

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

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

**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

## Ecclesial News

**DENVER, Colo. — 412 S. Emerson St. — Sunday School 10 a.m.; Breaking of Bread 11 a.m.; Bible Class Tuesday 7:30 p.m.**

GREETINGS in the Bonds of the Truth.

In recent months we have had the pleasure of having around the table of the Lord: bro. & sis Arthur Tilling from Portland, bro. & sis. Pickford from Lethbridge, and bro. Fred Higham Jr. from Detroit.

Each of the brethren gave us comforting words of exhortation, which were greatly appreciated.

We welcome all of like precious Faith whenever it is convenient to be with us. With love in the Truth,  
—bro. John Osborne

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## Correspondence CYPRUS

PERHAPS here, in this island of dark intrigues and hatreds, will arise the crisis that will trigger off the final conflict. Any further persecution of Turkish Cypriots could cause Turkey to move against Cyprus to protect her minority group there.

As Russia has covenanted to help Makarios in such an event, this could give her the excuse she has long been seeking to move against Turkey. Then, in the words of Daniel (11:40)—

"The King of the North shall come against him like a whirlwind."

Of the 3 guarantor nations of the island's constitution, Greece is behind Makarios and Turkey can be overridden—if only Britain can be gotten rid of. A campaign to this end is in operation in the island.

For Britain is the stumbling-block to the ambitions of Makarios, this self-styled "New Justinian" whose ministry is such a travesty of the One he professes to serve!

And Greece is yet to take her place as part of the great Image.

Surely it seems that the groundwork is prepared for the great denouement. And in this, Cyprus is—in some way—destined to play a part—

"And ships shall come from the coasts of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall PERISH FOREVER" (Num. 24:24).

We know that Dr. Thomas saw an incipient fulfilment of this in the arrival of a Roman army in Greek ships from Chittim (Cyprus) in time to forestall the capture of Alexandria by Antiochus (Dan. 11:22). But what of the final fulfilment?—

"Alas, who shall live when God doeth this!"

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

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## Ecclesial Directory

Will all recording brethren, and all in isolation, please send us the following information:

1. Ecclesial address and phone. 2. Meeting times. 3. Recording brother's name, address and phone.

## **EDITORIAL**

### **Lovers of Pleasure**

*"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—! Peter 4:18*

THERE are a number of things in the Mount Olivet prophecy that are of deep interest to us, but the one that strikes us most forcefully relates to the "times of the Gentiles."

Jesus had been telling his disciples about the forthcoming siege of Jerusalem and the great distress that would come upon the land, and how God's wrath would be poured out upon the people. Then he added—

"And they shall fall by the edge of the sword, and shall be led away captive unto all nations:

"And Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled"—Luke 21:24.

Scripturally-speaking, there are but two classes of people in the world—Jews and Gentiles. The nation of Israel was brought into being when they left Egypt under the leadership of Moses.

*At Sinai, they received their national laws and a system of religion designed to KEEP GOD BEFORE THEM in all phases of their individual and national life.*

When they entered the Land of Promise, their occupation of it was conditional upon obedience. This is dealt with at great length in Deut. 28. In the event of obedience, Moses said (v. 1):

"It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth."

In addition to that, other inestimable blessings are set forth in the following 12 verses.

But if they should become disobedient, manifold curses would come upon them, and finally—

"The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods"—Deut. 28:64.

There is no question about the outcome. The inspired history of Israel—still jealously cherished and guarded by the Jews themselves—reveals their persistent disobedience and wickedness until, about the year 720 B.C., the Ten Tribes were carried away to Assyria by Shalmanezzer; and 150 years later the remaining two tribes of the kingdom of Judah were taken to Babylon by Nebuchadnezzar, and Israel as a nation ceased to exist.

\* \* \*

IN the meantime, the "times of the Gentiles" had their beginning in 612-606 B.C. with the fall of Nineveh, the Assyrian capital, and the rise to world power of Babylon, the Head of Gold of the Image—and have continued until the present day.

In the days of Jesus, the people of Israel were still maintaining many of their national characteristics and distinctive traits, but they were rapidly approaching the time of their final terrible overthrow and scattering among the nations—

*"For these be the DAYS OF VENGEANCE, that all things which are written may be fulfilled"—Luke 21:22.*

The period in which the times of the Gentiles are to be terminated is referred to in the Scriptures as "the Last Days" and "the Latter Days." These terms are used by Jesus, the prophets, and the apostles. Peter writes in considerable detail of this time, saying in particular (2 Pet. 3:3-4)—

"There shall come in the LAST DAYS scoffers, walking after their own lusts, and saying, "Where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of creation."

That Peter was speaking of the closing times of the Gentiles is evident from what he says in v. 13—

"We, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

Paul goes even deeper into the subject when writing to Timothy—

"This know also, that in the LAST DAYS perilous times shall come.  
"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,  
"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,  
"Traitors, heady, highminded, LOVERS OF PLEASURE MORE THAN LOVERS OF GOD."

It is evident that he is not speaking of the natural, non-religious men of the world, but of those professing godliness, for he says (v. 5)—

"Having a form of godliness, but denying (by their actions) the POWER thereof."

It is not our desire or prerogative to accuse any brother of possessing any of these distinctive traits, nor are we expected to search for them.

*But Paul says there WILL be such in the last days among those claiming to be the brethren of Christ. Therefore we must not be surprised nor discouraged nor LED ASTRAY by anything that happens.*

As we peruse this list, we realize that human nature is subject to each of the items enumerated, but in varying degrees. Perhaps the most subtle of them all is the ever-impending danger of being or becoming—

"Lovers of pleasure more than lovers of God."

The people of the world are pleasure-mad, and many businessmen cater to it by various methods. In the field of sport, where large crowds assemble, they are carried away through the exciting of animal feeling to a state of mass-hysteria which gratifies the lust of the flesh.

But in all this there is considerable exertion required. Therefore new forms of pastime had to be designed to bring pleasure and excitement without effort. (How we are reminded of the last days of the corrupt, decaying, effeminate Roman Empire!). This has been accomplished by television, the most artfully insidious form of indolence, pleasure-seeking and time-wasting ever created, by which men and women are able to sit comfortably at home while the desires of the carnal mind are aroused and gratified. Published statistics on the average number of hours per week that every man, woman and child on this continent stares at television are shocking and almost unbelievable.

Our consideration of Paul's words should excite within us a desire to **check up on our own way of living.**

*Can WE possibly be among the very ones he is warning of and condemning?*

He says to the Corinthians—

"Examine yourselves, whether ye be in the Faith. Prove (test) your own selves" —2 Cor. 13:5.

\* \* \*

AS we view the closing days of Gentile times—"as it was in the days Noah: the earth filled with violence, and all flesh having corrupted God's Way"—and as we look in Faith and Hope toward the East for the rising of the Sun of righteousness, may we have the wisdom and courage to place ourselves under the microscope of God's Word, and carry out a thorough, comprehensive introspection and self-judging of character and conduct, and give ourselves no rest until we find ourselves in full harmony with the holiness and beauty of God.

The standard is high: the requirements are rigorous; the way is narrow: and few there be that find it, as Jesus plainly tells us—

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

—1 Pet. 4:18.

If these divinely-inspired words of Peter are not forceful enough to rouse brethren and sisters to the vital urgency of the issues, and cause them to awake to the great responsibilities (and marvellous opportunities) that rest upon them because of their knowledge of, and call to, the glorious Gospel of the blessed God, then only His voice from heaven, peeling forth in tones of thunder, as it did at Sinai, will make them tremble.

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*When that voice comes, it will be too late. There will be "time no longer."*

—Editor

## **Patient Continuance in Welldoing**

*"A glorious Ecclesia, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish"—Eph. 5:27*

**By BROTHER JOHN THOMAS**

THE grand truth of God's Word is that glory, honor, incorruptibility and life are the reward of a character formed in harmony with the commandments delivered to men in the several dispensations of time under which they live.

THEY ARE THE REWARD OF A GOOD CHARACTER—a character which shall be pronounced by the Judge—

"Without spot, or wrinkle, or any such thing . . . holy and without blemish."

If glory, honor and eternal life be worth the sacrifice of **everything** on earth to obtain, then the inducement to a holy, righteous and unblemished life in Jesus Christ is found in these, transcendently powerful.

*Carnal and blind are they who say that this doctrine is demoralizing!*

We know no language strong enough to express the sense we entertain of the ignorance and perverseness of such cavillers. What stronger inducement to goodness and virtue could the philanthropy of God propose, than an unending, pleasurable, and dignified existence with Christ? If such a consideration will not lead men to "repentance unto life," we are at a loss to conceive what will.

"Fear," says one of these terrorists, "will do it!"

But cowards have no fraternity with the heroes of the Faith; the Scripture condemns them to the "second death." Fear never made a genuine Christian yet; no, nor ever will.

The sons of God are FREEMEN whom the Truth has freed from all slavish fear. They love God with a "perfect love," because they believe that He first loved them.

\* \* \*

DURING the times between the Ascension and the Future Advent of Jesus, the terms upon which immortality, etc., are offered to men are contained in the Gospel, and in that only. When born into the existing world, we come under the curse and a sentence of death; or, as the apostle saith, we are—

"Made subject to vanity (**mataiotes**—all that pertains to the state of good and evil, and which ends in dissolution), **not willingly**" (Rom. 8:20).

It is in this sense that the world of mankind is said to be "condemned already"—

"He that believeth not"—whether the faithlessness be predicated on physical or circumstantial disability matters not— all unbelievers are "condemned already" (John 3:18). Because of this congenital condemnation it is that we suffer evil from our birth, die, and return to the ground from which we originally came.

*But, well would it be for multitudes if the condemnation which rests upon them did not transcend this!*

The sentence under which we are involuntarily born has no reference to the "SECOND DEATH." It subjects mortals only to present evil, and to a return to the dust which is final and eternal to those who die in "times of ignorance."

Were there no other sentence than this pronounced upon mankind, there would be no Second Death, which is the penalty—not of the Eden law—but for the transgression of subsequent ones. And here I would make one remark for the reflection of our "universalist" friends:—

If there has been no other sentence promulgated than that in Eden, and IF the word of Christ had been simply and SOLELY, "All shall be saved," then the dogma that "To the extent in which all men die in Adam, to the same extent shall all men be made alive in Christ," would have been true. But there is still a sentence of death pronounced against unbelieving mortals—

"*HE THAT BELIEVETH NOT* (the Gospel) *SHALL BE CONDEMNED*" (Mark 16:16).

\* \* \*

HERE, then, are two sentences of condemnation. A man is condemned to the first death because he is "born of the flesh"; and he is condemned to the second death if he believe not the Gospel. But **no mortal son of Adam is obnoxious to the second death because he is born of the flesh**. Being of the flesh involuntarily, he becomes liable to the second death by rejecting the Gospel of Jesus Christ. And this is the ground of the second condemnation—

"That light is come into the world, and men love darkness rather than light, because their deeds are evil" (John 3:19).

*What, then, do men need to be saved from?*

**First**, from ignorance of God's Way;

**Second**, from moral perversion;

**Third**, from the evils of the present life, in body and estate; and

**Fourth**, from the dissolution of the grave.

"The light" which God has revealed in the Scriptures will save them from ignorance and its sequents, which are superstition, fear, bigotry, unbelief, etc. "Repentance and remission of sins in the Name of Jesus" will rectify their consciences; and a "resurrection unto life," or a transformation (at the last day) will deliver them from "all the ills that flesh is heir to," and restore them to a being which shall end no more.

\* \* \*

"The wages of sin is death" (Rom. 6:23).

Wages are paid only to those who labor. Those who in their toil "sow to the flesh" will be paid for the labor they perform. And the pay for this kind of labor is "corruption." As the apostle saith (Gal. 6:8)—

"He that soweth to his flesh shall of the flesh reap corruption."

And of such he says in another place (Phil. 3:19)—

"Whose **end** is destruction."

So that death, corruption, and destruction are the wages of sin, which everyone is fairly entitled to who "loves darkness rather than light" and refuses to accept the Gospel of Jesus Christ.

We need to be delivered from our sins, and from a resurrection unto a second death and corruption which shall be consummated in a fiery destruction, constituting the destiny of unbelievers, cowards, abominable characters, and whosoever loves and invents a lie.

*What must toe do to be saved from all these things?*

The answer is contained in the saying of the King of Israel to his ambassadors to the nations:

**"He that believeth THE GOSPEL, and is baptized, shall be saved" (Mark 16:16).**

And who—

"Observes all things whatsoever I have commanded you (the disciples) to teach them"  
(Matt. 28:20).

*What is the Gospel to be believed?*

"Repentance, remission of sins, and eternal life, through the Name of Jesus Christ."

These are the glad tidings, but upon what premises are they predicated? Upon the testimony of Moses and the prophets that in the fulness of time, a purification sacrifice should be manifested, styled the Messiah, who should be—

"Cut off, but not for himself" (Dan. 9:26);

"A man of sorrows and acquainted with grief . . . despised . . . upon whom the iniquity of all should be laid . . . stricken for the transgression of Israel . . . make his grave with the wicked and the rich in his death" (Isa. 53).

Whose dead body should not be permitted to see corruption (Psa. 16:10);

Who should ascend to the right hand of the Majesty in the heavens, and sit there until his enemies should be subjected, and until the time of the restoration of the Jewish state and throne of David should arrive (Psa. 110; Eze. 21:27; Jer. 23:6, etc.).

These glad tidings are also predicated upon the demonstration that Jesus of Nazareth is the person—in other words, that Jesus is the Anointed One, the Son of the living God.

This is the 'foundation' of the Gospel, but not the Gospel itself, when taken abstractly from the testimony of the prophets. Having laid this foundation, Paul preached that Jesus died for our sins, was buried, and rose from the dead, as had been foretold concerning him in the ancient Oracles of God where, as Jesus himself said, it is also written that (Luke 24:47)—

"Repentance and remission of sins should be preached in his Name to all nations, beginning at Jerusalem."

Does the reader, then, believe—on the testimony of the prophets and apostles—that Jesus of Nazareth is the Anointed, Priest, King, and Son of the living God? That he was crucified for sin? That his blood cleanses from all sin? That he was buried, that he rose from the dead on the third day, that he

ascended to heaven, and that he will IN LIKE MANNER COME AGAIN (Acts 1:11) to raise the dead and rule the world in righteousness (Acts 17:31)? DOES HE BELIEVE THESE THINGS?

*Then he believes that repentance, remission of sins, and eternal life are through the Name of Jesus—he BELIEVES THE GOSPEL.*

\* \* \*

BUT—if thou art a believer of the Gospel, O reader, be mindful of the words of him who will judge you in the last day by the words of his own mouth. He does not say simply and alone—

"He that believeth the Gospel shall be saved."

No. Let heaven and earth be witness: he says—

"He that believeth AND IS BAPTIZED shall be saved" (Mark 16:16).

At your peril, detract from the letter or spirit of the Word. After reading this, if thou believest, dost thou ask what thou must do to obtain "repentance and remission of sins through the Name of Jesus"?

For what purpose, thinkest thou, did the apostles command men to—

"Be baptized in the Name of the Father, Son, and Holy Spirit" (Matt. 28:19; Acts 2:38).  
—if it were not that they might obtain forgiveness of sins "through the Name of Jesus? Your heart is purified by faith; your state is changed by baptism. Hear the words, then, of the apostle, and understand—

"Repent, and BE BAPTIZED in the Name of Jesus Christ for the REMISSION OF SINS"  
(Acts 2:38).

\* \* \*

*ON the supposition that you have believed the Gospel and been baptized in the Name of Jesus for the remission of sins, do you now enquire what you must do to obtain the "glory, honor, incorruptibility, and life" of the future age?*

The enquiry is appropriate and well-timed, for rest assured that you may have believed the Gospel, and have most scripturally obeyed it (in baptism), but unless you hold fast your begun confidence unshaken to the end, unless you PERSEVERE IN WELL-DOING, you had better never have known the Truth.

"Save yourselves," says Jesus, "by your perseverance." To which Paul (by whose Gospel you will be judged—Rom. 2:16), adds—

"God will render to every man according to his deeds: to them who by PATIENT CONTINUANCE IN WELLDOING seek for glory and honor and incorruptibility, eternal life."

Can you "continue in welldoing" unless you **begin** to do well? Can you "seek" for a thing which you pretend to already possess?

NO. "God ONLY hath immortality" (1 Tim. 6:16). With Him is the "fountain of life," and all the intelligences of His boundless dominion who may have this as a quality of their being have **derived** it from Him as a **recompense** for their faithful obedience in a previous state.

Are you not ambitious of the glory, honor, and tranquil dignity of these celestials, the angels? Would you not be ravished with delight in the possession of an angelic nature, an undefiled and incorruptible inheritance, and an eternal relation to all worlds?

Strive, then, that you may be "accounted worthy to attain to that age" through a "resurrection from among the dead," when you shall "die no more" and "be equal unto the angels of God"

(Luke 20:36).



\* \* \*

## My Days and My Ways

By BROTHER ROBERT ROBERTS

*"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."*

### PART THREE

I HAD said nothing beforehand about my purpose to cease chapel attendance, because I knew that would have frustrated my object. My absence from chapel would come as a shock, and lead to a storm I feared.

It was so, but it did not break at once. When I got home, my mother was sitting over the fire, with her chin upon her hands. She did not speak to me, but there was thunder in her face and manner.

The day passed in cloud and sultriness. At night, the storm broke. I had got to bed when my mother came, and she told me I must attend chapel or leave the house.

I gave her to understand it was impossible I could attend chapel. And as for leaving the house, it seemed equally out of the question. There was much loud talk and tears. My eldest brother (John, who afterwards died in the Faith at Ottawa, in Canada), understanding the situation, came from another room and took my part.

It was finally arranged there should be a compromise—that I should attend chapel in the evening (when there was no meeting of the brethren), but that I should be at liberty to attend the meetings of the brethren morning and afternoon.

With this treaty of peace, the war ended. But it was soon resumed. On the next Sunday, with a glad sense of relief, I attended the meetings of the brethren morning and afternoon. In the evening I went with my brothers to the chapel.

On the way to church in the evening, my brothers asked me why I wanted to absent myself from church. I replied—

"Because Mr. Anderson (that was the name of the preacher) does not preach the Gospel."

My brothers reported this remark to my mother, and this led to a renewal of the storm. My mother was greatly excited. Her chief distress was for my brothers—

"What were my poor brothers to think, as they sat listening to Mr. Anderson, when their elder brother told them he did not preach the Gospel?"  
—so she said to me, in the midst of grief and anger. I feared terrible consequences: either exile from home or a cancelling of the liberty I had received. I was agreeably disappointed. The terrible outpour ended with a command never more to enter the church door.

This was my final emancipation. From that day, I bade farewell to pulpits and all kinds of ecclesiastical edifices and clerical operations. I have had nothing to do with them since.

It was a great rupture of home friendship, but this was mitigated to some extent by the sympathy of my sister and elder brother, who both ultimately became obedient to the Faith. The unhappiness of home drove me to take a closer refuge in the Bible, and in the companionships arising out of the understanding of its glorious contents.

\* \* \*

ABOUT this time, on the recommendation of my sister, I became apprenticed to a druggist. I derived great advantages from my experience here. It gave me an opportunity of improving my education on various points, and greatly extended my knowledge of men and things.

I took lessons in Latin, and learned Pitman's shorthand. The latter acquisition was due to my acquaintance with bro. Mowatt's family, who formed the kernel of the Aberdeen meeting. The eldest son, Alec, was a member of a shorthand mutual improvement class, which I joined through him. The class met once a week, and was a great help to me in the matter of learning to speak and write.

I remember my first attempt at the former. I had never previously uttered two consecutive sentences, otherwise than in conversation. I was called on, in rotation with other members, to make some criticism on an essay that had been read. I got up in imitation of the others. I leaned forward, with my hands helplessly outspread on the table before me. My brain got into a whirl. I managed to gasp out a few words and then sat down.

In itself, the effort was a frightful failure, but it was of great importance as the breaking of the ice. Next time I was called on, the ordeal was not so severe, and gradually the embarrassment diminished with every occasion, until I found facility of utterance taking its place.

This result was aided by the practice of trying to take down all the speeches delivered at the meetings of the brethren on Sundays. At last I ventured to speak at one of these meetings. I made a few remarks on Psalm 95, contending it was a picture of the Kingdom from its introduction of Samuel and Moses. Bro. Mowatt congratulated me on making a start, but thought I had made a mistake in the application of the Psalm.

\* \* \*

BEFORE this, my immersion into Christ had taken place in 1853, when I was 14 years old. I was examined by bre. A. Black and J. Mowatt, and immersed by the former in the River Dee, about a mile outside the town. A fisherman's hut offered undressing convenience.

It was a beautiful summer's Sunday morning. There was a crowd of Sunday strollers on the bank, who gave a loud laugh when the act of baptism was performed. Another was immersed at the same time—I think a farmhand by the name of Lawson. I am also under the impression that the same morning, my grandmother and uncle (Reid) were immersed. If not then, it was not long before or after.

Next Sunday morning, we were very affectionately received at the breaking of bread. It was a very gratifying occasion, as I suppose it is to every one received among the brethren for the first time. We received the right hand of fellowship by being made to stand at the door of exit as the meeting dispersed—each one shaking us by the hand as they passed out. I was a diligent attender at all the meetings afterwards.

\* \* \*

IT was about this time I commenced the systematic reading of the Scriptures, which is now so general a practice, with the aid of the **Bible Companion**. I found I must read, first for information, and then for daily sustenance in the things of the Spirit. Reading led to marking special passages with ink—arising from the need for ready quotation in conversation with those who opposed the Truth.

My Bible reading was at first discursive. Then I began to see the need for system. I adopted a system of my own. I divided the Old Testament into four parts, and the New Testament into three parts. During my breakfast hour, I read a chapter from each of the New Testament parts; and during my dinner hour, a chapter from each of the Old Testament parts—seven in all.

I continued this for eight months, gradually finding it too much for continuance. I then reduced the whole to four parts, taking two and two, breakfast and dinner. This I persevered with for some years, and finally came down to three at one sitting—which I have continued ever since.

At the commencement of my Bible reading, I trusted to memory for the next chapters to be read. But after several years' experience, I found it convenient to have a written guide. So I made a calendar of the entire readings for the year, in a penny pass book, which greatly facilitated the process.

Friends got to know of this, and first one and then another asked me to provide them with a copy. I did this with much pleasure, until I had written 18 copies. Then I came across a printed little work of the same character, which suggested the idea of having my guide printed.

This was done, under the name of **The Bible Companion** which, with some modification, has continued in use ever since. Many, many thousands have been printed and circulated (I know not how many), and to this day there is no pamphlet in connection with the Truth in such steady demand. This result is gratifying, as it means that the enlightened reading of the Scriptures is a growing custom, which cannot fail to be a blessing to all who practise it.

\* \* \*

FOR about five years, I assembled with the Aberdeen brethren. During this time the Crimean War broke out. We had all been looking for an advance by Russia on Constantinople, and it was very exhilarating to find events apparently shaping in that very direction.

It was a great disappointment, however, to find Russia foiled and finally driven back by the allied defenders of Turkey. We were able to take some consolation from the reflection that the time had not come for the Gogian invasion of the Holy Land: that is, according to our chronological reckoning, the time was premature by 15 years.

We all recognized that the Papal period did not expire till 1866-8 AD, and that the Lord's coming could not be looked for till then at the earliest. Russia's advance had come upon us as a refreshing surprise, and then had excited premature expectations. When it ended in her repulse, we interpreted it in harmony with the fact just stated. Bro. Mowatt indeed contended for it as a necessity, on the strength of the statement in the Ezekiel prophecy—

"I will **turn thee back** and put hooks in thy jaws: and I will bring thee forth, and all thine army."

He argued from this that there was a "turning back" before the "bringing forth." We did not quite agree with him. At all events, it enabled us to be reconciled to the disappointment of our hopes.

Our idea had been that though Russia was evidently coming on before the time, her movements—actually commenced—might extend to the very time, and that Christ might come in the meantime to prepare Israel and his House against the Gogian catastrophe.

The events of the time gave me a powerful interest in public events, which has never ceased, though time and delay have sobered it on some points.

**CONTINUED NEXT MONTH IF THE LORD WILL**

---

## "Peace Be Unto You"

*"Peace I leave with you. My peace I give unto you. Let not your heart be troubled, neither let it be afraid" — John 14:27*

HOW often we hear the words that introduce Luke 24—

*"Now upon the first day of the week . . ."*

This is because our lives in the Truth center around this day on which we meet together to commemorate the great sacrifice of the Lord Jesus. The bright and glorious aspect of these occasions is the Resurrection that followed on the third day, as recorded in this chapter.

*"Very early in the morning."*

—it is said, certain women of the disciples made their way to the sepulchre with spices they had prepared. There was one thing which caused anxiety to the women as they went their way; who would roll away the stone for them, so that they could get in to complete their sad labor of love?

But other had been there earlier that morning. They had not only rolled the stone from the mouth of the sepulchre, but they had raised again from the dead the Saviour whom the women came to seek. It is said—

*"And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus" (vs. 2-3).*

They were much perplexed at this, but their troubled minds were soon set at ease, as they saw two angels in shining apparel who said to them—

*"Why seek ye the living among the dead?"*

"He is not here, but is risen. Remember how he spake unto you while he was yet in Galilee, saying,

"The Son of man must be delivered into the hands of sinful men, and be crucified; and the third day rise again.

*"And they remembered his words" (vs. 4-8).*

No words ever spoken since the world began carried more depth and fulness of meaning than those few words uttered to the women by the angels—

*"HE IS NOT HERE, BUT IS RISEN!"*

What a comfort and joy this was to the believers of that day, who had—

*"Trusted that it had been he which should have redeemed Israel."*

While for a time their hope and trust in Jesus as the King of Israel had wavered when they saw him die on the cross and while he lay in the tomb; yet now, on this first day of the week, as they saw him alive again, they heard him speak the loving words in their midst—

*"Peace be unto you!"*

Their wavering and faltering faith immediately sprang into new life and strength. Yes, Jesus, who had been crucified three days before, was now alive. There was no doubt of it.

The surety of this fact did not depend altogether upon the account the women gave when they returned from the sepulchre. He appeared to Cleopas and another disciple as they walked sadly from Jerusalem to Emmaus that day, troubled in spirit at the death of the one whom they had trusted would redeem Israel from their bondage to the Gentiles. They had heard the report of the women who were early at the sepulchre, but did not know what to make of it. Jesus gently chided them.

*"O fools, and slow of heart to believe all that the prophets have spoken!"*

*"Ought not Christ to have suffered these things, and to enter into his glory?"*

With deep reverence and high regard for the Word of God, Jesus then showed them how Moses and the prophets had been inspired to write these things concerning him—

*"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."*

As yet the two disciples did not know who he was, but as he went into their house to eat with them, it is said—

*"And their eyes were opened, and they knew him. And he vanished out of their sight."*

These disciples then immediately came back to Jerusalem, and found the eleven apostles gathered together, and those that were with them, saying—

*"The Lord is risen indeed, and hath appeared to Simon."*

"And they told what things were done in the way, and how he was known of them in breaking of bread."

Just at this point, Jesus himself stood in the midst of them, and spoke to them those beautiful, heart-warming words:

*"Peace be unto you!"*

It is said that they were terrified and affrighted at the spectacle of one who had been dead appearing to them in such a manner, and supposed they had seen a spirit. How natural and human they were!

Would we have reacted any more wisely and maturely? Has our faith and love and prayer and meditation prepared us for such things? To what extent have our natural minds been transformed to live and move in the strange and marvellous atmosphere of the Spirit? Or are we still creatures of earthly fears and thoughts?

But Jesus set their minds at rest by assuring them—

*"Behold my hands and my feet, that it is I myself."*

"Handle me and see, for a spirit hath not flesh and bones as ye see me have."

Yes, Jesus was just as real and tangible as he had been when they walked with him during his ministry. It was truly he himself, and he wanted them to have immovable assurance of this fact so that they could be his witnesses in the proclamation of the Gospel of salvation in his Name.

That there might not be the slightest lingering doubt of the reality of his resurrected body, he asked them—

*"Have you any meat?"*

"And they gave him a piece of broiled fish, and of an honeycomb.

"And he took it, and did eat before them."

This resolved all doubts in their minds, and left them fully convinced that their Lord—though he had died three days before, was now alive. They were now prepared to go forth into all the world and testify to the things they had seen and heard. Jesus told them—

*"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day,*

*"And that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem.*

*"And ye are witnesses of these things."*

This is the kind of evidence upon which our hope and love is based. It is evidence that cannot be disputed or overthrown, for these who saw and ate with Jesus after his resurrection went forth with this glorious message to all mankind in the face of persecution and death, knowing that what they said was true.

And the message they proclaimed was in perfect harmony with the long train of divine prophecy recorded in their ancient Scriptures which they now understood and beautifully unfolded. Yea, the **right** events had happened at the **right** time as were NECESSITATED by the great sweep of the prophetic Word.

And they saw Jesus when he was taken up into heaven. And they heard the words of the angels who stood by at that time, and said—

*"This SAME JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen him go."* —W.J.P.

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### **Lot Chose All the Plain of Jordan**

*"And God delivered just Lot, vexed with the filthy conversation of the wicked: that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds"—2 Peter 2:7-8*

APPROXIMATELY 375 years after the Flood, we see a righteous man in Ur of the Chaldees, endeavouring to remain true to the instructions of his faithful ancestors.

He was a descendant of Shem, who at this time was about 450 years old. Noah had died 17 years before the events that began Genesis 12. We know this man as righteous Abraham.

In his family circle was a young man named Lot, his nephew, who had lost his father and was associated with Abraham.

In Gen. 12:1 the call of Abraham (at that time named "Abram") is recorded, with which Lot would be acquainted and incorporated by association—

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

From Ur of the Chaldees this family travelled to Haran up the Euphrates. From there, when Abraham's father Terah had died, they went southwest into Canaan.

Lot with Abraham was called out of the comfortable surroundings of a well-developed civilization, to become a wanderer and a stranger in a land they should after receive as an inheritance.

Together with Abraham, Lot travelled south to Egypt when a famine made existence difficult in Canaan, only to return again to Palestine, when domestic problems arose in Egypt.

Palestine was the land of Promise and there they were commanded to sojourn. Thus we see them called "out of Egypt" to the covenanted land. In the process we see the merciful guidance of an all-wise Creator in the affairs of His children.

*It illustrates for all the faithful the Divine control of all events, in order to teach them the lesson of separateness from the world and the necessary correction of their footsteps.*

Back in the Promised land we see the flocks of these two patriarchs increase to the point where strife developed between their herdmen, bringing about that illustration of supreme selflessness on the part of Abraham, and a manifestation of the natural desires of Lot—

"There was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle:  
"And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are brethren.

"Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right. Or if thou depart to the right hand, then I will go to the left" (Gen. 13:7-9).

"Is not the whole land before thee?" Abraham would not encourage his nephew to leave the land, not after their recent experiences in Egypt from which they were Divinely delivered. Certainly we know that Abraham would stay as far away from foreign and worldly entanglements as possible. But what of Lot? His decision is recorded in Gen. 13:10-11—

"Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other."

And we read that Lot—

"Dwelt in the cities of the plain, and pitched his tent toward Sodom" (v. 12).

*Lot—by his own free choice— went OUT of the Land of Promise.*

He, by lifting up his eyes and beholding the pleasant things of the present, chose to go from the land of God's choice to a land of death. He chose what he could see, rather than that which is by faith—

"The things which are seen are temporal, the THINGS which are not seen are eternal"  
(2 Cor. 4:18).

\* \* \*

THE description of Sodom affords a vision of a beautiful and delightful area, "like the garden of Eden, the garden of the Lord, well watered everywhere"—like the land of Egypt, possibly at the delta of the Nile, the land of Goshen, later occupied by Jacob and his descendants.

The prosperity and beauty of Sodom and its environs was able to satisfy the desires of the natural man very well.

Jerusalem in her days of extreme wickedness is allegorically identified with Sodom and Gomorrah. Of Sodom naturally it was recorded (Gen. 13:13)—

"The men of Sodom were wicked and sinners before the Lord exceedingly."

Ezekiel (16:49-50) describes the sin of Sodom as—

"Fullness of bread . . . abundance of idleness . . . neither did she strengthen the hand of the poor and needy.

"And they were haughty, and committed abomination."

Isaiah (1:4) states that Jerusalem and her inhabitants were a—

"Sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters.

"They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."

Resulting from this state, the prophet added—

"Except the Lord of Hosts had left us a very small remnant, we should have been as Sodom, and like unto Gomorrah" (v. 9).

Then, picking up this comparison, the prophet addresses Israel thus (v. 10)—

"Hear the word of the Lord, ye rulers of Sodom. Give ear unto the law of our God, ye people of Gomorrah."

"How is the faithful city become an harlot! Righteousness lodged in it—but now, murderers"  
(v. 21).

By this same extension of thought, as the True Faith established by the apostles gave place to the Mystery of Iniquity enthroned over all Europe and in the hearts of men in every land, we read of the system which has persecuted God's people, in these words (Rev. 11:8)—

"Their dead bodies shall lie in the street (The Broad Place) of the Great City, which spiritually is called SODOM and Egypt, where also our Lord was crucified."

\* \* \*

SUCH is the picture before us as Lot turned away eastward from the promised land and—

"Dwelt in the cities of the plain, and **pitched his tent toward Sodom.**"

Instead of dwelling in tents or tabernacles with the faithful, he chose the habitations of wickedness and cruelty. He compromised his position of separation. Without looking for the after effects, he saw only the present moment. Like Jacob, he had to learn by experience the danger of proximity to wickedness (Gen. 33:18)—

"And Jacob came to Shechem and pitched his tent before the city.

"And Dinah, went out to see the daughters of the land—and Shechem the son of Hamor prince of the country took her and defiled her" (Gen. 34:1-2).

Such is cause and effect. The lesson is clear and important. Stay as far as possible from associations with the world—

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Concerning God's people in relation to the antitypical Sodom, the Mystery of Iniquity, (which is to be destroyed by God), we read in Rev. 18:4—

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

So Lot with his substance left Bethel ("House of God") in the heights, to descend into the depths of Sodom, the house of wickedness, and "pitched his tent toward Sodom."

*But the mercy and forbearance of God was to follow him there, and watch over him, and demonstrate the patience and love of the Heavenly Father—a divine characteristic we must learn in our dealings with each other.*

However we must never presume upon God's mercy by tempting him in a wilful walk in opposition to His will.

\* \* \*

GENESIS 14 illustrates how God endeavoured to instruct Lot and take him away from evil associations. It demonstrates how the Creator uses natural circumstances to instruct and chastise His children. Paul, speaking about this loving concern by God, said (Heb. 12:11):

"No chastening for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

The secret is in **being "exercised thereby."** The Greek for exercised is **gumnazo**, from which our word "gymnasium" is derived. It means "to train." So we are trained by the trials which God brings upon us, IF we let these things have the effect they should, by **contemplating their meaning.**



But with Lot (his name means "Veil"), the veil of the flesh was over his eyes and he perceived not the loving care of God. It is important that we examine ourselves in relation to the same lesson.

The kings of Babylon invaded the Jordan valley, overcame the inhabitants, took captives and spoil, including Lot and all his goods and all that he had. Notice the change (Gen. 14:12) from his previous condition of having pitched his tent toward Sodom, from being near Sodom, to where he is now—

"They took Lot, Abram's brother's son, **who dwelt IN Sodom.**"

God took Lot out of Sodom, by the hands of the Babylonians. Lot had chosen to move in amongst these workers of iniquity. The magnetism of the flesh had drawn his family there. Either Lot had married a wife of Canaan or of Sodom. If this be the case there is further illustration of why his steps tended in this direction.

By the evil which God brought upon Sodom He took Lot and his family and goods away from the wicked environment. And Abraham was used by God to extend His mercy in deliverance and set Lot free with his young family.

There must have been some contact between the two families, because one that had escaped the invasion of Sodom came to tell Abraham (Gen. 14:13).

God always provides the right individual at the right time. He never fails to have a man to perform the work He intends to do. This should give us confidence and assurance in all our ways, and thereby thank and praise Him for His goodness unto the children of men.

In Gen. 14:21-23, we find Abraham saying to the King of Sodom —

"I have lift up mine hand to the Lord. I will not take anything that is thine, lest thou shouldest say, I have made Abram rich."

Abraham the righteous would not compromise his position of complete separation from the workers of iniquity, by taking anything, even the smallest thing, of their goods —

"Touch not the unclean thing, and I will receive you."

The lesson is clear and unmistakable for us, coming as it does in God's Word which we read yearly together. How do we react to its teaching in our daily lives?

How did Lot react to this scene enacted before him? How did he respond to the exercise of Divine mercy in saving him from that untoward generation? The lesson was lost upon him. For 20 more years he went back into the sins of the valley of death, letting his young family grow up in the shadow of wickedness.

\* \* \*

ABRAHAM continued his sojourn in righteousness and separation, complying with the Divine requirements —

"Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee" (Gen. 13:17).

Abraham faithfully remained a wanderer and a stranger. But Lot took on greater responsibilities among the sons of wickedness, for we find a further step taken by him, more closely identifying himself with Sodom (Gen. 19:1) —

"*Lot SAT IN THE GATE of Sodom.*"

The gate is the place of judgment, of authority and control. He now became more responsible for the situation in the city. We are reminded of Jehoshaphat, a good man, but one who leaned to association with the wicked, doubtless hoping to influence them.

Apparently Abraham was aware of all these events, and was troubled in mind and heart at what he knew. His rescue expedition some years earlier had failed in a permanent sense. Yet he was continuously concerned about the welfare of Lot and his family. There must have been continued communication between the two, for Abraham referred to Lot as righteous. It is possible that Lot realized his position and sought help to extricate himself. We can visualize righteous Abraham pleading with God on behalf of Lot. This is illustrated when the angel of the Lord advised Abraham of the impending destruction of Sodom and Gomorrah (Gen. 18:23) —

"Wilt Thou also destroy the righteous with the wicked? Shall not the Judge of all earth do right?"

The outcome was that if there were 10 righteous in the city of Sodom, God would not destroy it. The prayer of the righteous would have saved the situation. But there were not 10 righteous in Sodom. Yet the effectual fervent prayer of Abraham did save Lot.

But what about Lot's attitude? He had made the choice. His family had grown to marriageable age. Either some of his children were married to Sodomites, or were about to be married. The error of earlier years was now clearly evident. The fruits of youth were now ripening into the grapes of bitterness and anguish.

*Was his position at the gate of the city an attempt to stem the tide of evil?*

Certainly Abraham looked upon Lot as righteous. Peter too referred to Lot as just and righteous (2 Pet. 2:7-8)—

"God delivered just Lot, vexed with the filthy conversation of the wicked:

The Greek for "just" is **dikaio**s and means "innocent, holy and righteous." The same word is used in reference to Abraham and Christ. It is twice translated "righteous" in v. 8.

We cannot question this Divine estimate of Lot, accepting it as the description of his heart and the humble repentance of a man who has seen the error of his way, endeavouring to correct a course of former years. The evil had gone too far. The time for judgment had come.

Of Lot, Peter further adds —

"Just Lot, vexed (the word means "brought down, worn down with pain and toil") with the filthy conversation (conduct and actions) of the wicked . . .

"For that righteous man dwelling among them, in seeing and hearing, vexed (meaning "tortured or tormented") his righteous life from day to day with their unlawful deeds."

It is clear that Lot had gotten himself into a very bitter and agonizing position. Though Lot did not comprehend how to be delivered, God was able to effect it. Peter states (2 Pet. 2:9) —

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Jude declares of God's operations (v. 23)—

"And others, save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

*Such a time had come for Lot. The day was far spent; the night was at hand.*

\* \* \*

"THERE came two angels to Sodom **at even**" (Gen. 19:1)

"At even" is significant. The day of opportunity was over. Lot now illustrates the true characteristic of hospitality, though he erred in other directions. Like Abraham he entertained angels unawares (Heb. 13:2)—

"Behold, my lords, turn in I pray you, into your servant's house, and tarry all night, and wash your feet.

"And he pressed them greatly, and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread and they did eat" (Gen. 19:2-3).

The subsequent events indicate that God does not judge in a capricious manner. The conduct of the men of Sodom was confirmed and judgment fell. In v. 13 the angels declared—

"We will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."

With this message Lot went to his sons-in-law. He would bear the heavy tidings of his angelic visitors, as one more attempt to plead with his family (v. 14)—

"Up! Get you out of this place; for the Lord will destroy this city!"

What was the reaction?—

"Lot seemed as one that mocked (jested) unto his sons-in-law."

There was no remedy. The door was shut. The angels hasted Lot, his wife, and two daughters out of the city early in the morning. Hesitancy on their part caused the angels to take them by the hand and to lead them away, with the stern injunction—

"Escape for thy life, LOOK NOT BACK" (v. 17).

We also read in this regard that "the Lord was merciful unto him." The longsuffering aspects of the Divine character are nowhere more plainly in evidence.

*But faith and obedience are necessary on our part to bring this into focus in our lives. For those who look back this will not be so.*

**"Look not back."** How sadly we read—with all this display of Divine mercy, this longsuffering on God's part, this escaping with the complete loss of everything, this evidence of the sudden destruction of everything with which they were familiar—that (v.26)—

"Lot's wife looked back from behind him, and she became a pillar of salt."

*"Where your treasure is, there will your heart be also."*

Her heart was in Sodom, a woman of the world, and she was destroyed in the time of salvation. Here is deliverance early in the morning for the faithful individuals. Lot had entered into Zoar (the "little" city) by the time the sun was up.

And Abraham, what was he doing? He was anxiously awaiting the morning hour. He—

"Gat up early in the morning to the place where he stood before the Lord, and he beheld the smoke of the country going up as the smoke of a furnace."

What were his thoughts? God had told him that he would save the righteous (v. 29)—

"God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot dwelt."

\* \* \*

WHAT is the lesson? We are compassed about with Sodom and Gomorrah. The day is far spent. We have been advised that God will destroy the cities of wickedness in which we dwell.

*Do we believe this to be so? Or do our daily actions indicate that the words appear as the voice of a jester or mocker?*

The command is to come out. This process constitutes "the Ecclesia." It is proof of really being in the Ecclesia (the "called-out" ones).

We have been delivered from Sodom once by our acceptance of the Truth and belief and baptism. How we returned to dwell in the city and to sit in the gate? We are either in the Ecclesia of God or in the City of Sodom.

As we once more partake of the memorials of the great deliverance, the great salvation wrought by God through Christ, let us look straight forward. Let us flee from the sin which doth so easily beset us. Let us come out and be God's people, and take His hand to lead us, to take hold of His rod and staff. Like Abraham, God will remember our prayers—

"The fervent, effectual prayer of a righteous man availeth much."

As we see the evil of this generation confirming the signs of the return of Christ, we hear the Master's voice (Luke 17:28):

"As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded, (completely concerned with their own little lives of greed and wickedness—wholly unmindful of God). . .

"But the same day that Lot went out of Sodom (he was the only restraining force in the city, holding back the judgment), it rained fire and brimstone from heaven, and destroyed them all." And Christ added—

"Even thus shall it be in the day when the Son of Man is revealed."

There will be daily occupations going on. We will be among those who are so occupied. The question for us is what is our frame of mind toward them? The tap on the shoulder, the arousing from the sleep of night, the whispered summons falling upon our ear—

*"Escape for your life: look not back!"*

No turning back to take the stuff out of the house; no return to the field to pick up the final sheaf. **"Remember Lot's wife."**

In that night — two in one bed, the one taken, the other left; two women grinding at the mill, the one taken and the other left; two men in the field, one taken and the other left.

Are we ready for this awesome moment? It is just about here. If our hearts are with Abraham in the mountains of Israel, away from the wickedness of the world and its pleasures and pursuits, we will be waiting and watching as servants for the day of deliverance, when the Master returns.

He will come in the eventide of their wickedness. May we be ready and awaiting the summons—

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). —E.F.H.

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## In the Image of God Made He Him

### PART TWO

*"In heaven their angels do always behold the face of my Father which is in heaven"*—Matt. 18:10

#### SETH IN ADAM'S IMAGE, AS ADAM IN GOD'S

WE would like to direct attention to the exact parallel between Gen. 1:26—

"Let us make man in our image (*tselem*), after our likeness (*demuth*).

And Gen. 5:3—

"Adam begat a son in his own likeness (*demuth*), after his image (*tselem*)."

It will be noted that the original words are identical.

Surely these identical expressions—used in similar relation and so close together, and further tied together by Gen. 5:1—must mean the same simple thing. Surely it is highly forced and unnatural to suggest that we must interpret them in two entirely different ways, according to our own ideas of what they should mean.

#### REFERENCES TO BODILY PARTS

THERE is another aspect which we do not present as absolutely conclusive in itself, but which to us adds great supplementary strength to the picture. Beside the continual and natural references to God as a person as we know such—"Father," "He," etc.—there are the many allusions to Him that imply a form similar to man's—His face, His hands, etc.

*It is argued that this is all "symbolic," and that on this basis, He must also have wings (Psa. 17:8) and feathers (Psa. 91:4).*

True, much is symbolic and figurative. Many such expressions are used of men in other than a literal sense, as to "hold something in the hollow of one's hand," or to "grind the faces of the poor." But, *on the foundation already given*, we believe the many places which refer quite naturally and apparently literally to God as an actual person with a form like man's carry great weight in presenting a consistent picture. It is just what we would expect, on the basis of Gen. 1:26.

We know "wings" are quite obviously figurative, but we experience no more difficulty with this than we do when we ourselves use the expression "take someone under our wing." Such clearly figurative expressions—employed freely by men themselves—cannot be used as an excuse to brush aside all the natural and simple references to God's face, hands, eyes, etc., without some very real evidence that none of this is intended to convey the idea that it quite naturally and simply does convey.

*If God is very anxious and concerned that we should NOT get this impression, it is surely strange that ALL the references to Him, from Genesis to Revelation, when accepted in their ordinary sense, so strongly lead TO that impression, whatever aspect of the subject we consider.*

We are well aware that Christendom considers a literal sitting down in a literal Kingdom of God to partake of literal food with Christ as a gross and absurd notion, but—believing what God has said—we are quite unmoved by an apostate Christendom's views, or the views of the "wise" of the world. The same applies to this question.

## VERSES USED IN ATTEMPT TO DISPROVE THE TRUTH

*There are some verses that are quoted in an effort to prove that the form of man is not patterned after the form of God:*

Deut. 4:15—"Ye saw no manner of similitude (**temunah**) on the day that the Lord spoke to you."

Even on the face of it this does not in any way support the above contention. It is a perfectly true statement of fact, and it is emphasized to guard them against their very prevalent weakness of desiring to make and worship images. But of Moses—in whom there was no such danger—God said, "The similitude (**temunah**: same word) of Yahweh **shall he behold**" (Num. 12:8). And we are given an instance of this happening (Exo. 33:20-23).

\* \* \*

Jer. 10:23—"It is not in man that walketh to direct his steps."

The argument from this is rather obscure and hard to define. It lies in the suggestion that the phrase "that walketh" is given as a distinguishing characteristic of man, as contrasted with God. Surely the simple, reasonable meaning lies in the connection between "that walketh" and "his steps," just as if we said, "It is not in man that **laboureth** to direct his **labour** aright." Consider a very similar expression (Psa. 89:48)—

"What man is he **that liveth**, and shall not see death?"

Could this be used to prove that God has no life, simply on the ground that **man** is spoken of as living?

\* \* \*

Ecc1. 7:29—"God hath made man upright; but they have sought out many inventions."

It is inferred that this verse refers to the making of man in God's image and man's subsequent decline from that image. Apart from the fact that this suggestion contradicts the clear meaning of "image" in Gen. 1:26, we believe the clearest proof that this interpretation is impossible lies in the distinction that Paul makes in 1 Cor. 11:7 between the man and the woman as related to the image of God—

"Man is the image and glory of God: **but** the woman is the glory of the man.

Both man **and woman** were made "upright." Both were "very good" before transgression. If we say that being made "upright" was being made in the image of God, then we deny that the woman was made upright. If woman was not "upright" or "straight" when made, then the statement that they were "very good" would not be true, and God would be made the originator of sin.

\* \* \*

Rom. 1:23—"They changed the glory of the uncorruptible God into an image made like unto corruptible man."

We would like to call attention first to the fact that this in no way states or proves or indicates that man was not made in the image (form) of God. This should be clearly realized, for much has been made of this by inference.

It is simply a perfectly true statement of fact that—forsaking the true and pure worship of the Creator—they made and worshipped gods patterned after vile and corruptible men.

WHETHER OR NOT MAN IS MADE IN THE FORM OF GOD DOES NOT AFFECT THE SIN HERE SPOKEN OF.

Forsaking the **true** God—putting Him from their minds (v.28)—they followed the tendencies of their own lusts and desires, and created **false** gods, patterned after themselves.

"They changed the **truth** of God into a **lie**, and worshipped and served the **creature** more than the Creator" (v. 25).

**That** was the sin. The fact that—patterning idols after men—they would approximate the form of God, would be quite incidental. It was **creatures**, with all their vile passions and propensities, they were the patterns and ideals they were copying for their objects of degraded worship.

Bro. Roberts, says, in answer to exactly the same objection in the 1892 Chdn., pg. 133—

"The allegation in Rom. 1:23 against the fools who had 'changed the **glory** of the uncorruptible God into an image made like to corruptible man' has reference to **nature** rather than **shape**, as shown by the emphasis on the terms of the contrast—'**corruptible**' and '**uncorruptible**' in connection with '**glory**.'

"The mythology of the Greeks and the idolatries of the Canaanites may illustrate what is meant. They reduced the glowing fountain of Eternal Power to a mere creature like man with his weaknesses and passions."

This is emphasized by the following verse: "Wherefore God gave them up to uncleanness through the lusts of their own hearts."

Some have thought, on the basis of v. 18 ("Who **hold** the Truth"), that this first chapter of Romans refers to believers who have gone partly astray. But the Rev. Vers. here has, "Who **hinder** the Truth."

The original word is **katecho**, and while it admittedly is and may be translated "keep, possess, hold fast," it is also just as accurately rendered "seize, stay, withhold, let, restrain."

Surely it will be quite evident from a careful reading of this chapter that it is the whole mass of the Gentiles that is being spoken of, as chapter 2 speaks of the Jews. The whole scope and framework and plan of the epistle demand this. Paul says (3:9)—

"We have proved both Jews and Gentiles that they are ALL under sin,"

\* \* \*

John 5:37—"Ye have neither heard His voice at any time, nor seen His shape."

This is interpreted to mean, "nor seen anything of **similar** shape." This is not sound interpretation; it takes all the point and meaning out of the passage. The passage says, "Ye have not seen **His** shape" (**eidōs**—form, appearance). Consider the context. Jesus says in the first half of the same verse—

"The Father hath **borne** witness of me, ye have neither heard, etc . . ."

The point at issue is WITNESS, testimony, evidence.

It is God's OWN **authentic voice** or **visible manifestation** that is in question as a matter of genuineness and witness. Whether or not they had seen countless men fashioned after His shape is entirely irrelevant.

*It will be noted that all the foregoing "proofs" are based on inference. Not one of them actually says what they are used to try to prove. This is true also of Psa. 73:20, which was considered earlier.*

## MALE AND FEMALE FORMS

AS a further objection, it is said that if we accept the natural and literal sense of Gen. 1:26 we immediately introduce the question of sexual characteristics (because of the distinction of 1 Cor. 11:7). This is a train of thought—in relation to God—that we are very reluctant to even consider, much less discuss. Jesus said (Matt. 22:29):

"Ye do err, not knowing the Scriptures . . .

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage . . .

"They are the **children of God**, being the children of the resurrection."

But still they are **real, actual, perfect spiritual bodies**, with head and limbs, etc. Let us not be like the Sadducees who confused the incidental and passing with the essential and lasting. Let us take a larger, truer view.

To say that apart from sexual differences there is no distinction between the male and female forms is **just not true**. (This argument is put forward in an attempt to show that 1 Cor. 11:7 cannot refer to form, because there the man is said to be the image and glory of God in **distinction** to the woman who is but the glory of the man and not the "image of God.")

**Male and female are two distinct forms.** All general proportions, and many important details, vary. Examine any book on figure drawing or anatomy. The facts of the case are **just what we would expect** to find in the light of Paul's words in 1 Cor. 11:7—**similarity throughout** with just sufficient difference to create a clear distinction between the two forms and to show that one is the **original creation** and the other is a **modified reflection** of it.

This point, instead of weakening the case, when examined beautifully strengthens and illustrates it. Mere sexual characteristics—a temporary provision for present necessities (Luke 20:35)—**need not, and should not**, enter into the consideration for a moment. Those who accept the true scriptural picture experience no difficulty in this respect, and no **desire** to presumptuously pry beyond the limits of divine revelation, or introduce unseemly aspects. It is only the contrary view that insists on raising this aspect.

#### **ARE WE IMAGE-WORSHIPPERS?**

IN support of this theory, it is constantly and repeatedly charged against the brethren and sisters and Christadelphians generally:

*"If you have any knowledge of God's form, you have created an 'image in your mind.' You are worshipping that, instead of worshipping God Himself, and you are therefore an image-worshipper."*

Surely it is obvious to any reasonable person that this is an utterly illogical confusion of thought. It could just as reasonably be argued that if you have **any** conception of God at all "in your mind"—whether it be of form, nature or attributes—then you are worshipping something "in your own mind."

It is essential to have some conception of God "in the mind"—

"This is life eternal—that they might know Thee, the only true God . . ."

"We know what we worship."

This conception, to be "worshipping in truth," must consist of what God has been pleased to reveal concerning Himself—no more, no less. God **has** revealed the fact that He patterned man after His own form, and it is pure nonsense to say that by believing this one becomes an image-worshipper.

We do not know what God looks like, beyond the general revelation that man's form is patterned after God's, We do not seek to know. We feel no obligation or liberty to speculate on the matter at all. We desire to learn as much as we can about the vast store of knowledge that God has revealed—not waste time in dangerous and profitless speculation about what He has **not**.

But even if we had been told **exactly** what God's appearance is, to say that this would make us image-worshippers and that we would immediately be "worshipping an image in our mind" is self-evidently absurd. We know exactly what our friends look like. When we love them, does that make us image-lovers, just because we have a picture of their form in our mind? Are we loving **them**, or an



image in our mind? When we write to them or send them a message, are we addressing **them**, or an image in our mind? Surely the fallacy of the whole thing is obvious!

The disciples knew exactly what Christ looked like. They were with him for years before, and 40 days after, his glorification. They necessarily had an **exact** picture in their mind of his appearance. Were they praying through an image in their mind when they prayed through Jesus to the Father? It is recorded (Heb. 1:6)—

"And again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God **worship** him."

Christ had a form which was intimately revealed to men and to angels. Is this command therefore "image-worship"? Let us learn to distinguish things that differ and not make these groundless charges of "image-worship" just because the simple testimonies of God are accepted in their natural and obvious sense. We are not wiser than God.

True believers worship God Himself. They ascribe honor and glory to Jesus Christ whom they know on infallible testimony to be a real, tangible spirit body in human form. To call this image-worship is a meaningless confusion of words.

### **THE GLORIOUS BODY OF CHRIST OUR GROUND OF HOPE**

*The present, real, glorious spirit body of Jesus Christ is the anchor and foundation of our hope and belief. If we allow these various sure landmarks of revealed Truth to be tampered with and nullified to fit private views, we shall soon find that we have no solid body of Truth left at all.*

The suggestion that Jesus merely **assumed** a human form when he appeared after his resurrection, and that he himself—his real spiritual identity—was something different from and independent of that body, has no support in Scripture and is a wide departure from what is revealed.

"Behold my hands and my feet, that **it is I myself**."

"Handle me and see, for a spirit (such as they thought they saw—v. 37) hath not flesh and bones as ye see me have" (Luke 24:39).

To say that Jesus just assumed a body for the occasion is to make a mockery of his words here. It was the real, **bodily** Jesus that died; the real **bodily** Jesus that rose from the dead, and was changed from a mortal **body** to an immortal **body**.

If we hold fast to the simple record of the Scriptures, where do we find these ideas about an immortal, immaterial essence independent of a body? That has no place in the scriptural record, and is not the Jesus we know.

"Jesus showed HIMSELF again to the disciples" (John 21:1).

If it was not the real "himself" they saw, but just a temporary body that the "himself" was using, we can see the foundations disintegrating under such passages as "Dust THOU art." We use this passage to prove that the living **body** was the real Adam.

"Thou wilt not suffer Thine Holy One to see corruption" (Acts 2: 27).

If the body that was raised and glorified was not the real, permanent Jesus, but only a form he took for the occasion, what happens to the resurrection of the **body**? It becomes meaningless.

"We must all appear before the judgment seat of Christ; that everyone may receive the things in **body**, according to that he hath done, whether good or bad" (2 Cor. 5:10).

The good, as well as the bad, receive their reward **IN BODY**.

"The Lord Jesus Christ shall change our vile BODY, that it may be fashioned **like unto his glorious BODY**" (Phil. 3:21).

This is how the faithful attain to immortality—by having their BODY made **like Christ's**, their Elder Brother. To say that he has no body, but assumes a body on certain occasions, is completely foreign to—and destructive of—the scriptural picture—

"So also is the resurrection of the dead. It is sown a natural **body**; it is raised a spiritual **body**.

"There **is** a natural body, and there **is** a spiritual body; and so it is written: 'The first man Adam was made a living soul' (a natural body); the last Adam was made a quickening spirit (a SPIRITUAL BODY).

"The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy; and **as IS the heavenly** (Christ), such are they that are heavenly.

"And as we have borne the image of the earthy, **we shall also bear the IMAGE of the heavenly**.

"For this corruptible must PUT ON incorruption, and this mortal must PUT ON immortality"  
(1 Cor. 15:42-53).

The foregoing is the true picture as we have always believed it. This plainly teaches:

(1) That Jesus Christ, the last Adam, was made a SPIRITUAL BODY—that is what he actually IS—his real identity—he IS a spiritual **body**, not a bodiless essence that just assumes a body as it desires. The Scriptures know nothing of such.

(2) That the faithful will be **made like he is** by their mortal BODY being changed to an immortal BODY. He is the first-fruits and example, the head, the firstborn, the first among many brethren.

*It is a false and dangerous speculation, wholly unscriptural, to say that the real Jesus is something different from his body—*

"This SAME JESUS, which is taken up from you **into heaven**, shall so come in like manner as ye have seen HIM go into heaven" (Acts 1:11).

Of Stephen we read (Acts 7:55):

"He being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and JESUS STANDING on the right hand of God."

And of Paul—

"Have I not seen Jesus Christ our Lord? (1 Cor. 9:1).

"Last of all he was seen of me also" (1 Cor. 15:8).

And it is specifically testified—

"This MAN, after he had offered one sacrifice for sins forever, SAT DOWN on the right hand of God" (Heb. 10:12).

"If ye then be risen with Christ, seek those things which are above, where Christ SITTETH on the right hand of God." (Col. 3:1).

This is the way the Scriptures present the matter to us. These are God's words. Simple humility and wisdom will accept what God says, and not try to improve on it. Where do we get any licence to nullify and deny these testimonies, and presume that they do not mean what they say? What floodgates of uncertainty would be opened by treating Scripture this way!

We are very much afraid of these speculations concerning Christ as a bodiless essence. These assumptions (and others, are afraid, as the future will unfold) arise from refusing to accept the clear foundation God lays in the beginning—

"In the image of God created He him."

This is the beginning of the divine plan to create a family for Himself for His glory and pleasure, of which His only begotten Son was to be the Head and Elder Brother.

We greatly prefer the safe and solid and scriptural conclusions of bre. Thomas and Roberts—

### **BROTHER THOMAS' VIEW**

"Having affirmed that man stands related to two kinds of BODY, the apostle gives us to understand that in the arrangements of God the spiritual system of things is elaborated out of the animal. In relation to human nature, two men are presented as its TYPES in the TWO PHASES it is to assume. These Paul styles 'the First Adam' and 'the LAST ADAM', or 'the first man' and 'the second man.'

"The former he terms 'earthy,' because he came from the ground and, goes thither again; and the latter, 'the Lord from heaven,' because being 'known no more after the flesh,' he is expected from heaven as the place of his final manifestation in 'the body of his glory.'

"Then, says John, 'we shall be like him.' If, therefore, we have been successful in depicting the Lord as he IS NOW, while SEATED AT THE RIGHT HAND OF GOD; namely, an incorruptible, honourable, powerful living person, SUBSTANTIAL AND TANGIBLE, shining as the sun and able to eat and drink, and to display all mental and other phenomena in perfection: if the reader be able to comprehend such an 'IMAGE OF THE INVISIBLE GOD,' he can understand what THEY ARE TO BE who are counted worthy to inherit His kingdom.

"Therefore, says Paul, 'As we have borne the image of the earthy, we shall also bear the IMAGE OF THE HEAVENLY,' or 'Lord from heaven.' This CORPOREAL change . . . is an absolute necessity before they can inherit the Kingdom of God. A man . . . must be 'changed into spirit,' put on incorruptibility and immortality of BODY." (Elpis Israel, p.44).

"The Bible has to do with things, not imaginations; with BODIES, not phantasmata; with 'living souls' of every species; with CORPOREAL beings of other worlds; and with incorruptible and undying men" (Same, p.46).

### **AND BROTHER ROBERTS' VIEW**

"The angels, in FORM AND FEATURE, resemble human beings. They eat and drink, and walk and talk, and deport themselves in general like ourselves; but, unlike us, they are incorruptible, deathless, perfect, and strong in the might with which God has invested them for the execution of His purpose.

"In the angels we behold an exemplification of WHAT THE SAINTS WILL BE after resurrection, for Jesus says:—

"They that shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels and are the children of God' (Luke 20:35-6).

"It is a state in which they will be real, SUBSTANTIAL, HUMANLIKE IN FORM, of flesh and bone, yet incorruptible, glorious, powerful, and never-dying" (Christendom Astray, p.132).

"Paul points to Christ AS HE NOW IS as a specimen of the spiritual body (1 Cor. 15:44-5). Here is an unmistakable clue to the simple and glorious truth of the matter. The righteous are to be MADE LIKE TO CHRIST.

"Now, concerning Christ, we have the plainest information on this point. The BODY THAT WAS CRUCIFIED ON CALVARY was the body that was put in Joseph's tomb, and that came out

alive on the morning of the third day. When Jesus appeared alive to his disciples, it was an ACTUAL BODILY MAN that so appeared . . . Here was Jesus, after his resurrection, possessing flesh and bones.

"In 40 days, he visibly left the earth in the presence of his disciples; and it was said to them by two angels, 'THIS SAME JESUS, who has been taken up from you into heaven, shall so come in like manner as ye have seen him go.'

"Consequently, Jesus at his return will be a REAL AND BODILY person, possessing flesh and bones; for HE IS SO NOW, AND HAS BEEN EVER SINCE HE WENT AWAY. Paul saw him several years after his departure to heaven. He is a living illustration of what a spiritual body is . . . as tangible as the bodies we now possess, yea, more so" (Finger Post 31, What is a Spiritual Body?).

### THE DANGEROUSNESS OF THE THEORY

ALL this is undermined by the theory that actually the angels and Christ are spiritual essences independent of bodies. The **scriptural** picture of salvation is eternal life manifested through **incorruptibility and perfection of body**, and Christ and the angels are presented to us as examples. Surely the dangerousness and unsoundness of a theory is self-evident when it requires such a complete revision of the scriptural picture, and such groundless assumptions that the real facts of the case are quite different from the way the Bible invariably presents them to us!

The Bible always presents angels and Jesus Christ to us as real, actual, substantial bodies in human form, Jesus the very same body that was laid in the tomb. The theory presented requires us to believe that from beginning to end this is all one big deceptive appearance—that actually they are bodiless, immaterial identities, and that the bodies that have been seen and handled and presented as evidence of reality were just assumed for the occasion.

### NO DESIRE TO PRY OR SPECULATE

THE revealed fact that we are "made in the image of God" does not enable or entitle us to picture God, and none of us desire to. We realize that this is both dangerous and irreverent. God's visible appearance is inconceivable. "Glory" is an inseparable element of His nature and substance—

"The GLORY of the celestial is one, and the glory of the terrestrial is another . . . so also the natural and spiritual bodies" (1 Cor. 15:40-4).

"They changed the GLORY of the uncorruptible God into an image made like to corruptible man" (Rom. 1:23).

Jesus is now both "the brightness of His GLORY, and the express image of His person." Israel was denied any visible manifestation, and the reason strongly impressed upon them—that they should be fenced against the ever-present danger of pictorializing God—reducing the GLORY of the great Majesty of the Heavens to an image or picture.

### THE VALUE OF WHAT HAS BEEN REVEALED

It has been revealed to us that we are patterned after Him. This is a great and gracious revelation. We cannot **presume** on it or beyond it, but we can humbly **accept** it. It inspires us with a sense of direct relationship to our Father in heaven. It emphasizes and ennoble the truth that our **bodies** are His temple, and that they are a vital and important part of His purpose. This revelation points FORWARD to the glorious communion of the divine family in the eternal ages of the future. It is fitting and beautiful.

*It also entails upon mankind great responsibility before Him. Formed intimately as SONS, bearing the DIVINE IMPRESS, it is men's destiny and duty to comport themselves as sons.*

God could have made us any shape, mere creatures for His pleasure. But how inspiring and ennobling and uplifting to learn of the destiny He **has** planned for us as eternal sons of His glory! How much deeper and richer and fuller has He made the possibilities of our love for and communion with Him by this evidence of kinship! Picture it **otherwise**, and the great excellence and fittingness of the way His wisdom **has** planned it will forcefully impress us.

**This** is the profitable avenue of thought to follow. Not prying **backwards** along the revelation, and speculating concerning the details of God's being, but advancing with it in the direction of what it means as regards our relationship to Him, and our ultimate destiny.

Paul says to the Athenians:—

"Forasmuch then as we are the OFFSPRING OF GOD, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17).

Here again is a **direct relationship** between God and man implied, a relationship so strong and direct that **certain facts concerning God are inferred on the basis of it**. Man is never represented as a mere unrelated creation of God, as the animals or the trees or the planets, but always as His CHILDREN.

### **THE BEAUTY AND NECESSITY OF THIS TRUTH**

INASMUCH as God's own Son was to be born as one of the human race—identical with them—a very real and close relationship between God and man is necessitated. And when we realize—as we do—that the present form of man is to be eternally perpetuated in glorious spirit-nature, we see the beauty and necessity of the primary revelation concerning the relation of that form to God's.

Just so much has been revealed. Just sufficient to form the necessary foundation. At this point we must stop, for we are on holy ground. To attempt to peer further than is revealed, or to speculate concerning God or to pictorialize Him is the height of presumption.

We all well realize this and are heartily in accord with the necessity of caution in this respect. There is no subject where delicacy and discretion are more essential. We do not forget the lesson of the fifty thousand who were slain by God for having looked into the Ark, and the people said in awe and fear—

"Who is able to stand before this holy Lord God?" (1 Sam. 6:19-20).

Truly an "image of God" must not be made or worshipped—in the mind or anywhere else. None of us have any desire to do so. To attempt to is to "change His celestial glory" to terrestrial standards.

**We are simply concerned with learning and believing the necessary things that God desires us to believe—in the plain, simple way that God desires us to believe them.**

We cannot understand God's nature and being. We realize the pitiful limitations of our intellects in this matter. But we CAN, in humble faith, **believe what He tells us**. He has chosen, for reasons of His own love and wisdom, to tell us in the plainest of words that He has been pleased—in the furtherance of His own glorious purpose—to fashion man after His own form.

*"In heaven" said Jesus, "angels do always behold the face of my Father."*

*This beautifully and simply sums up the understanding and hope that God desires us to have concerning Himself. May we have the wisdom to accept it in simple faith.*

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## **Fraternal Gatherings**

(If the Lord Will)

**RICHARD, Saskatchewan: July 2, 3 and 4**

Write: Bro. Fred G. Jones, Route 1, Richard, Sask., Canada  
**HYE, Texas: July 26 to August 1**  
Write: Bro. C. Banta, 815 Boston Ave., Deer Park, Texas 77536  
**WORCESTER, Massachusetts: October 9 and 10**  
Write: Bro. Will Davey, Strawberry Hill St., Dover, Mass. 02030  
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**Please notify us as SOON AS POSSIBLE of all proposed Fraternal gatherings. Many have to select their vacation periods early.**

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## **Two Classes at the Judgment Seat**

*"Afterwards came also the other virgins, saying, Lord, Lord, open to us!"—Matt. 25:11*

WE have ended one more year of the Gentile times, and have started upon another. The conditions of the world in which we live seem to proclaim that the "set time to favor Zion" will soon arrive. It is possible that we will not see the end of another year of Gentile dominion. This present dispensation may come to an abrupt end at any moment.

*The trumpet of God may sound, and we will be suddenly called to judgment.*

We were reminded recently, by way of exhortation, that the year 1964 is past history. Its record is written forever. Not a line can be changed or erased. Our thoughts and actions have all been recorded in the Great Book of divine remembrance.

How would we react if we were suddenly confronted (and one day we shall be) with the record of the last year, and all the other years we have spent in the Truth. Either we will be elated with joy; or just the opposite—unspeakably sorrowful.

If we have been leisurely drifting along, not particularly anxious about whether Christ comes or not—hoping perhaps in fact that he will delay a little so that we can complete plans and arrangements to do things we find pleasure in—we should awake ourselves to wisdom and sober realities, and take up our cross and daily follow Jesus. The other way is the dreadful way of death.

It is so easy to lay aside our cross, and turn our mind and attention to things that are more pleasing to the flesh. For some this is possible: but let us remember that for others, it is not. Some must daily live with **their** cross. In the nature of things, they cannot put it down.

*How then can some of us thoughtlessly divert ourselves with pleasures or self-aggrandisement, wasting God's time and substance entrusted to us on personal gratification of the flesh, while others must struggle constantly with their burdens? Is this the mind of Christ? Let us remember the command:*

"Bear ye one another's burdens, and so fulfil the law of Christ."

This is a time of sorrow, a vale of tears. The world is full of suffering and need, and need takes many, many forms which the eye of compassion will search out and endeavour to assuage. If we are to be approved by Christ—if we hope to be accepted into the glorious divine family bearing the likeness of our Elder Brother—then we must "help each other on the way," so that he may say to us:

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

If our hearts and lives are not deeply involved in the problems and sorrows of our brethren, we shall be among those who are sent to the left side—the side of rejection—to whom Christ says—

"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

\* \* \*

THE Bible has much to say concerning the two classes who will stand before the judgment seat of Christ. In the Scriptures, these two classes are referred to under various names. They are spoken of as "good and bad fish," "wise and foolish virgins," "tares and wheat," etc.

Why is it that some brethren and sisters are called "good fish" and others "bad"? Some are "wise" and some are "foolish virgins" who will be left outside beating vainly on the door. Some grain is useful "wheat," while another class is a useless weed fit for nothing except to be burned up.

*We notice there is no middle class in any of these groups.*

Our service is either ALL—our whole heart and soul and strength and mind—or it is accounted as nothing. No one will get into the Kingdom of God "by the skin of his teeth"—just barely making it.

No, we will be all the way in one class or the other: "good or bad, wise or foolish." We can see, then, that there must be a vast difference between the two. The difference must be **fundamental**—WHERE THE HEARTS DESIRE IS.

How diligently we should apply ourselves to the study of God's Word that we may learn wisdom and righteousness—laying aside **everything** that may hinder us in this one, supreme, urgent thing that is needful—the laying hold of eternal life.

God is not willing—not desirous—that any should perish. He is willing, yea, anxious and eager, to do His part—consider what He has done in love already!

*Are we willing to do ours—our "reasonable service": a living sacrifice, holy, acceptable to God?*

It requires faithful, loving, devoted service, rendered in joyful obedience to His commands, and "His commands are not grievous." How could they be for His true children, for they are the commands of wisdom and love!

WE would like to think that everyone that is called will be good fish, wise virgins, wheat and not tares. But, unfortunately, tragically, this is not the case. The sad truth is that we are told that among the many called, few will be chosen.

When we read Christ's parable about the fish, we notice that when the net was cast into the sea it enclosed fish of **all kinds**. When the net was full it was drawn to shore. The good were gathered into vessels, but the bad cast away. Bro. Roberts' comment on this parable is—

*"It shows us that the collective results of the Gospel work are NOT ALL GENUINE. That is, that mere acceptance of the Truth, and enclosure in its net by the preliminary submission to baptism, is not a certain guarantee for divine selection.*

*"If we were not plainly taught this, we should be perplexed at the result of the Truth's operations. Imagining that everyone who received the Truth must necessarily show the spirit of the Truth, we should be distressed at the fact that COMPARATIVELY FEW show themselves TRUE disciples of Christ."*

We should think seriously about these truths, while our fast-ebbing day of opportunity remains. Although not the most pleasant and soothing thing to contemplate, perhaps it will stir us to DO SOMETHING about getting ourselves in the right class before it is too late. "Too late" was the bitter cry in connection with the foolish virgins.

We must not, of course, presumptuously take it upon ourselves to try to judge who are "good" and who are "bad." Though it is our unhappy duty, from time to time, to stand aside from some for various reasons, we do this humbly and regretfully in obedience to the command that we must do so on certain grounds.

Christ will do the final judging: not us. Our present duty is to—

"Rebuke, reprove, exhort with ALL LONGSUFFERING and doctrine."

We must constantly strengthen and encourage each other by "provoking one another to love and good works." We must never take the attitude that **we** are the wheat, and **others** the tares. Rather we must hearken to the advice of Paul, who said:

"Let him that thinketh he standeth take heed lest he fall."

Let us each, this very day, determine that every thought and action and purpose of our lives will be dedicated to the sole aim of being accounted among the wise virgins, that we may be invited to share in the glorious, joyful, triumphant marriage supper of the Lamb! —J.F.P.

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## Forbearing One Another in Love

*"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love"—*  
Ephesians 4:1-2

THE main central thought in the above passage is the apostle's plea for a walk worthy of the great vocation wherewith we are called. The words "forbearing one another in love" are added as explanatory of such a walk.

The original Greek word from which we get the word "forbearing" is only so translated in one other passage in the New Testament—

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

"FORBEARING one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:12-13).

In the other 13 places where this same original word occurs, it is translated "bear with" 4 times, "endure" twice, and "suffer" 7 times.

The meaning the lexicons give for this word is "to hold back self."

*That is forbearance: HOLDING BACK SELF, so that we may each esteem our brother better than ourselves.*

Such a relation between the brothers and sisters in Christ is a direct command that forms the basis of all their activities and service in the Truth—

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

"Look not every man on his own things, but every man also on the things of others"

(Phil. 2:3-4).

But Paul says this forbearance must be done "in love," not just as a matter of duty. If love is there in our hearts—the kind of love the first commandment enjoins upon us, toward God, with all our strength, mind, soul and body—this love will then extend to all things pertaining to God, especially to His people.



John tells us that if we cannot love our brother whom we have seen, we then cannot love God Whom we have not seen.

It is easy to put our brother ahead of ourselves—to hold back ourselves—IF we love him; but it cannot be done in any other way.

The super-structure of that building of God for the habitation of Himself through the Spirit which we are called upon to build by the indwelling influence of the Spirit-Word, is based upon love for God and for our brothers and sisters. When Jesus was asked, "Which is the great commandment in the law?" he replied—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets" (Matt. 22:37-40).

But it may be asked, Can we not come to the meetings on Sunday morning, and partake of the emblems of the Lord's sacrifice, as individuals, without necessarily having to love all who attend, regardless of what they are like?

This command—the Memorial Supper—as well as all the other commandments, is obeyed, not by simply partaking of the bread and wine, and sitting through the service. God wants our hearts, our love, our trust, our confidence, our reverence. He wants our minds continually stayed upon Him as the great source of all love, mercy, life, wisdom and power. He wants us to have a feeling of oneness, of fellowship, of love among ourselves; for we are all the children of God by the faith we have in Christ Jesus.

Who are we to withhold from God's elect that feeling of love and tenderness which He Himself holds toward them, as well as toward ourselves?

*Without this as the underlying principle of all our actions, we may go through the routine of following in detail many of the commandments that have to do with our walk in the Truth, only to find at the last that we have missed the greatest thing of all—the FORBEARING OF ONE ANOTHER IN LOVE.*

We are part of a whole, members of a Body, closely knit together, with Christ at the Head and God over all. As such we cannot act independently, nor without regard to the rest of the Body, any more than our hand or foot, our eyes or ears can perform their function without the co-ordination and sympathy of the rest of the body—

"Grow up into him in all things, which is the Head, even Christ:

"From whom the whole Body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love" (Eph. 4:15-16).

The state of our hearts in relation to our brethren must be such as we hold toward Christ himself; for he identifies himself with his disciples, so that what we do to them, we do to him—

"Whoso shall receive one such little child in my Name receiveth me."

—E.W.B.

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## Hid From the Wise

*"It is given unto you to know the mysteries of the Kingdom of heaven, but to them it is not given"*  
—Matt. 13:11

MODERN science is comparable to a little boy searching the seashore for pretty pebbles and shells, giving not a thought to the great mysteries and beauty contained in the vast ocean which splashes at his feet. Just so; scientists spend their lives and billions of dollars in an effort to discover a few of the wonders of nature, and gratifying the vanity of man to search out the things unknown to the common man, giving no thought to a far greater mystery, and one which vitally concerns man's eternal welfare—

"The mysteries of the kingdom of heaven."

Science has discovered the mystery of the atom, but has rejected the "mystery of godliness." They have burrowed into the earth; they have probed the depths of the seven seas, and now seek to explore the entire universe in search of "scientific knowledge," but give scant attention to Him Who created all these things; and the God in Whose hand their breath is, and Whose are all their ways, have they not glorified.

In discovering the mysteries of nature, science has brought glory and fame to many men and has created many things which have given to mankind the things which are greatly desired by the common run of humanity.

In relation to purely natural things, the present might be called the age of better things—better food, better houses, better clothing, better means of transportation, better medical care, and a multitude of other things which are considered better by the multitude.

But "the mysteries of the kingdom of heaven" reveal the "better things" which concern eternal salvation; mysteries which God has—

"Hid from the wise and prudent, and hast revealed unto babes. Even so, Father, for so it seemed good in Thy sight" (Matt. 11:25-26).

It seemed good in the purpose of God that all the glory of eternal salvation should go to Him Who designed it and alone could bring it to pass. Human glory leads only to human pride, arrogance, exaltation of the flesh, despising the things that pertain to God and His Word; and then, the grave.

*Science and worldly wisdom and philosophy have not contributed one iota to the spiritual welfare of man. Rather, they have detracted from man's spiritual development while exalting the material.*

Holy men of God, who have contributed to spiritual advancement, have been men of low estate. Therefore God chose "the poor of this world, rich in faith," to be heirs of the kingdom. He called—

"Not many wise men after the flesh, not many mighty, not many noble."

But he has called those who are despised by the world; those who are considered foolish, weak and debased—

"That no flesh should glory in His presence."

—O.B.

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