Americans living there are too inclined to act as if it is their own, and, in view of the fact that living standards are much higher in the Zone, and racial discrimination is prevalent among Americans living there, a spirit of enmity exists among Panamanians.**

What they resent most is that they have no real control over the Canal Zone, though it is technically Panama soil.

The effect on U. S.-Latin- American relations will be tremendous as a result of the rioting and bloodshed. The U. S. is cast in the role of an aggressor against a weak nation, and it forms a perfect setting for Communist propaganda.

#### MIDEAST AND ISRAEL

CYPRUS again erupts into violence as Greek and Turkish citizens clash in civil war. British troops are called in to restore order, but the enmity existing between the two factions remains as a smouldering fire.

The civil war in YEMEN goes on, despite U. N. action. IRAQ'S Kurds are in rebellion, and SYRIA expects another revolution.

Boycott activities against Israel launched by Arab leaders in a number of countries are the main objectives of a plan to destroy Israel economically. Not satisfied with boycotts which are general among Arab nations, the boycott against Israeli trade with other countries is demanded by the Arabs.

All Arab trade with firms doing business with Israel is to be suspended if such firms continue to do business with Israelitish firms.

Britain, France, the U.S.A. and other countries are being affected. Airlines, telegraph services and insurance companies are among the targets.

A group of 13 Arab states, led by Pres. Nasser of Egypt, threaten to unite in war against Israel when it starts pumping irrigation water from the Sea of Galilee into the Jordan river and conveying the water through pipelines to the Negev desert.

Israel has expended huge sums of money for this Jordan river project and they announce that the work will go forward to completion regardless of Arab opposition. When completed this irrigation project will open up for settlement a vast area of desert hitherto undeveloped, and Israel will no doubt risk war rather than abandon this enterprise which means so much to them. —O. B.

---

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.

## **1964 Fraternal Gatherings**

(If the Lord Will)

**HYE, Texas: July 27 to August 2**

Write: Bro. C. Banta, 815 Boston Ave., Deer Park, Tex., 77536

**TORONTO: October 10 & 11**

Write: Bro. G. Gibson, 294 Glebeholme Blvd., Toronto 6, Ont., Can.

---

### **Correspondence**

Dear brethren and sisters:

Loving Greetings in the One Faith.

It was very interesting to learn of Lyndon Johnson's family background, and his consequent familiarity—at least to some extent—with title Truth of the Scriptures and the prophetic picture of the last days.

President Kennedy's assassination came as a great shock to all in this country, and in thousands of homes the shock and grief was almost as great as if he were a member of their own family.

However, we know that God rules in the kingdom of men, and Lyndon Johnson's elevation to the presidency invites many interesting conjectures: Was the removal of a Roman Catholic president necessary to facilitate concord between Russia and the Vatican? Is Kennedy being replaced by one whose background would make him move more readily to lead America in her prophetic role of Tarshish in succouring Israel?

And now, what is the significance of the prominence given to the possible re-union of the Roman and Eastern Catholic Churches? And the Pope's visit to Jerusalem?

For ourselves, we cannot answer these questions, but we feel very strongly that these events are all signs that God has entered upon that final phase of preparation among the kingdoms of men that will climax in the return of our Lord.

This brings us to that greatest question of all: How are we redeeming the time? And when we reflect on the weakness and unprofitableness of the flesh, and on the wonderful destiny of those that overcome, our minds are apt to stagger at the very grace of God. And we feel the need of strengthening and encouraging that we might indeed rejoice in the promises.

We were grieved to hear of the shock and loss suffered by bro. & sis. Biggar, and so we were very pleased to receive the further advice that all was well. We thank God for His mercy that has spared our brother and sister in their old age.

With love in the Truth to all, Sincerely your brother,

M. J. Griffin, Box 55, Whangarei, New Zealand.

---

PRINTED IN U.S.A.

---