

# The Berean Christadelphian

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

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

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

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

## Ecclesial News

SARASOTA, Fla. 33580—Sis. Mabel Sargent 1077 Highland St., Ph. (813) 3551901.

Sister Edgar (Mabel) Sargent Sr., formerly of Boston, is now living in Sarasota. She writes that she would be happy to see any brethren or sisters who are passing through.

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### Bible Questions

#### CONNECT ITEM WITH PERSON

Write the number of each item in List 1 beside correct name in List 2

#### LIST ONE—QUESTIONS

- |         |             |            |            |             |                |
|---------|-------------|------------|------------|-------------|----------------|
| 1. Ass  | 9. Cake     | 17. Amber  | 25. Fleece | 33. Lattice | 42. Praetorium |
| 2. Nail | 10. Harp    | 18. Arrow  | 26. Censer | 34. Figleaf | 43. Bullrush   |
| 3. Dart | 11. Mice    | 19. Frogs  | 27. Gutter | 35. Sundial | 44. Potsherd   |
| 4. Flax | 12. Mess    | 20. Pulpit | 28. Cheese | 36. Conduit | 45. Peacocks   |
| 5. Heel | 13. Paint   | 21. Coffin | 29. Dagger | 37. Javelin | 46. Plumbline  |
| 6. Mint | 14. Withs   | 22. Clouts | 30. Oxgoad | 38. Sandals | 47. Millstone  |
| 7. Dish | 15. Gourd   | 23. School | 31. Ranges | 39. Vinegar | 48. Alabaster  |
| 8. Cart | 16. Gallows | 24. Floats | 32. Thumbs | 40. Pottage | 49. Parchment  |
|         |             |            |            | 41. Shrines | 50. Mandrakes  |

#### LIST TWO—ANSWERS

- |      |      |       |        |         |          |             |
|------|------|-------|--------|---------|----------|-------------|
| Job  | Ehud | Jubal | Judas  | Reuben  | Ephraim  | Benjamin    |
| Jael | Joab | Peter | Hiram  | Balaam  | Absalom  | Jonathan    |
| Saul | Esau | Rahab | Haman  | Samson  | Solomon  | Tyrannus    |
| Paul | Ezra | Jacob | Moses  | Ezekiel | Shamgar  | Demetrius   |
| Ruth | Adam | Jesse | Pilate | Jezebel | Athaliah | Pharisees   |
| Ahaz | Amos | Jonah | Gideon | Ahaziah | Hezekiah | Abimelech   |
| Uzza | Mary | Korah | Joseph | Pharaoh | Jeremiah | Adonibezek  |
|      |      |       |        |         |          | Philistines |
- 

### June Answers

1. Ur—Haran
2. Hor—Aaron
3. Nob—Ahimelech
4. Abel—Sheba
5. Gaza—Samson
6. Nebo—Moses
7. Moab—Mahlon
8. Millo—Joash
9. Sinai—Abihu
10. Giloh—Ahithophel
11. Achor—Achan
12. Haran—Terah
13. Joppa—Tabitha
14. Mamre—Isaac
15. Shiloh—Eli
16. Riblah—Seraiah
17. Kishon—Baal prophets

#### WHO DIED IN OR AT . .

18. Gibeon—Amasa
  19. Gilboa—Malchishua
  20. Tirzah—Zimri
  21. Goshen—Jacob
  22. Canaan—Onan
  23. Hebron—Abner
  24. Rabbah—Uriah
  25. Thebez—Abimelech
  26. Kadesh—Miriam
  27. Mizpah—Gedaliah
  28. Jezreel—Jezebel
  29. Nineveh—Sennacherib
  30. Lachish—Amaziah
  31. Samaria—Ahaziah
  32. Shushan—Haman
  33. Bethany—Lazarus
  34. Babylon—Jehoiachin
  35. Shechem—Hamor
  36. Pergamos—Antipas
  37. Damascus—Benhadad
  38. Bethlehem—Rachel
  39. Jerusalem—Ananias
  40. Gibbethon—Nadab
  41. Winepress—Zeeb
  42. Baalhazor—Amnon
  43. Tabernacle—Joab
  44. Wilderness—Zelophehad
  45. Perezuzzah—Uzzah
  46. Kirjatharba—Sarah
  47. Ramothgilead—Ahab
  48. Ephesdammim—Goliath
  49. Temple court—Zechariah
  50. House of Baal—Mattan
- 

### CHRIST'S TWO GENEALOGIES

The proof that Luke gives the genealogy of Christ through Mary, lies in three things: 1. The tradition that has come down from the first century that it is so: 2. The fact that Matthew gives us his genealogy through "Joseph, the husband of Mary"—a totally different line from David—which excludes the possibility of Luke's being the same: and 3. The necessity that Christ's descent must have been from David on his MOTHER'S side before he could be "the seed of David according to the flesh," seeing he was not the actual son of Joseph.

That Joseph also should be descended from David was a necessity, seeing that by marriage, Mary was legally fused in him. The two genealogies are the same down to David, and then set forward by two different branches, one through Solomon and the other through Nathan—both sons of David.

## **EDITORIAL**

### **Walk in Wisdom**

*"The fear of the Lord is the beginning of Wisdom, and the knowledge of the Holy is understanding"—Prov. 9:10*

On a bright summer afternoon, I stood by a small stream and watched the water as it fell over a low dam and continued on a winding course until it disappeared from view in the distance. As I gazed upon this peaceful scene, I realized that, throughout its course, the water followed the path of least resistance as it continued on the downward grade and sought its own level. How like men and women, I thought, as they, in pursuit of happiness, seek after the pleasures of this life, walking according to the course of this world, and spending their years in voluptuousness.

To walk in the way of the world requires no effort; you merely drift along, like the quiet stream, until you find your own level. That is what the Apostle speaks of as "walking after the flesh," or walking in our own ways. When writing to the believers in Ephesus, on this subject, Paul said, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others"—Ephes. 2: 2-3. The entrance of the knowledge of the truth into our lives alters our course and, after putting on Christ in baptism, we rise to walk in newness of life. This is the class of people to whom Paul wrote many interesting and instructive messages. To the brethren at Thessalonica he said, "Ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, Who hath called you unto His kingdom and glory"—I Thess. 2: 11-12.

With Paul the truth was a very serious business. He exhorted; he comforted, and he charged the believers that they should walk worthy of God. This was Paul's course throughout his entire ministry, and it would be the same if he were here to-day.

There are certain phases of our newness of life that we have to affirm constantly. It is not the first principles of the truth, for they are foundations upon which we are expected to build. The things that must be constantly brought to our attention are those that constitute our worthy walk, and are designed to keep us on a firm foundation. Paul gave us a lead when he said, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things"—Phil. 3: 17-19. This would indicate that it is our moral relation to the world of wickedness in which we live that has to be continually brought to our attention. This is where the great value of the daily reading of God's word is realized, because "the way of man is not in himself: it is not in man that walketh to direct his steps"—Jer. 10: 23. Therefore, it is not for us to trust ourselves to determine the nature of a walk that is worthy of God. We must depend upon, and rely with a full assurance of faith upon what is revealed in the Scriptures, as we look to Jesus, the Pioneer and Perfecter of our faith. We see this idea expressed by Paul as he writes to the brethren in Colosse. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving"—Col. 2: 6-7. In like manner, said John, "we ought to walk, even as He walked."

When we examine the records concerning Jesus, we find that His walk was vastly different to that of other men. To walk as He walked, we must travel in the opposite direction of those who walk in the way of the world. Therefore, if we progress in our pilgrimage, it is the result of exertion. At first, it may be hard to pull against the stream, but persistent effort is soon rewarded by increased strength and courage. Then as our strength increases, we soon discover that less effort is required. Some mistake this for a time to rest. Let us not be deceived; the time to rest is still future. To-day is a time for action.

Our standing before God will be determined by the nature of our walk. Therefore, one thing is certain—we cannot walk in opposite directions at the same time. We must make a definite choice, and then carry out our plan. Again Paul gives us a lead. "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more"—I Thess. 4: 1. Walking so as to please God, was the keynote of Paul's life and work. He warned, the brethren night and day with tears. If companions of Paul required such warning, how much more do we need to be warned and exhorted. As in many other questions, Paul supplies the answer, "so much the more as ye see the day approaching."

So that we may please God requires that, in the first place, we be clothed with humility. This was one of the great features in the life of Jesus. The prophets also understood it. Micah expresses it in terms unmistakable. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God"—6: 8. The life of the believer must also be characterized by integrity, and straightforwardness, and freedom from deceit. Here is the divine specification, " That ye may walk honestly toward them that are without"—I Thess. 4: 12. This thought was strongly emphasized by Jesus in the parable of the unjust steward, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ?"—Luke 16: 11.

Another feature of our conduct that requires careful attention is our moral relation to the world of wickedness by which we are all surrounded. As we stated previously, this is one of the phases of our newness of life that must not be lost sight of. It is stated by Paul in these words, "Walk in wisdom toward them that are without"—Col. 4: 5, and by Peter, when he said, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul ; having your conversation honest among the Gentiles : that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation"—I Peter 2: 11-12.

In a recent address, a brother referred to the many attractions in the world to-day which are designed to draw men and women into the paths of pleasure, and said, "one wonders, sometimes, how near the believer may come to these things without being drawn away from the truth." This, however, is approaching the problem from the wrong angle. Our question should not be " how near can we come to these things ?" but "how far can we keep away from them?" The divine injunction is stated by James, "draw near to God, and He will draw near to us."

Isaiah, throughout his prophecy, has painted some beautiful word pictures, but none more exquisite than that found in chp. 35. When the glory of the Lord shall fill the earth as the waters now cover the sea, Isaiah says, "the redeemed shall walk there," and when the law goes forth from Zion, and the word of the Lord from Jerusalem, "the people will be taught of God, and will walk in His paths."

If we would be among those who will walk with Jesus in the age to come, we must be mindful of the fact that walking in the way of the world is easy, but it will lead us unto death. Walking in the way of truth requires an effort, but it will lead us unto life. Let us then "walk in the truth," for if we do we can join with the Psalmist and say, "The Lord is my light, and my salvation ; whom shall I fear ? The Lord is the strength of my life ; of whom shall I be afraid? "  
—Editor.

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## Approaching Judgments

*"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness"—Isaiah 26:9*

**BY BROTHER JOHN THOMAS**

I CAN well imagine many a one exclaiming—

*"Judgments! Approaching Judgments! Why? When did there seem less occasion for fear? When was the air so calm? The horizon so clear? The prospect so enchanting?"*

Dear reader, it is not by appearances we have to judge, but by the Word of God. And do you not know what that Word records in the history of the past, as well as what it foretells of the future? The antediluvians thought Noah mad to predict a deluge and prepare an ark (Luke 17:27)—

*"They did eat, they drank, they married wives, they were given in marriage—until the day that Noah entered into the ark.. "*

—and what then?—

*"The flood came, and destroyed them all."*

So it was too with the cities of the plain (v. 28)—

*"They did eat, they drank, they bought, sold, planted, builded . . "*

And nature seemed to smile on their pursuits. The sun arose as usual on the morning of their overthrow. Scripture notes this—

*"The sun was risen upon the earth when Lot entered into Zoar."*

What ensued? (Gen. 19:24-25—

*"Then Yahweh rained upon Sodom and Gomorrah brimstone and fire from Yahweh out of heaven. And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."*

"But what is all this to us?" you may enquire. Let our Lord himself reply (Luke 17:30)—

*"EVEN THUS SHALL IT BE IN THE DAY WHEN THE SON OF MAN IS REVEALED."*

Ah yes, peace and plenty, order and tranquillity, the advance of science, and the growth of intelligence, are no signs that judgment is far off!—

*"When they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape" (1 Thess. 5:3).*

And while it is quite true that they who only regard appearances on earth may suppose that everything bespeaks the continuance of peace and prosperity, there are those who know that God's Word is "settled for ever in heaven," and who will, through His grace, listen to what that Word proclaims of approaching judgment, desolation and woe.

Then, besides whether men will hear or whether they will forbear, they to whom the knowledge of these things has been confided must, deliver their own souls, lift up their voices, cry aloud, spare not.

There may be some, however, who are not so blinded by appearances as to suppose that the present partial lull will continue, who yet have no adequate conception of the nature and extent of the solemn changes which are at hand. You recognize, dear reader, that no dependence is to be placed on the sort of quiet which at present exists. You know well that the atmosphere is never so still as just before the bursting forth of a wild and desolating storm. And seeing in Scripture that there are great convulsions to take place before the world is subdued to the sceptre of Immanuel, you may be looking for these as near at hand.

But then your expectation of these convulsions, and of the woes and calamities inseparable from such events, is associated in your mind with the idea that, after all, the world is to be converted, and the Millennium introduced, by agencies and influences of a kind already at work for this end. You perceive, indeed, that at the slow rate at which Christianity has progressed (even where it has achieved its greatest victories), it can only be after the lapse of almost interminable ages that it becomes universal among mankind. Its forces seem so feeble and so few, and the opposition they encounter is so formidable, that there appears no prospect of universal triumph within any period that the mind can span.

But judgment, you think, is to aid in accelerating the work. And all that you anticipate in the way of judgment is, you suppose, that the national convulsions and political overturnings (accompanied perhaps by providential scourges such as famine, pestilence and the like) will open the way for the wider, more rapid, and more effectual spread of the Gospel. The Papacy will, you suppose, be overthrown; Mohammedanism be deprived of political power; governments hostile to the spread of Truth give place to others who will be its nursing father; China, Japan and Tartary be opened to Christian missionaries—while in these and other ways the God of Providence will interpose to accomplish the final, universal triumphs of the Gospel of His grace.

Such are the thoughts cherished by numbers of professed believers at the present moment.

Two points, in view of these things, forcibly occur to one's mind. First, this anticipation of providential interpositions and mighty national convulsions is itself an advance on the thoughts generally entertained by the religious 20 or 30 years ago. We heard of nothing then but the power of the Truth, the effusion of the Spirit, the spread of the Gospel, and the speedy and universal triumph of missions with all kindred institutions and efforts for conversion of the world.

The experiences of the last half century have so far sobered the expectations of many that they do now admit the necessity of some grand providential interposition to remove obstacles otherwise insuperable, and to secure thus the end which once they expected to be attained by the blessing of God on philanthropic efforts and evangelical labours. This is, of itself, progress toward the Truth.

But then, and this is the second point referred to, if it be necessary that God should interpose, and if it be revealed in His Word that He will do so, where are we to learn the nature and extent of this interposition? Where but in the same "sure Word of Prophecy" which reveals to us that such interposition will take place at all?

If, as many still think, the conversion of the world is left in human hands, dependent upon human diligence and the progress of human affairs, then speculation and calculation may both be of service in determining the probable aspect of the future. And all one can say in this case is: if the past is to afford a presage for the future, then alas for us! Alas for the "Church"! Alas for the world!

But if it be admitted that God must in some extraordinary way interfere, and if it be further admitted that Scripture tells that he WILL interfere; then where, I ask, are we to learn the manner, the mode, the magnitude of such interference but in those Scriptures which warn us of its approach? Speculation has no place here. Calculation of the future from the past is utterly out of the question. Nothing will serve but simple subjection to God's Word: a childlike, docile reception of whatever God's Word declares. God grant us such a spirit, in inquiring what the testimony of Scripture is on the solemn subject at present before us.

Before producing, however, the direct testimony of Scripture on this subject, I would like to make this one remark: that it is taken for granted here that there is to be a Millennium. Proof of this from Scripture may occupy our attention hereafter, as well as much that relates to the nature of millennial blessedness.

But this is not our present question. The question before us is—

*FIRST: Whether judgments do not introduce this period of universal blessing?*

*SECOND: What is the nature, and what is the extent, of these judgments?*

Not only shall we find that the Millennium is introduced by judgments, but that these judgments are of a character perfectly unparalleled. National convulsions there will be, no doubt, and political overturnings such as this earth has never witnessed. Providential scourges, too: famine, pestilence, earthquakes, hurricanes, and every kind of terrific deviation from the usual course of things. But all these—so far from being subsidiary interventions, designed to hasten the triumph, and secure the success, of benevolent agencies already at work—are themselves either the precursors or attendants of an event which closes the present, and introduces a new, dispensation: an event with which no other (save one) in the whole history of this world, past, present or future, can for a moment compare.

THAT EVENT IS THE SECOND COMING, THE APPEARING IN GLORY OF OUR LORD JESUS CHRIST.

Even the one exception—his own first coming in humiliation—was in order to this, the second. This is the grand event which is before us: an event to which the Christian indeed may look forward with intense desire and expectation; but which—in its bearing on the world—is connected with those terrible judgments which shall prostrate the pride of man, rebuke for ever the swellings and vauntings of iniquity, purge the earth of corrupters and destroyers, and usher in the blissful period of the reign of Christ with his glorified Saints over the spared and pardoned and renewed inhabitants of the millennial earth.

First, let us glance quickly through the Scriptures and seek to gather their general voice, their concurrent testimony.

Enoch, the 7th from Adam, is the first whose voice we hear. True that it is Jude, not Moses, who records his prophecy, and he records it as yet to be fulfilled. But what does this prove, save that the Spirit of prophecy in Enoch looked beyond the Deluge, beyond the judgments on Sodom and Gomorrah, beyond all intermediate ages and events—to that stupendous one before us. Hear his words—

*"Behold, Yahweh cometh with 10,000 of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their hard speeches which ungodly sinners have spoken against Him"*

(Jude 14-15).

To what else does the Midianitish seer refer when he says—

*"I shall see him, but not now. I shall behold him, but not nigh.*

*"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth" (Num. 24:17).*

He says further (v. 19)—

*"Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth in the city."*

Nor is it of mere local circumstances that this extraordinary man is inspired of God to treat. The prophetic Spirit looks far and wide, and speaks not only of Moab and Sheth, of Israel and its glorious Star—but of Edom and Amalek, the Kenites and Asshur, Eber, and the ships from the coast of Chittim. It is in reference to all these, and to the utter destruction of the wicked from among them, that this grand intervention of God's power takes place. And in view of all this, what does Balaam exclaim?—

*"And he took up his parable, and said: Alas, who shall live when God doeth this?" (Num. 24:23).*

Thus early in Scripture have we the prophetic anticipation of God's doing a work of judgment so terrific as to awaken the inquiry—

*"WHO SHALL LIVE when God doeth this?"*

But my immediate object is not in the first place to discuss individual passages so much as to glance rapidly along the current of Scripture testimony and prophetic instruction, that we may have some idea of its general burden and tone. Hear we, then, a Moses, who recites to us the words of the Almighty—

*"For I lift up My hand to heaven and say, I live for ever.*

*"If I whet My glittering sword, and Mine hand take hold on judgment, I will render vengeance to Mine enemies, and will reward them that hate Me.*

*"I will make Mine arrows drunk with blood, and My sword shall devour flesh, and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy" (Deut. 32: 40-42).*

Listen to a Hannah, who sings (1 Sam. 2:10)—

*"The adversaries of Yahweh shall be broken to pieces: out of heaven shall He thunder upon them.*

*"Yahweh shall judge the ends of the earth, and He shall give strength unto His King, and the horn of His Anointed (Heb: Messiah)."*

Hear too, for a moment, the son of Jesse, concerning an Anointed One of the Elohim of Jacob, the pleasant theme of Israel's songs. They are his "last words" I am about to quote, words uttered amid the sad fruit of his own sin, and in the deep consciousness of his having been himself unable to cope with the enemies which his sin had raised up around him. But it is no mere effusion of his own which his pen records, or his lips utter—

*"The Spirit of YAHWEH spake by me, and His word was in my tongue. The Elohim of Israel said, the Rock of Israel spake to me,*

*"There shall be ruling over men a Just One, ruling in the righteous precepts of the Elohim" (2 Sam. 23:2-3).*

Alas! He himself had failed in this. But he anticipates the coming of One who should not fail, and who should be—

*"As the light of the morning when the sun riseth, even a morning without clouds" (v. 4).*

But what is there here of judgments? Nothing, as yet. But read what follows (vs. 6-7)—

*"But the sons of Belial shall be all of them as a thornbush caused to be thrust away; tho not with hands shall they take possession of them.*

*"But the Man shall smite upon them. He shall be filled with iron, and the shaft of a spear.*

*"And they shall be utterly burned with fire in their habitation."*

But we cannot pass on from David's testimony with but this. I am not about to analyse the different passages in the Psalms which treat of approaching judgments. To do this would require a volume, and a large one, instead of a few pages such as these. But look through the book of Psalms. Leave aside every passage which admits of a question as to its bearing on our present subject. And what have we still remaining? Why, the occurrence at almost every turn of anticipations such as the following—

*"Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*

*"Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel" (Psa. 2:8-9).*

*"The nations are sunk down in the net that they made; in the net which they hid is their own foot taken.*

*"Yahweh is known by the judgment which He executeth: the wicked is snared in the work of his own hands" (9:15-16).*

*"Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup" (11:6).*

*"Thine hand shall find out Thine enemies: Thy right hand shall find out those that hate Thee. Thou shalt make them as a fiery oven in the time of Thine anger. Yahweh shall swallow them up in His wrath, and the fire shall devour them" (21:8-9).*

*"Come, behold the works of Yahweh, what DESOLATIONS HE HATH MADE IN THE EARTH" (46:8).*

*"Ail Elohim Yahweh hath spoken, and called the earth from the rising of the sun unto the going down thereof..*

*"Our Elohim shall come, and shall not keep silence. A fire shall devour before Him, it shall be very tempestuous round about Him."*

"The righteous shall rejoice when he seeth the vengeance. He shall wash his feet in the blood of the wicked.  
 "So that a man shall say, Verily, there IS a reward for the righteous; verily, there IS Elohim judging in the earth" (58:10-11).  
 "Say ye to the Elohim, How terrible Thy works! Through the greatness of Thy power shall Thine enemies submit unto Thee.  
 "All the earth shall worship Thee, and shall sing unto Thee. They shall sing to Thy Name. Come and see the works of Elohim: terrible of deed toward the children of men" (66:3-5).  
 "Thou didst cause judgment to be heard from heaven. The earth feared, and was still, in the Elohim arising for the judgment, to save all the meek of the earth" (76:8-9).  
 "The Adon at thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen;  
 "He shall fill the places with the dead bodies; He shall wound the head over an extensive region" (110:5-6).

These are but a few out of a whole class of passages running through the whole book of Psalms. How manifestly they point onward to an intervention of the power of Jesus and the Saints in judgment, SUCH AS EARTH HAS NEVER YET WITNESSED!

(Continued next month, if the Lord will)

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## Answers by Bro. Roberts

### "BODY, SOUL & SPIRIT" . . "NOT ABLE TO KILL SOUL"

"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"  
 —1 Thess. 5:23

"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell"—Matt 10:28

PAUL'S words, "body, soul and spirit" (1 Thess. 5:23), define the natural divisions of man's nature: body, life and mind. A carcase illustrates the first: an idiot illustrates the first and second without the third: a full-grown efficient manhood presents us with the 3 in combined manifestation.

None of the 3 can exist as an individual abstraction by itself. "Body, soul and spirit" are but names descriptive of different aspects presented by the unit, man: and if you destroy the body, you necessarily destroy the life which is but a phenomenon manifested in or through the body. But you ask, what then is the meaning of Christ's words—

"Fear not them which kill the body, but are not able to kill the soul (or life)"—Matt. 10:28.

In reply, we may say there is a life in relation to those who are Christ's which cannot be touched by any man, howsoever violently they may treat the body and the poor mortal life belonging to it. THIS life, Paul says—  
 "Is hid with Christ in God" (Col. 3:3).

He says (next verse)—

"Christ is our life, and when he shall appear, then shall we appear with him in glory."

He is the (2 Cor. 5:1-3)—

"Building of God, an House not made with hands, eternal in the heavens .. our House which is (to come) from heaven .."

—on being clothed with which our mortality is swallowed up of life (v. 4). This life is the (Luke 12:33)—

"Treasure in the heavens which faileth not. . ."

—spoken of by Jesus, and said by Peter to be—

"Reserved in heaven."

Now, when men kill the saints, they only terminate their mortal existence. They do not touch their real life, which has its foundation in their connection with Christ in the heavens. This life Christ has in his keeping, and specially takes it into his keeping at their death—

"Precious in the sight of the Lord is the death of all His saints."

Their lives—in the sense of future purpose—then go into His hands in a special manner. Having been faithful unto death, He takes special notice, and prepares a crown of LIFE, to be given at that day (2 Tim. 4:8).

Therefore we are not to fear those who can only demolish our corruptible body, and cannot do anything to prevent resurrection.

Who ARE we to fear? Him Who hath power to destroy both body and soul (life) in hell (the antitypical judgment fires of Gehenna which will burn up the proud and all that do wickedly, leaving them neither root nor branch, but utterly destroying them from the presence of the Lord and the glory of his power—Mal. 4:1, 2 Thess.1:9).

We are to fear God, Who has the power to utterly annihilate from the universe, and Who will use this power on all such as are unworthy. But we are not to fear man, who can at best only hasten the dissolution to which we are Adamically liable.

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As to Rev. 20:10, it must be observed that it is part of a symbolism in which the Beast stands for a system of confederate nations (Rev. 13: 17:9-12), and the False Prophet stands for the ecclesiastical polity maintained among these nations. The Beast and False Prophet being symbols, it follows that the things alleged of them must be similarly symbolic in character.

"Torment day and night for ever and ever" (or more strictly rendered, "the ages of the ages") must be taken as the symbolical representation of the final completeness of the result symbolized. That result is the infliction of God's destroying judgment on civil and ecclesiastical Europe. This judgment will break in pieces the kingdoms of the continent, and entirely destroy the blasphemous system of religion which they have helped through many centuries to maintain. There will be no remedy. It will be God's work: and what can man do against God?

And because the judgment will prevail over all human resistance, and accomplish its destined work—(referred to by Paul in the following words: "Then shall that Wicked be revealed whom the Lord will CONSUME with the spirit of His mouth, and DESTROY with the brightness of his coming")—because of this, the infinitude of time is chosen as the symbolical area over which the process operates.

The original word translated "tormented" means rather more than its English equivalent. It signifies "to examine judicially by torture," and therefore when we read that the Beast and False Prophet are to be "tormented for ever and ever," an apprehension of the symbolism will teach us nothing more than that the systems of iniquity represented by the Beast and the False Prophet (and now prosperous in the earth) will for ever be subject to the judgment that destroys them. That is to say, when they fall by the divine hand, they will rise no more.—1865.

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### **"HEAVENS PASS AWAY . . EARTH BURNED UP"**

*"The heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth shall be burned up"—2 Peter 3:10*

TO BE in a position properly to understand any one part of the Bible, a man must be acquainted with the whole. No one can understand 2 Pet. 3 (literal alleged earth-burning) who is ignorant of the prophets, for Peter, directing attention to them in 2 Pet. 1:19; 3:2, accords to them the principal place of authority, and speaks in their language. The key to the meaning of 2 Pet. 3 is in v. 13—

*"Nevertheless we, ACCORDING TO HIS PROMISE, look for NEW HEAVENS AND NEW EARTH."*

Now, if we can find the promise plainly, we shall discover the meaning of the politico-prophetic metaphor, "New Heavens and New Earth," and will be in a position to understand the dissolution of heavens and earth spoken of by Peter. The promise in its plainest form is to be found in Isa. 65:17-19—

*"Behold, I create New Heavens and a New Earth, and the former shall not be remembered nor come to mind.  
"But be ye glad and rejoice forever in that which I create, for behold, I create JERUSALEM a rejoicing, and her people a joy.  
"And I will rejoice in Jerusalem and joy in My people, and the voice of weeping shall no more be heard in her, nor the voice of crying."*

This work is assigned to Jesus, of whom it is said—

*"I will preserve thee, and give thee for a covenant of the people, TO ESTABLISH THE EARTH, to cause to inherit the desolate heritages . .*

*"And they shall build the old wastes. They shall raise up the former desolations. And they shall repair the waste cities and the DESOLATIONS OF MANY GENERATIONS" (Isa. 49:8; 61:4).*

It is also written in reference to the same mission (Is. 51:16)—

*"I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, THAT I MAY PLANT THE HEAVENS AND LAY THE FOUNDATIONS OF THE EARTH, and say unto Zion, "Thou art My people: awake, stand up, O Jerusalem."*

The New Creation which Jesus is to be instrumental in developing has no reference to the material structure of the universe. The work of physical creation has been done. To send Jesus to work geologically and astronomically would be to go back in the order of creation.

Christ's mission has reference to things moral and political. The only thing physical to which it creatively has to do is the body, but this only insofar as moral principles are involved. Man is mortal BECAUSE OF SIN. Christ comes to take sin away, and therefore to remedy its physical consequences.

The New Heavens and New Earth promised are: the reorganization of the Kingdom of Israel for the purpose of ruling all nations. In this will dwell righteousness; for he shall "reign in righteousness," and execute judgment and justice "in the earth."

Now if this be the New Heavens and New Earth referred to by Peter (and it MUST be so, since he connects it with a PROMISE), it follows that the dissolution of heavens and earth of which he speaks is simply an inversion of that process—this is, the overturning and dissipation of the kingdom as THEN existing. This inference is supported by prophetic example. Take, for instance, the description in Isa. 24:19-20 of the breakup of the Jewish state—

*"The earth is utterly broken down; the earth is CLEAN DISSOLVED; the earth is moved exceedingly.  
"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again."*

Or take the prediction of the revolution by which Babylon was overthrown by the Medes (Isa. 13:13-17)—

*"I will shake the heavens, and the earth shall remove out of her place in the wrath of the Lord of hosts and in the day of His fierce anger . . .  
"They shall every man turn to his own people and flee every man to his own land.. Behold, I will stir up the Medes," etc.*

There are other instances, but these will suffice.

Peter refers to a former destruction by water of the "world that THEN WAS." Now the literal world was not destroyed in the Flood, but simply submerged in water for the destruction of what Peter describes in 2:5 as—

*"The WORLD of the ungodly.*

"The heaven and earth that ARE NOW" in the literal sense are the same heaven and earth that were then (before the Flood), but Peter—as has appeared evident—was not referring to the literal heavens and earth at all, but to the system of things prophetically described by that phrase. THIS (system), he said, was to—

*"Pass away with a great noise, and melt in fervent heat."*

What event was then impending? The letter was written 6 years before the destruction of Jerusalem. What was the destruction of Jerusalem? It was the consumption by fire of the constituent elements of the heavens and earth of the Kingdom of Israel. The Temple, the utensils of the Law, the rulers, the priestly orders, and almost the whole nation were destroyed.

A new heavens and earth are to succeed these, but the time has not yet arrived. Peter takes no note of the interval between the two events, any more that Jesus does in predicting the transfer of the Kingdom from the Pharisees to the approved—

*"Nation bringing forth the fruits thereof" (Matt. 21:43).*

—but this does not interfere with the facts of the case.

The ordinances of heaven and earth PHYSICAL will be perpetual: see Jer. 31:35-37; Psa. 72:17; 89:36, in connection with Psa. 2:8; Rev. 9:15; and the promises made to Abraham, and the whole tenor of the Word.—1866.

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## **Lord, Remember Me!**

*"Jesus cried with a loud voice, saying, Eli, Eli, Lama sabachthani? That is to say, My God, My God, why hast Thou forsaken me?"—Matthew 27:46*

RECENTLY on radio, I listened to a visiting high dignitary of the Presbyterian Church of Scotland speak about the utterances made from the cross by our Saviour Jesus Christ. In dealing with the episode of the thief, the usual church answer to support the immortal soul theory was advanced, quite ignoring that which the thief requested of Christ (Luke 23:42)—

*"Remember me when thou COMEST into thy Kingdom."*

—some day FUTURE, for Christ said (Mark 13:32)—

*"Of that day and that hour knoweth no man, no, not the angels which are in heaven, NEITHER THE SON, but the Father."*

However, the speaker proceeded to give the thief a reward that would harmonize with church teaching—an immediate reward of an immortal soul ascending to heaven, laying great emphasis on the word, "Today—now, now, today!—thou shalt be with me in Paradise," and concluded by saying, "And so the trinitarian blessing came upon the thief."

It is not our purpose to refute in fulness the fallacy of this teaching. The purpose of mentioning it is the hope that OUR thoughts might be directed to the true spiritual significance of the words spoken by our Lord, even while suffering the agonizing death of crucifixion.

The church speaker next directed his listeners to the words spoken by Christ to Mary and John. To Mary, "Behold thy son"; and to John, "Behold thy mother." Of this incident, the pith of his remarks are summed up in the words, "Christ here taught the universal brotherhood of man." Our only comment on this is to quote the true teaching of our Lord (Matt. 12:50)—

*"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother"*  
(Matt. 12:50).

The inadequacy and emptiness of church theology is perhaps shown at its fullest by this Church leader's treatment of those so expressive words of our Master—

*"Eli, Eli, lama sabachthani . . . My God, my God, why hast thou forsaken me?"* (Matt. 27:46).

The actual words of this cry were not quoted, the words of this appeal unto God by the Son hardly according with the trinitarian theory. Instead of quoting these so intense words, this church dignitary prefaced his remarks by saying, "Why did Christ suffer and die?"

It would seem from his treatment of Christ's words that he did not know the purpose or the necessity of Christ's death, for he went on to render Christ's cry as; "My God, my God, why, why?" He then proceeded to ask, "Who has not at some time experienced suffering or tragedy in which there seemed no purpose, and the cry, Why? was brought forth?"

He then went on to relate an experience he had had among his parishioners in Scotland. An elderly bedridden lady lived with her widowed daughter, the mother of 2 young children. On one occasion the elderly lady had said that she wished death would visit the house, as it distressed her hearing her daughter telling the children to be quiet and not disturb their grandmother. Well, death came to the house: the mother of the children died, the grandmother was taken to an infirmary, the boy and girl to separate orphanages.

Why? Why did this happen? It was left to his listeners to answer. He had no answer. This man had not learned the solemn Scripture truth of natural human life—

*"All flesh is grass, and all the goodness thereof is as the flower of the field . . ."*

*"Man that is in honour and understandeth not is as the beasts that perish . . ."*

*"My people are destroyed for lack of knowledge."*

"It is finished!" Of these last words uttered from the cross by Christ the speaker said that Christ by his life had left for all to behold, the great pattern of love to guide men's lives. True, indeed, but how much MORE than that is comprehended in these words!

This man's oratory was excellent, but how empty! One wonders why the story was told of the elderly lady and the 2 children. How cold and stark the fate church theology left them to: where is the brotherhood of man; where the heeding of the pattern of love to guide men's lives—the pattern that taught OBEDIENCE TO GOD'S WORD.

It is not our purpose to scoff at this church dignitary, a blind leader of the blind. Our purpose in mentioning it is to intensify our humble gratefulness and our sense of solemn responsibility that our Heavenly Father—for some purpose best known to Himself—gave us the opportunity, and opened our eyes to the understanding of the glorious Gospel of the Kingdom. In the light of our great blessing in a world of darkness, let us searchingly examine ourselves: our characters, our conduct, all our activities, the extent of our work for God. Are we a—

*"Peculiar (special, unique, completely different) people, ZEALOUS OF GOOD WORKS"?*

In this self-examining process, let us recall again the patiently endured ordeal of the cross, the words our Master spoke, the purpose of his death, and why he was left to his own strength in that final supreme act of love, sacrifice and obedience.

Firstly, let us hear again the request of the thief—

*"Lord, remember me WHEN thou COMEST into thy Kingdom."*

No asking here, or concern shown, for an immortal soul going anywhere, but a plain request to be "remembered" at a later time—WHEN Christ came into his Kingdom.

As from the beginning—when the serpent, the representative of sin and darkness, beguiled Adam and Eve into believing a lie—so today the false teachers of an immortal soul beguile the unwary. In this instance they ignore the thief's request to Christ, and in an effort to bolster their false theories, they give to the thief something he did not ask for or believe in, in effect saying to him, "We know better than you: this is what you want."

But this thief on the cross DID know very clearly what he was requesting. He, apparently alone of all the people witnessing the crucifixion of the Lord, understood and BELIEVED the purpose and what was being accomplished in that crucifixion. What faith! He most certainly was an Israelite, and obviously he was familiar with the Law of Moses, the Prophets, and the Promises to the Fathers. Turning to Isa. 53:8, we read the RV rendering—

*"By oppression and judgment he was taken away, and as for his generation, WHO AMONG THEM considered that he was cut off out of the land of the living: for the transgression of my people was he stricken."*

He, the thief, of that generation witnessing the crucifixion, alone appears to have considered and realized what was transpiring before their eyes. The High Priest and Pharisees and Sadducees—the rulers who claimed to know and teach the law of God—clamoured for and delivered Christ to crucifixion. Jeeringly they taunted—

*"He saved others: himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him!"*

*"He trusted in God: let Him deliver him now, if He will have him! For he said, I am the Son of God."*

The disciples in the main stood afar off. And the few of his followers who ventured to stand near him on that hill of torture saw only in that anguished suffering crucifixion of the one they loved, the death knell to all their hopes and beliefs—

*"We trusted it had been he which should have redeemed Israel!"*

Not so the thief. He saw in Christ the Lamb without spot or blemish, the Lamb that was to "take away the sin of the world" as taught by the Mosaic sacrifices. Understanding Christ to be a man (for he said, "This man has done nothing amiss"), he acknowledged the Scripture that—

*"As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."*

He went on to confess himself a sinner worthy only of death—

*"We indeed justly, for we receive the due reward of our deeds."*

He manifested faith in the resurrection of Christ, and also for himself, for his request necessitated the resurrection of both for its fulfilment. He recognized in Christ the greater Son of David, who would establish again the throne of David, by his request—

*"When thou comest IN THY KINGDOM."*

He saw in Christ the promised Messiah, the Seed of Abraham through whom all the promises of God would be fulfilled. In short, all those things which make up the Glad Tidings of the Kingdom of God. This man asked, not for an imaginary soul going to a fictional reward, but for that real, tangible eternal glory promised by God to Abraham, the father of the faithful, through his Seed Christ.

Yes, he alone of all that generation witnessing the bruising of the head of the Serpent-Power Sin, gives evidence of understanding and acknowledging in humble faith the presence of the Messiah, of seeing beyond the

crucifixion to the glorious fulfilment and culmination of Isa. 53. Prophecy was being fulfilled before his eyes, and he recognized it, and he did not, like the bemused Presbyterian preacher, cry out: Why?

Truly there were other hints of possible discernment: in the anointing by Mary, in the sudden courage of Joseph and Nicodemus, in the strange statement of the Roman centurion. But the thief appears unique in the full manifestation of understanding and belief at the moment of greatest darkness.

We now turn our thoughts to the words spoken by Christ to his mother and John. Do they teach, as this churchman suggested, the "universal brotherhood of man"?

The record of this incident tells us that there were other women present besides Christ's mother, who had pressed to the forefront of the crowd to stand beside the cross, and who by their quiet grief and anguish manifested themselves as being faithful followers of him.

Mary, the mother of our Lord, had that added incentive—the love of a mother for her son—to draw her close. But the love of the other women would arise solely from the teachings and example set them by Christ during that companionship when they lived in his presence. These were the women who lovingly "ministered unto him" during his journeys throughout the land. Surely, by their lives and on this occasion they manifest an equal love to that of Mary.

Yet our Lord concerns himself directly with his mother, and makes no mention of the others. Here then is no "universal brotherhood of man," but a beautiful manifestation of personal concern. We learn that the elderly are to be cared for on the close basis of mother and son. How wonderful if all were so cared for in their final years!

There is truly a scriptural sense in which "universal brotherhood" should prevail—

*"Thou shalt love thy neighbour AS THYSELF."*

—a very searching command. But this second command does not precede, but arises out of the first—

*"Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength."*

It is useless to talk about the "universal brotherhood of man" until the first commandment has been acknowledged and followed. The Word of God tells us that—

*"Unless ye believe and are baptized, ye cannot be saved."*

Outside of that, there is no "brotherhood." The Scriptures abound in teachings showing that universal brotherhood is utterly foreign to natural man, and that man's ways are "only evil continually." And we witness today the sad truth of scriptural prophecy—

*"As it was in the days of Noah, so shall it be in the days of the coming of the Son of man."*

As we contemplate this dark crucifixion scene, our minds turn again to that cry of Jesus—

*"My God, my God, why hast Thou forsaken me?"*

We can only be deeply and sadly impressed with the utter emptiness and inadequacy of the Trinity theory to give any meaning or purpose to these words. The Trinity theory purports a co-equal, co-eternal part of an immortal God asking himself why he had forsaken himself. And we witness the impossible: that which is immortal dying. We do not say these things lightly, but very seriously and sadly.

And for one professing to be a "master in Israel"—a church dignitary—to suggest that Christ was ignorant of the necessity of his death and could ask, Why, is astounding. It manifests the blindness of church theology.

Very early in his ministry, Christ went into the synagogue at Nazareth, and when handed the book of Isaiah he purposefully read from ch. 61. After doing so, he said to the assembly—

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

From this episode we realize not only Christ's familiarity with the Scriptures, but also that he UNDERSTOOD them. Therefore he undoubtedly understood the prophecy of Isa. 53. The picture of it would constantly be in his mind for those 3½ years of his ministry, burning more deeply within him as the days of fulfilment drew near—

*"I have a baptism to be baptized with; and how am I straitened till it be accomplished!"*

And so he trod the path that brought him at last to Calvary, where this prophecy was fulfilled before the eyes of the people of Israel. Did he question Why? Recall just a few of our Lord's remarks prior to crucifixion—

*"Then said Jesus to Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"*

*"The Son of man shall be betrayed into the hands of men, and they shall kill him; and the third day he shall be raised again."*

*"Now is my soul troubled, and what shall I say: Father, save me from this hour? But for this cause came I unto this hour."*

What WAS the "cause" that required the crucifixion of a righteous man? And if death was a necessity, why could it not have been a peaceful death in sleep? The answer can perhaps be summed up as: the remission of sins for the establishment of God's covenant. Scripture tells us that—

*"Without shedding of blood there can be no remission of sins."*

Why not? Let us start at the beginning for a brief summary of this question. Adam and Eve, created "very good," had one law placed upon them: they were not to eat of the fruit of the Tree of Knowledge of Good and Evil. The pronounced penalty if they transgressed was—

*"DYING THOU SHALT DIE."*

By their disobedience, mortality passed upon them, and the knowledge of good and evil. So by one man's disobedience sin entered the world, and death by sin. Mortality became inherent in all mankind: death doubly so because all men sin. By our first father's sin, sin is "in our members" (Rom. 7:23)—part of our constitution. So, left to himself, man's case is hopeless: he could not progress beyond his short mortal span.

But it pleased God to acknowledge obedience even as He condemns disobedience. Before and up to Noah's time we perceive His graciousness to those who sought Him. Later to Abraham, the great example of faith, He made a Covenant of a future everlasting possession of land, and in Abraham's Seed all nations of the earth should be blessed. Later David, the "man after God's Own heart," had revealed to him the Kingdom aspect of the purpose, to be fulfilled in the One Seed of Abraham and David.

So God reveals His plan of salvation for fallen man. By the Mosaic Law and its attendant ordinance of sacrifices, there was typified how God would effect a way for man to be saved from sin and its consequence, death: and yet uphold God's righteousness and justice.

God, by His overshadowing of Mary, brought about the birth of Christ. Born of a mortal mother, the babe was subjected to all the weaknesses of human nature. By obedience, strengthened by God, he overcame the weaknesses of human flesh, and so came to the cross in character without spot or blemish.

Why then the need of sacrifice? Adam by disobedience went from life to death, and took the human race with him. This man by obedience would go from death to life, and take those with him. In the process, faith would be fully manifested in the hope of life by resurrection by the power of God the Creator—

*"The Son of man shall be betrayed . . . and they shall kill him . . . and the third day he shall be RAISED AGAIN."*

The shedding of blood in death, and the nailing of the sin-nature to the tree, not only testified that God is holy and righteous, and His ways just, but in wisdom and mercy it made other beneficiaries of Christ's death, partakers of the Covenant made to the worthies of old as bound up in the Gospel of the Kingdom on earth, to be ruled over in righteousness by the Seed of Abraham and David.

By the sacrificial and ratifying death of Christ, the promises contained in the Covenant became available and were made possible of fulfilment. That Christ recognized this fact is manifested when at the Passover feast with his disciples a few hours before his crucifixion he said—

*"This is my blood of the New Testament (Covenant) which is shed for many for the remission of sins."*

By Christ's sacrifice, the Covenant to Abraham was brought into force, and we as beneficiaries take unto ourselves that described by Paul in Gal. 3:27-29—

*"For ye are all the children of God by faith in Christ Jesus.*

*"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female,*

*"For ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."*

Christ's sacrifice, says Paul (Rom. 3:25-26), was—

*"To declare His (God's) righteousness, that He might be just, and the Justifier of him which believeth in Jesus."*

It was to "condemn sin" (Rom. 8:3), and lay a foundation of holiness upon which the mercy of God can righteously be extended. Paul expresses it very simply and beautifully when he says—

*"He put away sin by the sacrifice of himself"* (Heb. 9:26).

Any who are ignorant of this Covenant of Promise, any asking why Christ died, are indeed (Eph. 2:12)—

*"Strangers from the Covenants of Promise, having no hope and without God in the world."*

God indeed "hath no pleasure in the death of the wicked," but His plea, "Turn ye and live" is in the main unheeded, and so we see a world of tragedy and evil.

Certainly Christ knew the Scriptures, and for the "joy set before him" he endured the cross. Why then did he cry, "My God, my God, why hast Thou forsaken me?" The answer provides yet another proof of the absurdity and falseness of the Trinity theory. Christ was not God, or a third part of a "Godhead," but a MAN—a man suffering the agony of crucifixion. For over 3 years, from his baptism by John, he had possessed "without measure" the power of the Holy Spirit to demonstrate that God was with him in opening up a way unto life eternal. He had lived in intimate communion with the Father in prayer and ever doing those things pleasing to God.

And now in this final hour the Spirit is withdrawn and he is left alone for this final act of obedience. Imagine his thoughts—realizing the eternal destiny of so many rested upon him: the faithful of old who had "seen his day," and those associated with him during his life's work, and also the hope of all future ones.

He was so alone, for they "hid as it were their faces from him." His only companionship and encouragement the words of faith of a crucified thief—

“LORD REMEMBER ME . . .

—and those few troubled, grief-stricken ones at the foot of the cross. Surely his whole life leads us to believe that it was deep loving concern for all who trusted in him and depended upon him that caused him to exclaim—

*"My God, my God, why hast Thou forsaken me?"*

These were not the words of an all-powerful God, but the anguished cry of a man bearing the burden of all mankind, aware of the weakness of mortal flesh, and desperately longing for the sustaining companionship of his Heavenly Father. He was, in fulfilment of prophecy, quoting the opening words of Psa. 22, the crucifixion Psalm—

*"All they that see me laugh me to scorn ..*

*"He trusted on the Lord that He would deliver him ..*

*"They pierced my hands and my feet..*

*"They part my garments among them . . ."*

The psalm begins in anguish, but ends in exultant triumph, and the whole psalm would be before his mind in that dark hour.

*"Surely he hath borne our griefs and carried our sorrows! "*

God trieth no man beyond that he is able to bear. It would seem a merciful death came to our Lord more quickly than usual for people crucified. He had faithfully finished the work God gave him to do.

My brethren and sisters, Christ did not fail us. We are assured of the certainty of the fulfilment of the covenants of promise. God, Who in His wisdom left Christ to his own strength in that final act of obedience, had proven the worthiness of Christ to be King of kings, qualified to rule the earth in love, justice, and to the glory of God.

Of that last utterance by our Lord, "It is finished," the speaker quoted earlier said that "Christ by his life left for all to behold, the great pattern of love to guide men's lives." This is true—PROVIDED the pattern of love exemplified by Christ is fully comprehended, which sadly it is not in the churches. Christ taught—

*"If ye love me, KEEP MY COMMANDMENTS." (John 14:15).*

*"He that hath my commandments and KEEPETH THEM, he it is that loveth me" (v. 21).*

OBEDIENCE brought the commendation of God—

*"This is My beloved Son in whom I am well pleased."*

OBEDIENCE produced the perfect sacrifice & victory over death.

OBEDIENCE has made possible for mankind the sharing of the eternal glories of the Kingdom of God. This, then, is the "pattern of love" that should guide men's lives—loving obedience to Yahweh.

In Christ's life we behold the depth of beauty of character and action that should make us desire to follow him, to press forward and stand with him, to strive in love to be like him, manifesting ourselves true followers of him, that we may be numbered among the beautiful "strong ones" with whom he will joyfully share the spoils of his victory.

May we each in this our generation manifest true wisdom and faith, beholding as clearly as did the thief, the "Messiah," the "King of Israel," ever acknowledging our guilt of death, but always praying—

*"Lord, remember us when thou comest into thy Kingdom."*

\* \* \*

*"Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the Everlasting Covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen."*

—R.H.

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## Joseph and Jesus

*"Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And his brethren hated him yet the more for his dreams"—Genesis 37:8*

IN OUR Daily Readings, we have recently again been reading, at the same time, about two of the greatest men in the history of Israel—yea, indeed, in the history of the whole world. Surely in all the world's literature there is nothing to equal the true story of Joseph. And yet how few recognize the importance of this heart searching narrative!

Here is a young man of sterling character, beloved of his father, yet bitterly hated by his brothers even to the planning of his murder. We behold him in youthful innocence on an errand of peace to them, but even when afar off his brothers conspire to kill him. We follow him throughout his life until he stands before his brethren in great power. But it is the same Joseph, showing love, mercy and generous, open-hearted forgiveness to those who had wronged him so grievously and had sold him into exile, slavery and prison.

But why did the Spirit through Moses devote so much space to the story of this one man?—11 chapters out of 50 in a book covering nearly 2500 years. Is it merely an appeal to our emotions? Is it just something to excite our feelings? No, not by any means! It was the purposeful, perfect work of God, and like all the rest of the Scriptures of Truth, it was written for our instruction.

Sometimes, as we read about him, it all seems so cruel and heartless, but Joseph had to be prepared for an exalted position of great power, and therefore he had to suffer for his own good, and for the good of his people.

Let us look into this record, that we may be strengthened and encouraged and, at the same time, increase our wisdom and understanding of the Word of God. First, we look at his youth at home:

*"Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.*

*"And when his brethren saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably unto him" (Gen. 37:3-4).*

In this same chapter, we learn of 2 dreams that Joseph had, and they are of deep interest. The first is in vs. 5-8—

*"Joseph dreamed a dream, and he told it his brethren, and they hated him yet the more. And he said unto them,*

*"Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about it, and made obeisance to my sheaf.*

*"And his brethren said unto him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?"*

*"And they hated him yet the more for his dreams, and for his words."*

The second dream follows in vs. 9-11—

*"Behold, I have dreamed a dream more; and behold, the sun and the moon and the 11 stars made obeisance to me.*

*"And he told it to his father: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"*

*"And his brethren envied him; but his father observed the saying."*

Ordinary dreams come from many causes. Joseph's dreams, however, were from God, and were prophetic. This is proved by later events in his life. His father and his brethren realized that they were not ordinary dreams. Concerning the latter day outpouring of the Spirit, God testified through the prophet Joel, saying—

*"Your old men shall dream dreams" (Joel 2:28).*

And through Moses He said (Num. 12:6)—

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

Joseph's dreams were of this class. They forecasted coming events. Realizing the nature of his dreams, his brethren were filled with envy. They could not speak peaceably to him, for their envy turned to deadly hatred, and they plotted against his life.

At 17 years of age (his mother Rachel having been dead several years), this peace-loving boy, beloved of his father, was sent on an errand of goodwill to enquire after the welfare of his brethren. But when they saw him approaching, their hatred was so great that they conspired to kill him—

*"And they said one to another, Behold this dreamer cometh.*

*"Come now therefore, and let us slay him, and cast him into some pit. And we will say, Some evil beast hath devoured him:*

*"And we shall see what will become of his dreams" (Gen. 37:19-20).*

Had they done this, they would have interfered with God's plans for Joseph's exaltation and for their own welfare. Therefore something had to be done. In vs. 21-22 we have the solution—

*"Reuben heard it, and he delivered him out of their hands, and said, Let us not kill him. Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him:*

*"That he might rid him out of their hands, to deliver him to his father again."*

This plan was accepted, and when Joseph drew near they seized him, stripped him of his coat, and cast him into the empty pit. Then these hard-hearted brethren sat down quietly to eat their lunch. Joseph must have been terrified, as he appealed to them in vain. The thought is well expressed in Psa. 55:4-5—

*"My heart is sore pained within me; and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me" (vs. 4-5).*

Listen to his brethren, about 23 years later (Gen. 42:21-22)—

*"And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear. Therefore is this distress come upon us."*

But again, if Reuben had had HIS way, God's plan could not have been carried out. Gen. 37:29 shows that Reuben was separated from his brethren for a time; and during that period a company of merchants appear, and Judah suggests that they sell Joseph, so that his blood would not be upon their hands. And this they do. Later, Reuben returns to the pit to rescue his younger brother, and is overwhelmed with grief when he finds that Joseph is gone.

To complete their cruel work, the brothers killed a kid and dipped Joseph's coat in its blood, and presented it to their father. The poor old man was almost heart-broken, and refused to be comforted, declaring that he would go down to the grave for his son mourning.

But let us return to Joseph. He is now in the hands of the Midianites, and on the way to Egypt. The account is brief, so we will look behind the scene. Here is the favourite son of an old man, accustomed to all the comfort of home, and the tender love of his father, suddenly snatched from these quiet, joyful circumstances, and alone in the hands of heartless strangers, to be sold into cruel bondage. Can you see him as he proceeds in despair, doubtless bound in order to prevent escape.

What agony! What grief! Was there ever such loneliness as his? How could human prospects be darker? Yet, unknown to Joseph, he was on his way to power and great glory in the land of Egypt, but many dark days and bitter trials lay in between.

Upon arrival in Egypt, he is sold to Potiphar, captain of Pharaoh's guard. In his service as a slave, the noble character of Joseph is revealed. He proved himself to be of high morality, gentleness, fidelity, patience, and perseverance. He also possessed an iron will, and an indomitable energy.

Everything seemed to be well, and the Egyptian prospered because of Joseph. Then suddenly, like a bolt from the sky, Joseph is again plunged into the depths of despair, and again as a result of his own goodness and faithfulness. Think of him, an outcast, a slave in a strange land, and now in prison, a victim of false accusation. YET, unknown to Joseph, he was still on the road to exaltation. This appears in vs. 21-23.

Though cruelly cast down again, Joseph firmly maintains his faith in God, in spite of all appearances. In process of time, through faithful service, matters begin to brighten again (v. 21)—

*"But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison."*

After some years in prison, ch. 40 brings us to a new scene in the life of Joseph, and shows how, though all unseen, God was working with him. Two servants of Pharaoh—the butler and the baker having offended Pharaoh, were put into prison. They dreamed, but their dreams were not of the ordinary type. Interpretation of their dreams was given by Joseph, and accordingly the baker was hanged and the butler was restored to his office. Joseph pleaded with the butler—

*"But think on me when it shall be well with thee; and show kindness, I pray thee, unto me; and make mention of me to Pharaoh, and bring me out of this house:*

*"For indeed I was stolen away out of the land of the Hebrews: and here also I have done nothing that they should put me into the dungeon" (vs. 14-15).*

Ch. 41 brings us to the end of his long years of affliction, but not till 2 more weary years were spent in prison. Then came Pharaoh's 2 dreams: first of 2 groups of cattle, and then of 2 groups of corn.

Upon hearing of them, and the inability of the wise men to interpret the dreams, the butler recalled his own experience, and his ingratitude toward Joseph, and told Pharaoh how Joseph had interpreted his and the baker's dreams. This is recorded in vs. 9-13.

Joseph was hastily called from prison, and interpreted the 2 dreams of Pharaoh, the substance being that there were to be 7 years of plenty, followed by 7 years of famine. As a reward, and because of his ability, he was made ruler

over all the land of Egypt. This is outlined in vs. 37-45. His work is listed in vs. 47-57. From the time he was sold by his brethren to the time when he stood before Pharaoh had been 13 years.

Chs. 41-45 bring us to the climax in the life of Joseph. On account of the famine that had spread throughout the countries surrounding Egypt, the land of Canaan was greatly affected. His father Jacob, realizing the position they were in, and hearing that there was plenty of food in Egypt, sent 10 of his sons to Egypt to buy corn.

As Joseph had charge of all sales, it was necessary for his brethren to appear before him. He recognized them, but they did not recognize him. The details of this visit are given in ch. 42, to the end of v. 28. We see how ch. 42:6 gives the fulfilment of Joseph's boyhood dreams, and again in 43:26 upon their second visit, and we are deeply impressed with the wonderful workings of God, and the importance of maintaining faithful, cheerful, hopeful obedience to Him, in spite of the bitterest and most trying of experiences.

Here is the essence of faith—complete, dependent, obedient trust—without which it is impossible to please God, Who must try His servants for their great and glorious destiny. How blessed were those who held fast and true, even unto cruel deaths, as Paul stirring records in Heb. 11!

We must pass over the details concerning his brothers' first and second visits, except to call attention to the ordeals Joseph caused them to pass through, for their own sakes, until they were completely humbled.

The opening words of ch. 45 manifest Joseph's deep love, in spite of all they had done, and shows how that he could refrain himself no longer; and how he made himself known to his brethren. They were so terrified at his presence that they could not answer him. But Joseph—showing love, mercy and forgiveness to those who had treacherously wronged him and caused him such long years of suffering and grief—turned to them and said—

*"I am Joseph your brother, whom ye sold into Egypt. Now therefore, be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life" (vs. 4-5).*

Then he instructed them to hurry home and give the news to his father. And he added some sound advice, saying (v.24)—

*"See that ye fall not out by the way."*

In other words, "No quarrelling, please." That advice is also good for us. We may have sincere disagreements, but there must be no quarrelling among us. It is so easy and natural for the flesh to get sidetracked from the main purpose of carrying the Good News to the hungry, and fall to quarrelling on the way.

When Jacob heard the news, he was overjoyed, saying—

*"It is enough: Joseph my son is yet alive: I will go and see him before I die."*

In chs. 46-47 we have the record of the family reunion, and their establishment in the land of Egypt. All this was written for OUR instruction, and O, what a wealth of necessary instruction we find in this, the loveliest and most fascinating story ever written! First, we learn that Joseph is a remarkable type of the Lord Jesus in marvellous detail. Then we discover that he also typifies all true sons and daughters of God. Let us look briefly at some of the parallels between Joseph and the Lord Jesus—

Gen. 37:8—"Shalt thou indeed reign over us?"

37:8—"His brethren hated him."

37:4—"Their father loved him more than all his brethren."

37:18—"When they saw him afar off, they conspired against him to kill him."

37:28—"They sold him for 20 pieces of silver."

37:28—"Cast him into a pit, and brought forth alive."

41:45—"Promoted by Pharaoh to be ruler over all the land of Egypt"

45:1—"Joseph made himself known to his brethren . . . they were troubled."

Luke 19:14—"We will not have this man to reign over us."

John 15:25—"They hated me without a cause."

Matt. 3:17—"This is My beloved Son."

Mark 12:7—"When the husbandmen saw his son they said, This is the heir: come, let us kill him."

Matt. 26:15—"They covenanted with him for 30 pieces of silver."

Jesus buried, and brought forth alive.

Mic. 5:2—"Out of Bethlehem shall he come forth that is to be ruler in Israel."

Zech. 12:10—"They shall look upon me whom they have pierced, and they shall mourn."

45:7—"To preserve you a posterity  
in the earth."

Isa.49:6—"My Servant to raise up the tribes of Jacob,  
and to restore the preserved of Israel."

There are other likenesses, but these illustrate the wonderful resemblance. Joseph had to suffer for his own good, and ultimate exaltation, but he did not understand it at the time. We clearly see, and Joseph could at last see in looking back, that God was ever with him, and His loving hand was in all Joseph's bitter trials.

Do we not often wonder why certain afflictions come upon us? Our outlook may be dark. Everything may seem to be against us, and as we endeavour to look ahead, there seems to be no way out. If we ever feel that way (and surely such times come upon us all), then let us think of Joseph, and how he was faithful and patient through it all.

The Kingdom of God lies ahead. What ever lies in between in this so brief life, still THAT Kingdom is at the end for those who hold fast. We press toward that Kingdom, and hope to see it, but who knows what each one may have to pass through in the way of tribulation. Clouds of darkness may come over us, and we may feel as though the sun may never shine again into our lives. The time seems long; the way narrow; human nature is weak; and we may feel as though we could cry out in despair.

If we ever feel that way (and who does not?), then let us think of Joseph: his bitter darkness, his steadfast faith; his ultimate glory.

Trouble is trouble, no matter how we look at it. But there are 2 ways of taking it. If it comes upon us, and we can see no reason why, the natural thing is to complain, and find fault with our lot, and to sulk about it, and to weaken in our faith.

But is this pleasing to God? We know it is not. What then shall we do? We have an answer in 1 Peter 5:6—

*"Humble yourselves under the mighty hand of God, that He may exalt you in due time."*

And Paul in Heb. 12:5—

*"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him."*

Also, in v. 11—

*"Now 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."*

If, therefore, dark and dreary days come upon us, let us not become impatient, or slacken in our faith, but **THINK OF JOSEPH.**

We look past our own small circle out into the world at large, and what do we see? Trouble? Yes, the sky seems to be overhung with clouds of intense darkness. There seems to be no way out. Yet we know there is, and we know what God intends to do. Then why not apply this assurance to ourselves, and commit our way completely unto the Lord, as David says in Psa. 37:5—

*"Trust also in Him, and He SHALL bring it to pass."*

The lesson of Joseph's life shows plainly that we must not look for signs from heaven, because God works in apparently natural ways. And even when our case seems hopeless, we may be on the verge of deliverance. If, then, we feel at any time that our trial is more than we can bear, let us remember the agony of Joseph in the pit. Let us think of him in his days of slavery—of how he was falsely accused, and put into prison, and cruelly abused (Psa.105:18). And then, let us think of the anti-typical, greater Joseph, recorded in Heb. 12:2—

*"Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."*

For it is he who has said (Rev. 3:21)—

*"To him that OVERCOMETH will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne."*

"To him that overcometh"—that is the key, Joseph did not waver in his faith. He did not say, "I know that is God's command, but I am in an extremity, I am forced to break it because there is no other way out." That is tragedy and failure. The worthies of Heb. 11 were faithful unto the loss of all things, and even life itself. They sought strength from God to do what was right regardless of consequences. Therefore they have a reward.

Where is this strength to be found? If we could but keep the glorious conception of the Truth of the Gospel constantly before our eyes, how brilliant its light would be in all its transcendent glory! When we consider what the Lord Jesus has accomplished for us through the Gospel, our gratitude should be unbounded. For we are no longer

"aliens from the Commonwealth of Israel," no longer "without God in the world;" for we have been elevated to the place of honour described by Paul—

*"But now IN CHRIST JESUS ye who sometimes were afar off are made nigh by the blood of Christ"*

(Eph. 2:13).

As we reflect on the things we have considered, our minds turn to the wonderful, comforting words of Paul in Rom. 11:33—

*"O the depth of the riches and wisdom and knowledge of God!*

*"How unsearchable His judgments, and untraceable His ways!"*

—G.A.G.

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## Current Events Fulfilling Prophecy

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

**SEARCHING AGAIN FOR THE SACRED.** Since end of 19th century, growing feeling that religion not a thing of pious Sundays but vigorous, shirtsleeve weekdays. Churches & synagogues involved in struggles for racial justice & economic equality. In '60s, secular religion reached its peak. God took back seat. Some said God was dead: the personal, loving, father-figure of Bible. While that God was dying, a "New Morality" was being baptized, a "situation ethics" that morals depend on individual circumstances.

But this liberal optimistic vision of human race was at odds with growing current of disillusionment with man's ability to transform either himself or his world. Hitler & Hiroshima suggested that spiral could spin downward into new dimensions of evil. Slowly, as out of a fog, life began to be a matter of basic questions again: Who am I? Why was I born? Why must I die? What is life all about?

Few are finding what they seek in liberal churches or synagogues. Mainstream churches are slipping in numbers. Most impressive example of growth is Southern Baptist Convention which has maintained a staunchly biblical faith. Young of all faiths are turning to "Jesus movement." Reform Jews are returning to traditional religious law; Conservative Jews are tightening their own practices; ranks of Catholic traditionalists are growing. The Orthodox Church in America last wk. attacked ecumenical movement for "secular Christianity."

Many mainstream Protestants & Catholics are caught up in rapidly expanding Pentecostal movement, seeking to renew their belief thru ecstatic personal encounter with Holy Spirit. Others are looking for guidance to great Eastern religions—mostly Hinduism & Buddhism.

Hindu philosophy has long attracted Western minds. Hindus have many personal deities. Hindu imports spin on & on in the catalogue of current US spiritual movements. So does Buddhism, a reform movement within Hinduism in 6th century BC, which de-emphasized the Hindu gods. Some schools of Buddhism—Zen, for instance—are a kind of agnosticism.

Recently a Tibet lama was aided by Episcopal Bishop Myers & a Catholic Franciscan friar to set up a centre for young Buddhists. "A few years ago," Myers chuckled, "the very thought would have been shocking. But we were brothers. It's great thing that Christians can help other religions find root here." Eastern religions "may provide a way into the mystical experience of both East & West, Myers says, "We don't seem able to go the direct way."

Similarly, Catholic Carmelite Friar McNamara has incorporated strains of Eastern mystical traditions into 2 ecumenical contemplative centres he runs. Daily meditation periods include readings from Zen, Hindu & Islamic literature. One notable visitor, a member of the Pope's Theological Commission, said, "Nothing in my 57 years rivals it."

Zen Master Kapleau disdains Christian enthusiasm for Zen & other Buddhism. "There is no God concept in Buddhism," he says flatly. (Tm 4:9)

*NOTE: What a pitiful & confused picture!—so-called "Christian" leaders running greedily after the murky abominations of the heathen! Can we wonder at bro. Thomas' scathing indignation at these traitorous "bishops" who are sworn to preserve & defend the Word of God, but who degrade & adulterate it with pagan superstitions? Episcopal "Bishop" Myers "chuckles" that up to recently the "very thought would have been shocking." Truly it would, & rightly so: under the holy Law God gave Israel, Myers would have been stoned to death to rid the land of his corrupt influence. That day will come again, on all false prophets & deceivers of the people.*

**VIOLENCE IN SCHOOLS.** Problems run gamut of woes of adult society: murder, rape, drugs, assaults, armed robbery, arson & wanton destruction. The violence usually is sparked by children—striking out against other children, teachers, & school property. Students in danger every day—in schoolrooms, halls, yards, & on street going to & from school. Crime & violence accelerating at alarming pace.

CHICAGO: In one recent month, 155 teachers assaulted.

LOS ANGELES: Gang violence has turned schools into garrison camps with steel-mesh fences & padlocked gates. Teachers lock classrooms. Some students afraid to go to school. An LA principal says: "For both teachers & students, issue is no longer learning, but survival." Many students carry knives & guns for self-defence.

NEW YORK: 1052 reported assaults on students & teachers in 72, up from 423 in 71. Many assaults not reported from fear of retaliation. Vandalism cost \$3.7 million in 71. Too many schools resemble Dodge City: everyone must carry a gun for protection.

HOUSTON: Violence getting so bad many teachers quitting, listing "fear" as reason. Houston security guards cost of \$400,000 a yr., with big increase planned next yr. More & more students carrying firearms.

School violence not singular to US. BRITAIN: Vandalism, theft & assault cause tumult in 60 pet. of high schools: authorities call it 'crisis of discipline.'

FRANCE: Growing unrest & rebellion in schools: dozen or so deliberate school fires this year: 21 died in one school fire in Paris. Discipline relaxed to point where quality of achievement is impaired.

SWEDEN: Long been struggling with mounting juvenile delinquency & discipline problems in schools. Aggressiveness of students increasing, with wide use of drugs & alcohol. (USN 4:16)

*NOTE: The school picture is surely one of the saddest pictures of all. A new generation rising, & this is the atmosphere they are developing in. What chance do they have? Clearly the generation at Christ's coming will be a lost generation, like Israel in the wilderness, who must die off one by one for 40 years, before their children can enter the Promised Land.*

**COLLEGE CRIME.** On many campuses, biggest problem today is crime: assaults, armed robberies, rapes—up 50 pet. in 2 years. Even 10-ft. brick walls of Harvard Yard not sufficient to prevent wave of thefts & assaults. In a recent 2-wk. period, 42 recorded burglaries of Harvard student rooms. At Purdue, reported thefts jumped from 300 in '65 to 922 in 72. At Illinois U., stolen property soared from under \$50,000 to over \$200,000 in 3 yrs.(Tm4:2)

*NOTE: Crime & violence are seeping into & permeating every facet of US life, & the worse it gets, the faster it will develop, & the harder it will be to stop. Already courts are clogged & prisons are jammed, & are spilling the criminals back on the streets as fast as they are caught.*

**MORALITY IN US.** Great lack of discipline in schools today; also in churches. Some churches no longer demand high standard of integrity & morality: they haven't same ideals of Christian living as in past.

Constantly rising crime rate is a reflection of this. Until there's moral reawakening & restoration of respect & reverence for home & for ideals once held, crime may well continue to increase.

Another factor is weakness of law enforcement. So many known criminals escape with either very little punishment or none at all. If one correctly assumes it's very unlikely he'll be punished, there's little or no deterrent. So he'll follow his natural instinct to commit crime. (USN 3:26)

*NOTE: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ec. 8:11). How much trouble & sorrow man could save himself if he would only accept the guidance of God's wisdom, & not his own foolish "modern" theories!*

**A FAIL-SAFE PLAN FOR WORLD PEACE.** In this nuclear age, it's an awesome fact that a very few, fragile, unpredictable human beings have power to decide whether mankind will survive or be extinguished. They do not differ from others except in terms of having this terrifying ultimate power. They suffer from same weaknesses, conflicts, anxieties, doubts & insecurities that afflict all humanity. They too seek to mask their doubts & errors by dogmatism. The whims of the powerful are no less whims than those of the powerless—only much more dangerous. What if Hitler had had atomic weapons? There are no safeguards against a Hitler or Stalin coming to power in either an authoritarian or "democratic" nation. The very pattern of personality that leads to successful competition for top leadership in all forms of govt. is the same that makes for success in dominating & intimidating associates & "advisers." Given this historical dilemma with its new, nuclear urgency, the problem now becomes a scientific one. Researchers in US, Russia & other countries for many yrs. have been systematically studying roles of various areas of brain, & effects of tranquilizing, depressing & stimulating drugs on perception, thought & emotional behaviour. It's now clear that it's possible to manipulate the feelings of individuals. With increased research, direct chemical intervention & control of human behaviour will become more precise.

I propose a morally & scientifically powerful international agency for this purpose. Without question, this raises many complex questions, & strong potential for abuse. But dangers of refusing to assume responsibility of scientifically controlling man's bad impulses & strengthening his good ones are clear & present. All attempts to avoid this responsibility are immoral.

Scientists are close to perfecting a moral & effective form of intervention for control of negatives & strengthening positives in human behaviour. Nations must cooperate in providing resources & appropriate

international agency to enable science to save man from annihilating himself—By a NY University psychology professor. (Nwk 3:19)

*NOTE: The problem is real & terrible enough, but the "solution" is pure Alice-in-Wonderland. Because they cannot trust fallible human leaders with the nuclear push-button, a panel of fallible human scientists will somehow agree just what way to program, for instance, Brezhnev and Nixon so they will do "good" and not "bad." Could any international panel including deadly rivals like US & Russia ever agree on what IS "good" and "bad" in the actions of each nation's leaders? What pitiful fantasy! But it shows how man is at his wits' end.*

**"A WAR OF EXTERMINATION"** On Nov. 29, '47, UN voted to partition Palestine. Next day, Arab League Sec.-Gen. said, "This will be a war of extermination & a momentous massacre." The Palestine Arab representative at UN agreed. (LfSpcIsrlIssue 73)

*NOTE: And the day after the State of Israel was formed, six brave Arab armies attacked from all sides, telling the Palestine Arabs to get out of the land so the armies could sweep through and massacre the Jews. Hypocritical Britain & UN made no provision for Jews' protection. THIS is the background of the present picture. Twice again, in '56 & '67, the Arabs tried to exterminate the Jews. Present Arab statements and claims must be judged in the light of these facts.*

**FOOD POLITICS.** US Govt. heavily subsidizes the US grain going to Russia; those sales helped drive up prices for feed grains, adding to US meat cost. Common Mkt. selling surplus butter to Russia at 1/5 of subsidized price for butter in W. Europe. (USN 4:30)

*NOTE: Russia was desperate; had to have the food; could not get it elsewhere. So US sells it far below cost, & poor US taxpayer foots the bill, & the dealers make a huge profit. Such are the ways of man that Christ will correct.*

**PENDULUM SWINGS.** After yrs. of sunny admiration, science suddenly finds itself in shadow. No longer are scientists the public's great heroes. In part, turnabout came from increasing awareness of environmental ravages that accompany technological advance.

On more philosophic level, reversal is result of new mood of scepticism about science methods. There has begun to emerge a new fascination with the very antithesis of science: the mystical & even irrational.

Such was faith in science that its practitioners quickly came to believe all mysteries would yield before it. Science in effect became the new religion. Science did indeed bring forth a Brave New World—of transistors & electronics, antibiotics & organ transplants, computers & jet travel.

But progress came at a price. It was the genius of science that made possible exploding mushroom cloud over Hiroshima, chemically ruined forests of Indochina, threat of a shower of nuclear missiles, a planet increasingly littered with technology's fallout.

Science's alleged objectivity & its attendant evils have denatured man's personal experience & taken mystery & sacredness out of life. There may be processes in universe totally at odds with accepted physical laws. There's renewed interest in ESP (extra-sensory perception): in a questionnaire, 70 pet. of answering scientists in Britain considered it possible. (Tm 4:23)

*NOTE: How man wavers & fluctuates from one extreme to another! One day "science" is going to solve all problems & explain all mysteries; the next day mysticism & witchcraft is all the learned rage! Man will run greedily after any idea but the Truth, but Truth is too holy, & sets too high a standard, & evil man is frightened away. And the way to Truth is divinely guarded, &c revealed only to those whose heart is right with God.*

**ISRAEL'S MASADA COMPLEX.** Masada is the mountain in Israel where defending Jews of first century died to last man rather than surrender to Romans. Golda Meir has declared that all Jerusalem will remain a Jewish city & nothing but a Jewish city, and that Israel would never, never, withdraw from Sharm El Sheikh or west bank of Gulf of Aqaba.

Israel's present borders are more secure militarily than any that could emerge from a settlement. Israel's policy seems to be: "What we have, we hold"; This is both rational & humanly understandable.

But Israel is paying a price for that policy. As recent UN votes show, Israel has only one firm friend left in world—US.

As long as Israel holds fast to her conquests—26,000 sq. mis. of Arab land & over a million Arabs—the Arabs' hatred will burn high. Arabs are powerless now, but they're becoming richer & more industrialized every year. Can Israel, outnumbered 40 to 1, endure indefinitely as a tiny island in a sea of Arab hatred? (Nwk 3:19)

*NOTE: "Israel has only one friend left." Why does US continue to support Israel, when there is so much feeling even here against the Jews, & they are so relatively few, & it would be so much more profitable to side with the Arabs as the big oil companies are pressing it to? The only answer is that God is controlling them for His own purposes—contrary to their own natural best interests.*

**OIL WEALTH & INTRIGUE.** Around Persian Gulf, a basin containing 60 pet. of weald's proven oil reserves, are 3 sizable nations & 10 small sheikdoms. Annual oil income (over \$7 billion now) will soar to \$35 billion by '80, & \$55 billion by '85—the largest pool of capital in world history.

With so much treasure, Gulf is a boil with plays for power. Russia, US, Japan, West Europe & China all involved. (USN4:23)

*NOTE: How naturally are affairs working out to focus all world attention on the vital Mideast: oil, wealth, strategic location, Israel-Arab conflict, great power fear & greed & rivalry.*

**ASTRONOMY: NEW PUZZLES.** Series of dramatic observations of new astronomical phenomena over last decade: continually heralding discovery of some unexpected new objects in heavens: quasars, pulsars, X-ray stars, & "black holes"—objects so immeasurably dense that even light rays cannot escape from their gravitational fields, so they are inherently invisible.

Recent observations have cleared up some mysteries, but others have raised entirely fresh & disturbing questions. Undoubtedly most puzzling are quasars, which shine with brilliance of a million normal stars. A quasar each year eats up as much energy as our sun will use in its entire existence. Behaviour of quasars remains a tantalizing mystery. (Nwk 5:7)

*NOTE: Just a reminder that for all his pretensions, man knows very, very little about the universe, & this year's "facts" are continually being shattered by next year's discoveries. The article mentions very contradictory theories, & they are constantly changing.*

**AMERICAN FAMILY IN DANGER.** Strong questioning of values that have shaped life in Western civilization for centuries: lifelong commitment, parental responsibility, & distinct roles for man & wife. In '20, 1 divorce for every 7 marriages; in '40, 1 in 6; in '60, 1 in 4; in '72, 1 in 3. No end in sight to divorce & remarriage cycle.

Drive underway to make divorce even easier. Fourteen states have "no fault" divorce. Marriage traditionally has involved a lifelong commitment: it is now becoming a tentative arrangement—often a transitory one.

A high proportion of delinquents originate from homes where father is absent, or both parents work. Rising rate of divorces will be reflected in yrs. ahead in nation's juvenile courts. (USN 4:16)

*NOTE: As mankind sinks back into animalism & irreligion, "marriage" in the world has less & less similarity to true marriage in God's sight. Any relationship that is not consciously & sincerely entered for life is not "marriage" at all, but merely another corrupt form of fornication. Most modern world "marriages" now fall into this category.*

**WHAT SCHOOLS CAN'T DO.** For generations, schools had mission in US : to make democracy possible & guarantee its prosperity. This exalted conception has paled in recent years; doubts whether schools are really instruments of equality they were thought to be—and whether there are elements in man beyond reach of education.

There's a tempering of recent, enthusiasm for "open education," a new version of "progressive" movement of '30s. Billions of \$s spent in name of "reform," but very little evidence of success. Rand Corp. researchers found that for every study proving a program "worked," another equally good study proved it was ineffective. (Tm 4:16)

*NOTE: So many modern experiments to take all the effort & work & "drudgery" out of learning, & make it "relevant" & "exciting" & "self-expressive," etc. But all true learning IS effort & perseverance & attentive application. THIS is the very quality schools should teach. Man is the eternal, rootless Athenian, always seeking "some new thing." And sadly this applies to divine things too.*

**GASOLINE SHORTAGE.** Nixon's long-awaited energy message disappointing to friend & foe alike. Administration's hands-off approach feeds growing suspicion that whole oil shortage was planned by big companies to raise prices & destroy independent dealers. (Nwk 4:30)

*NOTE: The whole world order is built on greed, oppression & suspicion.*

**NEW RUSSIAN ICBM.** Russia has successfully tested SS-17, advanced version of SS-11 intercontinental missile. Has built in computer for in-flight guidance enabling it to zero in on US missile silos. (USN 4:2)

**KING FAMINE.** Even in best of yrs., much of sub-Sahara Africa is stalked by grim spectre of famine. This yr. one of worst. A 40-mo. drought has left area brown & blistered. Crops failed; millions of cattle died. Farmers eating seed grain to stave off starvation, thus ensuring insufficient food from future harvests. In Mali alone, at least 1 million of nation's 5 million cattle have perished in worst drought in memory.

Major reason for drought is man's neglect of land. Goats & camels have denuded millions of acres. To feed their animals, herdsman have cut off tops & branches of trees, halting their growth. This systematic stripping of land

has altered climate & caused decline in rainfall. As result, Sahara Desert spreading south over ½ mile per yr. (Tm 4:30)

*NOTE: If we could truly realize the hopelessness & misery in which most of the world lives, we could not really selfishly enjoy any of our idle, tinselled luxuries, & we would constantly pray God to end this terrible night of human oppression & wickedness, & bring the Day of Promise.*

**SIBERIA'S RICHES** promise to make Russia of 21st century the wealthiest nation on earth. Siberia has largest gas & oil reserves in world. Almost every day brings new discoveries. Scientists believe entire region, as big as all N. America, is giant raft floating on sea of gas & oil.

Already Russia has built world's 2 largest dams on Yenisei & Angara Rivers, & 3rd is going up at Ust-Ilimsk. Russia has undertaken greatest construction effort in history: as tho N. America being rediscovered.

TYUMEN: oil production doubled every yr. since '65; expect 130 million tons by 75—½ of Saudi Arabian output. SAMOTLOR: beneath 100 sq. mi. Lake Samotlor is believed to be world's richest single oil deposit, equal to entire Alaskan North Slope. NADYM: newly discovered gas field contains 6 trillion cubic meters, equal to ¾ of all US reserves. (Tm4:9).

*NOTE: All signs point to the rise of Russia's wealth & power, & the decline of US's. And Russia is channelling all her resources to one end: military might & world power, while US squanders hers on riotous & improvident living.*

**REDS GAIN IN INDOCHINA.** Mid-April brought rapidly expanding crisis for US in part of world where war was supposed to be over & done with. Cambodia aflame with fighting. Massive infiltration from North into S. Vietnam & dangerous surge in Red attacks brought truce to most fragile point yet. Peacekeeping machinery all but broken down.

Reds on move everywhere, putting heavier weapons & additional men in place. N. Viets have set up over 1000 anti-aircraft guns & 10 missile installations in S. Vietnam, & large numbers of Russian tanks. (USN 4:23)

*NOTE: What a dismal ending to a mighty effort that cost 100s of billions of \$s, & 100s of 1000s of lives, & rent US asunder with bitterness & conflict, & kept it bogged down & bleeding while Russia raced to multiply its ships & missiles & armed forces.*

**"PROGRESS" IN JAPAN.** Since WW II, pell-mell industrialization has catapulted Japan to 3rd place in world; but has also transformed the once beautiful land into a vast, smoke-belching factory, so it now has dubious distinction of "most polluted country on earth." For yrs., Chisso Corp. plants have dumped organic mercury waste into Yahsushiro Bay. Mercury found its way into bay's fish, then into the townspeople who ate them, & has brought paralysis, deformities, brain damage, blindness & death to 100s. Stark evidence of the disease is everywhere in the town. (Nwk 4:2)

*NOTE: "Most polluted country on earth." The lessons of "civilization" that Japan has eagerly learned from US are destroying it. Modern "progress" is a soul-debasing & self-consuming monster.*

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