

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

## Bible Questions

## CONNECT THE ITEMS

### LIST ONE—QUESTIONS

1. Sheet
2. Creek
3. Cousin
4. Orator
5. Rabboni!
6. Treason!
7. Lanterns
8. I will go
9. Mine host
10. 19 men &—
11. Lost asses
12. 7 ewe lambs
13. Thick cloth
14. Cast clouts
15. Damsel or 2
16. Eloquent man
17. Lump of figs

18. Swarm of bees
19. Burial of ass
20. Shining light
21. Dew on fleece
22. Secret errand
23. Mother's image
24. My son, my son
25. Would not go in
26. Dissolve doubts
27. Ashamed & blush
28. Came delicately
29. Cried all night
30. Left Paul bound
31. Laid down necks
32. Taught senators
33. At Miletum sick
34. Drove furiously

35. Love preeminence
36. Built 12 pillars
37. Named by husband
38. Wrote son's name
39. Eagles' feathers
40. Diseased in feet
41. Gathered 2 sticks
42. Bound hand & foot
43. Wife died at even
44. In hottest battle
45. Small round thing
46. Set house in order
47. Face between knees
48. Not afraid of snow
49. Piece of millstone
50. Guide hands wittingly
51. Condemned the world
52. Displeased with himself

### LIST TWO—ANSWERS

Asa	Ezra	Micah	Asahel	Elijah	Abimelech	Peter vision
Eve	Saul	Moses	Joseph	Abraham	Elisabeth	Elder brother
Jehu	Felix	Manna	Samson	Gideon	Zacharias	Nebuchadnezzar
Ehud	David	Daniel	Sisera	Rebekah	Trophimus	Paul shipwreck
Agag	Uriah	Hazael	Lazarus	Hezekiah	Jehoiakim	Virtuous woman
Noah	Jacob	Darius	Ezekiel	Jeremiah	Diotrephes	Jesus betrayal
Mary	Gaius	Samuel	Apollos	Athaliah	Ahithophel	Aquila & Priscilla
				Tertullus	John Baptist	Zarephath widow

### GOD'S SEVERITY ROOTED IN LOVE

Even God's judgments have their origin in love; for the reason He destroys is, that those principles upon which He has been pleased to establish the harmony of the universe, may be preserved intact. If God were to allow the compromise of His authority allowing life to continue in rebellion, there would speedily be developed a state of things which would quickly approximate to the hell of popular imagination.

It must not be forgotten that every manifestation of the divine character, and every form of the divine law, are connected in their roots—if we could only trace them downwards—with this primitive impulse of love, benevolence, and kindness.

This principle must therefore prevail amongst those who are God's. Jesus said "Love one another; by this shall all men know that ye are my disciples, if ye have love one to another."  
—**Bro. Roberts.**

### March Answers

1. Lucifer—Isa. 14
2. 70 weeks—Dan. 9
3. Cornelius—Acts 10
4. Man of sin—2 Thess. 2
5. 4 Horsemen—Rev. 6
6. Armageddon—Rev. 16
7. Kiss the Son—Psa. 2
8. Wages of sin—Rom. 6
9. Even so come—Rev. 22
10. War in heaven—Rev. 12
11. Lord's prayer—Matt. 6
12. Pure religion—James 1
13. Law from Zion—Isa. 2
14. Paul shipwreck—Acts 27
15. Gog invasion—Ezek. 38
16. Green pastures—Psa. 23
17. Priest forever—Ps. 110

### WHAT CHAPTER?

18. Emmaus Walk—Luke 24
19. Lazarus death—John 11
20. Law in members—Rom. 7
21. Without excuse—Rom. 1
22. Kept the faith—2 Tim. 4
23. Power of tongue—James 3
24. Childish things—1 Cor. 13
25. Dare any of you—1 Cor. 6
26. In Adam all die—1 Cor. 15
27. Philip & eunuch—Acts 8
28. 10 commandments—Ex. 37
29. Valley of bones—Ezek. 37
30. Samaritan woman—John 4
31. My son Onesimus—Philm.
32. If sin wilfully—Heb. 10
33. Remove diadem—Ezek. 21
34. Olivet prophecy—Matt. 24

35. Living sacrifice—Rom. 12
36. Only in the Lord—1 Cor. 7
37. Belshazzar feast—Dan. 5
38. Ye men of Galilee—Acts 1
39. Table of nations—Gen. 10
40. Covenant to David—2 Sam. 7
41. All died in faith—Heb. 11
42. Euphratean angels—Rev. 9
43. Nicodemus by night—John 3
44. Meek inherit earth—Matt. 5
45. Great white throne—Rev. 20
46. Whole armor of God—Eph. 6
47. Man examine self—1 Cor. 11
48. Pierced hands & feet—Psa. 22
49. Nebuchadnezzar image—Dan. 2
50. Virgin shall conceive—Isa. 7
51. Receive not into house—2 John
52. Trod winepress alone—Isa. 63

## **This Same Jesus Shall So Come**

*"And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh"—Luke 21:28*

The writer of the Acts of the Apostles relates that while the faithful apostles were rejoicing in the company of their risen Lord, they were amazed to see him suddenly rise from the ground, and disappear in a cloud. For a moment they seemed to have forgotten he was to leave them. It was only a few days since he had said,

**"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16.7).**

As they gazed towards the heavens, they were startled by the presence of two men who stood by them in white raiment. So much had taken place during these past days, they must have been greatly excited and, therefore, the message that the unexpected visitors brought to them must have been comforting indeed.

**"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."**

Ever since that momentous day faithful followers of the Lord Jesus have watched the signs of the times, and waited for his return. While it is impossible for us to know the exact day of his return, yet by observing events that are taking place in the world we may, with the enlightenment of the Scriptures, discern the times we are living in, and be prepared for that great and glorious event—the second coming of our Lord.

### **"WHOM THE HEAVENS MUST RECEIVE UNTIL—"**

The believers of the first century "looked for his appearing," and they watched for him in the midst of the suffering that their faith brought upon them. This was not a blind faith for they knew "that the heaven must receive him UNTIL the times of restitution of all things, which God had spoken by the mouth of all His holy prophets since the world began" (Acts 3:21). And they also remembered the words of Jesus, "It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts 1:7). They also knew that his return is absolutely essential in order that he may complete the work that has been designed by the Father, and appointed for him to do.

While it is true that, in every age since Christ ascended into heaven, there have been signs indicating that the time of his return was gradually drawing nearer, yet never, in all this time of waiting, has there been such outstanding, and unmistakable signs as those now appearing before us. Of course many have been disappointed that he has not come, but such disappointment will not shake the faith of those who are grounded and settled, rooted and built up in him, because their faith rests on foundations that are independent of all questions of time.

The all-important question is not, When will he come? But when he does come, will he find us ready and waiting for him with that measure of character that will constitute us worthy of being chosen as one to become a partaker of the divine nature?

### **THE PRESENT SIGNS**

Some, living today, have seen the temporal power taken from the ecclesiastical element of the little horn of Daniel's fourth beast: and many of us saw the desolator driven from the land of promise. But what do we see today? We see Israel returning to the home of their fathers where they are causing the desolate places to be inhabited, and we see them bringing prosperity to the land of unwallled villages.

And not only so; but we see the King (supreme ruler) of the North coming into his estate. The final stage of the one "who shall do according to his will; and he shall exalt himself, and magnify himself, above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done" (Dan. 11:36).

Therefore it is with confidence that refuses to be shaken that we look for the accomplishment of God's purpose as revealed in the Scriptures of Truth. As we wait for the day of the Lord, let us try to be more enthusiastic about our Bible studies and make them a living testimony of our love for the Truth. Let us do all we can to catch the spirit of the Psalmist when he said,

**"My soul breaketh for the longing that it hath unto Thy judgments at all times. How I love Thy law; it is my meditation all the day. Behold, I have longed after Thy precepts."**

Let our minds be centered on His word, upon His love, and upon our absent Lord; for he will not always be absent, for the day draws rapidly near when he will be in the earth again. Let us, therefore, hold fast the confidence and the rejoicing of the Hope firm unto the end. —EDITOR

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### **"IN THE BEGINNING WAS THE WORD"**

John does not affirm sonship of the Logos. He does not say (as Trinitarianism would require), "In the beginning was the Son." The Son of God was the "man Christ Jesus," resulting from the manifestation of the Word through our fallen nature by means of the "miraculous conception" (Luke 1:35).

This Son had to "LEARN OBEDIENCE by the things which he suffered" (Heb. 5:8). The Son was not "in the beginning" except as all things are "in the beginning" in the divine purpose: but the Word WAS in the beginning, and the Word was God. Jesus is the MANIFESTATION of that which was from the beginning.

The Eternal Father created all things by His WORD—which combined both purpose and power in its going forth (Psa. 33:6). This Eternal Father manifested Himself by the Spirit, through the living body developed from Mary. He is, therefore, said to have dwelt in it, constituting the power and wisdom manifested by it (John 8:28; 14:10; 2 Cor. 5:19; 1 Tim. 3:16).

The wisdom-energy by which all things were made was with the Father, and WAS the Father. There is a reason for its being styled the "Logos." Logos is the equivalent of speech, discourse, word, AS RELATED TO PURPOSE.

The Spirit irradiant from His person is the instrumental energy by which His will is expressed and His purposes carried out. The Logos was not a person, but the power and wisdom of the Eternal Person who is ONE, and above all (Eph. 4:6). But its becoming flesh RESULTED IN a person, even the Son of God; and yet a person between whom and the Eternal Father, there was that connection by the Spirit that constituted them "one."

—**Brother Roberts, 1897.**

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## **Pray Without Ceasing**

**By BROTHER JOHN THOMAS**

*"Men ought always to pray, and not to faint."*

These are the words of Jesus, which he illustrated by the parable of the unfortunate widow (Luke 18). And what is it that this exhortation indicates more particularly as the object of prayer? It is that God may avenge his own elect, who cry day and night unto him through many generations.

Those who have obeyed the gospel of the Kingdom can alone offer acceptable prayer to God through Jesus Christ; for all the clouds of perfume John saw ascending from the golden vials to the throne, were "the prayers of the saints." He saw no others; and could see none: for there is no fragrance in the exhalations of the disobedient.

### **SPIRITUAL SACRIFICE**

Prayer is a "spiritual sacrifice acceptable to God through Jesus Christ:" and such sacrifice can only be offered by the true believers, who have been introduced into him by faith and the obedience it prescribes. Men have yet to learn that "To obey is better than sacrifice." Prayers, and alms-giving, and praises, and breaking of bread, and morality of life (speaking in the dialect of men) are acceptable and delightful odors when offered by the saints; who are as "golden vials" in the Temple of the Lord; but when they burn from the hearts of the disobedient, the stench of corruption mingles with their incense, and becomes abomination in the nostrils of Him whose precepts they disregard.

"The sacrifice of the unjustified is an abomination to the Lord, but He heareth the prayer of the righteous . . . The Lord is far from the unjustified" (Prov. 15:8-29).

"The eyes of the Lord are upon the righteous, and His ears are open to THEIR prayers: but the face of the Lord is against them that do evil" (Psa. 34:15-16).

These testimonies are sufficient to enable an ingenuous and candid inquirer to discern the scriptural and appropriate medium for the expression of the desires of the human heart in their tendency towards the throne of grace. And, in discerning this, to rightly appreciate the valueless character of the Popish and Protestant rhapsodies which desecrate the Name. Prayer cannot reach the throne unless it proceed from "a heart purified by faith working by love," and in which "Christ dwells by faith."

### **AN OBEDIENT HEART**

Such a heart is an OBEDIENT heart—a heart which has "purified its soul in the OBEDIENCE of the Truth." The prayer of such an one is incense before the throne, which arrives there as if ascending from Christ himself; because Christ dwells in them that have "the faith of Jesus, and keep the commandments of God."

"We know that God heareth not sinners, but if any man be a worshipper of God, and DOETH HIS WILL, him He heareth" (John 9:31).

Do they do the will of God, who, from whatever cause, do not obey the Gospel of the Kingdom which Jesus and the apostles preached? "If judgment begin at the House of God," said Peter (who first preached it, in the name of Jesus as its king), "what shall the end be of them who OBEY NOT THE GOSPEL OF GOD?"

It will be seen from these premises that sinners are not simply criminals of flagrant delinquency; but all those pious sentimentalists also, who are upon such excellent terms with themselves, and who compose "the churches" of Popish and Protestant Christendom. Pious sinners who know not, obey not, the GOSPEL OF GOD. What they call "prayer" is the sum total of their superstitions—vain repetitions and rhapsodies, which, if answered, would wrap the universe in flames, and turn "the exceeding great and precious promises of God" into falsehood and vain deceit. No, no; He hears not sinners, be they devout or impious: His ears are not open to their prayers. In time of trouble—

"They cry, but there is none to save them; even unto Jehovah, but He answers them not" (Psa. 18:41).

Christ dwells not in their hearts by faith of the "things concerning the Kingdom of God, and the Name of Jesus." They believe not in the Kingdom, and understand not his Name; so that when they try to pray, their random and wordy outpourings call upon God to do things which would forever exclude the Kingdom from covenanted land; and to grant them remission of sins upon principles which reduce the Name of Jesus to a nullity.

### **BELIEF OF THE TRUTH**

Acceptable prayer is the expression of the desires of a heart purified by belief of THE TRUTH. If this definition be received, it is to be hoped that the inquirer will not be afraid of the conclusions to which it leads.

Seeing then, that it is only OBEDIENT believers of the truth, styled "the saints," whose prayers can find access to the throne with divine acceptance, the question arises, "What ought they more particularly to pray for? As the establishment and glory of the Kingdom of God should be our ardent hope, so our prayers, before all things, should be for this. Thus the first petition in that pattern of prayer which our Lord taught his disciples is,

"Thy Kingdom COME; Thy will be done ON EARTH as it is in heaven" (Matt. 6:10).

Shall we pray for OUR daily bread? Shall we pray for the forgiveness of trespasses, and be fervent in prayer for what concerns OUR own particular interest, and shall we be unconcerned about the glory of GOD? Great and many are the promises which the Divine Father hath given to us, respecting His Kingdom among men; respecting the universal dominion of His Son: let us pray, then, that His Kingdom may come; that the knowledge of the glory of the Lord may cover the earth as the waters cover the sea; with David, in his last prayer, let us pray,

"May the WHOLE EARTH be FILLED with His glory! AMEN and AMEN!" (Psa. 72:19).

It is also the duty of the Christian to pray for the overthrow of all the enemies of Christ, and for the removal of everything which stands in opposition to his Kingdom. As for our OWN particular enemies, we are enjoined to pray FOR them, and to bless them that curse us; but with respect to the incorrigible enemies of God, and of His congregation, though the Christian (in the absence of Jesus) is never to take vengeance into his own hands, yet he is taught to pray,

"Let God arise, let His enemies be scattered: let them also that hate Him flee before Him . . . Let the wicked perish at the presence of God" (Psa. 68:1-2).

"Let all thine enemies perish, O Lord" . . . "Let all them be confounded that hate Zion" (Jdg. 5:31; Psa. 129:5).

### **HOW LONG. O LORD, DOST THOU NOT JUDGE?**

And we are called upon to rejoice over the fall of antichristian persecutors who shed the blood of the saints.

"Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her" (Rev. 18:20).

Respecting this Harlot of Babylon, who is "drunk with the blood of all the witnesses of Jesus," and all her progeny who reject the dominion of his principles, it is the duty of the Lamb's followers to pray,

"How long, O Lord, holy and true, dost Thou not judge and avenge our blood?" (Rev. 6:10).

And whilst Christians exercise faith in the promise of their Master, and look for his coming, it is their duty to pray that the heirs of the Kingdom may be duly stirred up to a true and genuine love, and to do the first works of the apostolic age. Truly it is now a day of small things. With all their boastings, how little REALLY Christian morality! Yea, how little do professors in general know even of the FIRST RUDIMENTS of God's holy religion!

Instead of that spirit of love which the gospel makes so indispensable, there is little but grudging and ill-will among them; and their zeal is at best about "mint and anise, and cummin," rather than about the "weightier matters of the law, such as justice, mercy, and the faith."

### **PRAY THE LORD TO SEND LABORERS INTO THE HARVEST**

Amidst this general declension and corruption; this lamentable departure from the spirit and practice of Christianity, what duty is more incumbent on the true servant of God, or more in unison with his feelings than to pray that God would grant that His truth might arise and stand upon her feet; and, in faithful laborers, go forth, and run to and fro increasing knowledge, that professors might become wise and prepare themselves to meet the Lord, as a bride adorned for her husband? Certainly none.

We add that it is also our bounden duty, in prospect of the great and terrible day of the Lord's judgment on the nations, to pray for those under whose institutions we find protection while laboring in the Truth; that it may be preserved in the midst of those great and general calamities which are to clear the way for the Kingdom of God. It is our duty to pray for the authorities of the state, that they may be overruled and guided in all their councils and proceedings for the good of the well-disposed, and the repression of the lawless and abominable, "That we may lead quiet and peaceable lives, in all godliness and honesty."

But it is not our duty only to pray for the country of our sojourn to this end, but for the happiness of ALL nations; that the time may soon come when all the tribes of the earth shall remember, and turn unto the Lord. When, actuated and united by kindness and charity, they shall embrace each other as brethren, and we shall no more hear of "natural enemies;" or "religious wars," nor of any other; but "judgment shall dwell in the wilderness," and nothing but "righteousness in the fruitful field."

### **PRAY FOR TRANSFORMATION UNTO HOLINESS**

To conclude, our duty, in the prospect of the coming of the Lord, is to pray that we may be prepared; that our dispositions and practices may be brought to a holy conformity to the principles of the Kingdom of Jesus Christ, which are—

"Righteousness, and peace, and joy in the Holy Spirit."

that we may not be found among the lordly and the persecuting; that we may not be found among those that sleep, nor among the scoffers that say, "Where is the promise of his coming?" but among those that watch and pray always, and who shall be accounted worthy to escape the judgment which shall fall upon the heads of the evil doers, and to stand before the Son of Man.

O ye "Christians," as ye call yourselves, how is it that ye watch and pray no more? that ye are no more concerned to glorify the Lord, and to be found of Him in peace? What is it that engages your attention and occupies your time? Jesus Christ has promised to come again and to take to himself his kingdom. How is it that ye think no more about it; that ye pray no more for it?—that ye watch the signs which He has given His servants with no more

attention nor cover yourselves with more godly jealousy? Is this your faith in one of the most interesting truths which the word of God reveals? Surely that day will come upon you at unawares!

## SOON THE TRUMPET WILL SOUND

O ye whose hearts are overcharged with surfeiting and wantonness; and ye men of the earth whose hearts are overcharged with the cares of this life, and who would rather that the Kingdom of God should never come than your ease be disturbed, or your carnal interest affected! Ye, who are too busy about this world to think of that which is approaching; too much in love with the present state of things to sigh after the promised change; too earthly-minded to watch the signs of the times, or to realize the promises of Christ! He shall come at an hour that ye think not, and cut you asunder as cumberers of the ground! It is not long ere the trumpet will sound, and we must all stand before the Son of Man, and receive according to our works.

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### "LET HER BE COVERED"

Paul's direction was that women should be covered in the assemblies. The SIZE of the assembly or the LOCATION of it does not alter the principle. There should be no contention over the matter. Paul cut it short authoritatively in his day: "If any man seem to be contentious, WE HAVE NO SUCH CUSTOM (as woman being uncovered), neither the churches of God."

Doubtless in very small meetings in private houses it seems strange for a sister to cover her head in her own house; but we remember that they broke bread from house to house in apostolic times, and we cannot suppose that the example of the Corinthian women would be tolerated because of the smallness of an assembly. DISCERNING sisters will GLADLY submit to the apostolic ruling. —Christadelphian, 1900.

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## The Wedding Garment

*"Friend, how camest thou in hither, not having on a wedding garment? And he was speechless"*—Matthew 22: 12

### BY BROTHER ROBERTS

A man's course may appear one thing to himself, and be quite another in *fact*, when wholly seen. Paul, destroying the disciples in zeal for the Law, appeared, in his own eyes, a righteous man, approved unto God; in *God's* eyes he was "kicking against the pricks": that is, he was hurting himself and not those against whom he was fighting.

So the Scribes and Pharisees thought themselves defenders of the Kingdom of God in opposing Christ, whereas, they were in reality excluding themselves from any part in it when it should be established in its final form. To set forth this was the object of this parable, and also to intimate certain consequences, highly unpalatable to them, which would result from their action. *It is in those consequences that we are personally interested.*

The parable is found in Matt. 22 & Luke 14. It is as follows:

"A certain king . . . made a marriage for his son, and sent forth his servants to call them which were bidden to the wedding, and they would not come . . . Then saith he to his servants, The wedding is ready but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

"So those servants went out into the highways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having on a wedding garment? And he was speechless. Then said the king to his servants, Bind him and take him away."

In the king we recognise God, who spoke to the fathers and wrought with them for the execution of His purpose. That purpose is represented as a marriage feast for His Son. A marriage feast is the most joyous occasion in human experience, and fitly though feebly represents the character of God's great purpose.

His purpose from the beginning has been to spread a banquet of love and every good thing in the earth. His Son is the central object of this banquet. It is a marriage feast *for His Son*; but before it could be a glory and joy to Him, there must be *a partner and guests*. The provision of these is from the human race by invitation.

The invitation was first sent to Israel after the flesh, who were chosen as the national basis of the purpose. But the bulk of them did not accept the invitation, for lack of understanding. They accepted it in a certain way. They consented to be the Lord's people and rejoiced in the fact, but they used it for their own glory, and shut God out of the matter.

*They approached God with their lips but their hearts were far from Him.* And therefore, after long patience, there came a time when the invitation was extended to another class.

It is here where our personal relation to the parable comes into view. Before Israel's rejection of the message, we were outside of its scope altogether—

"Strangers from, the covenants of promise, and aliens from the Commonwealth of Israel" (Eph. 2:12).

Till Paul's day, God suffered the Gentiles to walk in their own ways, and winked at their ignorance (Acts 14:16; 17:30).

Our ancestry is altogether undistinguished from this point of view. *We are the descendants of barbarians, who were "without God and without hope in the world"* (Eph. 2:12). They had a "hope" and they had "gods;" but both were matters of imagination, and, therefore, are not Scripturally recognised.

By the hand of Paul and his co-labourers, the invitation, which had been lightly regarded by Israel in their generations, was extended to the barbarians, and, therefore, to us. Here we are, this morning, a company of their descendants. We have not heard Paul's living voice, but we are none the less invited. The invitation was to survive his decease, and continue in force till the Lord's appearing.

Consequently the fact of Paul's word having to come to us in the understanding of it, is evidence of the invitation referred to in the parable having come to us. The servants of the parable are commanded to go out to the highways and hedges. We belong to the party of the highways and hedges, which is destined to furnish a considerable contingent of guests to the marriage feast.

Here comes an important practical question, to which the parable furnishes an answer. Shall we be accepted as the King's guests merely because we have answered the King's summons by the hand of the King's servants in the hedges and highways? *Shall we be chosen merely because we have been called?* The answer of the parable is in harmony with Peter's exhortation to "make our calling and election *sure*," which implies possible uncertainty. What is that answer?—

When the King came in to see the assembled guests, He found one without a wedding garment, and said unto him,

"Friend, how earnest thou in hither, not having on a wedding garment?"

This shows that *something was implied in the invitation that was not expressed in the first instance.* The invitation was, "Come to the feast." The implication was, "Come *in a fit state.*" The King's question shows that every guest, though freely invited from the highways and the hedges, was required to come in a fit dress for the occasion. The man might have said, "I came because I was asked to come." But the King's question shows that *He regarded the acceptance of the invitation as acceptance also of the implied conditions.*

Now let us come to the point. What are these implied conditions? What is this wedding garment? We ascertain this from another figure of the same matter. The guests in their collective capacity are symbolized in the Apocalypse as a woman in white array—a Bride in "fine linen, clean and white." And concerning this white raiment it is added,

"The fine linen is the righteousness of saints" (Rev. 19:8).

In the parable this principle is illustrated in its individual application. Each applicant for a place at the feast *must possess the individual righteousness* without which no man shall enter the Kingdom of God (1 Cor. 6:9; Matt. 5:20).

Some escape this conclusion, deceiving their own selves by saying Christ will be their righteousness. *Why was he not righteousness for the rejected guest?* Why will he not be righteousness for false brethren who sow to the flesh, and to whom he will say,

"Depart from me, ye workers of iniquity"?

If a man have no *righteous fruits of the Spirit* to present before Christ in the account we must all give at his judgment-seat, when he judges the living and the dead at his appearing and his kingdom, the fate of the rejected guest will be his—

"Cast out the unprofitable servant" (Matt. 25:30).

Those who have to say they have no righteousness of their own, will find that Jesus will be nothing to them.

The sentiment that Christ's righteousness alone is to be the basis of our acceptance, is one of the countless and pernicious corruptions of clerical theology. It doubtless originated in the *misapplication of a certain element of apostolic truth*, namely, that which informs us that all are under sin, and that our salvation is not of works; but through the righteousness of faith that is in Christ.

Men have long ceased to perceive that this principle applies *only to unjustified sinners* and not to those who have been placed in a justified or forgiven position, through the obedience of faith. Christ is righteousness for sinners in this sense, that God offers to forgive them for Christ's sake, and to grant them a co-heirship with Christ, of what Christ, as a manifestation of God, has achieved for himself. *But when sinners become saints, they come into relation to a new principle.* They are responsible to him as servants to a master, and he will judge them ACCORDING TO THEIR WORKS (Rev. 2:23; Matt. 16:27; 2 Cor. 5:10).

If they bring forth fruits to the Spirit (that is, do and be what the Spirit in the Word requires) they will receive everlasting life: and if they bring forth fruits to the flesh (that is, be and do what the mere natural mind prompts a man to do) they will inherit corruption.

So says the last testimony referred to. Hence it is that the apostles dwell so incessantly and so emphatically on the *necessity for brethren to walk as saints*, and to be on their guard against conformity to the world, lest any be hardened through the deceitfulness of sin (Heb. 3:1-3).

If we present ourselves to Christ as one of the guests unprovided with that raiment of personal righteousness which he requires, we shall assuredly be rejected, and no man can learn what that personal righteousness is, so as to have it in continual available remembrance, except by the *continuous and reverential study* of the word of Christ contained in the writings of the apostles and prophets.

Apart from this, a man with even a complete theoretical knowledge of Christ may become *so infected with the spirit of the world around him*, which also exhales so freely from his own heart, that while professing the name of Christ he will walk in the flesh, having a name to live while *utterly dead to the high things of God*.

Most students of the Word, in the early stage of their studies, fall into the mistake of supposing that "the wedding garment" stands for baptism. If they pursue their studies to any practical effect, they, by-and-by, get rid of this mistake. They remember that *many baptized persons will be rejected at the judgment-seat*, and that the most distinguished of the guests—"Abraham, Isaac, and Jacob, and all the prophets"—have never been baptized; in which case, if the "wedding garment" stood for baptism, we should have the anomaly of guests with wedding garments turned out, and guests without them allowed to remain.

Besides, to what a cheap affair it would reduce the garment in question! And how out of harmony with the whole spirit of the Divine economy, which lays such stress on persevering well-doing as a qualification for acceptance, and keeps in a comparatively minor place mere ceremonial compliances!

Baptism is only the first act of obedience on the part of a believing sinner, and is of a nature with the kind of righteousness which the Pharisees performed when they circumcised children, and kept the feasts—all very essential in their place, but *not accepted at the hands of otherwise unrighteous men*. The law of admission to the Kingdom says:

"Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of God" (Matt. 5:20).

*This is the righteousness typified by the wedding garment— "the righteousness of saints" in its fulness and ripeness, the unreserved and patiently-continued submission of enlightened men and women, in whose hearts faith fully dwells with purifying effect, working by love to the keeping of the commandments of God.*

With this in view, the lesson of the parable is sobering and wholesome. It shows us that our mere acceptance of the Gospel will not suffice to save us. It shows us that there must be a *clothing of the inner man*, with all those principles, precepts and affections which the Spirit has so abundantly stored for us in the Word, and which we must procure from thence by *diligent daily reading*.

These constitute the wedding garment, without which we are "poor and miserable and wretched and blind and naked," even if we may be infatuated enough to suppose ourselves "rich and increased in goods and in need of nothing." The fact helps us both to understand and rightly estimate the Spirit's invitation,

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear" (Rev. 3:18).

This Divine merchant has erected a house for the sale of His wares. In the Bible He has spread them out to view, and cries at the street corners (Prov. 8:4-6)—

"Unto you, O men, I call, and My voice is to the sons of men. O ye simple, understand wisdom, and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things, and the opening of My lips shall "be right things."

Those who respond to this call will experience the truth of the assurance that—

"Happy is the man that findeth wisdom and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her" (Prov. 3:13-15).

The experience of the goodness of Divine wisdom begins even now in the constant satisfaction which springs from the answer of a good conscience towards God and towards man, and in the joyful hope of ineffable good, when the weary journey of this life shall have come to an end, as come it will. But what shall we say of that final form of the experience which will be the lot of those who shall be declared by Christ to have overcome and kept his works unto the end?

*Language simply fails to define and imagination to conceive it.* We can simply say with David,

"Oh, how great is the goodness which Thou hast laid up for them who trust in Thee before the sons of men!" (Psa. 31:19).

The rebuke of His people will be taken away from all the earth. It will no longer be the portion of the sons of God to endure the quiet scorn of those whose portion is in this life, who dwell at ease, and are filled with substance, whose eyes stand out with fatness, and who have more than their hearts can wish.

The Sons of God are in heaviness for a season; but when their warfare is accomplished—when the fight is passed, they will receive the garment of praise for the spirit of heaviness, and in the vigour of an immortal nature, rejoice evermore in the joy which is the appointed portion of the accepted guests at the marriage of the King's Son. *Well may it be said,*

"Blessed are they who are called to the marriage supper of the Lamb."

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**"A TALEBEARER REVEALETH SECRETS: BUT HE THAT IS OF  
A FAITHFUL SPIRIT CONCEALETH THE MATTER"—PROV. 11:13.**

This problem of tale-bearing is far more serious than we are apt to realize. God has much to say about its vicious, evil character, and how He utterly detests it. Very often we shall find to our shame in the end that in God's eyes, the ugly sin of tale-bearing is more offensive than the one that is being so sanctimoniously publicized and condemned. All who talk a lot are almost bound to be offenders in this, speaking of others in a way that will reflect on them and turn the hearers against them. The subtle danger lies in the fact that what we say never seems to ourselves to come under this heading.

Tale-bearing is a very common evil—one that none are completely innocent of. We could greatly help each other toward eternal life if we had the courage to always speak out in open rebuke at the first sign of the serpent-tongue of gossip. "Where there is no talebearer the strife ceaseth" (Prov. 26:20). Surely there is great responsibility on the shoulders of those who gossip!

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**"Praise Ye the Lord!"**

*"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"*

FOUR times in Psa. 107 we read these joyful and exultant words. Praise is therefore a basic duty of all of us. In fact, it is the ONLY possible acceptable frame of mind in a child of God. A saint who directs his whole life in the Way of Truth, and strives with all the strength he possesses to pattern his life after the First Commandment, will inevitably be filled to overflowing with a constant urge to praise and glorify God for His marvelous love and wisdom and gracious condescension to the children of men. We MUST attain this spiritual state of mind.

As he reads the Word daily, with care and reverence and prayerful meditation, he will soon become conscious of the fact that to be accepted of God, his praise must not come merely from his lips, but from the very depths of his being. The whole purpose of his life—all his interests and energies, aspirations and desires, will be devoted to the service of God, and His beloved Son Jesus, and the Household of Faith.

Realizing that God is now taking out of the Gentiles a people for His Name, it will be his strong and burning desire, above ALL other things, to be associated with that glorious Name and Purpose, both in this life and forever throughout the endless Age to Come.

That "Name" is to be God in manifestation, and to embrace and show forth all His divine attributes. The character that is required to enable one to partake of that Name is of a very high standard, and it is the overcoming of the flesh in the formation of such a character that is the primary duty and concern of every called-out saint in this present dispensation of probation and testing and trial.

A brother or sister who is making a strenuous effort to build up such a character, after the beautiful pattern of Christ Jesus, will accept the "things concerning the Kingdom of God and the Name of Jesus Christ" with eager simplicity of heart and mind. As a steward in the service of the Master, he will understand and accept fully that—

*"It is required in stewards that a man to be found faithful."*

And to complete such a character, to grow up to the stature of the perfect man in Christ Jesus, he will realize that he must be willingly and lovingly obedient in all things, great or small.

A character of that high quality is not easily obtained in this age—an age where the ambitions of the flesh and mind are encouraged and cultivated in all channels of social, economic and political life. The whole way of the world is the way of the glorification and gratification of the flesh.

But we know, and rejoice in the knowledge, that such a character, beautified in tribulation and tried in the fire, is a treasure in the eyes of the Lord of the whole earth, and will form one of His resplendent jewels of beauty in the Age to Come.

If we are among those who, like the meek and patient and faithful Moses, choose to—

*"Suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season . . ."*

—then let us come and sing unto the Lord! Let us make a joyful noise to the Rock of our salvation! Let us come before His presence with thanksgiving, and make a joyful sound unto Him with psalms (Psa. 95:1-2).

We have a wonderful opportunity to do so with our hymns and songs of praise, as in Hymn 40—

*"Hallelujah! (Praise Yah!)—raise, oh raise  
To our God the song of praise;  
All His servants join to sing  
Loud the praises of our King!"*

And the majestic words of Hymn 42—

*"Oh worship the King all glorious above,  
And gratefully sing His power and His love;  
Our Shield and Defender, the Ancient of days,  
Pavilioned in splendor, and girded with praise.*

*"O, measureless might, ineffable love;  
While angels delight to hymn Thee above,  
The humbler creation, though feeble their lays,  
With true adoration shall lisp to Thy praise!"*

And finally, the thought-provoking Hymn 138—

*"Almighty Maker of my frame, Short is the measure of my days:  
"Give me to know how frail I am, And spend the remnant to Thy praise."*

Let us, beloved brethren and sisters, partakers of the heavenly calling, with all our heart and strength enter joyfully into these sentiments. Let us remember with thankful awe and reverence that when we sing our hymns we are singing unto God, addressing Him, seeking His attention and blessing. Is our mind always on this solemn fact?—an approach to the infinite Majesty of the heavens. Let us never forget in Whose holy presence we stand.

It is through this medium of joyful, reverent song that we can—

*"Speak to one another in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord."*

To do this, there must be wholehearted joining in ecclesial singing, for this is an essential part of the worship ordained by God. The call to "Sing unto the Lord" is not only a gracious invitation, but a divine command. And the true heart will early accept the invitation and obey the command. As it is written (Psa. 65:1)—

*"Praise waiteth for Thee, O God, in Sion."*

"Praise waiteth for Thee." That is the humble, reverent, acceptable way. We should never keep our heavenly Father waiting for our praise; but we should be there on time, in good time, eager to begin, and to do the very best and most that we can. In fact, everything we offer to God should be our best. And everything we do should be an offering to God, done in love for His sake, or it should not be done at all. Our entire life must be one harmonious whole.

The right words are necessary, the right notes are highly desirable, but enthusiastic singing from the heart is far more important. It must stir any sincere saint with sadness to see some only half trying, and some not even singing at all. Where is their heart? Have they no praise for the loving Father Who has called them to glory? Could He possibly be pleased with such? Could this glorify and honor Him? No, it could not.

Our meetings should, yea, they must, produce an inspiring, closely-knit unity of robust, zealous, glowing hearted praise: a spirit of praise and thanksgiving that lifts us far above the mundane things of this present life, and brings us near to God. Therefore, in the words of our Hymn 2, taken from that wonderful 100th Psalm—

*"All people that on earth do dwell,  
Sing to the Lord with cheerful voice:  
Him serve with mirth, His praise forth tell;  
Come ye before Him and rejoice.*

*"O enter then His gates with praise,  
Approach with joy His courts unto:  
Praise, laud, and bless His Name always,  
For it is seemly so to do."*

As we sing such majestic hymns as these, do we seriously consider the WORDS we are uttering? And do they become our OWN words, which truly express our thoughts and desires? The Psalmist was a "man after God's Own heart." He was chosen as the inspired penman because these were the deep yearnings of his heart. Let us be sure that we do not just sing these words mechanically, but that we bring our minds into full harmony with them.

And when we entered this assembly of worship, did our hearts burn within us, and did we really feel that we were—

*"Entering His gates with thanksgiving, and His courts with praise"?*

Or were our minds on something else, something more closely related to this present life, and our natural interests and desires?

And then, did we bow our heads and give thanks to the Lord for His great wisdom and mercy extended to us? We should do so. But some may say—

*"I have so much sorrow and trouble in my life that I cannot rejoice and be glad."*

To a certain extent that may be true. This is truly a vale of tears, and the burdens of some are very heavy. But let us keep ever before our minds that regardless of passing sorrow, the overall picture for God's people is eternal joy. THIS is where we must come for comfort and strength—to the worshiping assembly of the people of God. Do we not sing (and let us be sure we accept it, and understand it, and MEAN it )—

*"Why should His people now be sad?  
None have such reason to be glad,  
As reconciled to God."*

Or as Paul and David express it—

*"Godly sorrow worketh repentance to salvation."*

*"Weeping may endure for a night, but joy cometh in the morning."*

If we examine the matter thoughtfully, we will find that sorrow has an essential purpose in preparing character for the joy to be revealed. And so we learn of Jesus (Heb. 12:2)—

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

On one occasion, Paul declared he was—

*"Exceeding joyful in all his tribulation."*

—thus showing the glorious power of his faith. Again he says—

*"Who shall separate us from the love of Christ?"*

*"Shall tribulation, or distress, or persecution, or famine?"*

*"Nay, IN ALL THESE THINGS WE ARE MORE THAN CONQUERORS through him that loved us"*

*(Rom. 8:35-37).*

Then, too, we have a question of the prophet (Mal. 3:2)—

*"But who may abide the day of his coming? And who shall stand when he appeareth?"*

Heart-searching words, are they not? They remind us of the words of David (Psa. 24:3-4)—

*"Who shall ascend into the hill of the Lord? Or who shall stand in His holy place?"*

David answers these questions, too, and his answer causes us to think: we pause: we consider the qualifications—

*"He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity."*

"Clean hands and a pure heart." What a rigorous standard of perfection to which we are required to strive! Who among us can stand before God and say we have clean hands and a pure heart? But to this we must constantly agonize. As we think upon it, the question of the disciples comes up before us—

*"Who then can be saved?"*

Yes, the required standard is indeed high—

*"Be ye perfect, even as your Father in heaven is perfect."  
"Present your bodies a living sacrifice, holy and acceptable."  
"Make no provision for the flesh, to fulfill the lusts thereof."*

The standard has always been high. Israel experienced it in the days of Sinai. Let us stop for a moment and listen to Jesus as he answers the scribe who asked him, "Which is the great commandment in the Law?" He said—

*"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 mind, and with ALL thy strength" (Mark 12:29-30).*

Here is a demand for complete devotion of the whole life—a "living sacrifice" which is our "reasonable service." With such a high standard of service, who among us is qualified to praise Him, and worship Him in the "beauty of holiness"—especially when we consider that—

*"He that turneth away his ear from hearing the Law, even his prayer shall be abomination" (Prov. 28:9).*

There is only one way in which we can acceptably praise and worship God, and that is "in Spirit and in Truth"—in purity of character, and in harmony with God's revealed Truth. God is the great Creator and Author of life. All is His, and of Him. Man has no authority to worship Him according to the dictates of his own mind and conscience. We cannot set our own standards.

If we would find favor with God, we must carefully seek out and learn what He requires of us, and sincerely carry it out in our lives to the very best of our ability.

One of the greatest and most searching lessons in the Scripture of Truth is that concerning the two eldest sons of Aaron, the first High Priest of the Law: Nadab and Abihu. They had been solemnly consecrated to the priest's office. They had on the proper garments. Moses said they did all the things which the Lord commanded. They were therefore not wicked men in the ordinary sense of the word.

But for some reason, at one point in their service, through either wilfulness or carelessness, they made one serious mistake. They did not carefully follow the instructions in approaching God. They offered "strange fire," which had been forbidden—and they died before the Lord. The comment of Moses was, in drawing the lesson for Israel, and for all time (Lev. 10:3)—

*"This is that the Lord spake, saying, I WILL be sanctified in them that come nigh Me; and before all the people I WILL be glorified."*

They had set aside God's clearly defined standard, and had used their own. They may have been very well-meaning, but they were not obedient. This was not acceptable worship. Paul, commenting on this, said (Heb. 2:1-3)—

*"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*

*"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?"*

"Neglect." How easy! How human! How natural! But we shall NOT escape, if we neglect the things of the Name. Paul further said—

*"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption."*

"Sowing to the flesh" is just following the natural desires of the flesh, instead of putting them to death and living according to the mind of the Spirit. These words of Paul are very sober words, and deserve our serious consideration. In fact, the Truth in general is a serious business, a very responsible business: more serious and responsible than most seem to realize.

As we approach God (and we should be doing so at all times), let us remember Nadab and Abihu. God is not mocked. Just because we are not struck dead is no assurance that we are not building up wrath for ourselves by neglect or disobedience. We who have obeyed the Gospel are solemnly obligated to "walk in newness of life," just as Nadab and Abihu were solemnly obligated to follow God's instructions. We are commanded to "set our affections on things above." Have we done so, casting aside all the perishing things of this life?

Peter makes it perfectly plain that our calling is a high and lofty and infinitely responsible one when he says (1 Pet. 2:9)—

*"Ye are a chosen generation, a royal priesthood, an holy nation, a purchased people: that ye should show forth the praises of Him Who hath called you out of darkness into His glorious light."*

Think of what those words entail: a PURCHASED people. We are not our own, to do as WE wish, Paul says, for we are "bought with a price." We have no right to do what we please in ANYTHING. We must be obedient in all things.

Therefore any action we take, whether in religious or in any other matters, we must weigh the action with the utmost care, because our eternal welfare is at stake. Obedience can bring life and joy: disobedience will bring sorrow and death. The treasure of the Truth of God is too great an heritage to barter foolishly away for any present consideration.

We are not a social organization, for social purposes. We are not just another church or sect, to formulate our own constitution. WE ARE THE ECCLESIA OF THE LIVING GOD, to glorify and obey Him in ALL things!

Therefore we join in the prayer of David in Psa. 141:3—

*"Set a watch, O Lord, before my mouth: keep the door of my lips."*

May God give us wisdom to direct us in refusing the evil and choosing the good. May He give us the strength and courage to follow that wisdom wherever it leads. To walk worthy of God requires a great effort, but we must always remember the wonderful example of Paul, who said (Rom. 8:18)—

*"I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."*

Are we not, as we contemplate these marvelous things of the Way of Life, compelled to join with the Psalmist and exclaim—

*"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"*  
(Psa. 107:8).

More people would do so if they would only realize and keep before their eyes one of the greatest promises of God—a promise so great that we are unable to fully comprehend the depth of its meaning. Look about on every part of the earth, and see the dreadful results of sin, and of its inseparable companions disease and death. And then consider that someday soon it shall all be swept away, when God has made up His jewels from this fiery furnace—

*"And the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"*  
(Hab. 2:14).

*"They shall not hurt nor destroy in all My holy mountain" (Isa. 11:9)—the mountain of righteousness that shall fill the whole earth.*

Let us think deeply as we read: the earth wholly filled—saturated with the true knowledge of God—as the waters cover the sea! What a glorious time is soon to dawn! How the thought should buoy us up through every trial! No wonder the Psalmist says (Psa. 149:1-4)—

*"PRAISE YE THE LORD! Sing unto the Lord a New Song, and His praise in the congregation of saints. Let them praise His Name, for the Lord taketh pleasure in His people:  
"He will beautify the meek with salvation. Praise ye the Lord."*

"Sing unto the Lord a New Song." What New Song? Isaiah speaks of the time when God shall swallow up death in victory—when He will wipe away tears from off all faces. Then he says—

*"In that Day shall this song be sung in the land of Judah:  
"We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the Truth may enter in" (Isa. 26:1-2).*

Then those who have kept the Truth will sing another New Song to the glory of the Lamb, saying—

*"Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation:  
"And hast made us unto our God kings and priests. AND WE SHALL REIGN ON THE EARTH" (Rev. 5:9-10).*

And finally (Rev. 14:3)—

*"They sang as it were a New Song before the throne, and before the Four Living Creatures, and the Elders."*

This is the last "new song" mentioned, but it is not the last song, for once again the redeemed of God are revealed as lifting up their voice and heart in joyful melody, this time an old song—

*"And they sing the Song of Moses the servant of God, and the Song of the Lamb, saying,*

*"Great and marvelous are Thy works, Lord God Almighty!*

*"Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy Name? For Thou art holy: for all nations shall come and worship before Thee" (Rev. 15:3-4).*

The same thought is most beautifully expressed in Ps. 96—

*"O sing unto the Lord, all the earth! Bless His Name: show forth His salvation from day to day.*

*"Declare His glory among the nations, His wonders among all people; for the Lord is great, and greatly to be praised.*

*"O worship the Lord in the beauty of holiness! Fear before Him, all the earth. Then shall all the trees of the wood rejoice before the Lord . . .*

—the Wood of Life, the Paradise of the Deity—

*". . . for He cometh to judge the earth. He shall judge the world with righteousness, and the people with His Truth."*

Is it any wonder that Paul spoke with such depth of feeling and beauty of expression when he said (Rom. 11:33)—

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

When Jesus came to the end of his ministry, and concluded his beautiful and instructive discourse with his disciples, he said—

*"These things have I spoken unto you that my joy might remain in you, and that your joy might be full"*

(John 15:11).

They must have been greatly impressed with what Jesus said that night, and during the 40 days from his resurrection to his ascension, because after he left them to go to the Father—

*"They returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing God"*  
(Luke 24:52-3).

Under the Israelitish dispensation, there was a literal Temple in which to worship God; but in Christ the literal which is the shadow gives way to the figurative which is the Living Temple. To this, Paul directs our minds in 1 Cor. 3:16—

*"Know ye not that YE are the Temple of God, and that the Spirit of God dwelleth in you?"*

*"If any man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple ye are."*

Surely it is not possible to listen to more impressive words than these. They make us realize that to be related to the eternal and holy purpose of God—as we are—is something greater and more awesome than our minds are able to appreciate fully.

A Temple is a place in which to worship and praise God. This is its sole purpose. It is not for any carnal or earthly purpose. Let us therefore take this deeply to heart, and realize our exalted position and duty, and do all we possibly can to see that we do not worship God unacceptably and in vain.

Rather let us give our lives wholly to this great call to holiness and service. Let us love and read the Word prayerfully, as though Jesus himself were literally speaking to us in every word, for God has magnified His Word above all His Name. Therefore, says Peter—

*"If any man speak, let him speak as the oracles of God. If any man minister, let him do it as of the ability which God giveth:*

*"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever" (1 Pet. 4:11).*

Let us remember God did not create all things for US, but—

*"For His pleasure they are and were created" (Rev. 4:11).*

Let us get the right perspective, and get ourselves down where we belong. The whole purpose and destiny of Creation leads to God: His praise and glorification. When the "times of refreshing shall come from the presence of the Lord," everything that has not contributed, and does not contribute, to the glory and praise of God will be swept away, and—

*"God will be all in all."*

Therefore the only sensible and worthwhile purpose in this brief and vain present life is to strive to fit ourselves to become part of the great chorus who will sing the "New Song in the land of Judah" which was foreshadowed at the birth of Christ by the heavenly host praising God and saying—

*"Glory to God in the highest."*

Meanwhile mercy and knowledge, rather than sacrifice and burnt offerings, are required of us, for we read in the Psalms—

*"Whoso offereth praise glorifieth God."*

How impressive are the last words of the Psalms! How comforting! How uplifting to the weary heart in these dark days—

*"Let everything that hath breath praise the Lord.  
Praise ye the Lord!"*

—G.A.G.

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## **The Commands of Christ**

*By brother Robert Roberts*

### **"Be Kind to the Unthankful"**

There is one command I should like to mention—a commandment having relation to many others, and one which Christ repeats several times and in various ways—

**"Be kind to the unthankful and the evil."**

Which he also puts into another form—

**"Whosoever shall be great among you, let him be your minister EVEN AS I, the Son of Man, came not to be ministered unto, but to minister."**

And again—

**"He that humbleth himself shall be exalted, but whosoever exalteth himself shall be abased."**

In this he points to his own example, saying, "If I, your Lord and Master, take such an attitude, much MORE may ye." This is a distinct and imperative commandment—AS MUCH SO AS BAPTISM. And the reason why it is necessary to emphasize it is because we are so liable to overlook and act in opposition to it—it goes so much against the grain of the natural man.

The commands not to steal, not to lie, not to commit fornication—are such as a man's own sense of honor would help him to abide by. But to be kind to the unthankful and the evil is something opposed to all natural feeling, and contrary to the moral philosophy of the world.

### **THE NATURAL WAY**

There is nothing more usual than to hear persons justifying unkindness on the ground that the object of it is unworthy. Someone is in need. The need is not denied, but it is said that the man is undeserving, and this is accepted as a reason why assistance should be refused. Someone asks a favor who has proved ungracious in former transactions, and this is made the ground of refusal.

Someone is ill who in health was savorless, useless, and perhaps hurtful; and goodness is denied on this ground. A complaining widow is neglected because she refreshes not the soul. These things ought not so to be. In such matters we are to act from allegiance to Christ, and not from our own tastes. We are to minister because he has commanded us to do so, and not because it is sweet to do it. It is our discipline, and though oftentimes bitter, sweetness will come even now from being kind to the "unthankful and the evil."

There are some people who do not go anywhere unless they can obtain enjoyment. They have always open mouths, in a mental sense. They will go where they can drink. They will go where they can be entertained. They will visit people who are in health and prosperity. They will do kindness to the thankful and the good; invite friends able to invite them again.

### **THERE ARE NOT MANY**

There are not many who visit where they can get no gratification beyond that which comes from obeying the commandments of Christ, who "visit the fatherless and the widows in their affliction." There are not many who bestow their kindness upon the repulsive. There are not many who call to their feasts the poor, and the halt, and the maimed, and the blind who can give no recompense.

AND YET NONE WHO DO NOT ARE CHRIST'S TRUE SERVANTS. Jesus says, "Why call ye me Lord, Lord, and do not the things which I say?" Let us remember this. It is not sufficient to hear the Truth and like it. There are many who sit and listen with pleasure to the beautiful sentiments of the Gospel, to whom the words spoken to Ezekiel are applicable (33:32)—

**"Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words—AND DO THEM NOT."**

You will not forget that Jesus likens this class ("who hear these sayings of mine and do them not") to men building their houses on sand which—when the rains descend and the floods come and the winds blow—fall with great ruin (Matt. 7:26).

If, therefore, WE are to be associated with Jesus and the glorious band that constitute the Kingdom of God, we must DISTINGUISH ourselves by the present and ACTUAL performance of his commandments.

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*"Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee"—Isa. 26:3.*

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### **"Universalism"**

*"Blasphemy against the Holy Spirit shall not be forgiven unto men ... neither in this world, nor in the world to come"*  
—Matthew 12:31

"Universalism" is the increasingly popular doctrine that every human being that ever lives will eventually be brought to salvation.

It seems to be largely motivated by a revolt against the evil doctrine of eternal torment. It loses most of its logic and appeal when the true destiny of the ignorant and the wicked is understood.

It will be observed that some of the "Universalists" arguments (which it is planned to list and consider later in this series) are simply "private interpretations" placed upon passages. These interpretations are abstractly possible, but do not necessarily follow from the actual wording of the passages, and are not in harmony with the broad scriptural picture.

There appears to be two errors upon which the "Universalist" viewpoint is founded: (1) A complete ignoring of the mass of clear testimony concerning the permanent destruction of the wicked and of the ignorant. And (2) a rigid insistence upon an absolute interpretation of the word "all" and "every," regardless of context or scriptural usage.

Paul's statements (for example) that "ALL things are lawful" (1 Cor. 6:12), and that "One believeth he may eat ALL things" (Rom. 14:2), show how unsound is a blind insistence on such an interpretation of "all" and "every," wherever found.

The Universalist not only insists upon a universal application of these words to the time being spoken of, but extends them forwards and backwards to the limits of time. "All people," to the Universalist, must be understood to mean all people who ever have lived or who ever will live. This, of course, *could* be the speaker's meaning in any particular case, but the Universalist insists that it *must* be in every case. His whole view point depends upon it. The following passages, we believe, clearly disprove Universalism:

1) "Blasphemy against the Holy Spirit shall not be forgiven unto men . . . Whosoever speaketh against the Holy Spirit, it SHALL NOT BE FORGIVEN HIM, neither in this world, NOR IN THE WORLD TO COME" (Matt. 12:31).

2) "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin UNTO DEATH—I do not say that he shall pray for IT" (1 John 5:16).

3) "It is IMPOSSIBLE, if they (who had been partakers of the Holy Spirit) shall fall away, to renew them again unto repentance . . . That which beareth thorns and briers is rejected, whose END is to be burned" (Heb. 6:4-8).

4) "If we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries" (Heb. 10:26-27).

5) "He that being often reprov'd hardeneth his neck shall suddenly be destroyed, AND THAT WITHOUT REMEDY" (Pro. 29:1).

6) "Enemies of the cross, whose END is DESTRUCTION" (Phil. 3-18-19).

7) "False apostles, deceitful workers, ministers of Satan . . . whose END shall be according to their works" (2 Cor. 11:13-15).

8) "Behold the ungodly, who prosper . . . then understood I their END. Surely Thou didst set them in slippery places: Thou castest them down to destruction" (Psa. 73:12, 17, 18).

9) "Sin . . . things whereof ye are now ashamed . . . the END of those things is DEATH" (Rom. 6:20-21).

10) "As the whirlwind passeth, so is the wicked NO MORE; but the righteous is an everlasting foundation" (Prov. 10:25).

11) "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:22).

12) "Drought and heat consume the snow waters: so doth the grave those which have sinned . . . he shall be no more remembered" (Job 24:19-20).

13) "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Psa. 34:16).

14) "Evil doers shall be cut off . . . For yet a little while, and the wicked SHALL NOT BE . . . The wicked shall perish and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away . . . The transgressors shall be destroyed together: the END of the wicked shall be cut off" (Psa. 37:9-10, 20, 38).

15) "Let the sinners be consumed out of the earth; and let the wicked be NO MORE" (Psa. 104:35).

16) "The Lord preserveth all them that love Him: but ALL the wicked will He DESTROY" (Psa. 145:20).

17) "He will gather his wheat into the garner; but he will BURN UP THE CHAFF with unquenchable fire" (Mat. 3:12). Burning up chaff (stubble, Mal. 4:1; tares, Mat. 13:38-40) is a very different thing from purifying gold and silver through fire. These symbols cannot be confused.

18) "The tares are the children of the wicked one . . . as therefore the tares are gathered and BURNED IN THE FIRE; so shall it be in the end of this world" (Mat. 13:38-40). TARES are not "purified" or "pruned," they are DESTROYED. How can we get "salvation" out of such passages as these?

19) "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, that it shall LEAVE THEM NEITHER ROOT NOR BRANCH . . . Ye shall tread down the wicked, for they shall be ASHES under the soles of your feet" (Mal. 4:1-3). This is complete obliteration, without anything remaining or carrying over.

20) "Wherefore hast Thou brought me (Job) forth out of the womb? O that I had given up the ghost (gava—expired) and no eye had seen me! I SHOULD HAVE BEEN AS THOUGH I HAD NOT BEEN; I should have been carried from the womb to the grave" (Job 10:18-19).

21) "Man that is in honour, and understandeth not, is like the beasts that perish . . . Like sheep are they laid in the grave; death shall feed on them" (Psa. 49:29, 19, 14).

22) "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21:16).

23) "They (Israel's heathen conquerors) are dead, THEY SHALL NOT LIVE; they are deceased, THEY SHALL NOT RISE: therefore hast thou visited and destroyed them, and made all their memory to perish" (Isa. 26:14).

24) "Babylon shall become heaps . . . that they may sleep a PERPETUAL sleep, and NOT AWAKE . . . I will make drunk her princes and her wise men, her captains and her rulers and her mighty men, and they shall sleep a perpetual sleep and not awake" (Jer. 51:37,57).

25) "The day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head . . . they shall BE AS THOUGH THEY HAD NOT BEEN" (Obad. 15-16).

26) "As many as have sinned without law shall PERISH without law" (Rom. 2:12).

27) "I will also laugh at your calamity; I will mock when your fear cometh . . . then shall they call upon me, but I will not answer; they shall seek me early, BUT THEY SHALL NOT FIND ME . . . The turning away of the simple shall slay them, the prosperity of fools shall destroy them" (Pr. 1:20).

28) "Seek ye the Lord WHILE HE MAY BE FOUND" (Isa. 55:6).

29) "Every branch in me (Jesus) that beareth not fruit He (God) taketh away . . . If a man abide not in me he is cast forth as a branch, and is withered . . . and cast into the fire . . . and burned" (John 15:2,6).

30) "Wide is the gate and broad is the way that leadeth to DESTRUCTION, and many go in thereat; but strait is the gate and narrow is the way that leadeth to life, and FEW THERE BE THAT FIND IT" (Matt. 7:13-14).

31) "These as natural brute beasts made to be taken and destroyed . . . shall UTTERLY PERISH in their own corruption" (2 Pet. 2:12).

32) "If judgment first begin at the house of God, what shall the END be of them that obey not the Gospel? If the righteous SCARCELY BE SAVED, where shall the ungodly and the sinner appear? (1 Pet. 4:17).

33) "It had been good for that man if he had not been born" (Matt. 26:24). Could this be said of ANYONE who is destined to eternal salvation?

34) "I (Jesus) pray not for the world, but for them which Thou hast given me . . . The world hath hated them, because they are not of the world, even as I am not of the world" (John 17:9, 14).

35) "There is a way that seemeth right unto a man, but the END thereof are the ways of DEATH" (Prov. 16:25).

36) "Whoso despiseth the Word shall be DESTROYED" (Prov. 13:13).

37) "Thine enemies . . . Thou shalt make them as a fiery oven in the time of Thine anger: the Lord shall swallow them up in His wrath, and the fire shall DEVOUR THEM" (Psa. 21:8-9). How can anyone convince himself that it is possible to harmonize the idea of universal salvation with all these passages?

38) "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of DEATH UNTO DEATH; and to the other the savour of life unto life." How, according to the Universalist view, was the preaching of the Gospel by Paul a "savour of DEATH unto them that perish"? (2 Cor. 2:15-16).

39) "When the Gentiles heard this, they were glad, and glorified the word of the Lord: and AS MANY AS WERE ORDAINED TO ETERNAL LIFE, believed" (Acts 13:48). This is conclusive, Of those to whom Paul preached (at Pisidian Antioch), a certain number believed. The Spirit testifies that these were ALL out of that group who were ordained to eternal life.

40) "And the Lord added to the church daily such as should be saved" (Acts 2:47) again showing clearly that ALL are not to be saved, but only SOME. This would be the normal and reasonable meaning that would ordinarily be taken out of all passages that speak of salvation and rejection.

After all this, after the life of probation, after the separation at the judgment seat, and the rejection and destruction of the wicked, after all this which the Scriptures speak of in such terms of finality without any hint of reversing it all later, to suggest that we must read into these passages an entirely different idea from what they appear to plainly teach is very far-fetched and unsound. Universalism is a humanitarian revolt against the cruel, satanic teaching of eternal torment and torture for rejected immortal souls. As such, Universalism merits sympathy, but it is dangerous and unsound. It rejects the teaching of much scripture, and it has the very harmful tendency of undermining the great effort and incentive needed to "work out our salvation with fear and trembling." For obviously, if all are to be eventually saved, the vital importance of success in overcoming the flesh in this life is greatly lessened and obscured.

The Scriptures constantly and consistently seek to impress man with the fact that his eternal salvation depends upon his course in THIS life—"He that *endureth to the end* shall be saved;" he that "keeps Christ's works to the end," "is faithful unto death," "patiently continues in well-doing," "keeps in memory," "holds fast," "is firm unto the end," "gives diligence to make his calling and election sure," "continues in the faith," "is not moved away," "does not look back," "mortifies the deeds of the body," "abides in Christ," "keeps his first love," "does not fall from his steadfastness," "looks diligently lest he fails," "is not entangled again in the world," "gives more earnest heed—does not let slip—does not neglect," "takes heed lest he fall," "continues in faith and love and holiness," "brings forth fruit with patience," "does not turn away," etc., etc.

ALL these urgent warnings are given that men may apply themselves "WHILE IT IS CALLED TODAY"—"Strive to enter in . . . When once the Master of the house is risen up and hath *shut to the door*, and ye knock at the door saying, Lord, open to us, He shall say, I know you not."

But Universalism says, "Do not be misled. There will be another chance. There will be endless chances, whatever you do. You are *bound* to be saved eventually."

\* \* \*

*Arguments used to support this belief, and comments thereon.*

### **Universalist arguments are in this type**

Comments upon them are in this type

**"As in Adam ALL die, even so in Christ shall ALL be made alive . . . Every man in his own order . . . That God may be all in ALL" (1 Cor. 15:22, 23, 28). As the relation between Adam and the race is actual, not artificial, so is the relation between the Second Adam and the race. He is the new Head of the WHOLE creation, and will gather ALL to himself.**

It is "in Christ" that all shall be made alive—all who are in Christ. The Scriptures clearly tell us how to get in Christ, and what will happen to those who do not get in, or who—being in—do not stay in. See John 15:2-6. Christ is the Ark. All outside of him are destroyed in the flood "as it was in the days of Noah."

**"By him ALL things were created . . . by him ALL things consist . . . Having made peace through the blood of his cross, by him to reconcile ALL things unto himself" (Col. 1:15-20). The reconciliation is as broad and all-inclusive as the other elements of the passage.**

As already shown, this blind and rigid insistence on the absolute meaning of "all" creates absurdities which the universalist himself cannot sustain. Among the "all things" that have been created are many evil things of which the earth is to be rid. Not even universalists would actually agree that all things that have ever been created will be brought back into existence and made eternal.

When God says "I make ALL THINGS new" (Rev. 21:5), He also says in the immediate context (v. 8), that the fearful, abominable, etc., have their part in the lake of fire, the second death.

**"My (God's) counsel shall stand, and I will do all My pleasure" (Isa. 46:10). What is God's counsel and pleasure? "God WILL have ALL men to be saved . . . Who (Jesus) gave himself a ransom for ALL, to be testified in due time" (1 Tim. 2:4-6). That is, in due time the fact that Jesus was a ransom for ALL will be testified by the salvation of ALL.**

"God will have (thelo—wishes, desires) all men to be saved" (1 Tim. 2:4-6). God desires us not to sin, but we DO sin. God desires men to be saved; therefore He reproves them, but if they persistently harden their necks, they shall BE DESTROYED WITHOUT REMEDY (Prov. 29:1).

**"God is longsuffering to usward, and not willing that any should perish, but that ALL should come to repentance" (2 Pet. 3:9). "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked should turn from his way and live" (Ezek. 33:11). God's pleasure is that the wicked should turn and live, and God "WILL do all His pleasure."**

True, God desires none to perish, but in the previous chapter Peter speaks (2:12) of those who "SHALL UTTERLY PERISH." See also 1 Pet. 4:17 where he shows the END of the wicked will not be salvation.

**"God is the Saviour of ALL men, especially of those that believe" (1 Tim. 4:10)—showing clearly that the "all men" of whom God is the Saviour are not just the believers. He could not be the Saviour of all if He did not save all. "Our God is the God of salvation" (Psa. 68:20). If the vast majority of mankind are destined to perish, it is a plan of condemnation and not a plan of salvation.**

"God is the Saviour (Soter—Preserver) of all men, but especially of those that believe" (1 Tim. 4:10). This is a basic truth of existence, "In Him we (all men) live, and move, and have our being" (Acts 17:28). "If He gather unto Himself His Spirit, all flesh shall perish" (Job 34: 14-15). "He maketh His sun to rise on the evil and good, and sendeth rain on the just and unjust" (Mat. 5:45). But if this is read to mean eternal salvation for all men, where does the "specially of those that believe" come in?

**"Whom the heavens must receive until the times of restitution of ALL things" (Acts 3:21). This means just what it says. ALL are to be finally restored. Anything less is incompleteness and failure.**

But continue the verse—" . . . the restitution of all things WHICH GOD HATH SPOKEN by the mouth of His prophets." It is absurd to say that all things that have ever existed will be restored.

**"That was the true Light, which lighteth EVERY MAN that cometh into the world" (John 1:9). In the fulness of God's purpose, EVERY MAN must be lighted by Christ.**

True, Jesus lights every man, but most reject the light. See 2 chs. later, John 3:16-19, "God so loved the world that He gave His Son that whosoever believeth should not perish. God sent not His Son to condemn the world, but that the world might be saved." (So far the Universalist would agree. The purpose was not to condemn, but to save.) But continue reading—"BUT he that believeth not IS condemned . . . and this is the condemnation, that light is come, but men loved darkness."

We cannot set one verse against another, and interpret God's purposes differently from the way He Himself explains them. Christ is offered as a "savour of life," but still to some, because of their rejection, he is a "savour of DEATH" (2 Cor. 2:15-16).

**"Jesus is the "Saviour of the WORLD" (. John 4:14). He said, "If 1 be lifted up from the earth, I will draw ALL MEN unto me" (John 12:32). Not "some," but "ALL."**

"I will draw all unto me" (John 12:52). "Men" is not in the original. The "prince of this world" shall be cast out (previous verse.) All things will be drawn to and centred in Christ. Here again a rigid, mechanical insistence upon an absolute "all" runs directly counter to much other Scripture.

We have seen that "all" in some places cannot be absolute. We should have no difficulty, therefore, if we have a broad and balanced knowledge of Scripture, in understanding this in harmony with what is revealed concerning the END of the ignorant and wicked.

**"As by the offence of one, judgment came upon ALL MEN to condemnation, even so by the righteousness of one the FREE GIFT came upon ALL MEN unto justification of life" (Rom. 5:18). This is the great purpose of God—the justification of ALL MEN through Christ. V. 9: "For as by one man's disobedience THE MANY (RV) were made sinners, so by the obedience of one shall THE MANY (RV) be made righteous." Note the parallel. It is the same "the many" in both cases. If the "many made sinners" includes all men, so does the "many made righteous."**

The clear teaching of Scripture is that the free gift has been THROWN OPEN to all. It is AVAILABLE to all. But Paul clearly reveals the way in which it is to be obtained, and what will be the end of those who reject it and live according to the flesh.

**"The Son of Man is come to seek and SAVE THAT WHICH WAS LOST" (Luke 19:10). And "He shall NOT FAIL or be discoursed till he send forth judgment unto victory" (Isa. 42:3-4; Matt. 12:20). "He shall see the travail of his soul, and be satisfied" (Isa. 53:11).**

**It would not be victory, and he could not be satisfied if he does not FULLY accomplish what he set out to do—SAVE THE LOST. He will not be satisfied with less than he has purchased or ransomed—ALL men (1 Tim. 2:6).**

"All lost must be saved"—this interpretation is simply an ASSUMPTION that is not in harmony with Scripture.

**All men, naturally, are sinners; all are under the SAME curse (Rom. 3:9-19). "God hath included them ALL in unbelief, that He might have mercy upon ALL" (Rom. 11:32). All are in the same position to begin with—condemned sinners. By love, chastening, discipline, and infinite patience, God will eventually bring ALL to righteousness and life. "God is no respecter of persons."**

God's mercy is freely available to all, but not in contradiction to the oft-repeated principle: "Great is His mercy toward them that fear Him . . . unto such as keep His covenant, and remember His commandments to do them" (Psa. 103:11, 18). "Whosoever confesseth and forsaketh his sins shall have mercy" (Prov. 28:13).

**"The Head of EVERY MAN is Christ" (1 Cor. 11:3). ALL are ultimately parts of his Body, and for the Body to be finally complete, ALL must be eventually redeemed and united in him.**

**"One died for ALL, therefore ALL died" (2 Cor. 5:14 RV). So in some fundamental sense, ALL must be prospectively "in him." V. 19: "God was in Christ, reconciling THE WORLD unto Himself." The reconciliation of the entire world is the ultimate objective.**

The deductions are unwarranted, and are based on an unjustified application of 'all' and 'every' that refuses to take into account the guiding and modifying scriptural principles.

**"I bring you good tidings of great joy which SHALL BE to ALL PEOPLE" (Luke 2:10). It can only be good tidings to those who are saved. But it is said to be good tidings of joy to ALL. So all must be saved.**

"All people"—Scriptural usage does not justify the insistence that this must, "wherever it occurs, include every single member of the human race—past, present and future." "The fear of the Jews fell upon all people" (Est. 9:2)—this did not include the 75,000 that attacked them and were destroyed (v. 16), much less all people that have ever lived.

"All people trembled before him (Nebuchadnezzar)" Dan. 5:19. Even in his own day, many distant nations—Greeks, Chinese, etc.—would not be included. Many would never hear of him.

Many very strange doctrines are extracted from Scripture by taking more than is intended out of some passages and not harmonizing them with the overall picture.

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## **Current Events Fulfilling Prophecy**

*"The Lord knoweth man's thoughts, that they are vanity"—Psa. 94:11*

**"GOOD LIFE" ELUDES RUSSIANS.** Gap between Russian and US living standards widening. US farmer produces food for 46; Russian farmer feeds only 7. Russian city dwellers have ½ the home space of W. Europeans. Soviet defense spending has stunted economic growth. (USN 11:19)

*NOTE: Russia is not able to create a Communist paradise nor to give its people a living standard like the West; nor is it willing to subordinate its total emphasis on military power to the welfare of its people. This is as prophecy would lead us to expect. It must go to war "for a spoil & for a prey" to build its power on the sword and not the plow.*

**WHEN SUEZ OPENS,** Russia will be one of biggest beneficiaries. Russian warships would be able to move quickly from Black Sea bases to Indian Ocean & Persian Gulf.

Huge aircraft carriers—backbone of US naval strength—are too big to go thru Canal. With US being asked to leave even its small naval station at Bahrain on Persian Gulf, Russia's position would be strengthened across that strategic area. (USN 11:26)

*NOTE: The opening of Suez, now actively underway, is another result of the recent war. It will immeasurably add to the value & attraction of Egypt for the Russian aggressor. With Suez navigable, its control is essential for the domination of the Mideast.*

**ARAB OIL** has been the prime source for US 6th Fleet in Mediterranean, 7th Fleet in Pacific, and US Air Force. (USN 11:19)

**JEWISH COUNTERREFORMATION.** Reform Judaism represents ⅓ of US's 3 million religious Jews. It began in late 1700s in Europe at time of the Enlightenment. Seeing for first time a more open society around them—as well as growing defection of Orthodox Jews to Christianity—Reform leaders sought to modify the strict laws & ritual that had held Jews together during 1600 years of Dispersion.

Transplanted to New World, Reform Judaism continued to reshape traditional Jewish customs & worship toward image of Protestantism. The local tongue replaced Hebrew as language of worship; organ music & Sunday services became widely popular. Confirmation replaced bar mitzvah. Dietary restrictions were relaxed. While Orthodox Jews continued to pray "Next year in Jerusalem," Reform Jews became anti-Zionist, awaiting instead a universal Kingdom of God.

Recently, however, US Reform Judaism has begun to re-embrace the long-scorned traditions, & move toward acceptance of Zionist ideals. Whole idea of assimilation has come to seem to some Reform Jews what it has always

seemed to the Orthodox—the road to godlessness. Reform Jews across US are re-introducing more Hebrew in worship service, & establishing kosher kitchens. Scull caps & prayer shawls are reappearing, & Sunday services have all but vanished.

But the renewal of interest in Jewish heritage does not seem to be accompanied by any sweeping resurgence of faith in God. A survey conducted last year showed that 37 pet. of Reform youth regarded themselves either as agnostics or atheists. (Tm 11:26)

*NOTE: Reform Judaism, a pitiful & servile mimicry of apostate Christendom to gain Gentile acceptance & respectability, seems on the wane. And well it should be. Jews are getting back to being Jews. But, sadly, the movement is not based on God or Truth.*

**ETHIOPIA** is one of poorest & most backward countries in world. Illiteracy rate is Africa's highest. Tenant farmers must give ½ of crops to land-owners. A reform bill that would have reduced owners' share to ⅓ was recently rejected by Parliament. (USN 12:31)

*NOTE: Ethiopia is another of US strategic "friends" around the world, & is the site of one of its major communication centers—vital to US Mideast policy. It is a vicious & heartless Church-State feudal dictatorship, but the chains of its crushed millions are beginning to rattle ominously, doubtless incited by Russian propaganda.*

**HIGH SCHOOLERS LEARNING LESS?** Over past 10 years, college entry tests have registered a continuous decline in scores of high school graduates in US: 13 pet. down in verbal tests, 7 pet. down in mathematics. It's one more indication that high schools are in a state of extreme intellectual disrepair. It's obvious that children are spending more time watching TV, & less time reading and conversing intelligently. (USN 12:31).

*NOTE: Even the world itself recognizes the growing tragedy of the stunted TV mentality, but—like tobacco, alcohol & drugs—lust rules, & wisdom is pushed aside.*

**THE IRON & THE CLAY.** Two-thirds of all Africans now live under military dictatorship. Parliamentary opposition has been abolished in every major Black African country. (USN 12:31).

*NOTE: Democracy is a corrupt, effete & cruel illusion in a world where might is right, and money is power.*

**EUROPE: POVERTY AMID AFFLUENCE.** Same old story: rich areas prosper while poor ones sink deeper into despair: 76 million West Europeans live in poverty areas: ⅓ are in Italy, ¼ in Britain, 1/5 in France. Much of Irish Republic lives at substandard economic levels. (USN 11:12)

*NOTE: All man's boasted schemes will not change this age-old fact of greed and oppression and injustice and inequality.*

**BRILLIANT MOVES IN FINAL BATTLE.** From purely military viewpoint, Israel came breathtakingly close to a victory that would have matched their swift triumph in '67 War. Despite the important advantages possessed this time by the refurbished Arab armies—the element of surprise, the early losses, the easy penetration of the Bar-Lev Line and Israel bastions on Golan Hgts.—still Israel managed in 2 wks. to reverse the tide of battle & push the battlefronts into Syria & Egypt, capturing most of Suez city & fighting to within 30 miles of Damascus & 45 miles of Cairo.

The Suez bridgehead may rank as the most brilliant feat in Israel's short but tempestuous history. Egypt may well have agreed to the cease-fire because it realized that to continue fighting would lead to another disaster. Expanding its bridgehead, Israel neutralized, both militarily & politically, the Egyptian forces on the east bank. (Tm 11:5)

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While Israel was moving to win on the battlefield, Russia was pulling out all stops to prevent another humiliating Arab defeat. Russia—even before Egypt—perceived the seriousness of the threat posed by the Israeli crossing of the canal. Brezhnev recognized he would have to act swiftly if even the faintest taste of an Arab victory was to be preserved. Hence he sent an urgent message to Nixon that Kissinger come to Moscow. Russia started out with threats: they "would not permit" Arabs to suffer a repeat of their '67 humiliation, & they were ready for "further involvement with incalculable consequences."

Kissinger stood firm. He forced the Russians to accept the principle that a settlement must include Arab-Israel negotiations. A cease-fire was agreed.

When Israel did not stop its advance, Russia proposed to US a joint intervention. US turned it down flat. At this point, crisis began to build. For 5 days, US intelligence had reported signs that elite Russian troops were on alert. Then Russia delivered a tough message threatening to send in troops unilaterally. The US worldwide alert followed, & Soviet policy shifted next day. (Nwk 11:5)

*NOTE: The sneak war was long and carefully planned, & Russia armed the Arabs to the teeth with sophisticated new weapons never before used. The outer Israel defenses were soon steam-rolled in the initial strike. But Israel very quickly stopped the advances to within a few miles, soon gained the initiative on both fronts, & pushed the battlefronts back into Syria & Egypt- They were on the verge of devastating victory when Russia, who had urged on the Arabs as long as they seemed to be winning, forced a halt to the hostilities by threats of direct intervention. But what an unbearable cost to Israel, in men, money & materiel!*

**WAR SHATTERS ISRAEL ILLUSIONS.** Israel, long confident of its innate superiority in strategy, intelligence & political judgment, now fears the day of reckoning may be drawing closer. Unless there is a negotiated peace, they will inevitably be called on to make another blood sacrifice in a few years, and victory the next time may be even more elusive.

All the while, Israel's diplomatic isolation is growing. Nine more Black African countries suspended relations with Israel at outbreak of '73 War. Only country beside US that offered aid was So. Africa. (Nwk 11:5)

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**AFRICA DESERTS ISRAEL.** For years, Black Africa was sympathetic to Israel. After '67 War, Arabs worked hard in Africa. By time of '73 War, 8 African nations broke diplomatic ties with Israel. Then came the War, & within a month 18 more severed ties, including Ethiopia, Nigeria, Zambia, Kenya. Now only S. Africa & 7 others (mostly small dependencies of S. Africa) recognize Israel. Africans are powerful block in UN. (USN 11:12)

*NOTE: Israel must stand alone: the world against her, & only a weakened Tarshish on her side. Israel made great efforts to help & develop friendly relations with Black Africa. Arab oil money & oil pressure cancelled all that.*

**SAUDI ARABIA.** Till this century, Saudi Arabia had little contact with West. Practically only foreign visitors were pilgrims to Mecca and Medina. Then, in 1933, Standard Oil prospectors arrived, hoping to strike oil. They brought in first well in '38, and confirmed that Saudi Arabia was virtually floating on a sea of petroleum.

West-owned companies in Mideast were able to drive one-sided bargains with the weak, quarreling and often ignorant Arab regimes. They controlled exploration, production, shipping and marketing, and paid Arabs as little as they could.

This rich fabric began to unravel in the late '60s, with rise of rabid Arab nationalism and increasing dependence of Japan and West on Mideast oil. By '70 Libya was becoming a major producer, its oil selling for \$2.23 a barrel. Libya asked for a 10 cents per barrel increase, but the oil companies would give only 6 cents. Libya struck back by cutting production 25 percent and lifting price by 30 cents— largest increase in Mideast history till then. The oil companies agreed to stand together & resist, but Occidental capitulated.

From that point on, Arabs have been raising prices with impunity, and demanding more and more control. Saudis have just raised oil prices by 70 percent to \$5.11 a barrel. (Note: prices have been doubled again to over \$11 since this was printed).

Faisal insists he wants to be friends with US, and that both countries have much to gain by a close relationship. He is religiously conservative & vigorously anti-Communist, & is even more worried than US about spread of Russian influence in Mideast. (Tm 11:19)

*NOTE: A very interesting background to the present oil picture. As usual, greed & arrogance & oppression led to humiliation. We believe the prophetic picture indicates that Arabia & Egypt must be with Tarshish at the end, when Russia strikes.*

**US-RUSSIA MIDEAST CONFRONTATION.** Just as it appeared that US & Russia had achieved a shaky but apparently workable truce in the war, Moscow suddenly & unexpectedly threw volatile Mideast into new crisis. Catching US by surprise, they threatened to send Russian troops to war zone to "police" the armistice. Nixon's response was quick & tough: full worldwide alert of Army, Navy & Airforce, including nuclear bombers. Message to Moscow was clear. After day of high tension, Moscow backed away.

Mideast war led US & Russia to brink. Coldest days of cold war, clearly, can return to world in hours. Should be long, long time before lesser powers of world forget how US & Russia behaved in this crisis. Clearly, in a crunch, power & the will to use it count most, as detente & pledges to ease tensions go out of the window. (USN 11:5)

*NOTE: The climax of history came very close that day in October, but it was not yet quite time. Russia tested US's will & power; then backed down. Russia is constantly building its military might Surely the blindest should be able to see what must come in time.*

**OIL AS GLUE.** Thoroughly alarmed at Arab oil boycott, Common Mkt. roused itself to a unity—of sorts. They flatly demanded Israel withdraw from lands taken in '67, & recognize "legitimate Palestinian rights"—a definite tilt toward Arabs to preserve their economic skins.

Because of Holland's pro-Israel stance, Arabs decreed a total boycott. Holland appealed to rest of Europe to share, but rest "postponed" action, keenly aware that 80 percent of their oil supplies were at Arabs' mercy. Instead of common front, they opted for living, each on his own, under Arab thumb. (Nwk 11:19)

*NOTE: The revelation of the abject & ignoble weakness & selfishness of West Europe nations—once rulers of the world—is one of the most striking signs & lessons of the Mideast War. Once proud & strong Europe is ripe for Russian plucking.*

**EGYPT LOOKS TO US.** Egypt prepared for step-by-step progress in peace talks with Israel that could break Mideast stalemate. Sadat willing to give kind of guarantees Israel has long demanded. Free navigation in Red Sea & Gulf of Aqaba, non-revocable international force at Sharm el Sheikh, & Israel purchase of Sinai oil are all offered. Egypt recognizes its problems with Israel are easier to solve than those of Syria & the Palestinians.

Egypt prepared to negotiate with Israel because they have own design for region, growing out of need for economic development & accommodation of a population explosion.

Main thrust of Egyptian policy is toward improving relations with US. Egypt is desperate for economic development. Even during the war, US oil & hotel representatives were in Egypt working on projects for exploration & tourism. The Egyptians know US technology, & Egypt's elite has largely been educated at US universities.

The men around Sadat are pro-US in sense that they see improved ties with US as Egypt's best hope for future. There's feeling in Egypt that US foreign policy will prevail, & US will remain strong enough to deal with Russia & W. Europe. (Tm 11:26)

*NOTE: Who would expect that out of an attack on Israel, supported by Russia & massively thwarted by US, would quickly come increasingly warm Egypt-US relations & cooperation? It is just not reasonable, but that is what has occurred, and that is a development we strongly expected but could not see how. And to climax the wonder—it is brought about largely singlehandedly by a Jew. It shows that, despite everything, Egypt's basic interests & hopes lie with US, & they know it.*

**DESTROYING THE EARTH.** Rampaging floods in India; devastating drought in Africa; disappearance of fish off Peru coast—all have something in common. Their magnitude was increased disastrously by man trying to expand his food production without considering the ecological side effects.

In India, residents of Himalayan foothills chopped down trees at a prodigious rate to get more cropland for a growing population. That brought disaster in Aug. and Sep. when India was hit by heaviest monsoon rains in decades. The forests that used to slow down and absorb water runoff were no longer there, so millions of acres of croplands were flooded.

In Africa, a 5-year drought has parched the 2600 mile-long belt just south of Sahara. As result, large portions of 6 nations now subsist mainly on foreign food gifts. Trees were cut down for fuel, grasslands replaced by seasonal crops, and water squandered. Most damaging of all, the people allowed their huge herds of livestock to denude the land by over-grazing. These practices have allowed Sahara to creep southward—in some places up to 30 miles a year. (Tm. 11:12)

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**FAMINE IN AFRICA** is worst in 100 years. Root of the disaster lies in human and animal population which has doubled in 35 years and has stripped the meager vegetation from land in struggle to survive. (USN 11:19)

*NOTE: The earth's galloping population is on a collision course with disaster. The vast majority, 'civilized' & uncivilized, want no part of God, & prefer to live in lust & pleasure like beasts. God, as He has said, will destroy them before they destroy this beautiful earth future home of the righteous.*

**DESTROYING THE EARTH.** Force of MIT scientists plotted 5 variables—world population, natural resources, food production, industrial production, and pollution—& reached prediction that, barring radical changes, world will breed, consume & foul itself right back into Dark Ages within a century. (Nwk 11:26)

*NOTE: The earth's population doubles every 30 to 35 years. Its crime & violence double every 10 years. Its immorality seems to double overnight. Divine prophecy & human forebodings both point to a final crisis soon.*

**JAMAICA STRUGGLING FOR SURVIVAL.** Entire country seems to be falling apart. Distribution of wealth is more distorted now than when British withdrew in '62. Whites own 95 pet. of all property, though blacks are majority : There's 23 pet. unemployment; many more underemployed.

Kingston, the capital, is filled with slums, overcrowded streets & groups of young who, because of lack of jobs, spend their days in idleness & nights in crime. Type of crime is particularly alarming: gang crime—robbery usually is accompanied by beatings; rape is common; knives are used frequently; homicide rate is high.

Prime Minister Manley has offered to send Jamaican volunteers to fight in African liberation movements.

Jamaica is world's 2nd largest producer of bauxite, the raw material for aluminum. Jamaican officials are outspoken in their conviction that present agreements with aluminum companies are unfair to Jamaica. (USN 11:26)

*NOTE: Another racial powder-keg, & one of the principal world suppliers of a vital natural resource. Above says 2nd largest, but two '74 world almanacs say first. Russia controls Cuba: why not then Jamaica? What then would US do for aluminum?*

**OIL WAR** had devastating effect in W. Europe. Govts. seemed to panic as they realized what oil meant to their economies—& defenses. As Russia rejoiced, the Arab embargo appeared to accomplish in days what Russian threats could not do in 25 years. NATO seldom looked weaker.

In Mediterranean, US 6th Fleet had to look back to US ports for oil to keep going in face of Soviet naval buildup. Mediterranean allies of US normally supply fuel for US warships defending NATO coasts. This time, no.

Russia tipped its hand to Europe: it pledged to Arabs that Europe would not get Russian oil or gas that could lessen their dependence on Arabs. It warned Europe of difficulties in delivery of oil already promised. (USN 11:26)

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**ARAB OIL EMBARGO** possibly the most important application of economic sanctions world has ever known. Till recently, world's nations were never so dependent on a fuel that was concentrated in such great quantities in one area.

Russia is supporting Arabs, & cheering them on. They have urged Arabs to take oil production out of hands of "foreign exploiters" and "turn it against them." Arabs are playing into Russia's hands. (USN 12:3)

*Europe is becoming increasingly tied to & dependent upon Russia for oil & natural gas, just as they are to the Arabs. Soon Russia will be able to bring Europe to its knees by just turning off the taps, just as the Arabs did. Perhaps the North Sea oil is to enable Britain to escape the advancing tentacles of the Gogian octopus. The real life-and-death play on the world stage becomes more fascinating & faith-strengthening every passing day.*

**BUYING THE PRESIDENCY.** Nixon's fund-raisers collected \$60 million for the 72 election, \$11 million of it in the 4-week period between the lapsing of the old fund-raising law & the beginning of the new one which requires full disclosure of donors' names. Much of it came from corporations, which are barred by law from contributing to candidates.

The ambassadors to France, Britain, Switzerland, Holland & Jamaica gave respectively: \$300,000; \$250,000; \$100,000; \$100,000, \$50,000. (Nwk 10:8)

*NOTE: It is not for the brethren of Christ to take sides in the strivings of the potsherd of the earth. These things are quoted to remind us of the wisdom of the divine command to "come out and be separate," for "The whole world lieth in wickedness." It would appear that ambassadorships are for sale at various prices.*

**CATHOLICS AND DIVORCE.** In US, Catholic divorce rate is nearing the national average of 1 in every 4 marriages. (Tm 11:12)

**DETENTE GLOW GONE.** Arab-Israel war went far to dim rosy glow of detente between US & Russia. Russian equipment & techniques provided the punch for initial Egyptian & Syrian onslaught. Then as battle losses mounted, Moscow flew in replacements & ammunition to keep Arabs in war.

Nixon & Brezhnev agreed in May 72 to act to prevent situations from developing that would endanger detente: Mideast was specifically mentioned. Massive Russian airlift was a direct violation of this pledge: so was Russian efforts to persuade other Arab countries to get into the war.

Soviet definition of detente means that Russia will continue to get favors from US while expanding their influence in the world to the disadvantage of US. On this basis, they argue their support of Arab invasion should have no adverse effect on their relations with US.

Since '69, when Nixon began to woo Kremlin, Russian military strength has been rapidly increasing: armed forces grew by over 1 million. At same time, US reduced its forces by over 1 million. Russian spending on modern weapons—from warships to missile—continues at high level. (USN 10:29)

*NOTE: If only they would pay heed to the prophetic Word, how they would realize that detente is a mockery to get advantages from the West, so that Russia can build her strength to destroy them! We see the story of Hitler repeating—on a far vaster and more deadly scale. But US must be blind, and Europe must be deluded, that the purpose of God may prevail.*

**VIRGIN ISLANDS: TROUBLED PARADISE.** Violent crime, drug addiction, racial hostility. Till recently, the languorous, trouble-free haven of millions of US tourists. Now vandalism, robbery & racial incidents mar the once-peaceful atmosphere. Homes are guarded by large dogs. People do not go out at night. White residents are

leaving: real estate values tumbling. Layoffs widespread in construction industry. White residents buying guns. Drug usage is widespread, & with drugs has come gun-running. (USN 11:5)

*NOTE: How much we read like this, all over the world! A beautiful, bountiful earth: an evil & violent people. A change is coming soon.*

**THAILAND UPHEAVAL.** US's lone remaining bastion in SE Asia underwent a bloody revolution in mid-October. Six large air bases, with 40,000 personnel, are last prop for US's military & political position in that area. If Thailand went neutral, and US forces had to leave, it would be a signal to all nations in the region—including Indonesia—that they were alone, & would stay that way. Nearest US base would be Philippines. How long that would last is questionable, given the unrest there. (USN 10:29)

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**REVOLUTION TOPPLES THAI DICTATOR.** In one bloody day last week, students toppled one of toughest military cliques that have ruled Thailand since WWII. At least 125 students killed, 850 wounded. The military dictatorship was inefficient & beset with economic problems. Wide discontent because of rising cost of rice, & police-state methods.

Observers expect major changes in Thai foreign relations. Thais have traditionally sided with nation that has greatest influence in region. In WWII, they first supported Japan, then Allies. With US reducing its military presence, Thais are expected to seek alliance with China (Tm 10:29)

*NOTE: US, the champion of "democracy" has rested its world power largely on alliances with dictators. Dictatorships are easier to deal with, & usually stronger & more efficient. Democracies are usually weak & divided & indecisive. Russia, itself a dictatorship, also builds on dictatorship allies, when they are friendly, & mouth the same propaganda, but fosters unrest & revolt in non-Communist countries, always in the guise of the "interests of the people." The revolt in Thailand could bode ill for US. It is its main SE Asia power base. It was students who caused the govt's fall, & students are usually radical & anti-US.*

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### "THE NIGHT COMETH WHEN NO MAN CAN WORK"

Mortal opportunity cannot last always. Our days have a fixed number; every sunrise and sunset takes away one, and brings on the "night" when no man can work. If Jesus applied this to himself, how much more we may take the application to ourselves. "Redeem the time." —**Bro. Roberts.**

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The Berean is covered financially through the June issue.

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### Pleasures Forevermore

*"In the way of righteousness is life, and in the pathway thereof there is no death"—Proverbs 12:28.*

Why are we so concerned with these things? Why do we meet here week after week? Why do we continually study God's Word? We do these things because we desire something better and more enduring than the present. In the natural course of events, we shall all die before very long. If any are satisfied with that, and desire no more, all well and good. Let them eat, drink and make a pretence at being merry.

It is not just immortal life itself we are interested in. That alone could be very monotonous. It is the **personal aspect** of the love of God and of His Son, and the guarantee of eternal and worthwhile **satisfaction of living** beyond what we can possibly conceive. It is not just eternal existence—it is eternal marvel and activity and experience and adventure.

Happiness is a very indefinite quality. Outside of Divine things, it is quite an insecure and fleeting thing. Much time and effort are spent pursuing it and planning for it, buoyed up by hope, but how rarely, and how briefly, if ever, can we sit back and say, "This is it, and I am satisfied." Jesus said:

*"These things have I spoken unto you, that my joy may remain in you, and that your joy might be full."*

If the Word of God is to be depended upon as true, then an UNENDING "fulness of joy" IS possible and attainable. The Proverbs are a very practical part of the Divine instruction leading thereto.

*"Thou wilt show me the path of life.  
In Thy presence is fulness of joy.  
At Thy right hand are pleasures forevermore."*

Some will be there, simply because they have followed the clearly defined "path of life" that **leads** there. Each day, and many times a day, we make the choice between the natural way and the very rare and unusual spiritual way—the "path of life"—in thought, word, action and attitude. Let us make every effort not to be among those who, after following the crowd in the natural way all their lives, will wake up with unhappy surprise to discover that they have arrived at the well-advertised destination which that way leads to—

*"Lord, Lord, open unto us; surely you know us! We belonged to the ecclesia at . . . for many years."*

The time to get to know the Lord is **now**. And to know Him and be known of Him is to become unified with His mind and character by deep study of His Word. We are given Divine assurance that—if faithfully continued in—this will be a joyful and transforming experience, far surpassing any of this world's shallow attractions, giving earthly man a heavenly character of wisdom, gentleness, holiness and truth.

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*"In the way of righteousness there is no death."*

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