

The Berean Christadelphian

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

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

LETHBRIDGE, Alta., Can.—633 7th St. S.—Memorial 11 a.m.; Sunday School 12:30 p.m.; Lecture 7:30 p.m.; Bible Class Wednesday 8 p.m.

GREETINGS in Jesus' Name.

We have our sorrows as well as our joys in this part of the Vineyard. We sorrow greatly with the family of our late sister Edith Annie Jones, of the Richard ecclesia, who fell asleep on May 2, at the age of 83, after a long life of 62 years in the Truth. She will ever be remembered for her walk in the Truth.

We are also sorry to announce that our bro. & sis. Oliver Bowlie have moved to near Brandon, Manitoba, and will now be in isolation.

Very pleased we were to have at our Sunday School Gathering our bro. & sis. Frank Truelove, and sis. Annetta Jones, of the Richard ecclesia. Bro. Truelove exhorted and lectured for us.

Sis. Blacker and myself are hoping to visit our brethren and sisters at Vancouver on Sunday, Aug. 9, and to go to Portland for Sunday, Aug. 16.

We enjoyed a visit of a few days by sis. Sarah Sadler. We were very pleased to welcome her around the table of the Lord.

With much love to the brethren and sisters everywhere scattered abroad in the Vineyard of our God,
—bro. Wm. Blacker

* * *

PORTLAND, Ore.—Memorial Service 11 a.m.; Lecture, Central YWCA Hall 7 p.m.; Bible Class in homes, Wednesday 8 p.m.

Though still few, we are doing what we can to take of God's business in this part of the world, with what we hope is the best of our abilities. We have been strengthened and encouraged by a little more activity than our last ecclesial news revealed.

It has been our pleasure to welcome the following visitors around the memorial table; bro. John T. Randell, Southern California; bro. Ralph Hobkirk and sis. Henrietta Randell, Vancouver, B.C., and sis. Ruth Hoage, Denver. It was particularly enjoyable to be able to converse with all of them on those things concerning the Truth. We very much look forward to seeing them again soon, so that we might talk further on the subjects that cause us to be one mind. Bre. Randell and Hobkirk exhorted us and their words were a source of encouragement and upliftment for the way that is set before us.

To any who may be travelling in this area, we extend a special invitation to meet with us. They will receive a hearty welcome from all of us.

We are encouraged by the results of our lectures. At last writing, we had one stranger over a period of months. Recently, we had four at one lecture, and two of them have attended on three other occasions. Not much, it is true, but the incentive to keep trying is there.

A while back, four of us from Portland visited the brother and sisters of the Vancouver ecclesia. We enjoyed their company very much, and the week-end proved to be much too short. Later, two of us visited them for another week end. Although it is quite a distance for all of us to travel either way, we hope to keep in close contact. We realize there is much benefit to be derived by all of us in so doing.
—bro. A. R. Tilling

EDITORIAL

Where Are the Nine?

"In the lusts of our flesh fulfilling the desires of the flesh and of the mind . . . by nature children of wrath"—Eph. 2:3

THE arduous ministry of Jesus in the district of Galilee was now ended. The time had come—the time he had spoken of so many times and, as Luke said —

"He steadfastly set his face to go to Jerusalem."

By travelling with the crowds of pilgrims on the way to the Passover, he would be able to complete his journey in safety.

Many things happened during this period, but at this particular time he was somewhere between Galilee and Samaria. It is possible that a leper colony was established at some point in the district where both Jews and Samaritans were herded together and reduced to a common level because of the dreaded disease. In Luke 17:12-13, we read —

"As he entered a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us."

As Jesus looked upon this picture of human misery, he must have been startled, but the awful scene touched his compassionate heart, for they "stood afar off" as the Law required. His response was characteristically brief—

"Go, show yourselves unto the priests."

This was also a requirement of the Law, and they must have understood it, for they followed his instructions, and went their way. They must have believed that Jesus had the power to heal them, and their action revealed their faith. Therefore, as they went, they were cleansed. What a thrill must have come over them as they felt their diseased bodies being healed, and what joy would overcome them as they headed for their former homes and relatives, after reporting to the priests!

But one of them stopped and, realizing that he was healed, turned himself and returned to Jesus and—

"Fell down on his face at his feet, giving him thanks, and glorifying God with a loud voice: and he was a Samaritan."

Can we not picture Jesus taking him by the hand, and lifting him up and saying: —

"Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.

"And he said unto him, arise, go thy way: thy faith hath made thee whole."

In his book, *The Law of Moses*, brother Roberts provides a chapter on diseases, in which he deals at length on leprosy, and he brings out some highly important items of truth. He reminds us that man is by nature a mortal and afflicted being. Though physically healthy, we are "all under sin" for two reasons. First, because we are descendants of the two who sinned in Eden, and second, because of our own transgressions of divine law. In Eph. 2:12, Paul reminds us that in our natural state —

"We were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

This might well be termed moral or figurative leprosy. In physical leprosy, the disease develops slowly, and gradually spreads to all parts of the body, and continues until much of the body is consumed, and then the victim sinks into a coma, and finally is overcome by death. God only has the power to arrest the disease, and restore the victim to normal health, as he did in the case of Naaman, and as Jesus did with the ten lepers.

Figurative leprosy, that is, sin, operates much in the same way, and only God has the power to heal. When our minds are enlightened by the Word, we discover our hopeless, leprous condition and, like the lepers, we cry out, "Jesus, Master, have mercy on us."

Then we learn that his mercy is extended in the Gospel to all who will hear his voice, and that voice has said, "He that believeth and is baptized shall be saved." This kindles our interest, and we seek for a definition of the Gospel, and we soon find it in Acts 28: 30-31 for there we learn that —

"Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence."

Having come to a knowledge of these glorious things, we followed the example of those in the days of the apostles, and were baptized into the saving Name of Jesus. By this action our sins were forgiven (Acts 22: 16) and we became Abraham's seed, and heirs according to the promise (Gal. 3:29).

Paul adds to this a beautiful feature of the life of the believer after baptism, when he says in Rom. 6:17-18 —

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

But this is not the end of the matter, we are only lepers healed, and now face a new way of living, or as Paul says—

"Old things are passed away; behold, all things are becoming new."

At this stage in life, we learn a valuable lesson from the one who came back to Jesus.

"And with a loud voice glorified God and fell down on his face at his feet, giving him thanks."

This should be the distinguishing feature of our lives after our cleansing in baptism, for we read in Heb. 13:15 —

"By him therefore let us offer the sacrifice of praise to God CONTINUALLY, that is, the fruit of our lips giving thanks to His name."

This is where the 9 failed. Their faith was thankless and selfish. They thought only of themselves, and just took the healing for granted. But their action was characteristic of Israel generally, for it is testified of them that —

"They soon forgot His works; they waited not for His counsel; they forgot God their Saviour, which had done great things in Egypt"—Psa. 106:13, 21.

WHAT ABOUT OURSELVES? Do we realize that it is also possible, yea, very easy, for us to forget what great things God has done for us, and live to the flesh like mere ordinary worldly creatures?

There are many things we can do. We can be baptized, and attend our meetings regularly, and come to think that it is all we are expected to do. Without realizing it, our faith can grow cold, and we can become thankless and selfish, and forget the healing effect of our baptism, and go our way like the

nine, and fail to come back and glorify God daily in our walk in the Truth. In fact, it is not only possible, but Jesus has warned us that it WILL BE SO; for we read in Matt. 24:12, —

"Because iniquity (lawlessness) shall abound, the love of (the) many shall wax (grow) cold."

The days in which we live are shockingly evil. If the love of the many is cold, then it is evident that the love of the few is warm. That signifies plainly that there will only be a faithful remnant found awake to meet the Lord at his coming.

What is our desire—to be with the many among whom the standards are being lowered—the differences are being buried—the importance of clear separation from error has been abandoned, or do we wish to be found with the separate few who are sober, grave, diligent and watching during the night of general indifferentism?

Being with the few involves grave responsibilities. Unless we are more zealous, more active, more Christlike than the many—unless we attend all the meetings we can to help our ecclesia, unless we give all the time we can to study and the proclamation of the Truth, our "fewness" is but a sad hypocrisy.

Let us think deeply on these things. Herein is life or death. Let us search ourselves with fear and trembling. A 'few' will attain to life, and it will be that "few" who have faced and realized the magnitude of their calling in Christ Jesus.

As we face the future, let us keep vividly before us the solemn warning of Jesus—

"For many are called, but few are chosen."

—Editor

1964 Fraternal Gatherings

(If the Lord Will)

TORONTO: October 10 & 11

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

SOUTHERN CALIFORNIA: November 27, 28 & 29

Bro. E. Higham, Ap 2, 1729 Raymond Hill Rd., S. Pasadena, Cal. 91030

* * *

TORONTO FRATERNAL GATHERING

The time for the Toronto Gathering is rapidly approaching. Will all who expect to attend please notify bro. Gibson right away, so that accommodations may be planned.

THE BEREAN IS LATE

Due to a combination of factors (some of which still exist) the Berean is late this month and will probably continue to be late for the next 2 or 3 months. Then we hope and expect to resume the normal schedule.

A Petition to Congress

By **BROTHER JOHN THOMAS**

"Love your enemies, bless them that curse you, do good to them that hate you, pray for them which persecute you, that ye may be children of your Father."

To the Senators and Representatives of the United States of America in Congress Assembled.

Your petitioners respectfully submit that they belong to "a very small remnant" of that sect, which in the days of the Apostles was "everywhere spoken against" because of its testimony against—

"The world-rulers of the darkness of that age; and against the spirituals of the wickedness in the high places of the State"—Eph. 6:12.

This has been their testimony in all ages of their standing before the "Powers that be." Inheriting their principles, your petitioners are brought under the obligation of maintaining their testimony; although as in past experience of thousands of them, it may be necessary to seal it with the loss of goods, liberty, or life.

During the past eighteen hundred years, they have been distinguishable from the heterogeneous "names and denominations" of the kingdom of the clergy, by various titles imposed upon them by their enemies.

These names they repudiate; and, in accordance with apostolic teachings, that all the real children of God are the Brethren of Jesus (a relationship in which their brethren in all ages have glorified), your petitioners choose to be known as—

CHRISTADELPHIANS, or BRETHREN OF CHRIST

Your petitioners belong to a very small remnant whose constituents are found in England, Scotland, the British Provinces, the United States, Virginia and Mississippi. Wherever found, their principles are identical, having been taught by THE WORD, not of man, but OF GOD.

By this teacher, whose authority alone they recognize, they are commanded not to kill, nor even to be angry with their fellow men without a cause, under penalty of the judgment; not to resist evil; to love their enemies, bless them that curse them, do good to them that hate them, pray for them who despitefully use them and persecute them, not to be as the hypocrites who profess one thing and practise the contrary; and whatsoever they would that men should do to them, even so they must do to men; for this is the Law and the Prophets.

These commands your petitioners are bound to obey, come what may, and under whatsoever government they may happen to sojourn. Human governments, indeed, undertake to change the times and the laws of Deity; but eighteen centuries afford no scope for change with Christadelphians who "contend earnestly for the faith once for all delivered to the Saints;" and who, under pain of exclusion from eternal life, are bound to "obey God rather than man."

Now your petitioners respectfully affirm that they are of that class especially provided for in the Enrolment Act as conscientiously opposed to the bearing and use of "weapons of war" and to shedding of human blood; and as Brethren of Christ owing allegiance only to him, as King of Israel, positively refuse, under any circumstances whatever, to engage in the armies and navies of any government.

The Divine Word teaches them that wars and fightings come of men's lusts. Hence the Brethren of Christ, who are commanded to "crucify the flesh with its affections and lusts," have no sympathy with, and will take no part in such conflicts; but ask the world-rulers of this age to be considerate enough to let them alone. They render to Caesar what is lawfully his; but when he undertakes to circumvent the principles Deity has enjoined, they as His people resist even unto death.

In conclusion, your petitioners would add, that the Brethren of Christ, in Richmond, Lunenburg, and King William Counties, Va., and Jefferson County, Miss, have, under the influence of the principles herein avowed, refused to bear arms in the Confederate service, as we hereby do in that of the United States; and that a law was passed by the Confederate Congress recognizing their refusal as lawful and right.

Being therefore desirous of placing themselves clearly upon record as opposed to war by whomever waged; your petitioners firmly protest against any enactment that forces them into antagonistic relation with their faith and conviction of duties to God, and their fellow man, and ask of the Honourable, the American Congress, respect to the Divine injunctions, which says—

"Touch not Mine anointed ones, and do My prophets no harm."

And as in duty bound, they pray to the God of Heaven through Jesus Christ, their Elder Brother, and High Priest, that you may be directed to such an issue in their behalf as will be approved by Him.

No. 24, Cooper Institute, New York City, Mar. 12, 1865

Men Love Darkness Rather Than Light

"Exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust"—2 Peter 1:4

MAN when left to himself never improves. God made man upright; but look at the wretched specimens of humanity which are presented in those regions where God has left them to their natural tendency, under the impulse of their uncontrolled propensities. Man thus abandoned of God, degenerates into an ignorant savage, ferocious as the beasts of prey.

If the Lord God has renounced all interest in the earth, this would have been the consummation of His work. Man by his vices would have destroyed his own race. But, though transgression upon transgression marked his career, "God so loved the world" (John 3:16, that He determined that it should not perish, but should be rescued from evil in spite of itself.

This He purposed to do in such a way as to make man reflect the divine nature in his character: and to display His own wisdom, glory, and power in the earth.—**Bro. Thomas, Elpis Israel**

The Divine Sonship of Christ

PART FOUR

"The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth"—John 1:14

SOMETHING is made of the circumstances that Jesus was not officially proclaimed Son of God till his immersion in Jordan. Consider the testimony of John the Baptist, who said to his disciples—

"After me cometh a man who is preferred before me, for he was before me, and I knew him not, but THAT HE SHOULD BE MADE MANIFEST to Israel, therefore am I come baptizing with water.

"He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Spirit. And I saw and bare record, that THIS IS THE SON OF GOD" (John 1:30-34).

The immersion of Christ was therefore merely his official introduction to Israel—his manifestation, not his making; the descent of the Holy Spirit at his baptism was his **identification** as the Son of God—not his **constitution**.

He was the Son of God before, having been begotten by the power of the Highest, according to the testimony of Luke.

* * *

THEN it is asked—

"Is it not strange that there was such positive ignorance of the fact that he was the Son of God, if it was announced at his birth?"

The answer is that the ignorance was not so positive as assumed. John the Baptist knew there was such a man, though he was unacquainted with him personally. He said—

"There standeth one among you WHOM YE KNOW NOT . . . whose shoe latchet I am not worthy to unloose."

If it be thought a wonder that John should not know him, being his cousin, we have only to remember that John was brought up in the desert from childhood (Luke 1:80), and probably never had the opportunity of seeing Jesus, who lived in another part of the country.

As to the people not knowing him, it shows they were mistaken in supposing him to be the son of Joseph. As Jesus said to them afterwards—

"Ye judge after the flesh," (John 8:15).

"But, if it was announced at his birth, why should they be ignorant?"

We must remember that the announcement was not made with the publicity which it has since attained in the wide-spread diffusion of the Scriptures of the New Testament, nor at a time when there were the facilities for propagating news that now exist. We are apt to judge the incidents of the time with reference to modern experience in the circulation of intelligence.

Thirty years had elapsed from the birth of Christ to the baptism in the Jordan. This was long enough to have effaced in great part the impression made at the time of his birth. The child Jesus grew up as an ordinary child, under the care of his parents; and presenting nothing remarkable to the notice of neighbours. The tradition of his birth, if it ever got beyond his family, would soon sink into forgetfulness. Popular interest feeds on marvel; and when marvel ceased the attention would flag and die, and Jesus would grow up unnoticed, as the carpenter's son.

It is highly improbable that his divine paternity was a matter of common report. It was precisely a matter of that description that would be kept private—

"Mary kept all these things and pondered them in her heart."

It is a question if Joseph and Mary understood the matter fully. It is testified of them in the very narrative that—

"Joseph and his mother marvelled at those things that were spoken of him" (Luke 2:33).

The lapse of thirty years would greatly tend to involve in haze the mysterious and feebly-comprehended occurrences of his birth, and made the public manifestation of his true character by immersion, by the visible effusion of the Holy Spirit, a necessity and an appropriate introduction of him to Israel at full age.

The idea that he was the son of Joseph from his birth to 30, and at that age became the Son of God by the anointing of the Spirit, is a mere theory and absurd at that. There is nothing in proof of it; while to prop it up the Josephite throws overboard the narratives of Matthew and Luke, which, if one or two scholars opine to reject, an overwhelming majority consider genuine, and which, if lacking in one or two MSS. (mutilated to suit the carnal doctrines of the Josephite school), a preponderating number possess.

* * *

The Josephite gives two reasons for Jesus being styled the Son of God.

"First," he says, "'Son of God' was equivalent to 'the Messiah.' "

But how came this to be the case? The true answer is, because the Messiah was to be a son of God. Can the Josephite theory furnish an answer?

"It was so understood by the Jews," he adds—namely, that the two terms were equivalent.

This does not help the matter. The REASON which made them interchangeable among the Jews, destroys the theory. Although the Jews consider Jesus to be the son of Joseph, yet as to the Messiah of their own expectation, they looked for him to be "the Son of the Blessed" (Mark 14:51), and that he should "continue forever." The "Messiah" and the "Son of God" were interchangeable, **because one was to be the other.**

The second reason why Josephism alleges Jesus to have been styled Son of God, is the fact that he was the first to rise from the dead immortal.

This is confuted by the fact that he was called the Son of God before his resurrection, as already shown.

* * *

THE Josephite cannot account for Matthew introducing Joseph as the husband of Mary, and not as the father of Jesus. He simply says that Matthew having done the one, it was unnecessary to do the other. This is not satisfactory.

The truth admits of a complete solution. It was only by the legal union of his mother with Joseph in marriage, that Jesus could acquire the rights and titles of Joseph's first-born, and Matthew is careful to show that this was accomplished.

The Josephite inquires: "Why was not the miraculous conception, if a fact, placed above suspicion by happening before instead of after the marriage?"

The answer is fatal to the Josephite view. If Christ's birth happened out of wedlock, he would not have been Joseph's son, and would therefore have lacked one of the qualifications of the Messiahship, but occurring after Mary had become "one flesh" with Joseph, he had all the advantage of a direct paternity, without the hopeless defilement that would have come with a purely Adamic descent.

* * *

The Josephite claims the application of Isaiah's prophecy—"A virgin shall conceive, and bear a son, and shall call his name Immanuel"—to Isaiah's own son, "Mahershalalhashbaz." He says Jesus was not called Immanuel.

If this is a good reason against Christ, it is a good reason against Mahershalalhashbaz, for HE was not called Emmanuel.

"But" he says, "It was applied to Mahershalalhashbaz to denote the presence of God in effecting the liberation of the Jews."

According to this, the name "Emmanuel" was applied on the principle of a recognized significance in the events to which the child stood related. If this is sound in the case of Mahershalalhashbaz, why is it to be refused in the case of Jesus?

"Oh," says the Josephite, "He was not to be called the MEANING of the word Immanuel, but 'shall call his NAME Immanuel'."

If this is to rob Jesus of the name, does it not equally bar its applicability to the other child?

But more; if this is a sound principle as applied to Immanuel, can it be unsound in reference to other names? If because Jesus was called Jesus, and not Immanuel, this prophecy does not apply to him, how are we to deal with the prophecy which says—

"His NAME should be called Wonderful, Counsellor, the Everlasting Father, the Prince of Peace" (Isa. 9:6)?

These names were only realized in **meaning** in Christ and not in personal denomination. By the Josephite argument on Emmanuel, we should be compelled to dismiss this passage in Isaiah from the list of Messianic predictions.

The same remarks apply to "The Branch," "David," "Michael," and other names which only express doctrinal truth concerning Christ, but were not denominatively applied to him. "Immanuel" is as much a name of Christ as "Jesus;" for all names are his that define the truth about him. He, and he alone, is, "God with us"—

"The word was made flesh and dwelt among us" (John 1:14).

"Without controversy, great is the mystery of godliness, God manifest in the flesh, justified in the spirit, seen of angels," etc. (1 Tim. 3:16).

TO BE CONTINUED NEXT MONTH, IF THE LORD WILL

Houston Tape Library

Many tapes are available, to any who would like them, including the Hye, London, Boston and Worcester Gatherings for the past several years, lectures, exhortations, etc.

Write to bro. Charles Banta, 815 Boston, Deer Park, Texas.

Extracts from U.S. GOVT. PUBLICATIONS

**AND ENCYCLOPEDIAS AND GENERAL REFERENCE BOOKS
establishing the Historic Position of the Christadelphians as**

RELIGIOUS CONSCIENTIOUS OBJECTORS to participation in war in any form—combatant or non-combatant

A position publicly and consistently held since their organization as a distinct body more than 100 years ago.

* * *

From "CONSCIENTIOUS OBJECTION"

Published by Selective Service System, Govt. Printing Office, 1950—

"The largest churches which retained doctrines of conscientious objection in World War II were the Mennonite, Brethren, and Friends. Together with certain smaller denominations, such as the CHRISTADELPHIAN and Molokan, these three made up what were commonly known as the "pacifist churches" or "HISTORIC PEACE CHURCHES," (pg. 8).

* * *

"The followers of John Thomas, an English doctor who came to the United States in 1844, organized themselves into societies which were without a distinctive name until the Civil War. At that time members applied to the Government to be relieved from military duty in consequence of religious and conscientious scruples. In order that they might be identified, they adopted the name "Christadelphian" or "Brothers of Christ."

"THEY HAVE CONSISTENTLY MAINTAINED THAT THEIR FAITH PROHIBITED PARTICIPATION IN THE ARMED FORCES OF ANY COUNTRY, whether in times of peace or time of war.

"Under the Selective Training and Selective Act of 1940 the Christadelphian Church as a whole was perhaps the MOST STRICT OF THE NON-RESISTANT GROUPS. It took action to disfellowship all members who entered the military forces. On the other hand the group was not actively pacifistic. The Christadelphians did not work against the war; each one simply took his individual stand when called upon to participate.

"A VERY DEFINITE STAND was taken by this church regarding the employment of its membership in civilian WORK DIRECTLY CONNECTED WITH THE WAR EFFORT. When the Christadelphian Service Committee was appointed Oct. 16, 1938, it was given certain instructions in this regard:

"The committee shall urge the Brotherhood not to engage in any form of munition work, defined as follows: Any work or industry, which has as its special purpose the production, in manufacturing, or equipping of direct instruments of death; viz, guns, rifles, bullets, shells, bombs, and/or anything that is obviously and essentially for the destruction of human life and property in offensive or defensive warfare, and for no other good or useful purpose." (pgs. 14-15)

* * *

"On Oct. 1, 1862, however, a new law was passed (by the Confederate Congress) containing a large number of exemptions, among which was one relating specifically to religious objectors as follows:

" 'All persons who have been and are now members of the Society of Friends, and the association of Dunkards, NAZARENES, Mennonites in regular membership'." (pg. 45.)

(Extract from the "Christadelphian Magazine"—at that time called the 'Ambassador'—of April, 1865, pg. 158: "The brethren hold their meetings regularly, and take no part in the war. The Confederate Congress PASSED AN ACT EXEMPTING THEM from military service, under the name of Nazarenes").

* * *

"Provost Marshal Gen. E. H. Crowder, in his second report (1919) . . . went on to give the following data compiled from materials in the Bureau of the Census regarding the principal churches said to profess such a tenet: . . .

" 'CHRISTADELPHIANS: Conscientious scruple as to serving in the Army in the Civil War was the occasion for the organization of the body under this name'." (pg. 52.)

* * *

"The Third Asst. Sec. of War issued a statement through the Committee on Public Information under date of Sept. 28, 1918 . . . part of which follows:

"The vast majority of objectors have been lifelong members of religious sects- the tenets of which forbid participation in war. Most prominent among these are the Society of Friends, the Mennonites, the Dunkards, the CHRISTADELPHIANS and various minor sects . . .' (pg. 63.)

* * *

"Dairy Herd Testing. Extension Services made comments along the following lines regarding this prospect as it was ending: '. . . Without exception all of the conscientious objectors that were Brethren, Friends, or CHRISTADELPHIANS were extremely conscientious in their work and fitted themselves into the situation and their work remarkably well'." (pg. 222).

* * *

"A table has been prepared which lists the denominations having more than 100 assignees to the civilian work program, in the order of the ratios of the Class IV-E registrants in camps to the total membership. This reveals, in general, the extent to which the registrants of these churches objected to service in the armed forces.

"It should be noted that for each 1,000 members of the Christadelphian Church in 1936 there were 49.4 assignees in camps from 1940 to 1947, or, putting it in other terms, for each 100 members were approximately five assignees.

"Ratio of CPS assignees (1940-47) per 1,000 of church membership (1936)—CHRISTADELPHIAN 49.4; Mennonite 40.3; Friends 9.6; Brethren 7.8; Jehovah's Witnesses 7.1; Church of God 1.2 (all others less than 1 per 1,000).

"It would appear from Table No. 25 that the members of the Christadelphian Church FOLLOWED MORE CLOSELY THAN ANY OTHER DENOMINATION the doctrine of their denomination as it related to conscientious objection and refusal to enter the armed forces." (pgs. 320-21).

* * *

"Ratios of camp assignees to church membership show the CHRISTADELPHIANS HIGHEST with 5 assignees per 100 members . . . The ratio of 4 per 100 among Mennonites placed them second and indicated that they, as well as the CHRISTADELPHIANS, followed their pacifist doctrines closely during the emergency of 1940-47." (pgs. 327-28).

* * *

"Among assignees to CPS Camps, members of the CHRISTADELPHIANS and Mennonite churches had HIGHER PERCENTAGES in comparison with their memberships." (pg. 38).

From "CENSUS OF RELIGIOUS BODIES, 1936" **Published by U.S. Dept. of Commerce, Govt. Printing Office:—**

"The membership of the Christadelphian Ecclesia consists of those persons who have been received into fellowship in a local ecclesia upon profession of faith and baptism by immersion.

"No name was adopted for the societies until the breaking out of the Civil War, when the members applied to the Government to be relieved from military duty in consequences of religious and conscientious scruples. It then appeared that they must have a distinctive name, and accordingly that of 'Christadelphians,' or 'Brothers of Christ,' was adopted.

THEY HAVE CONSISTENTLY MAINTAINED THAT THEIR FAITH PROHIBITED PARTICIPATION IN THE ARMY OR NAVY OF ANY COUNTRY, whether in times of peace or times of war, until the return of the Lord Jesus Christ to the earth."

From ENCYCLOPEDIAS and REFERENCE BOOKS **Most of which are available in Public Libraries:—**

"If we are to obey in detail the injunctions that were given to the first Christians, we must put ourselves in the same position as the first Christians and regard ourselves a small band of believers living in a world that as a whole has not accepted Christ, following the path of separation and taking no responsibility for the affairs of this world. This is the line actually followed by some of the smaller Christian sects, such as the CHRISTADELPHIANS. One cannot but respect their sincerity and consistency. Personally I feel little doubt that their attitude is much closer to the position of the early Christians than that of the larger religious bodies." (Pacifism & Conscientious Objection, G. C. Field, a British Tribunal Judge—Cambridge, 1945).

"At the outbreak of hostilities between the North and South in 1861 there were certain religious sects in the U.S. whose doctrine and practice were opposed to war and whose members were restrained by conscience from taking any part in military service. These sects were . . . the 'Christ's Brethren' (Christadelphians), followers of John Thomas. Even though the Christadelphians were a comparatively new religious group, their ideas regarding war were well established by the middle of the century." (Conscientious Objectors in the Civil War, pg. 6, E. N. Wright—Univ. of Penn. Press, 1936.)

"The name Christadelphian was not adopted until 1864. Congress had exempted from war service the members of any religious body which was conscientiously opposed to bearing arms. In order to go on record in a manner that would secure this exemption, the name was adopted and certified to by John Thomas in Aug. or Sept., 1864." (Ency. of (Bib., Theol. & Eccles. Lit., McClintock & Strong—Harper, 1885).

"No name was adopted until the Civil War broke out. The members applied to the Govt. to be relieved from military duty in consequence of conscientious scruples, and finding it necessary to have a distinctive name,

that of 'Christadelphian' or 'Brother of Christ' was adopted." (Religious Forces of U.S., H. K. Carroll—Christian Liter Co., 1893).

"Christianity was, in its earliest days, entirely unpolitical. The BEST REPRESENTATIVES of the PRIMITIVE TRADITION in our time are the CHRISTADELPHIANS, who believe the end of the world to be imminent, and refuse to have any part or lot in secular affairs." (Power, a New Social Analysis, Bertrand Russell, pg. 109, 1938).

"A sect which had its beginning about 1850. Their position as conscientious objectors during the Civil War compelled the followers of John Thomas to adopt a corporate name, whereupon was selected the title 'Christadelphians'." (Churches & Sects of Christendom, J. L. Neve—Lutheran Literature Board, 1940).

"The Civil War . . . In general, members of the Christian denominations and groups which were committed to non-participation in war, such as . . . Christadelphians . . . declined to serve in the armies." (History of Expansion of Christianity, Vol. 4, pg. 399, K. S. Latourette—Harper).

"Christadelphians, till the outbreak of the Civil War, had no distinctive name; but the one now held was selected when their members claimed exemption from military service on the grounds of conscientious opposition to war." (New Internat. Ency.—Dodd, Mead Co., 1922).

"Christadelphians: Till the outbreak of the Civil War, had no distinctive name, but the one now held was selected when their members claimed exemption from military duty on the ground of conscientious opposition to war." (New Standard Ency.—Funk & Wagnalls, 1934).

"New Zealand regulations stated originally that to be a conscientious objector, a man had to be a member in good standing of a pacifist, religious sect as 'the Society of Friends or the Christadelphians'." (Rep. Mag., Nov., '44).

"Christadelphians, though strictly law-abiding . . . refuse to bear arms." (Ency. of Religion and Ethics, Vol III, James Hastings—Scribner's, 1911).

"Christadelphians ecclesias have 'disfellowshipped' members who took the uniform as I-A-O's." (Reporter Magazine, Wash., D.C., Sept. 15, 1944).

"Christadelphians: These people do not vote, hold office, or participate in war. They have been 'called out of the world' and are not a part of nations or governments." (Small Sects of America, E. T. Clark—Cokesbury Press).

Lest He Find You Sleeping

"What I say unto you I say unto all. Watch; lest coming suddenly he find you sleeping"
—Mark 13:36-37

THIS is what faces us all. Will the Bridegroom find us a part of the Bride, ever watchful, and patiently waiting with lamps trimmed and oil in our vessels?—fully ready and clothed in a wedding garment?

When we reflect on such a serious matter, our minds naturally turn to the words of Jesus in Matt. 22. There we find the parable of the marriage feast. The king found a man there without a wedding garment and he commanded his servants to bind the man and cast him into outer darkness. Jesus finished the parable with the words—

"Many are called, but few are chosen."

These words of Jesus should be sufficient to arouse us a deep interest in the question whether we fully appreciate the fact that we have been called to the marriage feast of the Lamb.

And do we also always keep before our minds the fact that before the marriage supper there will be a very important meeting. At this meeting we each will stand alone and will face the Judge of all the earth. Everyone will have to give an account of himself.

It will be useless for anyone to pass the blame of their mistakes to another. The Scriptures plainly show the futility of such a course. God has given into hands of all of us His Book of the Law for our counsel and guidance. As believers, we know that our appearance at the judgment seat of Christ is certain; no matter what else might be uncertain.

"No man knoweth the day nor the hour when the Son of man cometh."

This fact shows us how necessary it is to heed the words:

"WATCH, lest coming suddenly he find you sleeping."

The SON of Man may come at any moment. When he does, all opportunity to replenish our oil, to put away worldly things, to be more faithful and devoted in his service, to make the many changes in our lives we know we should do, and intend to do—all opportunity for this will suddenly be gone without a moment's warning.

This sudden end of everything will be shock even to the faithful—even to those constantly watching and praying and hoping for it; but what consternation among the careless and unfaithful! What remorse! What vain tears and vain regrets!

"We shall all stand before the judgment seat of Christ.

"Every one of us shall give an account of himself to God" (Rom. 14:10-12).

These words make us pause and reflect. We must weigh them well. We must be found watching and properly clothed in the wedding garment. John had a vision of the marriage of the Lamb (Apoc. 19:7-8)—

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

"And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."

The joy that lies before the bride at that time is spoken of by Paul (1 Cor. 2:3)—

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

Is our love strong enough to be willing to suffer for Him? Paul assures us that if we suffer with Jesus, we shall also reign with him, and Jesus confirms this in Apoc. 2:26 —

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations."

But unless we are willing to carry the cross, we cannot wear the crown. Before we can overcome, we must know what there is to overcome, and how it must be done: this we learn from the Scriptures.

We by the grace of God have been brought into our position as sons and daughters of the living God, and it is only by constant study of His Word that we can become—

"Thoroughly furnished unto all good works" (2 Tim. 3:17).

From the Scriptures we learn that of all the enemies we must overcome—of all the problems we have to contend with—the greatest is OURSELVES. We have the words of Paul in Rom. 7:18 —

"I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

We cannot hope to overcome unless the Word of God be made the continual and dominating influence of our lives. There must be constant, patient and reverential use of the daily food: the Manna from heaven—

"Whatsoever things were written afore time were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

Nothing else will build our faith but the Scriptures. They will draw us closer to God, and it is said—

"Draw nigh to God, and He will draw nigh to you" (James 4:8).

As we battle with ourselves, trying to overcome, we have the words—

"I will never leave thee, nor forsake thee."

Jesus said—

"I am not alone, because the Father is with me."

We have the words of the Psalmist (23:4)—

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

With His words of truth in us, and prayers given from the heart, we will have God on our side. Then we can hope that we shall be among those "who shine as the stars forever and ever."

Jesus said that—

"In the last days the love of the many will wax cold."

Let us not be among these. Sad conditions exist in the world about us, as we arrive at the time of the end. It is time to heed the words of the Spirit to Sardis—

"Be watchful, and strengthen the things which remain, that are ready to die."

And to the Laodiceans—

"I know thy works, that thou art neither cold nor hot."

They said—and doubtless sincerely thought—that they were rich, and increased in goods and had need of nothing, but the Spirit said they were—

"Wretched, and miserable, and poor, and blind, and naked."

All of the ten virgins at one time had oil in their lamps; they had all been called to the Truth; but five of them allowed their eyes and minds to wander after the vanities of the world.

Worldly friends, worldly recreations, novel reading and television—all such things draw away the eyes from the great reward and build up in us those fleshly characteristics we are commanded to overcome and put away. Thus the urgency of Christ's words—

"What I say unto you, I say unto all, WATCH."

We stand as did the Israel of God 3500 years ago. Then Israel stood at the entrance to the land of hope and promise. Did they all enter? No. Lack of faith and works sent the great majority to the wilderness of sorrow and tribulation; only the faithful few entered the land. The faithless had fallen in the wilderness.

We believe that we are nearing the entrance of God's Kingdom. Should we be dismayed or rejoice? We have the sad condition of Israel before us, also the sad condition the five foolish virgins were in when the call came, and they found they had no oil, and their lamps were going out.

* * *

WHEN we feel that we are being overcome by the weakness of the flesh, let us not despair, for—

"There is no man that sinneth not."

We also read (Psa. 130:3-4)—

"If thou Lord shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared."

But the mercy and forgiveness are limited to a certain class—

"The mercy of God is from everlasting to everlasting . . . To such as **keep his covenant** and to those that **REMEMBER HIS COMMANDMENTS TO DO THEM**" (Psa. 103: 17-18).

Let us heed Paul's words—

"Brethren, this thing I do, forgetting those things which are behind, and reaching forth unto those things which are before; I press towards the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13).

The down-treading of Jerusalem will soon be over, and soon the faithful, watching Bride will hear the welcome words—

"Lo, the winter is past, and the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

"The fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away" (Song 2:11-13).

What a glorious prospect is before us—immortality and eternal life in the Kingdom of God! No more sorrow, no more crying, no more pain, and no more death!

With the help of God, may we be ever watchful; and be found worthy—

*Then shall we see his glorious face
With strong immortal eyes;
And feast upon his boundless grace
With joy that never dies.*

— C.H.T.

Beware of Covetousness

"Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth"—Luke 12:15

WHEN Israel had gone through the wilderness as far as Moab, their numbers, as well as their numerous victories, caused great apprehension to Balak, King of Moab. He therefore sent to Pethor. Pethor was on the Euphrates in Mesopotamia, the country from which Abraham had come out. It was, therefore, a land of idolaters. He sent to Pethor to fetch Balaam the soothsayer to curse Israel so that he might destroy them.

Now, Balaam was a soothsayer, or a diviner, although he did acknowledge belief in God. He was not really a follower of God, or of His teaching, but he had some reputation as a clairvoyant, as we see from the way in which Balak speaks of him:

"Come now therefore, I pray thee, curse this people: for they are too mighty for me . . . for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed."

When the messengers requested Balaam to curse Israel, his answer was,

"Lodge here this night, and I will bring you word again, as the Lord shall speak unto me."

So the princes of Moab abode with Balaam. But God's answer to Balaam was—

"Thou shalt not go with them. Thou shalt not curse the people; for they are blessed."

Balaam told the messengers that the Lord refused to let him go. Even when the second embassy of more honourable princes were sent from Balak, promising him honor and wealth if he would comply with Balak's desire to curse Israel, Balaam answered:

"If Balak would give me his house full of silver and gold, I **cannot** go beyond the word of the Lord my God, to do less or more."

Yet we can see his covetousness manifesting itself, as he added—

"Tarry ye also here this night, that I may know what the Lord will say unto me **more**."

Some might infer from Balaam's first response, that he was very circumspect, and really desired to do God's will; but even in this we note that he said "I CAN not," (not, "I WILL not"). He evidently felt constrained by God's commandment, rather than by loving obedience to God. His eagerness to obtain the reward is shown in the narrative in which he is told not to go with the men. Note that God had said—

"Thou shalt **not** go with them. Thou shalt not curse the people; for they are blessed."

This should have been the end of the matter, and would have been with a faithful man.

However, although God was wroth at his second request, He permitted him to go with the stipulation that he say only those words which He would put in his mouth.

* * *

SO, we see him later, standing by the offering that Balak had prepared. What a wonderful sight it must have been, as they were commanded to blow the trumpets over the offerings; too, Balak's messengers would be there in imposing array. In the valley below, Israel—

"Are spread forth as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, as cedar trees beside the waters."

In this setting Balaam utters forth the words that God has put in his mouth—

"How shall I curse, whom God hath not cursed? Or how shall I defy whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him."

"Lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and number the fourth part of Israel?"

Balaam could envy the people of the Lord, and the end of the vision:

"Let me die the death of the righteous, and let my last end be like his!"

But still he went with Balak to the top of Pisgah to try again to gain the reward offered by the king. God's blessing upon Israel was once again put into his mouth. Balaam admitted—

"Behold, I have received commandment to bless; and He hath blessed; and I cannot reverse it.

"He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel.

"The Lord his God is with him, and the shout of a king is among them . . . Surely there is no enchantment against Israel."

Yet we see Balaam, going AGAIN with Balak "unto the top of Peor," to try again! Finally, after a bullock and a ram had been offered upon each of the seven altars—

"When Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but set his face toward the wilderness.

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel . . . his king shall be higher than Agag, and his Kingdom shall be exalted."

Micah's exhortation is to remember this incident—

"That ye may know the righteousness of the Lord."

The great lesson for us is **against covetousness**. God has caused these things to be written for our instruction, that we might benefit by them—

"Covetousness is idolatry."

"He that hateth covetousness shall prolong his life."

Balaam's covetousness was a great sin and it brought all Israel into the greater sin of fornication with the daughters of Moab—the resultant plague costing the lives of 24,000 Israelites. And Paul warns us—

"Let your conversation (way of life) be without covetousness" (Heb. 13:5).

This is a most important admonition. God's estimation of men of Truth is that they will HATE covetousness (Exo. 18:18, 21). Covetousness is the fleshly desire to accumulate and enjoy the good things of the world that detract from the divine allegiance and devoted service of so many who take on the Name of Christ. God says plainly of Israel—

"For the iniquity of his covetousness was I wroth and smote him" (Isa. 57:17).

Ezekiel's complaint against Israel was that their heart "goeth after covetousness."

Jesus warns (Luke 12:15)—

"Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

* * *

THE exceeding sinfulness of covetousness is seen in Paul's words in Eph. 5:3-5—

"Covetousness, let it not be once named among us as becometh saints . . .

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, WHO IS AN IDOLATER, hath any inheritance in the kingdom of Christ and of God."

Let US **refuse** what the world has to offer, and **not**—

"Run greedily after the error of Balaam."

—H.A.S.

Let a Man Examine Himself

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death until he come."
—1 Cor. 11:26

THE good that we get from the Memorial Service each first day of the week—the pleasure we may render to God in the keeping of this ordinance—is measured by our understanding (discernment) of the relations of these emblems (the bread and wine) to our own salvation.

First of all we must understand that God is a Great King—that He is the Creator and Majesty of the universe—that His throne is established in righteousness and holiness, and that He must be sanctified and revered and obeyed by those who approach unto Him.

We must remember that His law was set aside by man in the Garden of Eden, and the words of the serpent, which were a mixture of truth and falsehood were accepted in the place of the divine law.

We must also keep in mind that because of this the sentence of death has passed upon all men because of sin. But instead of destroying the race at this point, and making a new start, and instead of condoning or overlooking the sin of our first parents, the wisdom and mercy of God provided that His righteousness would be declared—His position of holiness upheld and set forth—by the condemnation of sin.

This arrangement of God required that a sinless representative of the race be raised up, who would overcome sin in his own life, and then die as a sacrifice to God, and be raised from the dead to immortality.

In the working out of this divine plan for the redemption of the Adamic race from the curse of death, the help of God was required for the development of One who could fulfil the requirements of God's righteousness. Man of himself could not attain to that perfection of character that God demanded as a basis for the forgiveness of sins, and the ultimate removal of the curse.

But in the person of the Lord Jesus Christ, begotten of the Holy Spirit, yet partaking of our nature as the son of Mary in the line of Abraham and David, all the requirements in the case were met. God was honoured and sin condemned.

Thus a Name was developed, through the obedience of Jesus and his resurrection to immortality, that was pure and untainted by sin, and from which the curse that had been placed on the race in the beginning had been removed.

Speaking of Jesus, Peter said:

"Be it known unto you all, and to all the people of Israel, that by the Name of Jesus of Nazareth whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole.

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

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12).

As the blood-sprinkled Mercy Seat in the Most Holy Place of the Mosaic Tabernacle was the basis of reconciliation for Israel under the Law, as a place under the arrangements of God where He would meet with them and extend His blessings and favor to the nation, so the Name of Jesus has been set forth as the new center of a healthy life, through which we might come to God for the salvation promised in the Gospel.

He can do this. God can receive us with favor as we become united with the Name of Christ, because His Name was honoured and His commandments obeyed in the life and death of Jesus. Of God it is said (Hab. 1:13)—

"Thou art of purer eyes than to behold evil, and cannot look upon iniquity."

But though Christ was of our nature, and had promptings in his flesh, that in all other members of the race had led to sin, yet he himself did no sin, so when he died on the cross the tomb could not hold him; God sent his angel to release him from the bondage of death.

This shows us how well-pleased God was with the work of Jesus had done. He would not suffer His Holy One to see corruption because he had honoured and obeyed God in ALL that he did. Paul says—

"For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation (a "Mercy-Seat") through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

"To declare, I say, at this time His righteousness: that He might be just, and the Justifier of him that believeth in Jesus" (Rom. 3:23-26).

The work of Jesus laid the groundwork of God's purpose for the future ages, in which the whole earth will be filled with the knowledge of the glory of God as the waters cover the sea.

It will be an age in which the principles of righteousness and honor and glory to God will be the stability of the times.

Those who will be associated with Christ in that day will be the few among men and women who have CONFORMED TO THE IMAGE OF CHRIST—who have all honoured God in their lives and characters and mortified the deeds of the flesh.

There will be no place then for fleshy and worldly thoughts—all must be to the glory and honor of the Great God of Heaven. —E.W.B.

The Bible Use of 'Soul' and 'Spirit'

"That which befalleth the sons of man befalleth beasts: as the one dieth, so dieth the other; yea, they have all one breath (ruach)—spirit. All go to one place; all are of the dust, and all turn to dust again"—Ecclesiastes 3:19-20

The Hebrew word **nephesh** is the original word in all places where "soul" appears in the Authorized Version of the Old Testament.

Nephesh occurs 754 times. Of these, it is translated "soul" 472 times.

It is translated the other 282 times by approximately 43 different English words, including: life, creature, thing, breath, fish, her, persons, any, man, men, one, yourselves, themselves, himself, he, herself, beast, pleasure, lust, appetite, greedy, mind, heart, will, hearty, desire, thyself, myself, him, his own, thee, ghost, the dead, dead body, body, etc.

The basic meaning of **nephesh** is, as a verb, "to breathe, to respire," and as a noun, "a breathing frame, the body which by breathing is sustained in life," "a living creature," "a breathing animal."

In all the 754 times it occurs, there is not one mention or hint of immortality, but always the reverse.

Parkhurst (a believer in the "immortal soul") says in his Hebrew Lexicon—

"As a noun, **nephesh** has been supposed to signify the spiritual part of man, or what we commonly call his soul. I must for myself confess that I can find no passage where it has undoubtedly this meaning. "Gen. 33:16; 1 Kings 17:21-22; and Psa. 16:10, seem fairest for this significance. But may not **nephesh** in the 2 former passages be most properly rendered 'breath' and in the last 'a breathing or animal frame'?"

Young's Analytical Concordance translates nephesh as "animal soul."

The Latin equivalent for **nephesh** is **anima** from **anemos**—"air or breath" (compare "animal").

The Greek equivalent is **psuche**. This is the word translated "soul" in the New Testament, Young's Concordance also renders this "animal soul." The derived adjective **psuchikos** is translated "natural" in contrast to "spiritual" (1 Cor. 15:44)—

"There is a natural (psuchikos) body, and there is a spiritual body."

The natural (**psuchikos**) body is said to be corrupt, dishonourable and weak (see vs. 42-42 of this 1 Cor. 15).

Nephesh is also used of the functions and characteristics which distinguish an animal body, as: life, power, appetite, desire, vitality, etc. For example—

Lev. 17:10-12—"I will set my face against that soul (nephesh) that eateth blood, and will cut him off from among his people; for the life (nephesh) of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls (nephesh)" . . . "No soul (nephesh) of you shall eat blood."

Isa. 29:8—"It shall be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul (nephesh) is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul (nephesh) hath appetite."

Prov. 6:3—"Men do not despise a thief, if he steal to satisfy his soul (nephesh) when he is hungry."

Exo. 12:16—"No manner of work shall be done in them, save that which every man (nephesh) must eat."

The word **nephesh** is applied in the Bible indiscriminately to both man and animals. It is used of animals 4 times BEFORE it is used of man at all—

Gen. 1:20—"And God said, "Let the waters bring forth abundantly the moving creature that hath life (nephesh)."

Gen. 1:21—"And God created great whales, and every living creature (nephesh) that moveth, which the waters brought forth abundantly."

Gen. 1:24—"And God said, "Let the earth bring forth the living creature (nephesh) after his kind, cattle, and creeping things."

Gen. 1:30—"And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life (nephesh), I have given every green herb for meat."

In addition to these 4, it is applied to animals 6 times in the next 9—

Gen. 2:19—"Whatsoever Adam called every living creature (nephesh) that was the name thereof."

Gen. 9:4—"But flesh with the life (nephesh) thereof, which is the blood thereof, shall ye not eat."

Gen. 9:10—"Every living creature (nephesh) that is with you, of the fowl, of the cattle and of every beast of the earth with you."

Gen. 9:12—"Every living creature (nephesh) that is with you."

Gen. 9:15—"Every living creature (nephesh) of all flesh."

Gen. 9:16—"Every living creature of all flesh that is upon the earth."

Beside the last 2 instances above, where it refers to both men and animals without distinction, it is also used of both men and animals together indiscriminately 5 times more—

Lev. 17:11—"The life (nephesh) is in the blood."

Lev. 17:14—"For it is the life (nephesh) of all flesh; the blood of it is for the life (nephesh) thereof . . . for the life (nephesh) of all flesh is the blood thereof."

Num. 31:28—"One soul (nephesh) of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep."

In 32 places souls (**nephesh**) are spoken of as killed by man, as—

Josh. 10:28—"And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls (nephesh) that were therein." See also vs. 30, 32, 35, 37, 38, 39.

Josh. 11:11—"And they smote all the souls (nephesh) that were therein with the edge of the sword, utterly destroying them."

Eze. 13:19—"And will ye pollute Me among My people . . . to slay the souls (nephesh) that should not die, and to save the souls (nephesh) alive that should not live?"

Deut. 27:25—"Cursed be he that taketh reward to slay an innocent person (nephesh)."

1 Sam. 22:22—"I have occasioned the death of all the persons (nephesh) of thy father's house."

Lev. 24:17-18—"He that killeth any man (smiteth the life—nephesh— of a man) shall be put to death. He that killeth a beast (smiteth the life—nephesh—of a beast) shall make it good; beast (nephesh) for beast (nephesh)."

Num. 31:19—"Whosoever hath killed any person (nephesh)."

In 13 places souls (**nephesh**) are spoken of as being actually DEAD. Examples—

Num. 5:2—"Whosoever is defiled by the dead (nephesh)."

Lev. 19:28—"Ye shall not make any cuttings in your flesh for dead (nephesh)."

Lev. 21:1—"There shall none be defiled for the dead (nephesh) among his people."

Lev. 21:11—"Neither shall he go in to any dead body (nephesh)."

Lev. 22:4—"Who so toucheth anything that is unclean by the dead (nephesh)."

Num. 6:11—"He that sinned by the dead (nephesh)."

Num. 9:6—"Defiled by the dead body (nephesh) of a man."

Num. 9:7—"Defiled by the dead body (nephesh) of a man."

Num. 9:10—"Unclean by reason of a dead body (nephesh)."

Num. 6:6—"He shall come at no dead body (nephesh)."

Num. 19:13—"Whosoever toucheth the dead body (nephesh) of any man that is dead."

Hag. 2:13—"If one that is unclean by a dead body (nephesh) touch any of these, shall it be unclean?"

In 13 more places souls (**nephesh**) are spoken of as going to the grave—

Psa. 30:3—"Thou hast brought up my soul (nephesh) from the grave (sheol)."

Psa. 89:48—"Shall he deliver his soul (nephesh) from the hand of the grave (sheol)?"

Psa. 16:10—"Thou wilt not leave my soul (nephesh) in hell (sheol—same as 'grave' above)."

Psa. 86:13—"Thou hast delivered my soul (nephesh) from the lowest hell (marg: grave)."

Job 33:18—"He keepeth back his soul (nephesh) from the pit" (Also vs. 28 and 30).

The creation of a soul is described in Gen. 2:7—

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath (neshamah) of life (chaiyim); and man became a living soul (nephesh chai)."

In the above passage, a "living soul" (**nephesh chai**) is a body of earth with the breath of life. A "dead soul" (**nephesh muth**—Num. 6:6) is a body of earth without the breath of life.

This same "breath of life" (**neshamah chaiyim**) that was breathed into man was also possessed by the animals as shown by Gen. 7:21-22—

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing upon the earth, and every man: ail in whose nostrils was the breath of life (breath of the spirit of lives—neshamah ruach ohaiyim), of all that was in the dry land, died."

* * *

The word **ruach** appears 398 times in the Hebrew Old Testament. Except for two cases (Job 26:4; Prov. 20:27), this is the word in the original wherever the word "spirit" occurs in the Authorized Version. *

Ruach is translated "spirit" 237 times. It is translated "breath" 28 times, and "wind" 99 times. The other 25 times it is translated several ways, as "mind, blast, air, tempest," etc.

This word primarily means "the action or breathing of the air in motion," and, more broadly, is used to signify "invisible power."

* "Familiar spirit" (Lev. 20:27; 1 Sam. 28:78; 1 Chr. 23:6; Isa. 29:4) is a different word.

It is used the same way as **neshamah** to mean the breath of man, the power of life, vitality. When a distinction is made between "soul" and "spirit" they mean respectively "body" and "life," although in general use the secondary meanings overlap.

Examples of the use of **ruach** in connection with man are as follows. These show that it is used to denote the mind, character, energy, disposition, life—

Gen. 26:35—"Which were a grief of mind (spirit—ruach) unto Isaac and to Rebekah."

Gen. 41:8—"And it came to pass in the morning that his spirit (ruach) was troubled."

Exo. 6:9—"They hearkened not unto Moses for anguish of spirit (ruach)."

Num. 5:30—"The spirit (ruach) of jealousy."

Deut. 2:30—"The Lord thy God hardened his spirit (ruach), and made his heart obstinate."

Josh. 2:11—"Our hearts did melt, neither did there remain any more courage (spirit) in any man."

Judges 8:3—"Then their anger (ruach) was abated toward him."

1 Kings 10:5—"And when the queen of Sheba had seen all Solomon's wisdom . . . there was no more spirit (ruach) in her."

1 Kings 21:5—"Why is thy spirit (ruach) so sad?"

Psa. 34:18—"Such as be of a contrite spirit (ruach)."

Psa. 51:10—"Renew a right spirit (ruach) within me."

Prov. 15:13—"By sorrow of heart the spirit (ruach) is broken."

Prov. 16:10—"A humble spirit (ruach)."

Prov. 16:10—"A haughty spirit (ruach)."

Eccl. 7:8—"The patient in spirit (ruach)."

Eccl. 7:8—"The proud in spirit (ruach)."

Eze. 11:5—"I know the things that come into your mind (ruach)."

Ruach is used of animals as well as of man, to indicate the breath of life—

Gen. 6:17—"I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath (ruach) of life (chaiyim), from under heaven, and everything that is in the earth shall die."

Gen. 7: 14-15—"They, and every beast after his kind, and all the cattle after their kind and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the (breath ruach) of life."

Gen. 7:22—"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath (ruach) of life, of all that was in the dry land, died."

The Bible expressly says that man and animals have the same spirit (**ruach**)—

Eccl. 3:19—"For that which befalleth the son of MEN befalleth BEASTS; even one thing befalleth them: as the one dieth, so dieth the other; yea, THEY HAVE ALL ONE BREATH (ruach); and man hath no pre-eminence above the beasts: for all is vanity.

"ALL GO UNTO ONE PLACE; all are of the dust and ail turn to dust again.

"Who knoweth the spirit (ruach) of man, whether it goeth upward, and the spirit (ruach) of the beast, whether it goeth downward to the earth?"

The foregoing will show that there is no support for the false pagan tradition of the "immortal soul" in the use of the words "soul" (**nephesh**) and "spirit" (**ruach**) in the Bible.

* * *

The following passages will be further conclusive proof that the popular orthodox belief in the immortal soul is contrary to the teachings of the Bible, that man is mortal, that in death there is no consciousness, that heaven-going at death is a false myth, and that apart from the resurrection at the last day, the dead have perished—

Only God Hath Immortality

1 Tim. 6:15-16—"The blessed and only potentate, the King of kings and Lord of lords, Who only hath immortality."

Immortality to Be SOUGHT FOR, Not Now Possessed

Rom. 2:7—"To them who by patient continuance in well-doing SEEK for glory and honor and IMMORTALITY (he will render) eternal life."

1 Cor. 15:51-93—"We shall all be changed . . . at the last trumpet . . . for this corruptible must put on incorruption, and this mortal must put on immortality."

Phil. 3:21—"He (Jesus) shall change our vile body, that it may be fashioned like unto his glorious body."

Man Is of the Dust, Returns to Dust

Gen. 3:19—"Dust thou art, and unto dust shalt thou return."

Psa. 104:29—"Thou takest away their breath (ruach), they die, and return to their dust."

Job 10:18—"Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost (gava—expire) and no eye had seen me! I should have been AS THOUGH I HAD NOT BEEN; I should have been carried from the womb to the grave."

Job 34:15—"If he set his heart upon man, if he gather unto himself his spirit (ruach) and his breath (neshamah) . . . all flesh shall perish together, and man shall turn again unto the dust."

Souls Die, Are Destroyed, Go to Grave

Eze. 18:4, 20—"The soul (nephesh) that sinneth, it shall die."

1 Cor. 15:22—"In Adam all die."

Psa. 89:48—"What man is he that liveth and shall not see death? Shall he deliver his soul (nephesh) from the power of the grave?"

Matt. 10:28—"Fear Him which is able to destroy both soul (psuche—life) and body in hell (gehenna)."

Rev. 16:3—"And every living soul (psuche) died in the sea."

Isa. 33:12—"He hath poured out his soul (nephesh) unto death."

No One (Except Christ) Goes to Heaven

Acts 2:34—"David is not ascended into the heavens."

John 3:13—"No man hath ascended up to heaven."

Some Never Awake From the Sleep of Death

Jer. 51:39—"They shall sleep a perpetual sleep, and not awake, saith the Lord."

Pro. 21:16—"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

The Dead Are Asleep in the Ground

Job 3:11, 13—"Why died I not from the womb? Why did I not give up the ghost (gava—expire) when I came out of the belly? . . . For now should I have lain still and been quiet, I should have slept; then had I been at rest."

Acts 13:36—"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."

1 Thess. 4:14—"Them also which sleep in Jesus will God bring with Him."

1 Thess. 4:13—"I would not have you ignorant, brethren, concerning them which are asleep."

The Dead Know Not Anything

Psa. 6:5—"For in death there is no remembrance of thee, in the grave who shall give thee thanks?"
Ecc. 9:5-6—"For the living know that they shall die, but THE DEAD KNOW NOT ANYTHING."
Psa. 146:3-4—"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath (ruach) goeth forth, he returneth to his earth, in that very day HIS THOUGHTS PERISH."
Ecc. 9:10—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Resurrection (at Last Day) the Only Hope of Life

1 Cor. 15:20—"Now is Christ risen from the dead and become the first-fruits of them that slept."
1 Cor. 15:16-18—"If the dead rise not . . . they also which are fallen asleep in Christ are perished."
Dan. 12:1-2—"And at that time (the time of the end) . . . many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."
John 11:24—"I know that he shall rise again in the resurrection at the last day."
John 5:28—"The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."
Hos. 13:14—"I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction." (Compare with 1 Cor. 15:54^55—"THEN (at the last trumpet) shall be brought to pass the saying that is written . . . "O death, where is thy sting: O grave, where is thy victory?")

There is absolutely no support in the Bible for the pagan tradition of the immortality of the soul. All the Bible's teaching on the subject is to the contrary.

A Little Leaven

"A little leaven leaveneth the whole lump"—Gal. 5:9

THE literal meaning of leaven is any substance which causes fermentation, such as yeast, which, when placed in dough, causes it to ferment, puff up and increase in size, making the bread lighter, more attractive and more palatable to the natural taste.

In the figurative sense, leaven stands for any principle, doctrine or influence which, at work in the human mind, gradually brings about a complete change of thought and character, usually used in a bad sense.

In the Scriptures leaven is usually used in a bad sense, except in one instance the Saviour speaks of leaven in a parable referring to the leavening effect of the word of the kingdom (Matt. 13:33). Here the same principle of a small quality affecting the whole mass is maintained; the Word of the Kingdom, having a small beginning, but eventually bringing the whole world into subjection to Christ.

The children of Israel were forbidden to use leavened bread in any divine service (Lev. 2:11)—except in 2 specific cases (Lev. 7:13; 23:17) to illustrate particular lessons.

The most common idea associated with leaven in the sacred sense is that of corruption, doubtless stemming from the fact that leaven in ancient times consisted of a lump of old dough in a high state of fermentation and corruption which was mixed with the mass of dough. Thus any corrupting influence was aptly compared to leaven.

The Lord Jesus Christ on several occasions described the false teaching of the Pharisees as the "leaven of the Pharisees," because this corrupt teaching had influenced a large group of Israelites. In 1 Cor. 5:6, the apostle, after reminding the brethren that "a little leaven leaveneth the whole lump," exhorts them to—

"Purge out therefore the old leaven that ye may be a new lump."

The "old" leaven here referred to was the things pertaining to the "old man" of the flesh; false teaching, worldly philosophy, immorality, worldliness, or whatever is contrary to divine principles—the things emanating from the carnal mind.

Any or all of these things allowed to "work" in the body for any great length of time would certainly leaven or corrupt the whole, just as leaven at work in a mass of dough inexorably and relentlessly changes the whole lump.

Paul's sober words to the Corinthians proved to be prophetic as well as instructive. For the bad leaven was already at work in the body, and continued its deadly fermentation until pagan philosophy, Judaism, "science falsely so-called," "good words and fair speeches," general worldliness, and the falling away from the sound principles of apostolic teaching so leavened the mass of "nominal" Christians until they were completely apostate.

There is an idea becoming current among "nominal" Christadelphians today which is contrary to everything we learn from nature and the Scriptures concerning leaven. The idea is that a small faithful "remnant" can remain within the mass of "nominal" Christadelphians and escape the leavening process, which is unquestionably corrupting the majority, and still maintain their integrity.

The truth is, they can no more escape the leavening process than a small portion of a mass of dough can escape being leavened with the fermentation which is "working" in the lump.

In fact the sad situation which now exists in which many faithful brethren who, not so long ago, were strong advocates of sound fellowship and doctrine, have now fallen away to the loose ideas of those who for many years have pursued a policy of weak fellowship and tolerance of false doctrines, indicates that the bad leaven is already at work.

Unless the fermenting leaven is "purged out" before it permeates the lump, the whole mass is certain to be corrupt and all who remain the "lump."

This principle is unavoidable and inescapable; divine history bears it out. The only escape for the faithful remnant in this era of growing apostasy is, after having failed to purge out the "old leaven," to come out from the fermenting mass before they themselves fall victim to the fermenting leaven—

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord."
— O.B.

"He Hath a Devil"

"For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause, for the love of Christ constraineth us"—1 Cor. 5:13

WHILE it is true that some men become extreme in their views on various subjects, especially in the matter of religion, and carry them to a point of inordinacy; it is also true that the charge of "extremist" is often made against some who do not deserve it. Their love for the truth, their zeal and faithfulness, are misunderstood and, because of that, false charges are laid against them.

In the Bible we have a number of such cases which include Moses, Jeremiah, Paul, and the Master himself. In every case, it will be noted that **the accuser is apparently sincere and believes that his charge is true.**

In some cases the accuser may have had the essential knowledge of that which constitutes Truth, but because he has drifted into a state of laxity and looseness **he views the deportment of the accused from his own weakened position.**

* * *

FROM the divine point of view, Moses was a man whose faithful walk could not be questioned. Of him God said, at the time his own brother and sister turned against him—

"If there be a prophet among you, I, the Lord, will make Myself known unto him in a vision, and will speak unto him in a dream.

"My servant Moses is not so, who is faithful in all Mine house.

"With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold:

"Wherefore then were ye not afraid to speak against My servant Moses?" — Num. 12:6-8.

Shortly after this, a group of men led by Korah laid a serious charge against Moses—

"And they rose up before Moses, with certain of the children of Israel, 250 princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and Aaron, and said unto them,

"Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" — Num. 16:2-3.

As is usual in such cases, the truth was not put in the front. As bro. Roberts well said.

"The real grounds are never put forward in such a case. Consciously or unconsciously, men in such an attitude play the hypocrite. They are small-minded enough to aspire to headship, but not large-minded enough to be qualified to exercise it."

* * *

THE experience of Jeremiah was somewhat similar to that of Moses. After the death of Gedaliah, all the leaders of the people came to Jeremiah and pleaded with him to pray for their guidance—

"The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us.

"Whether it be good, or whether it be evil, we WILL obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God."

The Word of the Lord came, and they were warned not to go into the land of Egypt. Even as it was throughout his ministry, they **charged him with falsehood.**

Then they deliberately departed for the land of Egypt, and carried Jeremiah with them by force, where they were consumed by the sword, and by famine, as Jeremiah predicted.

* * *

AS it was with Moses and Jeremiah, so it was with Jesus and his faithful servant Paul. It should be noted that **the accusers were not ignorant and unlearned men.**

In the case of Moses they were "princes of the assembly, famous in the congregation, men of renown." Those who came to Jeremiah were "all the leaders of the people." In the days of Jesus and Paul it was "the Scribes and Pharisees," a very highly educated people, well versed in the Law of Moses.

The charge in each case, reduced to our common vernacular, was, "You are an extremist."

"Certainly" says the accuser, "we must believe the Law and the Prophets, but we must not become narrow-minded. We must be more charitable to one another. If someone teaches doctrines

that are not in harmony with the Truth, don't worry about it. If he also teaches things that are true, the truth will offset the error and no harm will be done."

Ideas of that nature may satisfy those who are not rooted and grounded in the faith, or those who have lost their first love by drifting into loose worldly ways; but **it will not give satisfaction to those who are giving diligence to make their calling and election sure.** They **KNOW**, and are firmly convinced, that if they are to attain unto salvation, they must obey the commandments, for the divine principle is—

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

If we protest against, and stand aside from, brethren who become associated with worldly organizations, we do not judge them—they are judged by the Word, wherein it is written —

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God"—James 4:4.

If we expostulate with those whose walk is not in harmony with the commandments of Christ, we do not sit in judgment, nor do we become fault-finders, we do it because we know that—

“Open rebuke is better than secret love”—Prov. 27:5.

The way to life is narrow and, if we would attain unto an entrance into the Kingdom of God, it is imperative that we keep the commandments to the very best of our ability.

If any man says he is a brother of Christ, he ought to be able to satisfy others as well as himself. Proof is far better than assertion. "By their fruits ye shall know them."

If we wholeheartedly subscribe to the Faith as it is in Jesus, then it is our duty to adhere to the doctrines which constitute that faith.

If we do not walk "in the Truth" then our profession is a lie, and we will never see the Kingdom of God.

Therefore, if one is found striving to keep the commandments, and doing his best to walk worthy of God: if he has come out of the world, and is keeping himself separate from its lust and pleasures, and doing all in his power to walk in newness of life, there will be some who will say, "He is an extremist." But if faithful walk constitutes an extremist in the eyes of those who are not particular about what they believe, or how they walk, then let us all be "extremists" with all our heart and soul!

—G.A.G.

Signs of the Times

AS the U. S. gets deeper involved in S. E. Asia, this troubled spot becomes the chief area of interest in a world torn with strife and tension. With Communist gains in both South Viet Nam and Laos, and with Thailand threatened as the next Red objective, it is the consensus that the time has come for the U. S. to "get tough" in S. E. Asia, or else give up the idea of saving the area from the Communists, and pull out.

EXTENDED WAR COMING?

SINCE it is not at all likely that the U. S. will so much as consider pulling out its forces altogether, it seems certain that we will soon see a strong display of American military power in the area. It is the opinion in London that the time has come to convince North Vietnam and Red China that if they seize any more territory in Laos they run the risk of military action by the U. S. itself. This, it

would appear, is just what Washington is planning to do. If so all our war with Red China is a possibility.

The risks involved in such a war are terrifying. One result might be a Korean-type war, in which the U. S. would expend its resources in an endless and fruitless effort to conquer a "shadowy" enemy in swamps and jungles, with all the advantages on the side of the guerrilla forces, with Russia looking on as a delighted spectator while her two chief opponents sapped the strength of each other.

Another possibility would be that Russia would come to the aid of China, either directly or indirectly, thus touching off a third world war. It is a situation of this kind which could easily nullify all the efforts which are being put forward to prevent small wars from developing into major conflicts.

KHRUSHCHEV GAINS

WITH the U. S. bogged down in S. E. Asia, Nikita Khrushchev is doing his best to undermine the Western international position. It is evident that the Russians do not really want a settlement in Vietnam and Laos. While they give lip service to neutrality, they supply arms to Communist guerrillas, and show by every action that their sympathy is all on one side—with the Communist guerrillas, who are inciting the war and seeking to overthrow any stable neutralist government.

As long as the U. S. is embroiled with his Red Chinese rival, Mao Tse-tung, in S. E. Asia, the Soviet premier has a free hand in Europe. His great ambition is to weaken, if not destroy the NATO alliance. He is now carrying his anti-American and anti-NATO propaganda to the Scandinavian countries in an effort to persuade them to deny their territory to NATO's nuclear defence.

Also sentiment in West Germany is growing favourable to the idea that Bonn should pull away from NATO and deal directly with Moscow in order to win German unification. Since Pres. de Gaulle is already working against NATO, the defection of the Germans could be a death blow to the Western alliance and to the U. S. policies in Europe.

This points in the right direction according to prophecy, for it is evident, in line with Eze. 38, that all Europe will be aligned with Russia in the time of the end.

ISRAEL'S VITAL POSITION

IN relation to the Signs of the Times, we are more likely to let our attention dwell on the more exciting phase of strife, commotion and revolution going on in many parts of the world; and truly this is conclusive evidence that the time of trouble foretold by the Saviour in Luke 21:21-26 is at hand.

But let us not forget that Israel remains the chief "sign," to which all other signs are subordinate. **The other signs would have little meaning unless coupled with the Zionist development.**

Wars and commotions on a large scale have happened before in human history, but never before has a people, after many centuries of wandering, returned to the land of their forefathers and founded a nation of their own, and that in strict accord with ancient prophecy that just such a thing would take place **just before the return of their Messiah to restore the kingdom of Israel.**

And the circumstance under which it has been accomplished has been no less astounding. First, the complicated events of World War I in which Turkish rule over Palestine was abolished and Britain obtained control of the portion then inhabited by a few struggling Jewish settlements, fulfilling bro. Thomas' prediction, made some 70 years previously, based upon Eze. 38:13 and other Scriptures, that a pre-adventual re-settlement of Palestine by the Jews under British protection would take place.

This was only the beginning of a chain of marvellous events, over a period of more than 40 years, transforming a barren waste, uninhabited except by nomadic tribes, into a fruitful, prosperous community of more than 2 million Jews.

This has been accomplished by transforming a land on the one hand a barren desert, a land eroded by centuries of neglect and abuse, and on the other hand malarial swamps, unfit for human habitation. This has been done by the "wisest husbandry of scarce resources of water and soil."

A series of pamphlets is being published by "Israel Digest" and "Information Services," in several languages which set forth in detail the heroic struggle of how Israel has accomplished the "impossible" task of building a homeland for her wandering children.

It is a story of how eroded soils have been brought back to fertility; how swamps have been drained and made productive and healthful; how scanty sources of water have been conserved and made to produce abundant crops. How industries, hitherto unknown to this backward land, are now thriving enterprises.

Among the most astounding developments is the Dead Sea chemical works, which has transformed this erstwhile worthless area into the world's greatest source of chemical fertilizers, just when the demand for such a commodity is becoming world-wide. Already a big foreign trade in these chemicals is being built up, and a ready source of fertilizer is provided for Israel's sterile soils.

Surely there is at least a partial fulfilment of Isa. 61:4—

"They shall build the old wastes, they shall raise up the former desolations."

ARAB OPPOSITION

AGE-OLD hatreds of the Arab for the Jew, in which jealousy and envy had a prominent part, led the Arabs to oppose Jewish settlement of Palestine from the start, but it was not until the State of Israel was formed that armed opposition occurred, when Israel was invaded by the armies of 5 Arab nations, over which the little Israeli army, outnumbered 30 to 1, and with scarcely any time to organize and prepare, won a decisive victory.

Although an armistice was signed, it has been continuously violated by the Arabs, who have thrown every obstacle possible in the way of Israeli progress, and Arab leaders boldly declare that their policy is to destroy Israel.

U.S. ISRAELI FRIENDSHIP

THE visit of Prime Minister Levi Eshkol to the U. S. has given evidence that, while the Arabs seek Israel's destruction, Israel has a firm supporter in the United States' government. At a White House dinner honouring Mr. Eshkol, Pres. Johnson offered a toast "to continued friendship between Israel and the United States," and spoke of the "respect and faith that American entertained toward Israel." The President also expressed "support of Israel's security and Middle East peace objectives," and that he was aware of the "problems which Israel faces with the neighbouring Arab countries."

It is significant that the ambassadors of 13 Arab nations issued an insulting press release warning the United States on its conduct in relation to the visit of Prime Minister Eshkol. Acting Sec. of State George W. Ball, acting at the direction of Pres. Johnson, "scolded" the Arab ambassadors, who were summoned to the State Department for the purpose. It is evident that, regardless of Arab opposition, the hand of God is at work, which will stay any effort on their part to destroy Israel.

—O.B.

Correspondence

"Thou desirest Truth in the inward parts"

EVER since learning of the existence of Christadelphians and becoming one, the words, "The Truth," have been frequently used and have become a permanent part of our vocabulary. Wherever brethren and sisters gather, these words are used in our conversation, and they are expounded in our preaching of the Gospel and referred to time without number in the word of exhortation at memorial during the breaking of bread. These words—The Truth— have been used time and time again in the works of Brethren Thomas and Roberts, and they have been a mark of Christadelphian literature.

And so it is not merely with great concern, but with great shock also, that we now read of one Christadelphian publication, "The Endeavour Magazine," attacking the use of these words! And on what grounds?

On the grounds that the words, "The Truth," are "an abstraction" and an "intellectualization of the gospel," and that the use of these words are evidence of an "unbalanced approach which characterized some of our pioneering work." And, still further, this article, an editorial, makes the statement that the divisions in Christadelphian history are due to some of our early brethren claiming to have, and striving to maintain, the Truth. And that, indeed, those who use the term had better "realize the truth about love."

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Brethren and sisters, let us begin at the beginning. Brethren Thomas and Roberts and all brethren, pioneers and contemporary, use these words BECAUSE THEY ARE A SCRIPTURAL TERM, used throughout both the Old and New Testaments.

Now this is so because Truth is a characteristic quality of the Deity. Therefore, it must be so that all which is intimately connected with Him will be described, or named, in this very same way, namely, TRUTH. Thus we read of—

"A GOD OF TRUTH" (Deut. 32:4)
"HIS WORD IS TRUTH" (John 17:17)
"THE SCRIPTURES OF TRUTH" (Dan. 10:21)
"THE TRUTH OF CHRIST" (2 Cor. 11:10)
"THE TRUTH OF THE GOSPEL" (Gal. 2:14)
"THE TRUTH OF GOD" (Rom. 3:7)
"THE WAY OF TRUTH" (2 Pet. 2:2)

These are representative verses on this vital subject from God's Word of Truth. How a Christadelphian publication can speak out against the use of this word, in view of the expression being A SCRIPTURAL TERM, should be great cause for alarm for brethren and sisters who are concerned about their eternal welfare. It had never entered our minds that those who were not in fellowship with us would ever speak of "Truth" in this fashion!

And, it is not that this Scripture term is attacked in a general, hazy way (though that would have been bad enough); but rather in specific detail. Let us not dismiss this important issue without first examining some of the specific charges made in this publication and editorial.

There are the charges that the word "Truth" is an "intellectualization of the Gospel" and "an impersonal abstraction." Here is the full quotation, as composed by the writer or writers of this editorial in the Winter, 1963, Endeavour Magazine, which strongly criticizes another brother (in the same group) for his frequent use of the word "Truth."

"If we analyse carefully why anyone who habitually reads the gospels should, nevertheless, arrive at a conclusion which is sub-Christian and pharisaic, we shall find that the reason lies

in his intellectualization of the Gospel. Throughout the 'criticism' we are constantly invited to give our allegiance to, and be under the influence of, an impersonal abstraction called 'Truth' (with a capital T)."

Now what do we in fact find on habitually reading the gospels? Do we find any reference to "the Truth"? Yes, we do, and many times by Jesus himself who, for instance, before Pilate declared—

"Thou sayest that I am King. To this end was I born, and for this cause came I into the world, that I should bear witness unto THE TRUTH. Everyone that is of THE TRUTH heareth my voice."

No one can justly charge Jesus to be intellectualizing the gospel. Yet he refers to The Truth over and over again, and quite abundantly in the Gospel of John. In the quotation just given, Jesus makes it clear that those only will be saved who identify themselves with "The Truth."

"Ye shall know the Truth, and the Truth shall make you free" (John 8:32).
"Sanctify them through Thy Truth—Thy Word is Truth" (John 17:17).

And what are we to say of the immediate disciples of Jesus, particularly Paul, Peter and John, who spoke profusely of "The Truth" in their preaching of the Gospel? Can we charge them with an "intellectualization of the Gospel"? Certainly not! They spoke God's Word—The Truth. Neither do we find in God's Word that His "Truth" is an "impersonal abstraction."

Further along in this editorial on this impersonal theory, we are told—

"One finds the use of the impersonal 'Truth' where there ought to appear 'The Lord Jesus Christ.'"

This charge is quite true! We would not want it any other way, because "The Truth and "The Lord Jesus Christ" ARE interchangeable terms. As it is written in John 14:6—

"Jesus saith . . . I am the way, THE TRUTH, and the life." So the words, "The Truth," as here used, is another name or title of the Lord Jesus Christ. **We cannot have the Lord Jesus Christ unless we have THE TRUTH.** That is the heart of the whole issue. It is false and dangerous to separate Christ from the Truth.

Does this sound like something that is an "abstraction?"—something "impersonal"? How beautiful it is written of God's Word that—

"The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and TRUTH" (John 1:14).

Surely, brethren and sisters, this does not set forth an "impersonal abstraction"!

* * *

NOT only is Christ the personal embodiment of all truth, so that he is THE TRUTH, but his followers **must be saturated with the same.** The Psalmist long ago declared God's mind (51:6)—

"Behold, thou desirest TRUTH in the inward parts."

This Truth must take hold of us—completely. If not, we CANNOT be saved. We have on record, in no uncertain way, Paul's warning to the Galatian believers (3:1)—

"O foolish Galatians, who hath bewitched you, that ye should not obey THE TRUTH?"

In addition, writing to the Thessalonians, the warning concerns those who—

"Received not the LOVE of the TRUTH, that THEY MIGHT BE SAVED" (2 Thess. 2:10).

And two verses further in the condemnation is plainly stated—

"That they might all be damned who BELIEVED NOT THE TRUTH."

In contrast to those who "do not obey the Truth" (Rom. 2:8) and who do not receive the love of the Truth and who believe not the Truth, Paul declares by the Spirit concerning those who are true believers, that—

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

This is the one and only way we can be saved: love and belief of THE TRUTH by which we were begotten (James 1:18) and are sanctified (John 17:17 and which must dwell within us (Ps. 51:6) and wherein we must walk (2 John 4). There is no other way.

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What of another charge is this editorial?—that to refer to the things of our faith as Truth is to speak of an "impersonal Truth," which is an "unbalanced view" because it is all "head" and no "heart"? This is spoken of as resuscitating an "unbalanced approach which characterized some of our pioneering work." The Endeavour warns—

"If we fail to preserve the proper balance between the 'head' and the 'heart,' certain consequences inevitably follow. Our concentration on exposition leads to contention. The imbalance set up in this way by some of our early brethren has given us a divisive history through claims to follow the ideal of exact knowledge of truth."

This is in large part true. For our pioneering brethren did contend to maintain the Truth, as commanded to earnestly contend for the Faith (Jude 3), and to be filled with the knowledge of God's will (Col. 1:9), and to have a zeal of God which is according to knowledge (Rom. 10:2). Having come, in the grace and mercy of God, to the Knowledge of His Truth, it becomes our responsibility and obligation to not change the Truth of God into a lie (Rom. 1:25), and beware we do not turn away our ears from The Truth (2 Tim. 4:4).

But while we must earnestly contend for the faith, we have in this no license to be contentious. Exhorting brethren have, on various occasions of our association in the Truth, admonished us regarding the difference between contending for the faith and being contentious among those of like precious faith (and the alien). One will get us into the Kingdom, the other will bar us from entering. To contend in the scriptural sense is **to be intensely involved in maintaining the Truth, doing so in the spirit and mind of Christ.**

But the charge is, that some of our pioneering brethren CLAIMED to have The Truth, and that their contending for this "ideal of exact knowledge of truth" has been the instrument of division among Christadelphians. Whereas this editorial doubts the claim, we believe it to be TRUE. Our pioneering brethren DID CLAIM to have this "ideal of exact knowledge of truth," for the One Gospel CAN BE NOTHING ELSE. We will not be saved by believing part of the Gospel, for unless all the things of the Kingdom and Name are included, such knowledge will not constitute The Gospel or The Truth. We must believe in a system and spirit of ideas styled "the Knowledge of the Truth" if we are to be saved.

But we do not believe it to be true that our pioneering brethren, in their earnestly contending for the faith, were the cause of schism among Christadelphians. We do not believe they (speaking in general) were contentious in following what they rightly claimed to be Truth. We believe it was the other way around—that some brethren (some were pioneers, too) thought it best to make certain changes in the principles of Truth established in the Brotherhood, and thereby caused divisions and factions.

If we say we believe The Truth, and have begun well, we must beware lest we are not walking in truth, but going astray. For while we may have begun well, we may be hindered. This is the way Paul phrased this mortal danger to the Galatian believers, saying (5:7)—

"Ye did run well; who did hinder you that ye should not obey the TRUTH?"

And, as we read and ponder this reproof, let us notice that this word rendered "hinder" means, as given in the margin, TO DRIVE BACK. To drive back from what? The answer is, To drive back from The Truth.

Now what is the aim of this editorial? Its gist and point? It claims to be LOVE, stating that Christadelphians have not preserved the proper balance between "head" and "heart" and have thereby lacked love. Concerning Love and The Endeavour Magazine we heartily agree with what was written in the June, 1964 Berean Christadelphian Magazine on Fellowship, page 189—

Truly the Endeavour has put its finger on a weakness in the Christadelphian structure—a weakness inherent in all human activities—a weakness our pioneer brethren Thomas and Roberts saw even more clearly than their modern critics, and constantly exhorted against. And they lived the exhortation in their lives of service and sacrifice for the Truth and the Brotherhood . . .

"Let us take seriously to heart the Endeavour's criticisms, to the extent that they are justified, for it is the obvious truth of some of these criticisms concerning lack of love, and of zeal, and of large-heartedness, and of compassion, and of labor, and of fellow-feeling for the suffering and unfortunate, that has given the Endeavour its toehold in its work of undermining the Truth."

But the charge is that those who use the term, "The Truth," are going contrary to the way of Love, are "intellectualizing the Gospel" and are become all "head" and not much "heart"; and that the approach of all such, including some of our pioneering brethren, was an erroneous approach, impersonal, and the only love shown by such is a "Love of an abstraction." The editorial recommends as "an antidote to this impersonal and erroneous approach" the exposition of 1 Cor. 13 found on page 59 of The Christadelphian for February 1877.

But what is of paramount importance is, What does 1 Cor. 13 say about love on the issue before us? It says, in verse 6, that LOVE—

"Rejoiceth not in iniquity, but REJOICETH IN THE TRUTH."

This is an extremely vital point in Paul's exposition on Love. For—while he tells us what it means to be without Love, and while he tells us how Love behaves and endures, and while he tells us what Love does not do, as well as what Love does—he tells us there is ONLY ONE SUSTAINING POWER AND INCENTIVE OF THIS LOVE—it "Rejoices in THE TRUTH." Another rendering of these words is that Love—

"Is not happy over injustice, it is ONLY HAPPY WITH TRUTH."

This is the whole panorama of man's sinful history and God's condescending Love—Truth versus a Lie—God's Truth in mortal conflict with Man's Lie. And man will find true, lasting happiness and rejoicing, only in God's Wondrous Truth, which is His Divine Character, manifested Singularly in Jesus, and to be manifested Multitudinously in all those who Know, Believe and Love the "Truth as it is in Jesus" (Eph. 4:21).

But we, too, must have Truth dwell in us Individually—NOW—if we are to be included in the Assembly of this Innumerable Multitude. Whoever belittles the importance of Truth belittles the Word of God and the Way of Life—"Thy Word is Truth."

May we strive (agonize) to ever be Walking in Truth that we may, at the last, help make up part of that august number.

—Sincerely your brother, Nicholas Mammone

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