

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

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): April 9, May 7, June 4, July 2, August 13, Sept. 10, Oct. 8, Nov. 5, Dec. 3.

HYE, Texas—Quarterly Gathering

THE quarterly Hye meeting was held on Feb. 2. Thirty-five brethren and sisters were there, and 20 visitors, including children. Bro. H. A. Sommerville, of Hawley, Pa., gave the exhortation. The Bible Class studied Colossians 1.

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LONDON, Ontario—Wells Academy Bldg., 306 King St., Just East of Wellington—Sunday School 10:15 a.m.; Breaking of Bread 11:30; Lecture 7 p.m.; Thursday Class 8 p.m.

TO the Household of Faith: Greetings in our Master's Name.

On June 29 we held our annual Sunday School outing at Springbank Park and we were blessed with fine weather. Both the Sunday School scholars and the brethren and sisters enjoyed the day's activities together.

On Oct. 5-6 our Fraternal Gathering was held, and brethren and sisters from great distances attended. Much food for our spiritual welfare was given to us in the addresses delivered by our brethren, making us more fully realize that the time is short and that we must be prepared to meet our Lord at any time.

On Jan. 18 of this year, we held our 51st annual Sunday School gathering which was well attended by brethren, sisters, and Sunday School scholars.

We are pleased to report that sister Mary Finch, after careful examination, was reinstated in our fellowship.

We are sorry, however, to report that sister Eilleen Jolliffe has separated herself from our ecclesia. We hope and trust that she may soon see the folly of her way and have a desire to return to ecclesial life and obey the commands of our Heavenly Father.

We are pleased that we have had the company and fellowship of the brethren and sisters around the table of the Lord from Boston, Buffalo, California, Detroit, Pennsylvania, Ohio, Florida, New Jersey, Texas, Worcester, Montreal, Alberta, Hamilton and Toronto. Much spiritual benefit was realized by all through our visiting brethren who lectured and exhorted for us.

With much love to all in the Household of Faith.

—bro. D. E. Gwalchmai

* * *

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

FOR some time, we have been planning to hold lectures, but we had many difficulties to overcome. Finally our plans were completed, and we held our first monthly lecture on Sunday, Feb. 23. The attendance was very good. Our subject was " 'Thy Kingdom Come': Will This Prayer Be Answered?" Bro. Robert Philip was the speaker.

Our recent visitors were: bro. Frank Truelove of Richard; sisters Helen Boyce, Ruth Clubb, Olive Gwalchmai, Edith Hunter, and bro. & sis. David Gwalchmai of London. Bro. James Truelove was here for two days on his way to Britain. We are looking forward to his return, if the Lord will, and hope to have him with us at our memorial meeting.

On Nov. 10, bro. D. Gwalchmai gave us the word of exhortation and on Dec. 8, bro. Frank Truelove did likewise. Their ministrations were deeply appreciated.

In the midst of the general indifference which prevails in the brotherhood, it is encouraging to find a few who recognize the priceless value of the invitation extended to them through the Gospel. When we consider that before coming to a knowledge of the Truth, we were—

"Aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world"

—our gratitude should know no bounds. If it is our sincere desire to attain unto salvation, then let us by all means make strenuous efforts toward that end, for we are reminded by the apostle, in Heb. 3: 14, that—

"We are made partakers of Christ if we hold the beginning of our confidence stedfast unto the end."
—bro. G. A. Gibson

EDITORIAL

For Our Admonition

"Let us therefore fear lest—a promise being left us of entering into His Rest—any of you should seem to come short of it"—Hebrews 4:1

OUR method of daily Bible readings has once more brought us to the record of the Exodus—that divine manifestation which is unequalled in the history of the world. Many people do not believe what is written concerning it, but look upon the Bible record as the legendary exaggerations of natural events.

But the events of the Exodus are so interwoven in other parts of the Scriptures that it is impossible for us to entertain such a view. If we did, it would involve us in the rejection of Jesus and the Prophets, and leave us with nothing upon which to base our faith and hope.

God had planned to show His mighty power in the earth, and it was to be done in a progressive and visible manner. The beginning of the plan took place near Mount Horeb where Moses was called, and informed as to his duties as leader of the plan. He returned to Egypt, where he met Aaron. The elders were then called together and informed of the plan of deliverance. In Exo. 4:31, we read—

"And the people believed: and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped."

Thus Israel's faith was the starting point of their deliverance. Moses gained an audience to the court of Pharaoh, and addressed him in these words—

"Thus saith the Lord of Israel, Let My people go that they may hold a feast unto Me in the wilderness"—Ex. 5.

But Pharaoh refused, claiming that the people were idle, and instituted a severe system of affliction that completely discouraged the people, who appealed to Moses for help. It was at this time he was informed as to what was to follow—

"But Pharaoh shall not hearken unto you, that I may lay My hand upon Egypt, and bring forth Mine armies, and My people the children of Israel, out of the land of Egypt by great judgments"—Ex. 7:4

These great judgments were soon to follow in the form of plagues—a series of ten that would increase in intensity until the desired effect had been attained. For the present, we will pass over all

except the last plague, for the climax had now been reached, and Israel was soon to see one of the greatest dramatic events in the history of the human race — the Passover.

The people were fully instructed by Moses, and when the appointed day arrived, and midnight had come, the angel of the Lord passed over the homes of Israel and smote all the firstborn of Egypt.

The next great event experienced by Israel, was the crossing of the Red Sea. By divine action, the waters were divided and the people crossed safely, but the waters returned and destroyed the Egyptian host. The wonders of the Exodus continued. After their food supplies were exhausted, God gave them manna, by which they were sustained for 40 years.

Their journey continued, and we follow them to Mount Sinai where the greatest manifestation of the Exodus took place in the sight of all the people. So terrible was the sight, that Moses said—

"I exceedingly fear and quake!"

Because we are all familiar with these things, only brief reference has been made to the miraculous events that took place in the sight of all Israel. One would have thought that they would have been so deeply impressed that, regardless of any trial that might come upon them, their faith would have remained steadfast for many years to come. But before 40 days had passed—

"The people gathered themselves unto Aaron, and said unto him,
"Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him"—Exo. 32:1.

There were other incidents in which a lack of faith was manifested, but the next major one occurred when the 12 men were sent into the land of Canaan to search it out. They all agreed that it was a wonderful land, but ten of them brought up an evil report that so discouraged the people that—

"All the congregation lifted up their voice, and cried; and the people wept that night.
"And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them,
"Would God that we had died in the land of Egypt! or would God we had died in this wilderness!"—Num. 14:1-2.

As a result of this rebellion, the people were sentenced to wander in the wilderness until all had died except Caleb and Joshua. Therefore, of the great multitude that came out of Egypt, ONLY TWO entered the land of promise.

Do we ever stop and think of the magnitude of this great disaster, or do we think at all? We should. Paul has much to say about this in 1 Cor. 10 (RSV)—

"Now these things are warnings for us, not to desire evil as they did"—v. 6.
"Do not be idolaters as some of them were; as it is written, 'The people sat down to eat and drink and rose up to dance'"—v. 7.
"We must not grumble, as some of them did and were destroyed by the Destroyer"—v. 10.

After calling attention to these things, Paul, in vs. 11-12, tells us the reason these things were recorded—

"Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come.
"Therefore let any one who thinks that he stands take heed lest he fall."

In the letter to the Hebrews, the apostle takes up this theme and calls attention to the lamentable failure of Israel. Although they were eye-witnesses of the mighty power of God, yet they failed. Is there any explanation given in the Scripture?

The answer is provided in Heb. 3:12, in the phrase, "An evil heart of unbelief." Man in his natural state is strongly influenced in that direction. It was not only prevalent during the Exodus, but was conspicuously visible in the days of Jesus when only a few were impressed by the wonderful works that he did. There was good reason for the apostle to say—

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

If the warning was applicable in the first century, surely it is even more so today, when the prevailing disposition of the age is strong against belief in God and His word.

Even in the Christadelphian world, the evil heart of unbelief is operating, and some wonder when it will stop. It is our firm conviction that it will not stop until the Lord Jesus returns and takes command of the world's affairs.

Throughout chapters 3 and 4 of this letter to the Hebrews, we hear the apostle as he warns against "the deceitfulness of sin," and pleads for a daily exhortation, and for continued belief and confidence in God, and carefully reminding the believer that—

"We are made partakers of Christ, IF we hold the beginning of our confidence steadfast unto the end."—3:14.

The Gospel preached to Abraham, to Israel in the wilderness, and to those in the first century, and to any who will now hear, is identical, because it refers to the blessing of all nations in Abraham and Christ.

When the Kingdom of God is established in the earth, it will become that period of rest that the apostle speaks about. But he also speaks of that period of rest to be given to Israel when they were to enter the land of promise. But they failed to enter because of unbelief.

While it is true that the next generation did enter the land, it was only typical of the millennial rest, therefore he says—

"There remaineth a rest to the people of God."

Then he concludes his appeal by saying—

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."
—Editor

EXERCISE OF AUTHORITY OUT OF THE QUESTION

ONE PRINCIPLE ought to permeate all appointments in the house of Christ, and that is the one laid down by Christ, when speaking of the exercise of authority of one Gentile over another, he said, "IT SHALL NOT BE SO AMONG YOU." "He that is greatest among you, let him be as the younger, and he that is chief as he that doth serve."

The appointment of brethren to certain offices is not the appointment of men to exercise authority, but of men to serve. For this reason, it is wise to speak of them all, in whatever capacity, as "serving brethren."

For the same reason, it is inexpedient to employ any technical term around which ideas of personal importance are liable to gather, or which have a tendency to create a cold officialism and

obscure the family relation in the Truth. "The committee," for example, or "the executive," "registrar," etc., is an abstraction which is liable to do this.

It is wise to attach the term "brother" or "brethren" to every office. It may sometimes seem uncouth or redundant; but this is more than compensated by its wholesome effect in helping to preserve the family unity of the body of Christ. It keeps in view the fact that official brethren are only brethren performing an office for the good of the rest, and to some extent shuts the door against the corruption which generated the apostasy, and developed the clerical usurpation.—**Ecclesial Guide**.

He Sent Forth His Armies

By BROTHER JOHN THOMAS

QUESTION: *"I agree with you that, so far as the Word of God teaches, you are correct in regard to the question of immortality, and the destiny of the wicked.*

"In reference to the second coming of Christ, I am inclined to believe that you overlook the facts predicted on his appearance at, or contemporary with, the overthrow of the Jewish Theocracy, and the introduction of Christianity. You will not, you cannot, deny that Christ predicted his coming IN THAT GENERATION as plainly as his coming is foretold by the prophets in "the latter days."

"I believe and teach that he DID come in the clouds of heaven with power and great glory, when his apostles had accomplished the work of preaching the Gospel of the Kingdom to all nations. Then did the "end" come in relation to some things you now hold and teach, such as Baptism, the Lord's Supper, etc.

"At that time we believe that the Kingdom of Heaven was introduced, and every true believer entered into its rest, became a partaker of its blessings, received remission of sins, and sanctification through the operation of the Spirit, and belief of the Truth."

ANSWER: We do not by any means overlook the coming of the Son of Man to overthrow the Jewish State. There is no question, or rather room to question, but that Jesus predicted his coming as Son of Man, but not as King, in the forty-second generation, that is, the one contemporary with himself.

His words in speaking to his apostles are these—

"Verily, I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come" (Matt. 10:23).

Here is a plain declaration that he would come **in some sense** before the apostles had preached the Gospel in all the cities of Israel.

He told them that in fulfilling their mission they would be grievously maltreated, but that if they endured to the end, they should be saved. Hence, "the end" was in the life-time of those who "endured"; who were not overcome by the persecutions that should beset them.

The end was at the **termination**, not at the **beginning** of their ministry; as it is written—

"This Gospel of the Kingdom shall be preached in all the habitable for a witness to all nations; and afterwards shall the end come." (Matt. 24:14).

Whatever, then, the "end" refers to, it did **NOT** come at Pentecost, nor at Peter's visit to Cornelius; but **AFTER the preaching of the Gospel to all the nations of the Roman world or empire**, called the "inhabited earth."

Now this proclamation was accomplished in the life-time of the apostles, for Paul says—

"The hope of the Gospel (the Kingdom) was preached to every creature under the heaven"
(Col. 1:23).

He wrote this about 30 years after the resurrection of Jesus; that is, about six or eight years before the destruction of the city and the sanctuary by the people of the prince who should come.

(Dan. 9:26).

James, who wrote about the same time, exhorted those Israelites he wrote to, to "be patient (under their persecutions) unto the coming of the Lord," for, says he—

"The coming of the Lord draweth nigh . . . The Judge standeth at the door . . . Behold we count them happy who endure" (Jam. 5:7-11).

His exhortation was, in effect:

"Bear up under the persecutions inflicted upon you by the rulers of our nation, and be not faint-hearted. The Son of Man who is to judge them is at the door, and with his 'people' will soon invade the country, and in overthrowing their power, save or deliver you."

Peter also wrote about the same time to the same class of persons—to believing Israelites who were suffering reproach for the Name of Christ, and exhorted them to rejoice in their tribulation as partakers of Christ's suffering; that when his glory should be revealed, they might be glad with exceeding joy.

But he knew well that the glory of Christ could not be revealed till the Law of Moses was set aside; for Jesus could not sit and rule as a priest upon David's throne and bear his glory (Zech. 6:12,13), so long as the Mosaic code was the constitution of the nation. Therefore, said he—

"THE END of all things is at hand" (1 Pet. 4:7).
—the end of all things constituted by the Mosaic law, which, having (Heb. 8:13)—

"Decayed and waxed old, was about to vanish away."

* * *

THE Prince's "people" were to come and make an end of all things connected with the city and temple (Dan. 9:26). These people were they whose power is represented by the little horn of the goat, which waxed so exceedingly great, that it overtopped the royalty of Israel.

When the end came, this power abolished the daily sacrifice and "cast down" the place where it was offered. **This was Jehovah's doing**; for He gave the army against the daily because of Israel's transgression; and it "cast down the Truth," or the Law, to the ground, and afterwards practised and prospered for a long time (Dan. 8:9-12).

The Roman armies were the "Prince's people" or the Lord's armies to abolish the Mosaic kingdom on the same principle that the Medes and Persians were Jehovah's "sanctified ones" for the subversion of the Chaldean dynasty (Isa. 13:3).

The armies being employed by the King of Israel they are called "His armies," and being under the direction of His Son in the conduct of the war they are styled "the Prince's people," that is, the people of Messiah the Prince.

The reader will find this idea embodied in one of the Lord's parables illustrative of the kingdom of the heavens. The marriage of the king's son is supposed to be ready for celebration. His servants are sent out to call them that were bidden to partake in it; but they made light of the invitation and even slew the king's servants.

Now when the king heard of this he was wroth, and, says Jesus—

"He sent forth **his armies** and destroyed those murderers and burnt up their city" (Matt. 22:7).

These armies were the devastating abomination spoken of by Daniel in the places referred to, standing in the Holy Land, and represented in Matt. 24:28 by their standards, the "eagles" of the legions. They were the birds of prey gathered together by the Son of Man to devour the body politic, or "carcase" of Judah—even as Moses had predicted, saying—

"The Lord shall bring a nation against thee from far, from the end of the earth, swift as the eagle flieth; a nation whose language thou shalt not understand;

"A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young.

"He shall besiege thee in thy gates (or cities) until the high and fenced walls come down in which thou trustedst."

"And thy carcase shall be meat unto all the fowls of the air," etc. (Deut. 28:49, 26).

This nation of a fierce countenance is styled by Daniel:

"A king of fierce countenance, and understanding dark sentences" (Dan. 8:28).
—that is, a language unintelligible to Israel.

* * *

NOW, the Lord was to bring this fierce power of the West against Jerusalem, and the Son of Man is that Lord. If, then, he bring it against the city, did he not "come"?

Certainly, he came with his armies although he was not visible. His armies were mighty, but not by their own power. Titus confessed that if God had not cooperated with the Romans they could not have taken the city. But the Son of Man being with them, they destroyed wonderfully, even the mighty and the holy people.

Thus, the coming of the Romans, "the people of the Prince," was also the coming of the Son of Man in power, but not in great glory; for he does not appear in his glory until he comes accompanied by his holy angels (Matt. 25:31).

"When the Lord shall **BUILD UP** Zion, he shall appear **IN HIS GLORY**" (Ps. 102:16).
—and not when he destroys her. His coming was to take the nation unawares. It was to be quick as the lightning, or "swift as the eagle flieth"—

"For wheresoever the carcase is, there will the eagles be gathered together" (Matt. 24:28).

So was the coming of the Son of Man, by a rapid and overwhelming invasion of the country, and the unexpected encompassment of Jerusalem by the armies of Rome.

* * *

THIS was "the end" "in the end of the world," or the end of the Jewish state in the end of the dispensation constituted by the Mosaic Law.

It was the End in which the Mosaic heavens and earth were about to be shaken (Hag. 2:6; Heb. 12:26-27) that all things incompatible with the Kingdom under the New Covenant to be made with Israel and Judah (Jer. 31:31) might be dissolved.

It was the End in which the day of the Lord came upon Judah as a thief in the night; and in which the elements (Gal. 4:3-9; Col. 2:8-20), or rudiments of their world, or dispensation, were abolished in the fervency of indignation which judged and destroyed the ungodly rulers of Israel and their adherents.

It was the End, lastly, in which the day of God was manifested upon the nation, and by the fire of whose wrath their "land and the works that were therein"; their towns and villages, their cities and

public buildings, their temple, their synagogues, farms and villas were "burned up" and utterly destroyed (2 Pet. 3).

This was the end of "the Jewish theocracy" for a time, but it was not contemporary with "the introduction of Christianity," as our correspondent seems to think.

The overthrow was the end of the Mosaic kingdom; but the introduction and beginning of **nothing**. It is true, the power of the Hebrew oppressor and scoffer was broken, but that of the equally savage Gentile remained, and exercised itself with great cruelty both on Jew and Christian.

* * *

OUR correspondent is led into the mistake that when the state of Judea was subverted, the Kingdom of Heaven was introduced by the saying:

"Then shall the righteous shine forth as the sun in the kingdom of their Father."

This shining of the righteous as the sun, is shown in Daniel to be **subsequent** to the resurrection from the dead. In Dan. 12 it is revealed that the times of the Gentiles, or "the time, times, and a half," will end with a "time of trouble such as there has not been since there was a nation even to that same time"; that the power of the Holy People will no longer be scattered, for at that time their deliverance will be effected; and that "**many sleeping in the dust of the earth will awake**" to everlasting life, and "shine as the brightness of the firmament," that is, "as the sun," for ever and ever.

In Jesus' prophecy on Mount Olivet, the sequence of events is laid down as follows—

- 1st—The gathering of the eagles;
- 2nd —The overthrow of the state;
- 3rd—The appearance of the "sign of the Son of Man in the heaven";
- 4th—The mourning of the Twelve Tribes.

Now these four things were not to, and did not, occur, at the destruction of Jerusalem. They are all things pertaining to the nation of Israel; but the prophets show that items 3 and 4 are many hundreds of years remote from item 2.

The heavens and earth of the Mosaic kingdom were made to pass away as the immediate consequence of the war. The **NEXT** event of great significance in relation to Israel will be the appearance of the sign of the Son of Man in the heaven—in the political heaven; even the Russo-Assyrian head of Nebuchadnezzar's image encamped in his palatial tents with a cloud of warriors between the seas in the gloriously holy mountain (Dan. 11:45).

This we apprehended is "the sign." When this is seen, then know that the Son of Man is about to be revealed with power and great glory. The time then will have arrived when he will (Zech. 9:13; 10:5)—

"Bend Judah as his bow, and fill it with Ephraim, and raise up the sons of Zion against the sons of Greece, and make them as the sword of a mighty man.

"And **Yahweh shall be seen over them**, and his arrow (Ephraim) shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

"The Lord of Hosts shall defend them, and they shall devour, and subdue with sling stones. And they shall be as mighty men, who tread down their enemies as mire in the streets in the battle; and they shall fight because the Lord is with them, and the riders on horses shall be confounded.

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; and they shall be as though I had not cast them off: for I am the Lord their God and will hear them."

And who is the Lord their God (Yahweh their Elohim) that will be seen over them? Even the Son of man whom the nation pierced. They will find that to him who was wounded in the house of his friends, they owe their deliverance from the enemy who had come in upon their land like a flood.

This discovery will cut them to the heart, and superinduce a mourning in Jerusalem, as the mourning for Josiah at Hadadrimmon, in the Valley of Megiddo—

"Then will the tribes of the land mourn, all the families that remain, every family apart, and their wives apart."
—when they shall see the crucified one in power and great glory (Zech. 12:10; 13:6).

* * *

BEING thus revealed to Israel, but not to the world at large, he proceeds to set up "the Kingdom of the Heavens"; that is, to restore the kingdom again to Israel by re-establishing the kingdom and throne of David "as in the days of old"; and subduing the nations so as to take possession of their "heavens," for kingdoms for himself and the Saints of the Most High.

Was such a kingdom introduced at the destruction of Jerusalem, or even on the day of Pentecost? By no means.

But such a monarchy WILL be established when the Lord comes in glory. Then the conclusion is that the righteous did not shine as the sun in their Father's kingdom at the conflagration of the city and temple; but will do so hereafter literally when they shall be "raised in glory."

* * *

FROM the foregoing it must be evident that "the end" spoken of by Jesus in the words "then shall the end come," was an end to the world, age, dispensation, or kingdom under the Mosaic law, and not as our worthy correspondent supposes, an end to baptism, the Lord's supper, etc.

The end of the Mosaic covenant did not at all change the state or condition of Gentile believers for better or worse, or set aside the things previously required of them. It was an epoch of destruction, not of building up and of rest.

The kingdom of the heavens was not then introduced. The kingdoms of this world did not then, nor have they ever yet, become the kingdom of our Lord and of His Christ (Rev. 11:15).

Had the kingdom of heaven then been introduced, the twelve tribes would all have been gathered home to Palestine, Jesus would have become their acknowledged head, and wars would have ceased till now.

ARTICLES FOR THE BEREAN

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

Answers to Bible Questions By BROTHER ROBERT ROBERTS

Kingdom: Earth or Heaven? Does It Matter?

QUESTION: "*The numerous passages of Scripture brought forward in Christendom Astray to prove that Christ will reign personally in Jerusalem are (or seem to be) so clear and emphatic as to admit of no doubt whatever, and at times I feel that I could exclaim to the book, 'Almost thou persuadest me.'*"

"But what must I think of Matthew 12:26? — 'If Satan cast out Satan, he is divided against himself: how shall then his KINGDOM stand?'"

"If a state of sin constitutes the Kingdom of Satan, why should not a state of righteousness constitute the Kingdom of God? Evidently the words have a spiritual meaning, for Satan has no visible kingdom."

"Again, in John 14:2-6, if Christ has gone to prepare a mansion for believers in his Father's house, is it not natural to infer that it must be in heaven? Especially when we well consider the words —

— "And if I go and prepare a place for you I will come again and receive you unto myself."

"It appears to me that the only way in which a visitor can 'receive' the visited must be by returning with the latter to his own abode. If Christ comes to establish a Kingdom on the earth, it will be the believers who will receive him."

"That where I am there ye may be also."

"But WHERE? If Christ alluded to Palestine, would he not have spoken in a less mysterious manner? Christ said—

— "No man cometh unto the Father but by me."

"While reading these words, one naturally asks—How can a man COME to the Father (God) unless he goes to heaven (His dwelling place)? And the same idea presents itself while reading—

"The pure in heart shall see God."

"In view of Christ's Kingdom being established on earth, does it not appear strange that he made no plain allusions to his future reign at Jerusalem although his second coming was expected very soon? (See Mt. 10:23, 16:28, 24:34; Mk. 9:1, Lk. 9:27, 19:11; 1 Th. 4:15, 5:23.)"

"The words of Christ point to the immediate future, and the early Christians—under the delusion that Christ would appear in their time—very naturally (I think) dwell most earnestly upon that event and exhorted men to repent and be always ready."

"Generation after generation has passed away and yet Christ has not come, and our present teachers, in doubt as regards the time of his appearing, have (and I think with equal consistency) exhorted men to repent and prepare for death."

"The fact seems to be that both the early and latter Christian teachers have done their best to warn and prepare mankind for what they supposed would be the first event. Surely if we are prepared to meet Christ we are also prepared to die, and if prepared for death we are likewise prepared to meet Christ should he appear in our own time."

"It is certainly very desirable to obtain from the Scriptures clear views as regards the future habitation of the righteous, but I cannot quite see that it should be a matter of vital importance to Christians as to whether their happy eternity is spent on earth or in heaven. Whether they reign with Christ on earth or in heaven we know they will be ever with the Lord."

"It is, I think, worthy of note that the apostles' whole time was occupied in teaching men holiness and purity of life, showing rather a scorn (certainly a great disregard) for power, pomp, and riches, instead of looking forward to a time when they should become princes over the nations."

ANSWER: The foregoing suggestions are stated with a temperateness and a candour that call for respect and consideration.

That they are all based upon some degree of misapprehension it will not be difficult to show. We cannot better do this than by taking them in their order.

First of all, the admission that the evidence in proof of Christ's personal reign in Jerusalem seems "so clear and emphatic as to admit of no doubt whatever," establishes a presumption that any casual appearance in a contrary direction that may be met with in such Scriptures as have been referred to, must be capable of explanation with that doctrine.

That it is so becomes apparent in every case, while any endeavour to adjust the matter the contrary way—that is, to dispose of the evidence of Christ's personal reign in harmony with the idea that it will not take place—will be found a necessary failure.

* * *

THE first question is,

"If a state of sin constitutes the Kingdom of Satan, why should not a state of righteousness constitute the kingdom of God?"

The first answer is that a "state of sin" does not constitute the Kingdom of Satan referred to in the words of Christ. There are different kinds of Satanism, and we must always discriminate before founding an argument on any particular one.

Christ was arguing with the Pharisees on their OWN suggestion that his performance of miracles was due to the power of "Beelzebub, the prince of the demons" (see context).

The Satan in the case was this "Beelzebub." Now we know that this Beelzebub was a fiction—not a "state of sin," but an **imaginary deity**. Christ assumed his reality merely for the purposes of argument, as men commonly do concerning the myths of their opponents—

"IF I by Beelzebub, cast out demons, etc. . . ."

"His kingdom," therefore, was the imaginary jurisdiction maintained by Beelzebub over an imaginary host of demons. Consequently, the **basis** of the question is gone.

The question itself, "Why should not a state of righteousness constitute the Kingdom of God?" is at once met by the fact that such a "state" is NOT a "kingdom."

A kingdom may be "righteousness" in the sense in which the late Emperor Napoleon said the empire was "peace"; but righteousness cannot be a kingdom, which is **the enforced power of a king in a populated territory**.

That THIS is the nature of the Kingdom to be established by the God of heaven is manifest from the evidence marshalled in Christendom Astray.

* * *

NEXT is the statement that Christ has gone to "prepare a place" for believers. On this the suggestion is that as Christ has gone to heaven, it is natural to "infer" that the prepared place must be in heaven.

The real question is, What did Christ mean? In considering this, we must remember what Christ said in this very same discourse:

"These things I have spoken to you in parables."

"My Father's house," and "preparing a place" are parts of the parable, the meaning of which we must seek in the literal facts of the case. What are these? They are—

That Christ was about to die as the appointed bearer of the sins of the world; and was then to depart to the Father's presence to act as "priest over the house of God;" and was then to return to "sit on the throne of his glory," which he should share with his ransomed brethren.

The whole of these acts constitute a preparing of the appointed place (in glory) for the disciples. The parable is in harmony with the facts of the case as discernible in the covenants made with the fathers, and the "great and precious promises" so numerous promulgated in the prophets.

But if we "infer" that Christ will take his people away from the earth to the Father's dwelling place, we destroy what is revealed in the Scriptures of Moses and the prophets, and of the apostles too, and throw the whole Scripture into confusion. This is a disproof of the correctness of the interpretation suggested.

"But (says our friend), consider the words"—

"If I go and prepare a place for you, I will come again and RECEIVE you unto myself."

"Will not Christ, the visitor, return with his people, the visited, to his OWN abode. If not, it is his people that will receive him, and not he his people."

Yes, dear friend, if we are to ignore the whole body of plain teaching concerning the work and mission of Christ. We cannot do this. We must look all around the subject and take all parts of it into account.

Doing this, we see the **necessity** for Christ coming again for the work of reception, because the work is a work affecting the **EARTH** (Christ's property —Ps. 2:8) for his people, whom he is to cause to inherit it (Matt. 5:5).

If it was a question of taking his people to a prepared place in heaven, there would be no need for his coming again. It would be sufficient for him to take them away in the manner of Elijah.

The very fact of his "coming again" points to the locality of the reception.

He comes to receive them where he will be when he comes—that is, on the earth.

"But (says our friend) that would be Christ's people receiving Christ."

Nay, dear friend. When Christ arrives, the bulk of his people are in the grave. If he did not act as the receiver, there would be no reception.

Present on the earth, at his return, in power and great glory, he then recalls his people from the dead, asks them to his presence, and "receives them to himself," to share his life and joy, kingdom and power, forever.

That he "alluded to Palestine" is certain from the fact that he is co-heir thereof with Abraham under the promise thereof (Gal. 3:16; Heb. 11:8) and from his own allusions on other occasions, such as where he said—

"Many shall come from the east, and from the west, and from the north, and from the south."
—these expressions point to a convergent assembly on the earth; for they are terms of local application only—

". . . and shall sit down with Abraham, Isaac, and Jacob, and all the prophets . . ."
—where?—

". . . in the kingdom of God."

Where is this?

"The kingdom shall come to the daughter of Jerusalem" (Mic. 4:8).

Therefore, "In that day (when tears are dried—Is. 25:8) shall this song be sung **in the land of Judah**" (Is. 26:1)—the very land where the Lord was born according to the **same prophetic terms** (Matt. 2:5, 6).

* * *

AS to the words, "No man cometh unto the Father but by me," a full acquaintance with the apostolic writings will show our friend that the "coming" in this case is not in a **mechanical** but in a **moral** sense—in the sense of approach for worship and acceptance, as when Paul says—

"He that **cometh** to God must believe that He is, and that He is a Rewarder of them that diligently seek Him" (Heb. 11:6).

This is a case of "coming" on the part of men **on the earth**. It is the sense of those other words of Christ—

"Him that **cometh** unto me, I will in no wise cast out."

And, again (Rev. 22:17)—

"The Spirit and the Bride say, Come, and let him that heareth say, Come.

"And let him that is athirst come, and whosoever will, let him come and take of the water of life freely."

It cannot mean a going to God's glorious dwelling-place; for, concerning that, Jesus says:

"Whither I go, ye cannot come" (Jn. 13:33).

And again we read (John 3:13)—

"No man hath ascended into heaven".

"God dwelleth in light that no man can approach unto" (1 Tim. 6:16).

* * *

Again our friend asks—

"Does it not appear strange that Jesus made no plain allusions to his future reign at Jerusalem?"

The answer is that Jesus **did** make plain allusions of this sort. Such is his statement—

"Ye (Jerusalem) shall not see me henceforth UNTIL the time comes when ye shall say, Blessed is he that cometh in the name of the Lord" (Luke 13:35).

Such also the declaration—

"When the son of man SHALL COME in his glory and all his holy angels with him, THEN shall he **sit on the throne of his glory** (Matt. 25:31).

Where is this?—

"The Lord of hosts shall reign on Mount Zion and in Jerusalem" (Is. 24:23).

"At that time shall Jerusalem be called the **throne** of the Lord" (Jer. 3:17).

Again he speaks of Jerusalem as "the city of the great King" (Matt. 5:35), and "because he was nigh to Jerusalem" on a certain occasion (Luke 19:11), he spoke a parable to intimate that the Kingdom was not near then, (though the disciples thought so) because he must—

"Depart to a far country to receive for himself a kingdom and to return" (v. 12).

What then?—

"I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel"

(Luke 22:29).

Finally, had Christ made no allusions at all of that character, it would not have been strange, in view of the fact that the whole subject was **understood and taken for granted on all hands** in the

same way that public men, living in England in full loyalty to the British throne, may deliver, and do deliver, many addresses without the slightest allusion to the fact.

* * *

THE remarks as to men being ready for death being ready to meet Christ, are unexceptionable; but they in no way bear against the truth that it is at "Christ's appearing and kingdom" that the dead are judged with reference to the solemn question of their final position in relation to him.

No doubt that much of the apostles' time was "occupied in teaching men holiness and purity of life," without which "no man shall see the Lord," or have anything to do with his Kingdom. This is the model for all modern imitations of apostolic work.

But we must not allow this fact to displace the other fact that they preached the Gospel of the Kingdom as the **FIRST ITEM** in the Faith that justifies through Christ.

We must understand the apostolic doctrine of the Kingdom **first** before we can rightly apply their doctrine of holiness as the qualification for it.

* * *

THE apostolic "disregard for power, pomp, and riches" had reference to the present evil world only. It did not, and **could** not, mean that they had no regard for the promise of Christ to give them (Rev. 2:26):

"Power over the nations."

And for the assurance of the apostles that—

"If we suffer with him, we shall reign" (2 Tim. 2:12).

Knowing that—

"The saints shall judge the world" (1 Cor. 6:2).

And that a tried faith will—

"Be found unto praise and honor and glory at the appearing of Christ" (1 Pet. 1:7).

—**R.R., 1889**

* * *

"Let His Saints Not Turn Again to Folly"

QUESTION: "*Can brethren consistently take part in the game of 'Old Soldier' or other games, in which there are forfeits, and the redemption of forfeits, etc.?*"

ANSWER: Paul prohibited "foolish talking" as not convenient for saints (Eph. 5:4). Foolish acting is surely worse.

None who recognize what is meant by "living soberly and righteously and godly in this present world, looking for the blessed hope," could be induced to take part in such child's play.

Our time is short: the days are evil; it is the part of the saints to "pass the time of their sojourning here in fear," (1 Pet. 1:17), remembering the words of Christ, that (Matt. 12:36)—

"Every idle word that men should speak they shall give an account thereof in the day of judgment."
R.R., 1873.

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The Glory Filled the House

"Now therefore arise, O Yahweh Elohim, into Thy resting place, Thou and the Ark of Thy strength. Let Thy priest, O Yahweh Elohim, be clothed with salvation, and let Thy saints rejoice in goodness"
— 2 Chron. 6:41

SECOND CHRONICLES, CHAPTERS FIVE AND SIX

IN 2 Chron. 5 we read about King Solomon finishing building the House of the Lord and bringing in all things that his father David had dedicated— silver and gold and precious things.

This was a very great and important occasion in Israel, both for the time then present, and also typically in the eternal Purpose. All the elders of Israel assembled, the heads of the tribes, the chief of the fathers, for that great celebration, to bring the Ark of the Covenant of the Lord into its abiding place—the end of its wanderings. David had said—

"I dwell in a house of cedar, but the ark of the Lord is under a tent."

It was in his heart to provide for the ark of the covenant of the Lord a more fitting place. His son accomplished his wish.

The priests brought in the Ark of the Covenant of the Lord unto its place, into the Most Holy under the wings of the Cherubim, and the Cherubim covered the Ark. Cherubim of glory covered the Mercy Seat, where God had said—

"There will I meet with thee and commune with thee."

Christ is the Ark, and the Cherubim are his brethren, the multitudinous Man-of-One, the Yahweh-Elohim—"He Who shall be mighty ones." Here we see them typically united in glory in the house of God—the Father's House in which there are "many abiding places."

What happened when the priests came out of the Holy Place, and all the singers were as one (the multitudinous ONE —the Unity of the Spirit), to make one sound in praising and thanking God?—

"The House was filled with a cloud, so that the priests could not stand to minister, by reason of the cloud; for the glory of the Lord had filled the House" (2 Chron. 5:13-14).

No matter of what portions of the Scriptures we read for our exhortation they express the beauty of the Truth, and the revelation of God's plan with this earth and man upon it.

With the eye of faith, by the light of the Spirit's revelation, we can see here portrayed the time when all the earth shall be at peace, and the greater than Solomon shall have been established in his Kingdom and shall have built the House of Prayer for All People.

In the Glory of the Lord filling the House, is foreshadowed the bright day when God "shall tabernacle among men," and—

"The Glory of the Lord shall fill the earth as the waters do the sea."

"The priests could not stand to minister."

Here we see even to the ultimate fulfilment when the fulness of the Glory shall bring an end to the priesthood, for "God shall be all in all." All will be reconciled in One, and the priestly function will have ceased.

* * *

In 2 Chron. 6 we have Solomon's beautiful prayer at the consecration of the Temple. It begins in v. 14—

*"O Lord God of Israel, there is no god like Thee in heaven nor in the earth.
"Have respect therefore to the prayer of Thy servant.
"That Thine eyes may be upon this House day and night.
"Hearken therefore unto the supplication of Thy servant and Thy people Israel, when they
pray toward this place, and when Thou hearest, forgive" (vs. 19- 21).*

God's mercy and forgiveness form the great theme of this prayer—the greatness of God and His marvellous condescension in manifesting Himself to man. How man should tremble at all the manifestations of His hand in the universe—but natural man is blind—stone blind!

Solomon marvels that God should stoop to dwell among sinful men—

*"Will God in very deed dwell with man on the earth? Behold heaven and the heaven of heavens cannot contain Thee; how much less this House which I have built!
"O Lord my God, hearken unto the cry and the prayer which Thy servant prayeth before Thee"
(vs. 18-19).*

He prayed for all the people of Israel by repeating several times the following words—

"Hear Thou from heaven, Thy dwelling place, and forgive!"

And he concludes (v. 41)—

"Now therefore arise, O God, into Thy resting place. Let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness!"

And it is recorded that—

"When Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house."

How well Solomon understood! How well he began, in the enthusiasm of his first love! But how sadly he failed! Have we laid this sad lesson to heart? Did Solomon realize he had failed, or were his senses so gradually dulled with self-will and disobedience that he still thought he was faithfully serving God!

So often this happens, as it did to Israel. They thought right to the end that they were serving God in truth.

* * *

*"And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to Myself for an House of sacrifice.
"Now Mine eyes shall be open, and Mine ears attend unto the prayer that is made in this place" (2 Chron. 7:12-15).*

Furthermore God's reply was made with strict requirements, as it is recorded in v. 17—

"And as for thee, IF thou wilt walk before Me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe My statutes and judgments . . ."

But sad to say, neither Solomon nor the people kept faithful to God's requirements. And God did just what He said he would do, though they could not believe He would. How could He? They were "His people!" He cast them out of his sight, and they became a proverb among all the nations.

King David wrote and predicted these calamities that would befall them. Because they forsook and perverted the true worship of God, their glorious Temple was ruined, Jerusalem broken down and desolated, Judah and Israel carried into Babylon, the gold and silver and treasures of the Temple all taken away.

"And they of Babylon required of us mirth.

"By the rivers of Babylon, there we sat down; yea we wept, when we remembered Zion. And they said, Sing us one of the Songs of Zion.

"How can we sing the Lord's song in a strange land?" (Psa. 137).

* * *

THE prophet Ezekiel was among the children of Israel in captivity as an outcast, though undeserving of such treatment. And the hand of the Lord was there upon him. God was about to reveal great things unto him. Even in desolation and captivity, the divine purpose went forward, and God graciously revealed the glories to come.

When we are reading our daily portion, perhaps we do not always realize how valuable all these prophecies are for our admonition and upbuilding. Let us see what God was about to reveal to the prophet Ezekiel about the Glory which had filled the house in the days of Solomon—

"And behold, the glory of the God of Israel was there, according to the vision that I saw in the plain" (Eze. 8:4).

Further in Eze. 10—

"Then the glory of the Lord went up from the cherub, and stood over the threshold of the House.

"And the House was filled with the cloud, and the court was full of the brightness of the Lord's glory" (v. 4).

When they were obedient to their God, His Glory was in the midst of them; but when they forgot their Lord, His Glory departed from them. The final departure is recorded in Eze. 11—

"And the glory of the Lord went up from the midst of the city" (v.23).

From that time the Glory of God left the city and the Temple. So the Glory of the Lord has been absent from Israel over 1900 years.

* * *

WILL the glory of the Lord return to Israel? WE KNOW IT WILL. The prophet Isaiah testifies to us and gives us this assurance; and we know God's Word never fails; what He has promised He will bring to pass. The Spirit through Isaiah calls to Israel in the latter days—

"Arise, shine for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1).

We can say, How blessed was that nation chosen by God, and guided by His Almighty power! Still they forsook His ways, and turned to idolatry. Is there any danger of our following their example—forsaking the ways of the Lord our God?

We do not have the powers of the Holy Spirit as did the disciples, but we have all the Holy Scriptures to guide and direct our paths, and to give us comfort and strength, to hold fast to the Faith once for all delivered to the saints.

The only way to hold fast, and not be gradually and imperceptibly carried away with the general drift and broadening and declension, is to keep these glorious things bright and clear before our minds by constant prayerful study and meditation. God has recorded them for that wise and loving purpose—

"That we, through patience and **comfort of the Scriptures**, might have hope" (Rom. 15:4).

* * *

In our reading for today 1 Thess. 5:2-11) we read—

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, for when they shall say, 'Peace and Safety,' then sudden destruction cometh upon them.

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

"Ye are all the children of light, and the children of the day.

"For God hath not appointed us to wrath, but to attain salvation by our Lord Jesus Christ.
"Wherefore COMFORT YOURSELVES TOGETHER, and EDIFY ONE ANOTHER, even
as also ye do."

"Comfort yourselves TOGETHER." We are united together "AS ONE," by the glorious light
of the Truth. We are not in darkness.

We know the signs of the times in which we live. Do we fully realize the greatness of the
privilege, or have we gotten so used to it that we take it for granted?

We know the divine purpose. We clearly SEE the hand of God in the affairs of the nations.
We see prophecy fulfilling daily before our eyes.

The position of Russia, the Jews, Britain, Turkey, etc., all fit into the prophetic picture. The
war preparation, the increase of violence and immorality—the resurgence of Catholicism deceiving all
nations—all these things are clearly foretold aspects of the last days.

In the mercy of God these things are clear to us, while the world stumbles in fearful blindness
toward Armageddon—choosing blindness, and rejecting the light.

* * *

In the final chapters of the Bible we have the glorious fulfilment of that which was shadowed
forth in Solomon's Temple—

"Behold, the Tabernacle of God is with men, and He will dwell with them."

The gracious invitation is held forth to all the world, to lay hold on wisdom that they may
have a part in that great day—

"And the Spirit and the Bride say, Come. And let him that is athirst come.

"And whosoever will, let him take the water of life freely.

"He which testifieth these things saith, Surely I come quickly.

"Even so, come, Lord Jesus!" (Rev. 22:16-20).

—F.G.

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Salvation Only Through TRUTH

"God shall send them strong delusion that they should believe a lie: that they all might be damned who believe not the Truth"—2 Thess. 2:13

WE address only one class of people—those who are sincerely seeking for the Truth. We have no message for those who say—

"I **want to believe** that I have an immortal soul."

"I **want to believe** that all my dead friends are happy in heaven."

If anyone desires to cling to a belief regardless of its truth or falsity, we have no power or hope of persuading them differently. The Scriptures give no warrant for expecting to convince anyone who is not seeking **truth**.

On the contrary, we are expressly told of some that because they received **not** the love of the **truth**, God sends them a strong delusion, that they should believe a lie (2 Thess. 2:10-11).

We speak, furthermore, to those who recognize the **power** of God, and desire to know His **Will**. To those who deny, or are not convinced of, the existence of an All-Wise, All-Powerful Creator, we can only urgently recommend a thoughtful reflection on the words of David, Psalm 19, commencing—

"The heavens DECLARE THE GLORY OF GOD, and the firmament SHOWETH HIS HANDIWORK . . ."

And of Isaiah (40:26)—

"Lift up your eyes on high and behold Who hath created these things . . .

"He is strong in power; not one of them faileth."

And also of Paul—

"That which may be known of God is manifest in them, for God manifested it unto them.

"For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, EVEN HIS EVERLASTING POWER AND DIVINITY; that they may be WITHOUT EXCUSE" (Rom. 1:19 RV).

God undoubtedly feels that He has given ample evidence of His existence and power to convince the reflecting mind. We can add nothing to the strength of His reasoning, except to urge its serious consideration.

To those who are not convinced that the Bible as we have it is an inspired revelation from this Creator, the following brief presentation is addressed.

Unquestionably it **claims to be** divinely inspired. It **claims** to reveal man's origin—to outline the significant events of the course of his history on the earth—to reveal his destiny in the ultimate purpose of God—and to lay down the rules of belief and conduct whereby he may obtain the blessings of an eternal existence.

These are very high claims. We believe they are supported by conclusive evidence.

The Bible presents a complete and consistent story. Its basic theme, the provision of a Saviour and Redeemer by God to bring a troubled world to eventual, eternal righteousness and peace, is woven from end to end in full and unbroken harmony, in spite of the universally-accepted fact that its writings were recorded over a space of many centuries.

This theme is introduced with the promise in the Garden of Eden of a seed to bruise the serpent's head. It is elaborated in the promises to Abraham, Isaac and Jacob. It is clearly manifested in the declarations of Job.

The whole Law of Moses was an intricate and elaborate foreshadowing of the coming Saviour. The promises to David add further details. The reign of Solomon is an evident typification of the final glory. All the prophets tune their song to this one consistent note.

Even the overthrow of the kingdom was accompanied by a definite declaration that it should be finally restored by the promised Messiah. The worldwide scattering of the Jews was likewise inseparably linked with a future regathering under the Messiah.

The prophet Daniel in Babylonian exile set a definite period for the coming of this Messiah and the duration of the kingdoms of men.

The churches of today are at direct variance with this fundamental, outstanding, consistent Scriptural teaching of the eventual establishment of a divine kingdom on earth on the ruins of the present ones.

In due time the Messiah came, fulfilling to the letter 40 centuries of prophetic promise, and the divine principles he summarised in 3 brief years of ministry, though generally misunderstood, obscured and perverted, have had more effect upon the moral conceptions of the world than the combined writings of all the rest of mankind.

The Kingdom he preached was a confirmation of the promises to Adam, Abraham and David. As foretold, he was despised and rejected, and the Jewish people, thus filling the cup of their iniquity, were consigned to the long and dreadful foreordained pilgrimage that is only now just beginning to draw to a close. And wherever they went, they jealously guarded the Scriptures that pronounced their own wickedness and dispersion and certified the truth of the Messiah they had rejected. Paul declares that divinely-inflicted—

"**Blindness** . . . hath happened to Israel" (Rom. 11:25).

For the followers of this Messiah was prophesied many centuries of persecution and oppression. The uprise of a tremendous system of despotism was foretold that would claim to sit on the very throne of God (2 Thess. 2:3-12)—that would make all nations drunk with the wine of corruption and deception (Rev. 17)—and that would for 1260 years drench the soil of Europe with the blood of religious and fanatical intolerance and oppression (Rev. 13:5-7; Dan. 7:21)—all in the name of mercy, peace and love, and which in spite of its self-evident and unconcealable history of bigotry and cruelty would still continue to deceive the people of the earth (Rev. 18:23) right to the end.

All these things have been unmistakably fulfilled in the pages of history. As we study the plan and prophecy of Scripture and trace their certain enactment throughout the course of history, we are amazed that man can be so self-centered and unheeding as to ignore these vital and obvious truths.

What are we to think then of those who, nominally accepting the Bible, nullify its purpose and value by violating the sanctity of its contents; and destroy the divine unity of its message by arbitrarily rejecting those parts they do not choose to believe?

This is the position of the Churches of Christendom today. That is a point we wish to stress strongly.

THE CHURCHES OF TODAY DO NOT ACCEPT THE BIBLE IN ITS ENTIRETY AS THE INSPIRED WORD OF GOD.

No one can deny that **FACT**, and that is the whole secret of their declension from the truth.

The creation of Adam and Eve, modern churchmen say, is a myth. The story of Noah is the remains of a legend. No sensible person, we are told, today believes the account of Jonah and the whale. The deliverance of Israel from Egypt is folklore.

The five books of Moses, they say, were not written by Moses but are a compilation of tradition collected in the time of the Kings or the captivity. The book of Daniel, instead of being the inspired word of prophecy committed to Daniel, as it clearly claims to be, is just the well-meaning efforts of a pious impostor writing many centuries later under an assumed name.

When David speaks of death as the end of all life and consciousness—when Daniel speaks of the resurrection of the body at the last day of Judgment—when Isaiah speaks of the final blessedness of all nations in the exaltation of Israel—when all the prophets join to foretell a glorious, literal, divinely directed reign of peace on the earth—they were all speaking, says the modern clergy, merely from the restricted and benighted viewpoint of the age of primitive ignorance in which they lived.

Such are the false, destructive, so-called friends of the Bible who teach the people today.

They destroy the spirit of divine inspiration that breathes throughout the Scriptures, and they obliterate the marvellous unity of design that is woven from end to end, and which is the strongest proof of its divinity.

The Scriptures claim the FULL inspiration of God throughout. "Thus saith the Lord" is the whole tenor of its message and this claim is repeated **TWO THOUSAND TIMES**. It is either a colossal blasphemy or it is wholly inspired. It does not leave any room for a middle ground.

It is IMPOSSIBLE to reconcile modern Christendom's destructive viewpoint of the Bible with the teaching of Christ and the Apostles.

What of the books of Moses, regarded as tradition? Jesus said (Luke 16:31)—

"If ye believe not **Moses** and the **prophets**, neither would they believe **THOUGH ONE ROSE FROM THE DEAD.**"

And again (John 5:47)—

"If ye believe not Moses' writings, **HOW SHALL YE BELIEVE MY WORDS?**"

This is important. Christ says it is **impossible** to believe **HIM** if **MOSES** is not believed. Any claim, therefore, of belief in Christ which does not involve belief in Moses' writings is valueless and false. If we do not believe **Moses**, **WE DO NOT BELIEVE CHRIST**. And—

"He that believeth not the **SON SHALL NOT SEE LIFE.**" (John 3:36).

Would Christ sanction the modern presumptuous dissection of God's Word that accepts **only what it chooses?**

"O fools and slow of heart," he chided his own disciples (Luke 24:25), "to believe **ALL** that the prophets have spoken."

Were the Hebrew Scriptures written by men of primitive outlook groping in the darkness? Peter declares—

"Prophecy came **NOT** in old time by the **WILL OF MAN**, but holy men of old **spake as they were moved by the Holy Spirit**" (2 Pet. 1:21).

Is the Old Testament merely a relic of a partially enlightened age? **Peter** calls it:

"A **more sure word of prophecy** whereunto ye do **WELL TO TAKE HEED**, as unto a light that shineth in a dark place" (2 Pet. 1:19).

And Paul told Timothy—

"The holy Scriptures are able to make thee **wise unto salvation—all Scripture** is given by inspiration of God" (2 Tim. 3:15-16).

Is there anything uncertain, misinformed or unreliable about the Scriptures that would lead us to question their authority or doubt their truth? Jesus said emphatically (John 10:35):

"The Scriptures **"CANNOT BE BROKEN."** "The Scriptures **MUST BE FULFILLED,"** (Mark 14:49). "All things **MUST BE FULFILLED** which were written in the **Law of Moses,** and in the **Prophets,** and in the **Psalms,** concerning me" (Luke 24:44).

Does this leave any loop-hole for the belief that the Scriptures are in any way human and erring?

Could the gulf between the **Apostolic** view of the Word of God, and the view of the **Churches today,** be any more clearly shown? Without a sincere and wholehearted acceptance of the Word of God in its entirety, a "church" is nothing more than a sanctimonious organization of freely speculating philosophers. It may be prominent and useful in charity, philanthropy and social work, but it has **nothing to offer** of any eternal, spiritual value.

The primary duty of the Church, and that which makes it the Church, as defined by the Apostles, is to believe and practise and preach the Word of God. It is the **Gospel,** says Paul (Rom. 1:16), that is the "power of God unto salvation."

Let us keep that in the forefront when we test the claims of any religious bodies, as we are **commanded to do.** (1 John 4:1; Matt. 24:4). Whatever else an organization may be or do—whatever ritual or creed it may practise—whatever its claims or professions or history—if it **hasn't the Gospel,** says Paul, **IT HASN'T THE POWER OF SALVATION.**

* * *

BRIEFLY, what the Bible demands is **belief** and **obedience**—

"He that believeth on the Son hath everlasting life" (John 3:36). "It pleased God to save them that believed" (1 Cor. 1:21).

Now this is very clear and quite generally accepted—but let us go further:—**What** is it that must be believed? That is just as clear but, owing to the introduction of tradition and the neglect of the Word of God, it is **far** from being so generally accepted. **BUT IT IS IMPORTANT.** Jesus said—

"He that believeth not the Son shall not see life."

Not only "believeth **on** the Son" but "**believeth the Son.**" Therefore if we do not believe what Christ has **said,** and if we believe things that are **CONTRARY** to what he said, then we **believe not the Son AND SHALL NOT SEE LIFE.**

The primary message of Christ and the Apostles we find referred to as the **GOSPEL.** This is what we find them preaching throughout the New Testament record. This is what we find them **requiring to be believed** as a foundation for baptism and acceptance by God. The question then is, **What is this Gospel?**

There is a widespread belief that the Gospel consists solely of the fact that Christ died for sinners, and that to accept this, to repent of sin, and to henceforth live what is humanly considered a "good, righteous life," is all that is necessary for salvation.

THIS BELIEF HAS NO SCRIPTURAL FOUNDATION. This is the teaching of many churches, and many shades of doctrinal opinion are countenanced without scruple. We desire to point out that this is contrary and unfaithful to the commands of God—that this point of view is an extremely dangerous and incorrect one and that the Scriptures strongly condemn it.

We are convinced that certain simple truths must be known and understood, and that the belief of error on certain points **excludes any hope of salvation**—that the **BELIEF OF ERROR ON BASIC**

TRUTHS EXCLUDES ANY HOPE OF SALVATION. God will not condone belief that is contrary to what He has plainly declared.

* * *

NOW let us present our evidence. First of all, to emphasize the vital importance of the distinction between truth that saves and error that brings death, let us refer to Paul's letter to the Galatians. He is terribly troubled because they are not keeping the one true Gospel, pure and inviolable. He says (Gal. 1:6-11)—

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you and would pervert the Gospel of Christ.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

This leaves absolutely no doubt as to the vital importance of believing and teaching the one true Gospel.

But where is the church today that teaches the plain scriptural Gospel of the mortality of man, the unconsciousness of death, the Kingdom of Christ coming on earth, the covenant made to Abraham, the resurrection of the body at the last day, the necessity of **true, enlightened, scriptural baptism?**

Let us consider a few passages which show conclusively that life is inseparably bound up with truth, and that if we hope for life, we **must know the truth**. Jesus said (John 4:24)—

"They that worship God **must** worship Him in spirit **and in truth**."

Again, he said (John 8:32)—

"Ye shall know the **truth**, and the **truth** shall make you free."

In this final prayer for his disciples he asks (John 17:17)—

"Sanctify them"—(make them holy and acceptable)—"through Thy **Truth**: Thy Word is **Truth**."

Paul styles himself, in writing to Titus (1:1)—

"An apostle of Jesus Christ, according to the faith of God's elect, and THE ACKNOWLEDGING OF THE TRUTH."

Read, too the terrible divine condemnation on men who "change the TRUTH of God into a LIE," as recorded in the first chapter of Romans. And the first and greatest and most destructive lie ever told was the lie of the serpent in the Garden of Eden.

In DIRECT CONTRADICTION TO GOD it said, "Thou shalt **not** surely die"—the **lie** of the **immortality of the soul** that has deceived the world ever since. "Dust thou art, to dust returneth was not spoken of the soul" is the popular orthodox expression of the serpent's lie.

Paul admonishes the Hebrew brethren (Heb. 13.9)—

"Be not carried about with **divers** and **strange doctrines**."

And in 2 John 9-10 we read—

"Whoso transgresseth and ABIDETH NOT IN THE DOCTRINE of Christ **hath not God**."

"If there come any unto you and bring not THIS DOCTRINE, receive him not into your house, neither bid him Godspeed."

In writing to his son-in-the-faith Timothy, Paul solemnly emphasizes the vital importance of holding and preserving divine Truth (2 Tim. 2:15-18)—

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the **word** of **Truth**.

"But shun profane and vain babblings: for they will increase unto more ungodliness.

"And their word will eat as doth a canker (marg; gangrene); of whom is Hymenaeus and Philetus; who **concerning: the truth have erred**, saying that the resurrection is past already; and OVERTHROW THE FAITH OF SOME."

Christendom teaches the same error—the resurrection is past—the dead are already raised to glory.

This contradicts the plain Scripture which says (1 Thess. 4:16)—

"The Lord **SHALL** descend from heaven"—and **then**—"the dead in Christ **SHALL BE RAISED**."

These false teachings, says Paul, eat like gangrene into the pure Gospel, and confuse the faith of many who would otherwise come to a saving knowledge of the Truth.

In 2 Tim. 3:13, he says—

"But evil men and seducers will wax **WORSE** and **WORSE**, deceiving and being deceived, but continue thou in the **things that thou hast learned**."

That is the point—Continue thou in the things that thou hast learned—from the appointed apostles and from the **HOLY SCRIPTURES**. He says further (2 Tim. 4:2-4)—

"Preach the Word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine."

"For the time will come when they **will not endure sound doctrine**; but after their own lusts shall they heap unto themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be **turned unto fables**."

Jesus warns (Matt. 10:17)—

"Be not deceived . . . **BEWARE OF MEN**." "**Many false** prophets shall arise and shall deceive many" (Matt 24:11)

And David warns, "Put not your trust in man" (Psa. 146:3).

Paul warns the Colossians—

"Beware lest any man spoil you through philosophy and vain deceit . . . Let no man beguile you" (Col. 2:8, 18).

These testimonies make it clear that Christ and the apostles foresaw a wholesale declension from the faith—false religious teachers—not only deceiving but **self-deceived**.

Having been so clearly and repeatedly warned, there can be little reason for anyone adhering to a false system just because it has a religious appearance. No matter how well-meaning it seems to be, if its teaching is contrary to the Scriptures, its position is presumption and it is self-condemned.

"Come ye out of her, My people," God warns of the Catholic system and all her harlot daughters (Rev. 18:4), "That ye receive not of her plagues."

The undependability of man is one of the keynotes of the Scriptures. Just because he has a vast and ancient ecclesiastical organization is no assurance that he is right or safe, but rather the **REVERSE**, because "Few there be" that find the true narrow way, we are told (Matt. 7:14). John says (1 John 4:1)—

"Believe not every spirit, but try the spirits, because **MANY** false prophets are gone out into the world."

What is the method of trying them? God gives it through Isaiah (8:20)—

"To the Law and to the Testimony; if they speak not according to this Word, it is because **THERE IS NO LIGHT IN THEM.**"

The people of Berea are warmly commended because they did not take Paul's teaching for granted, nor did they reject it without investigation, but, as we read in Acts 17:11—

"They received the Word with all readiness of mind and searched the Scriptures daily—**SEARCHED THE SCRIPTURES DAILY**—whether these things were so: **THEREFORE** many of them believed."

If this was necessary and commendable in the case of the Apostle Paul's teaching, which was **confirmed by miracles and the power of the Spirit**, how much **MORE SO** in relation to the **countless** teachers and churches of today!

The Apostle Paul, in 2 Thess. 2, speaks of a great false religious system that was to arise from the midst of the true believers and to be destroyed at the coming of Christ, and he issues a strong warning against deception.

Again **TRUTH** is the touchstone. Have they got the **TRUTH**? **THAT IS THE POINT**. Never mind about claims or choirs or cathedrals or fine-spoken sentiments. Never mind about fine buildings and mighty organizations. **DO THEY TEACH SCRIPTURAL TRUTH?**

Paul says in v. 9 that these false teachers will come with "all power and signs and lying wonders;" deceiving, says Christ elsewhere (Matt. 24:24)—

"With great signs and wonders if possible the **very elect.**"

Why are men deceived by religious teachers? Paul answers:

"Because they received not the **LOVE OF THE TRUTH**, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who **BELIEVE NOT THE TRUTH.**"

But, he continues (2Thess.2:13):

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and **BELIEF OF THE TRUTH.**"

Is belief of the **truth** important? Surely we have seen that Paul makes it crystal clear that it is **ALL-IMPORTANT**. Is it not perfectly evident from these testimonies that a **belief of the truth** is absolutely essential, and that belief of error, or ignorance, alienates from the life of God (Eph. 4:18)?

Before leaving this chapter in Thessalonians, let us read the closing words of Paul's warning against error and false teaching, v. 15—

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or by our epistle."

Can we say, in direct contradiction to this, that it is not necessary to examine a church's doctrines—that a church can teach **error** and **falsehood** and still be an acceptable doorway to God's favour and eternal life? Christ said (Matt. 24:4-5)—

"Take heed that no man deceive you for **many shall come in my Name.**"

Paul warns the early believers (Acts 20:30)—

"Of your own selves shall men arise speaking perverse things, to draw away disciples after them."

The Spirit of God through Isaiah says (Isaiah 29:13), as quoted by Christ in regard to ALL the highly-respected religious leaders of his day (Matt. 15: 7-9)—

"In VAIN do they worship Me, teaching for doctrines the commandments of men."

The churches of today have substituted man-devised traditions and beliefs for the true doctrines of God. Is it not self-evident, therefore, that their worship is vain? Let us not be diverted from that primary consideration—TRUTH. "Buy the truth and SELL IT NOT." Solomon exhorts (Prov. 23:23).

* * *

TRUTH and correctness of belief being so vitally important, what is it that must be understood and believed? What is this Gospel that was so widely preached and so jealously guarded by the Apostles?

We would like to bring out **one salient feature** of the Gospel. It is the one upon which ALL THE OTHERS REST. It is the one that we find mentioned wherever we find the Gospel itself mentioned.

It is the mainspring of the Gospel—the one feature that gives it all its identifying characteristics and the one feature that clearly proves that Christendom is far astray from the truth and is NOT PREACHING THE GOSPEL.

The first three occurrences of the word "Gospel" define it as the "Gospel of the Kingdom" (Matt. chaps. 4, 9 and 24)—the **GOSPEL OF THE KINGDOM**. Tracing references to the Gospel further throughout the New Testament, it becomes abundantly clear that the **Kingdom** is the **basic theme** of the Gospel, and the primary subject matter of all Christ's and the apostles' teaching. This Kingdom is directly mentioned 138 times in the New Testament alone, and in terms that make its **nature** and **location** and **time** unmistakable.

In the Acts we are told (1:3) that after his resurrection Christ was seen of the Apostles for 40 days, speaking of—

"The things PERTAINING TO THE KINGDOM OF GOD."

A little later the same writer declares (8:12)—

"But when they believed Philip preaching the things concerning the KINGDOM OF GOD, and the Name of Jesus Christ, they were baptized, both men and women."

And right to the very end of the last chapter of this book we find the same preaching recorded (Acts 28:23, 30).

What is the meaning of this continued and repeated emphasis on the **Kingdom** as the message of the Gospel? Is it not obvious that the Gospel cannot be preached unless the **Kingdom** is preached—that they are inseparable?

THE GOSPEL CANNOT BE PREACHED UNLESS THE KINGDOM IS PREACHED.

What does that mean? It means that if the churches are **not preaching the Kingdom**, they are **NOT PREACHING THE GOSPEL**. They are preaching **ANOTHER** Gospel, and therefore they are, in the solemn judgment of Paul (Gal. 1:8-9) as we have read, "**Accursed.**"

Now, **ARE** they preaching the Kingdom? We are sure that they are NOT. Let us appeal to the **Scriptures**. Let us see what this kingdom is. Paul says—

"The Gospel was preached to Abraham" (Gal. 3:8).

This is the furthest back that the Gospel is directly referred, so let us briefly trace what is foretold of this Kingdom of God from the time of Abraham forward.

The Gospel was preached to Abraham, says Paul, in that he was told that all the nations of the earth should be blessed through him and his seed. God, speaking to David, said (2 Sam. 7:16)—

"And thine house and thy **Kingdom** shall be established **forever** before thee: thy throne shall be established forever."

The theme of this covenant runs through all the subsequent history of Israel. On seven later occasions, in spite of the wickedness of the people, we read words similar to these (2 Kings 8:19)—

"Yet the Lord would not destroy Judah for David His servant's sake, as He had promised always to give him a light, and to his children."

Seven times God withheld the hand of destruction for David's sake, but finally the words of Moses came to be fulfilled on an ever-disobedient people. Moses had said, in his final message to the Israelites (Deut. 31:29 & 28:64)—

"I KNOW that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you . . .

"And the Lord shall scatter thee among all people from one end of the earth to the other."

But even this long and punitive dispersion is made the occasion of a promise that it would be re-established **permanently** and securely under a worthy ruler. Ezekiel, the prophet of the period of Jerusalem's desolation, said in the days of the last king (Eze. 21:26)—

"Remove the diadem and take off the crown.

"I will overturn, overturn, overturn it and it shall be no more **UNTIL** he come whose right it is, and I WILL GIVE IT HIM."

Coming to New Testament times, the theme is immediately taken up again right at the beginning, and continued throughout. The angel Gabriel, speaking to Mary of the son she was to bear, announces (Luke 1:32-33)—

"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 forever; and of his **KINGDOM THERE SHALL BE NO END.**"

We have seen that his life's mission was to preach this Kingdom. At his crucifixion Pilate asked, "Art thou a king?" and he answered (John 18:37)—

"**To this end was I born** and for this came I into the world."

And he identifies the Gospel of the Kingdom as the nucleus of Truth by adding—

"That I should bear witness unto the **Truth**. Everyone that is of the **Truth** heareth my voice."

Above his cross his crime was inscribed—

"Jesus of Nazareth, KING OF THE JEWS."

And the Apostles were accused later on (Acts 17:7) of preaching —

"Another King, one Jesus."

What is this Kingdom? When and where will it be established? Who will be in it? The following passages will answer these questions decisively—

Dan. 2:44—"In the days of these kings (the latter-day kings of the earth—see v. 28) shall the God of heaven SET UP A KINGDOM, which shall never be destroyed . . .

"It shall break in pieces and consume all these kingdoms and shall stand forever."

No language could be clearer than this.

Dan. 7:17, 18—"These great beasts are four kings which shall arise out of the earth.

"But the saints of the most High shall take the kingdom, and possess the kingdom for ever and ever.

V. 26—"The judgment shall sit . . . and the kingdom and the dominion and the greatness of the kingdom **UNDER THE WHOLE HEAVEN** shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey Him. Here is the **END** of the matter."

Matt. 6:10—"Thy Kingdom come. Thy will be done **IN THE EARTH**."

Matt. 25:31 — "When the Son of Man shall come in his glory, and all the holy angels with him, **THEN** shall he sit upon the throne of his glory.

"**THEN** shall he say to them on his right hand; Come, ye blessed of my Father, inherit the **KINGDOM** prepared for you from the foundation of the world."

2 Tim. 4:1—"The Lord shall judge the quick and the dead at his appearing and his **Kingdom**."

Could it possibly be suggested in the face of all this, as Christendom does, that the Kingdom is the church at the present time? Let the Scriptures answer—

1 Cor. 15:50-53—"Flesh and blood **CANNOT INHERIT THE KINGDOM OF GOD** . . . we shall all be changed . . . the dead shall be raised . . . this corruptible must put on incorruption."

Matt. 13:40-43—"IN THE END OF THIS WORLD, the Son of Man shall send forth his angels, and they shall gather out of his Kingdom all things that offend . . .

"**THEN** shall the righteous shine forth as the sun in the Kingdom of their Father."

Rev. 5:9—"Thou wast slain and hast redeemed us to God by thy blood . . . and hast made us unto our God kings and priests; and **WE SHALL REIGN UPON THE EARTH**."

Matt. 5:3-5—"Blessed are the poor in spirit for theirs is the Kingdom of Heaven—Blessed are the meek for they shall **INHERIT THE EARTH**."

Upon the foundation of this promised coming Kingdom all Scripture is built. With it, all Scripture is in harmony. If we claim to accept the Word of God let us accept it in its entirety—let us not regard the gracious revelation of the Creator with indifference or contempt, saying that knowledge of it is unnecessary or unimportant.

And let us be careful not to **harbour beliefs which nullify or contradict its teaching**—let us not cling to beliefs that are only feelings and will not stand the searching light of **TRUTH**—let us be

eager to follow the exhortation of the earnest, tireless servant of Christ, the apostle Paul. To Timothy he says:

"Give attendance to reading, to exhortation, to doctrine . . . Meditate upon these things: give thyself **wholly** to them . . .

"Take heed unto thyself and unto the **doctrine**; continue in them; for in doing this thou shalt save both thyself and them that hear thee."

Can any doubt remain that belief, truth and doctrine are important?—that Christendom is both indifferent and incorrect about these things?—that the Scriptures give ample warning of declension from the faith by the majority and deception by many religious leaders?—that safety lies alone in personal, prayerful, persevering study and meditation upon the Word of God?

We believe these points have been conclusively proven from Scripture.

—G.V.G.

Our Reasonable Service

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

WHAT did Paul mean when he asked us, by the mercies of God, to present our bodies a living sacrifice, holy, acceptable to God? If we understand the meaning of sacrifice, it is not hard to follow his line of reasoning here. "Sacrifice" is defined as—

"To suffer loss or give up, renounce or destroy some present thing or advantage for the sake of obtaining, in the future, something that is deemed more important and desirous."

With this thought in mind, we can understand what it means to present our bodies a living sacrifice to God. This would be to give ourselves wholly, to dedicate our lives entirely, and without reservation, to the worship and service of God; while giving up or sacrificing all interests, pleasures, and ambitions that the present system of things has to offer.

It is quite evident from what we all know about the Scriptures that God does not take pleasure in a half-hearted, lukewarm, careless or part-time service from those who would seek His favor and blessings.

He does not care for those who serve Him in such a manner and at such times as will not hinder their present plans and aspirations, nor too much interfere with what interests they may have in the world.

God will not share His place in our hearts and minds with another; He wants a whole sacrifice, a complete dedication and consecration to Himself on the part of those who are to become one in character and nature with His Son. Jesus said—

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

God is a jealous God; His honor and His glory will He not give to another.

* * *

IN telling us to present our bodies a living sacrifice to God, Paul tells us that this is our REASONABLE service.

Is it not reasonable that God, the Creator, the Majesty of the universe, the power by which we live and move and have our being—He Who has called us to His kingdom and glory, to membership in the family of God: is it not reasonable and just that He should have—that He should demand—our complete allegiance, our entire devotion and consecration to His will?

And do we not know too, that God is the only being Who can really bring us any ultimate good that is permanent and full of lasting joy and peace?

This is our reasonable service, too, because we have been bought; our meagre offering in the way of service in the vineyard of the Lord has already been paid for. It is written (John 3:16)—

"God so loved the world that He gave his only begotten Son."
—that we might live.

We read in 1 Cor. 6:20—

"Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Since we are not our own any more; since we belong to God because He has purchased us with the precious blood of Christ, His Son, we can no longer serve ourselves or the world as we did before. We must serve God, which is our "reasonable service."

In following through with our duty in this respect, we are told:

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

These are plain and direct commands of Christ, given by one of his apostles, of whom Christ said—

"He that heareth you, heareth me."

* * *

"BE ye **transformed**," he says. How are we going to be "transformed," or changed, in the sense of these words?

It is a change that we must make, in our lives, in our minds, in our outlook, in our hopes and aspirations—in fact a change that affects the whole course of our lives. Now it is written—

"If ye have not the spirit of Christ, ye are none of his."

And the spirit of Christ is the MIND of Christ, which was always directed and exercised toward divine things. He had no other ambition but to please God by obedience to His will.

There we find the perfect example of the change that must come over us before the transformation in our lives is complete, and we are no longer conformed to this world. It is simply a mastery of the spirit over the flesh, of the new man over the old.

But the old man of the flesh has the advantage over the new, just as the natural man of the flesh has the advantage over the man of the spirit, in that the old man is deeply rooted in our nature, and is always present with us to war against the things of the Spirit. —E.W.B.

Signs of the Times

A NEW turn in the cold war appears to be shaping up. Russia and Red China are adopting new tactics but with the same objective—the promotion of world Communism. They are using a two-edged sword. While they seek to convince the peoples of the world that the U. S. and Britain are trying to re-establish colonialism, both Russia and China are taking advantage of every area of dissatisfaction to create revolutionary movements favourable to Communism.

This is taking place in Asia, Africa, Latin-America and any other area where political unrest and poverty offer opportunity for the reception of Communism propaganda.

U. S. AND BRITAIN CHIEF TARGET

THE "New Times," a semi-official magazine, published in Russia in 7 different languages and circulated throughout the world, in the Feb. 26 edition, devotes much space to two articles in which the U. S. and Britain are pictured as growing weaker as world powers and losing ground in their attempts to win world friendship.

It is asserted that U. S. aid, although bountiful, has failed to relieve the distress or win the friendship of aided nations.

Attention is called to U. S. policy of keeping Communist China out of the U. N., but cites the fact that France has recognized China, and "Pakistan, one of the chief recipients of American aid, maintains friendly relations with China."

U. S. operations in South Vietnam are called "imperialism," and De Gaulle's proposal to neutralize S. Vietnam, and his offer to give Cambodia economic and military assistance after they refused further U. S. aid are commended; this after Cambodia is leaning toward Red China.

All of which is just a sample of the tactics being used to convince the world that U. S. aid is a colossal failure, bent on promoting imperialism and capitalism.

The numerous military bases which the U. S. and Britain have established throughout the world, and the fact that Britain continues to send military forces to former British colonies, is cited as evidence of a policy to maintain colonialism. One of the proposals for Khrushchev's recipe for peace is the total elimination of all foreign military bases.

Decay of the British Empire is attributed to the wave of anti-colonialism which, Russia claims, was primarily caused by the revolution in Russia which "shook the foundations of colonial empires." Both Britain and the U. S. are accused of seeking to re-establish the old colonialism or create a new variety of the same, while Russia is pictured as the champion of anti-colonialism, nationalism and world peace.

The whole line of Russian propaganda, although a tissue of half-truths and gross exaggerations, is bound to affect the thinking of millions who are already leaning toward Communist ideals and away from Britain and the U. S.

AIM TO ISOLATE BRITAIN AND U. S.

OBVIOUSLY the aim of the new line of Soviet propaganda is to turn all nations against the U. S. and Britain by seeking to cast them in the role of imperialists and militarists. DeGaulle, whether intentional or not, is playing into their hands.

This is as it should be, in line with prophecy, for France, as Gomer (Eze. 38:6) will be identified with the Gogian (Russian) confederacy.

It is significant that DeGaulle consistently opposes most, if not all the plans and purposes of Britain and the U. S.

DE GAULLE'S ACTIONS FAVOR COMMUNISM

DE GAULLE'S recent activities, approved by Russia and Red China, bears out the assumption that France is drawing away from Britain, the U. S. and the NATO Alliance, and seeking affiliation with the Communist nations.

Although trade advantages appear to be his present objective, political affiliation usually follows in the wake of extensive trade agreements. France's recognition of Red China, in itself, is of minor importance, but the serious aspect of DeGaulle's action is that it is in connection with his activities in S. E. Asia, **all favourable to Red China's purpose to take over this area.**

DeGaulle's activities in Europe, Asia, Africa, and now a visit to Latin-America, raises the question as to what he is up to. The consensus is that he is out to "win friends and influence people," and create the impression that France has moved up in the world.

RED CHINA GAINS

Although still weak militarily, industrially and economically, Peiping has secured enough support for its anti-Western and anti-white policies to be heard in the Communist world, and more governments, big and little, East and West, in one way or another, find themselves having to deal with Red China.

The U. S. finds China making gains at U. S. expense. De-Gaulle's recognition of Peiping has hampered American efforts to stop China in S. E. Asia.

Pakistan, once a U. S. ally, is affiliating with Red China. India is faced with the prospect of opposing both Pakistan and China in the future border wars.

Cambodia threatens to allow China to build air bases within its borders unless U. S. comes to terms favourable to Cambodia. And Red China is moving closer toward membership in the United Nations.

The price of peace in Asia as laid down by Red China is withdrawal of U.S. from S. Vietnam, Laos and Formosa, which would mean yielding up a large portion of Asia to Chinese Communist domination.

Red China's Chou En-lai has spent 9 weeks touring Africa and Asia preaching "peace and solidarity" to convince the troubled nations visited that Communism is the answer to their problems.

Thanks to Western disunity and trade rivalry, plus festering troubles in Asia, Africa and Latin-America, things are looking up for Communism, and multiplying the difficulties of the U. S. and Britain.

RUSSIA AND CHINA STILL ALLIES

THE fact that Russia and China are joining forces in promoting Communism and stirring up troubles for the U. S. and other Western nations, indicates that the feud between Moscow and Peiping is not as fierce as some reports would indicate.

As stepped-up guerrilla warfare in South Vietnam grows, a top-level delegation from North Vietnam visits Moscow, presumably to arrange for Russian aid in their guerrilla war. It is also evident that Russia is in full sympathy with the Red Chinese aims in S. E. Asia.

The movement to promote revolutions is unitedly joined in by both Russia and China. South Vietnam and Laos are examples. Castro gets help from, both Moscow and Peiping.

Trainees of Russia and China managed the revolt in Zanzibar and other African nations. The revolts in the Congo are directly traceable to Congolese trained by both Russia and China.

Arms for African insurgents are provided by both Russia and China. Training in guerrilla warfare is provided by both Moscow and Peiping. At least 300 Africans go to the two Communist capitals yearly for training. And some 200 Communist technicians are in Africa teaching the use of arms furnished by Communist countries. Premier Chou En-lai, during his recent visit to Africa, said:

"Revolutionary prospects are excellent throughout the African continent."

Obviously, the time is not far away when the Anglo-Saxon nations will face a hostile world, with few allies.

ISRAEL AND THE MIDEAST

AS ARAB venom is directed against Israel because of the latter's project to use the waters of the Jordan river to irrigate the Negev, the facts relating to the Mideast water situation are being revealed.

Experts on water availability in the region involved in the dispute show that the amount of water involved in the Israeli project is **only one-30th of the water available to Arabs**, if they had the inclination to develop it.

The Euphrates, Orontes and Litani rivers, as well as other rivers, springs and underground waters, available to the Arab countries, lie undeveloped while the Arabs threaten the enterprising Jews for seeking to make full use of the comparatively small amount of irrigation water available to them.

Her land being mostly desert, water is the very life-blood of Israel. In addition to water from the streams and wells, Israel is progressing in desalination of sea water. An Israeli chemical engineer has perfected a desalination system, soon to be in operation, which will produce fresh water at one-third the cost of any other process thus far attempted.

Observing that "the only ostensible objective which all of the Arab states share in common is the destruction of Israel," U.S. Sec. of Defence, Robt. McNamara, declared that "The U.S. objective has long been to keep the Arab-Israel feud from escalating into overt hostilities." British policies are similar.

Gen Yitzhak Rabin, Israel's Chief of Staff, says that the Israeli army is ready for the test if the Arabs carry out their threats to oppose by force the Israeli Negev irrigation program. He reiterated that it was Israeli army is ready for the test if the Arabs carry out their threats to oppose by force the Israeli Negev irrigation program. He reiterated that it was Israeli army preparedness which maintains the gap between the Arab's desire to attack Israel and the possibility of carrying out such an attack. —O.B.

Correspondence

SUGGESTED JOINT REPRESENTATION

The Toronto Berean ecclesia received the following letter from the Central-Advocate group —

Dear brother Gibson:

November 27, 1963

On Sept. 14, 1963, a joint meeting was held of the Military Service Committees of the Canadian Ecclesias, Central and Advocate Fellowships. It was decided at that meeting to appoint a single committee from members of the two groups, to present a united front and approach the Canadian Government when considered necessary on matters pertaining to military service. This Committee was also directed to prepare educational material to assist the new generation of brethren and sisters approaching military age.

Several of the older brethren attending the joint meeting reported that during World War II the Canadian Government expressed irritation and worse, when approached by individuals who professed conscientious objection to military service on religious grounds. They much preferred to deal on a collective basis, and accorded courteous treatment to those groups who used the collective approach.

We are writing to invite your Ecclesia to join in this united front in any approach to the Authorities. We will be very pleased to supply any further details you may wish to have regarding the operation of this joint Committee. May we hear from you shortly?

With warm fraternal greetings, Yours in the Master's Service,
The Joint Central-Advocate Military Service Committee

* * *

In harmony with the position on this matter that the Berean fellowship has always taken, and which we believe to be the only sound, scriptural position possible, the following reply has been sent by the Toronto Berean ecclesia to the Central-Advocate group —

Dear brethren:

Greetings.

January 28, 1964

As intimated in our brief letter of Jan. 9, your letter of Nov. 27 has now had our careful consideration.

We note that representatives of the Advocate and Central groups have organized a single Service Committee in order to present a united front, and to approach the Canadian Government when considered necessary on matters pertaining to military service.

Your invitation to join in this united front in any approach to the Authorities is warmly appreciated, but we believe that if we were to join with you, it would weaken an appeal. The Authorities would not understand why we have no affiliation in fellowship, and yet ignore our differences and act as one when it suits us, or when we think it advantageous.

We believe fellowship is a holy and serious thing, and to blur its distinctions by joint activities, especially in regard to the Government, is both unwise and unscriptural, for the prophet has said,

"Can two walk together, except they be agreed?"

If fellowship means anything (and we believe it means everything), then it must be honoured consistently, and not according to convenience or expediency. If we can join in one thing, we can join in all.

We believe it to be the course of wisdom to base our appeal on scriptural grounds of faithful separation from the world, rather than on any form of expediency.

We must realize that in this matter we are dealing with God direct—not with our Government. The latter is merely a helpless tool in Almighty hands, and will have to do just as God wills them to do. He is the One we must strive to please.

Is it not therefore unwise for us to worry about offending the powerless servant, and in so doing disobey and offend the all-powerful Master? We cannot expect, of ourselves, to influence the Authorities. Only God can do that. We must serve Him and depend on Him to take care of the rest. If we serve God faithfully, we have nothing to fear from man.

In this weak mortal flesh, it is hard to write clearly and unmistakably on vital issues without appearing harsh. If there is anything in this letter that has such an appearance, we assure you, in all sincerity, that it is not intended. We have tried to state our case clearly and frankly, and in as Christlike a manner as our ability permits. Therefore we hope you will accept our message in the brotherly spirit in which it is written.

Fraternally yours, on behalf of the arranging brethren of the

Toronto Christadelphian (Berean) Ecclesia

THE last report on the expenses of the Berean appeared on pg. 259, Sept., 1963. At that time we had \$337 in hand.

All subscriptions are now in that can be expected. At present we have on hand \$670.00 after all expenses have been paid through the April issue. Monthly expenses are about \$150.00.

On the basis of experience, normal contributions, as in the past, can be expected to well cover the remaining needs for the current year.
