

## August 14

*It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household? Matthew 10:25*

HOWEVER graciously stated, the Truth is a sword which penetrates in every

### MAT. 10:25 CONTEXT

(Mat 10:22-25 KJV) "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved... (25) It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

#### MATTHEW 10:22

"Ye shall be hated of all men for my name's sake..."

R1109 "Our Lord's faithfulness made him of "no reputation." And Paul and the early church were "counted fools for Christ's sake." Yea, and whosoever will live Godly, *in this present time*, "shall suffer persecution" of some sort—according to the degree of civilization by which surrounded. While pitying their blindness and longing for the clearer, fuller *dawn*, when all shall see clearly, let us rejoice that we are counted worthy of an experience so much like that of our dear Redeemer."

Mat 10:36-39 KJV "And a man's foes *shall* be they of his own household. (37) He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. (38) And he that taketh not his cross, and followeth after me, is not worthy of me. (39) He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

E490 "Ye shall be hated of all men for my sake," "they shall say all manner of evil against you falsely for my sake." Marvel not if the world hate you: ye know that it hated me before it hated you. These words by the great teacher were to be true "even unto the end of this age": and they are as true today as ever. Whoever will faithfully *exercise* his ambassadorship, and not shun to declare the whole counsel of God, will speedily know something of the sufferings of Christ and can say truly—"The reproaches of them that reproached thee are fallen upon me." Matt. 5:10-12; 10:22; Psa. 69:9; Rom. 15:3

And here again we behold the wonderful wisdom of the divine plan; for it is while performing his priestly ministry of "the word of reconciliation" to which the spirit of anointing impels, that each priest finds the necessity for offering up himself, a living sacrifice, holy and acceptable to God, and his reasonable service. Rom. 12:1

Hence the measure of self-sacrifice and sufferings for Christ, endured by each of the consecrated, becomes a *measure* (from God's standpoint—for man cannot always discern it) of the faithfulness of each as ambassadors. Every priest who fails to suffer for Christ's sake, for the Truth's sake, must therefore have been an unfaithful ambassador... And only to those now faithful as good soldiers of the cross will be granted the inestimable privilege of being participa-

direction, and which as our Lord foretold, frequently sets parents against children and children against parents, because the darkness hateth the light and opposeth it in every possible manner...In view of the Lord's teachings regarding this subject, and of how the wisest presentation of it may be ultimately misconstrued, it behooves every one

tors with the great High Priest in the glorious at-one-ment work under the favorable conditions of the Millennial age. If we suffer with him we shall also reign with him. If we deny him, he will also [then] deny us. Rom. 8:17; 2 Tim. 2:12,13; Titus 1:16

Take heed that no man take thy crown. Rev. 3:11

"Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10

#### MATTHEW 10:25

"It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

OV343 "As our Lord suffered violence from the Prince of this world, so will His followers; for "the disciple is not above his Lord." His promise to His followers is, "Be thou faithful unto death, and I will give thee a crown of life."

R356 "If you are faithful in proclaiming the truth, which is sharper than any two-edged sword, it will not be long before they will do with you as they did with Jesus. Luke 4:28,29...Mat. 10:17; Mark 13:9; John 16:2; Mat. 10:24,25. He taught in various synagogues, carrying the same message, which always had the effect to draw the few and repel the many. The Jewish Church was not left desolate until five days before his crucifixion; so the Gospel church was spewed out of his mouth at the parallel point of time, 1878, since which time the call has been, "Come out of her, *my people*." As the disciples of Jesus met thereafter from house to house, but if bold for the truth, were no longer permitted in the Jewish synagogues, so we no longer meet with the Nominal Gospel church, which is now so overrun with tares, that the wheat cannot flourish."

R571 "If they have called the Master Beelzebub, what more should we expect? It is *sufficient* that the disciple be *as* his Lord. (Mat. 10:25; John 13:16.) Then, with thanks for the past and present, and earnest prayer and confidence for the future, let us go forth with the whole armor of God girded on yet more securely, with the girdle of truth and trust; and grasping yet more firmly our shield of faith in his protecting care, and with the sword of the Spirit—his own Word—in hand, let us fight a good fight until we finish the work given us, that we may be of those accounted worthy to enter into the joys of their Lord."

E236 "It was the chief religionists of our Lord's day who called him Beelzebub, a prince of devils. And the holy Spirit witnesseth through our Lord's Word, saying, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household." (Matt. 10:25) If, therefore, we have been evilly spoken of, because of our identification with the Truth, and our service of it, we have in this an

who would serve the Truth faithfully to be as careful as possible not to be misunderstood;—to let it be clearly understood that we neither participate in nor advocate anarchy of any kind; but on the contrary, are standing for righteousness and the highest of laws, the divine law. Z.'03-13 R3131:3,5

additional evidence or witness of the Spirit that we are in the right pathway.

Had our Lord Jesus joined hands with the popular leaders in the Jewish Church, and abstained from speaking the truth in love, and abstained from pointing out the false doctrines of his day, he would not have been "hated," nor "persecuted"; on the contrary, he probably would have been "highly esteemed amongst men." But, as he himself declared, much that is "highly esteemed amongst men is an abomination in the sight of God." Luke 16:15

Had our Lord simply kept quiet and refrained from exposing the hypocrisies, shams, long prayers and false teachings of the Scribes and Pharisees, they no doubt would have let him alone, would not have persecuted him; and he would not have suffered for the Truth's sake. So also it is with his followers: from a similar class, the Truth and those who have the Spirit of the Truth, and who follow the Lord's instruction, letting their lights shine, will now incur hatred and persecution. And if some, for these reasons, and while doing their best to speak the truth in love, suffer therefor, happy are they, for as the Apostle said, "The Spirit of glory and of God resteth on you." They have this witness of the Spirit to their faithfulness in the narrow way. 1Pet. 4:14"

#### MATTHEW 10:22

"...He that endureth to the end shall be saved"

C209-210 Suffering with Christ, we have seen, is not the ordinary suffering, common to all in the fallen state, but only such sufferings as are the results, more or less directly, of the following of Christ's example, in advocating unpopular truths and in exposing popular errors. Such were the causes of the sufferings of Christ; and such will be the causes of persecution, suffering and loss to all who follow in his footsteps...

The worthiness of the espoused virgin Church to be the bride, the Lamb's wife, consists not merely in sinlessness, though she will be holy and "without blemish"—"without spot or wrinkle or any such thing" (Eph. 5:27)... She must prove that she possesses a *consuming* love for the Bridegroom, and an untiring devotion to his name and principles, [C210] so as to be willing to be despised and rejected of the worldly, as he was, for the sake of obedience to his doctrines.

To develop and *demonstrate* this character, she must be tried and tested. Her confidence, her endurance, her fidelity to her Lord, through evil as well as good, must be developed and proved. And only such as are thus developed and tested and by the test proved faithful, will ever be owned and recognized as the bride and joint-heir of the Lord, the heir of all things. As it is written, "Blessed the man that *endureth* under temptation: because, having become [thus] approved, he will receive the crown of life which the Lord hath promised to them that love him"—thus intensely. Thus, rightly

understood, every trial of our fidelity should be joyfully met as a fresh opportunity to show the Bridegroom the depth and strength of our love, and another proof of worthiness of his love and confidence and of the promised exaltation. Those who will share with the Lord the coming glory must not only be *called and accepted*, but also *faithful*, even unto death. Rev. 17:14"

### R3104 "WHO IS WORTHY?"

In the visions of the Apocalypse we read of a wonderful scroll in the right hand of the great King who sits upon the throne of universal dominion. This scroll is a forceful representation of the divine plan, originally existing only in the mind of God, and which could not be made known to men until some one was found worthy to open the seals and display it to view. But "no one in heaven nor in earth was able to open the scroll, neither to look thereon," until one came whom the Revelator describes as the "The Lion [the strong one] of the tribe of Judah, the root of David," of whom the testimony is given—"Thou art worthy to take the scroll and to open the seals thereof; for thou wast slain and hast redeemed to God by thy blood out of every kindred and people and nation; and hast made them unto our God a kingdom and priesthood; and they shall reign on the earth."—Rev. 5:1-5,9,10.

Excepting the bare promise (written on the outside of the scroll—*verse 1*) of salvation through the Seed of the woman, nothing could be known of the wonderful scheme for human restitution until the Son of God, having left the glory of the spiritual nature, took our nature and by the sacrifice of himself redeemed us from death. Then, having his righteousness imputed to us by faith, we are counted worthy to look upon the scroll as he opens the seals one after another.

Great was the favor bestowed upon the Strong One of the tribe of Judah, in being permitted to open the seals—to carry out and make manifest the grand designs of infinite love—and great is the privilege of those who are permitted to look thereon as the seals are opened. It is not our purpose here, however, to treat of the peculiar symbols relating to the opening of the seals, but rather of what constitutes worthiness in us to look thereon, and what favor of God to us is implied in this privilege of looking.

The knowledge of God's purposes is due only to those able and anxious to co-operate with him in their development; for God does not display his plans to satisfy mere idle curiosity. First, then, if we would comprehend what is revealed within the scroll we must have faith in what is written on the outside—the promised redemption through the precious blood of Christ—and must be sincerely desirous of knowing the details of God's plan in order to an earnest co-operation with it. In other words, there must be the earnest inquiry arising from a heart grateful for the promise of life through the Redeemer—"Lord, what wilt thou have me to do?" Such, and such only, are worthy to know, and such only ever come to see, in the sense of understanding and appreciating, the deep things of God written within the scroll. Such are the called according to the divine purpose, to be educated in and to serve the truth. Such are the righteous for whom the light (truth) is sown. Such was our Lord's attitude when he said, "Lo, I

come to do thy will, O God." (Heb. 10:7.) He was meek and lowly of heart and ever ready to render implicit obedience to the will of God; and it is to those who are similarly meek that he was sent to preach the good tidings (Isa. 61:1)—to open the scroll. "The meek will he guide in judgment; the meek will he teach his way." (Psa. 25:9.) If any man have this evidence of worthiness—this acquaintance with the truth—let him rejoice in his privilege and by his works manifest his continued worthiness.

This worthiness is inquired for not only at the beginning, but all along the path of light. If we are not found worthy by the various tests applied from time to time, we cannot proceed in the path of light; and unless the unfaithful ones arouse themselves to greater diligence and watchfulness, the light that already is in them will become darkness. And how great, how intense must be the darkness of one cast out of light! (Matt. 6:23.) To find the glorious hope that once inspired our hearts slipping away and the truth whereon we built that hope beginning to seem like an old song or an idle tale, or as relics of the past to be displaced at any time by any plausible subterfuge of error which our wily adversary may be pleased to palm off as advanced divine truth, are indications that should arouse any one who discovers them to a realization of the fact that he is going into darkness—a darkness that will only become the more intense as he slips and slides along the backward track.

All along the way, as we have said, we will find tests applied to prove our worthiness to proceed from knowledge to knowledge and from grace to grace. Who is worthy?—worthy to receive the truth, worthy to continue in the truth, worthy to suffer and to endure hardness as a good soldier for the truth, and finally to be exalted to power and great glory when truth and righteousness shall be exalted in the earth and their glorious triumph begun?

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.) At the very beginning of our course we each found the cross confronting us, and had we not taken it up we would not have been counted worthy even to look with intelligent appreciation into the precious truths of God's plan. And as we advance from step to step and find the truth increasingly precious—sweeter than honey from the honey comb—we have these additional evidences of continued worthiness and should greatly rejoice in them as such. Our possession of these truths has thus far proved us meek enough to discard the popular theology of the nominal church and be counted as heretics, turncoats, fanatics, cranks, or whatever our former friends are, in their ignorance, now pleased to term us. And it has proved us meek enough to bear willingly this reproach for the great joy of thus realizing the Lord's approval, and of seeing by faith the great blessings in store for us if faithful unto the end.

But "let him that thinketh he standeth take heed lest he fall;" for sudden and sharp will be many of the tests applied to prove our continued faithfulness. The world, the flesh and the devil all conspire to allure, ensnare and overcome us. The world will present its allurements through friends or wife or husband or children. They will try to encroach upon the clearly defined line

which you have drawn between yourself and the world. Then the flesh will grow weary in fighting the good fight of faith, weary of the reproaches of the world, weary of the alienation of former friends and weary of the self-denying, sacrificing and daily cross-bearing life. Then if you turn aside for a moment to ponder on these things the devil will quickly see his opportunity and will cunningly devise some trial specially suited to your peculiar condition of mind, and a crisis comes in your experience, the result of which will prove the exact strength of your devotion to God and his truth. These tests God permits and even desires to have come upon us, in order that we may be thoroughly tried and proved either worthy or unworthy of the great reward he has in keeping for those who remain faithful unto death.

The Lord is seeking his precious jewels. Many of them are indeed diamonds in the rough. The real diamond is a noble, loyal, faithful character, devoted and uncompromising in its allegiance to God. Sometimes the circumstances of life have deprived such of education or culture and have left them only sufficient means for the bare necessities of life. But no matter, God's eye is on them: character is what he is looking for, and in due time, when that character is sufficiently developed, confirmed, tested and proved worthy of exaltation, he can and will add to it all the glories of knowledge and wisdom and grace and beauty. But first he will subject it to all the necessary tests. If it is a true diamond it will receive and it will also transmit to others the light of divine truth. Nothing so gloriously reflects the light as the diamond; and nothing so gloriously reflects the truth as the worthy character of the true and faithful saint.

Another way of testing a diamond is to put it under pressure. If it is a real diamond it will stand the pressure, for the diamond is the hardest substance known; but if it is not a real diamond it will go to pieces and thus prove itself spurious. So God allows us to come under the constant pressure of years of toil and care and self-sacrifice to see how we will endure; and blessed is that diamond-proved character that endures to the end.—Jas. 1:12; Matt. 10:22.

Sometimes the tests come in the way of trials of faith, and we are called upon to prove ourselves whether we be in the faith (2 Cor. 13:5) when some subtle errors are presented to us as advanced truth. But if we know the voice of the "Good Shepherd" we will not be easily beguiled. We remember the inspired counsel, "To the law and the testimony; if they speak not according to this word it is because there is no light in them" (Isa. 8:20); and to the law and the testimony we go, and, relying implicitly upon this as the infallible teaching of the Spirit of God, we are enabled to arrive at definite, clear and positive doctrine. We are not left in doubt as to what is truth, but are enabled to give a solid Scriptural reason for the hope that is in us, on which hope we dare implicitly to rest our faith, and with humble boldness to successfully withstand the assaults of error. But oh, how dead to selfish ambition, how fully devoted to the will of God such must be!

Let us, dearly beloved, as we realize that thus far God has counted us worthy to look upon the scroll of his plan which has been unsealed for us by our blessed Lord

Jesus, the Lion of the tribe of Judah, prove our worthiness to continue to look therein and to read the wondrous things of his law, by faithful obedience and loyalty to it in all things. Let us not undervalue our great privilege in being counted worthy to suffer some reproach and some hardness as good soldiers for the truth's sake; and also in being counted worthy to have some part in the blessed ministry of reflecting the light of divine truth; let us prove ourselves jewels of rarest value, diamonds indeed, heartily re-

ceiving and beautifully transmitting to others the light of truth, and faithfully enduring the severest pressure that God may permit to come upon us; for, if faithful in these small things we shall in due time be counted worthy also to reign with Christ in power and great glory. Let us not be like some who have only a little good earth on the surface of their hearts while the heart is really hard and stony. Let the good seed of divine truth sink down and take deep root, and then let it branch out in the light and bear its abundant

fruitage to the Master's glory. So shall we be accounted worthy to see the King in his beauty and to live and reign with him as his beloved bride and joint-heir. And when to the "worthy Lamb that was slain" the voices of the multitudes ascribe blessing and honor and glory and power, they will also exclaim, "Let us be glad and rejoice and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 5:13; 19:7."

R3130 (From Harvest Truth Database V5.0)

## TURNING THE WORLD UPSIDE DOWN

--ACTS 17:1-12--JANUARY 18.--

*"Thy Word is a lamp unto my feet."--Psa. 119:105.*

WHEN released from the prison at Philippi, Paul, Silas and Timothy went about a hundred miles direct to Thessalonica, the largest commercial city of that district--Macedonia. Nothing daunted by their experience at Philippi, apparently not even waiting for their backs to thoroughly heal from the wounds there received, Paul at once began a vigorous presentation of the Gospel. As was his custom, he went first to the Jews. The propriety of this course is evident: the Jews were familiar with the prophecies of the Messiah, and although making their home amongst the Gentiles, nevertheless, as the Apostle declares, they were continually hoping for the fulfilment of the grand promises made to Abraham, confirmed unto Isaac and unto Jacob, and that by divine oath, or affirmation.--Acts 26:7.

Not only were the Jews, acquainted with the prophecies and looking for their fulfilment in a Messiah, better prepared than other peoples for the message of the Gospel, but, additionally, it was part of the divine will that the first offer of the Gospel should go to the Jew, the natural seed of Abraham, who was, by divine intention, to have the first opportunity of becoming a part of the spiritual seed. Furthermore, the Jewish synagogues were ostensibly conducted on a liberal plane, anyone of reasonable ability being free there to show what he could of the teaching of the Scriptures. Thus the Apostle met with the Jews on three Sabbath days; and, according to his own narrative, he labored with his hands for temporal necessities between times. (1 Thess. 2:9.) It was during this stay of probably three to six months that he twice received financial aid from the brethren at Philippi.

The result of his labors was the nucleus of a flourishing church, to which two of his epistles were addressed. The Apostle's attitude toward these brethren may reasonably be taken as the criterion of his general attitude toward all of the Lord's dear flock. He dealt not with them as a lord or master amongst slaves or subordinates; but, using his own words, he was gentle toward them, as a nursing mother to her children. (1 Thess. 2:7.) He admonished, comforted, instructed them, "as a father doth his children." (1 Thess. 2:11.) He lived an unblamable, unselfish life in their midst, giving them the Gospel, and with it his very life.-- 1 Thess. 2:5-8,10.

The method of the Apostle's teaching is expressed in the statement that he "reasoned with them out of the Scriptures," opening and showing forth "that it behooved Christ to suffer and to rise from the dead." The Greek word used signifies that the teaching was in the nature of a dialogue. He appealed to the Scriptures, offered explanations of their meaning, pointed out how this meaning found its fulfilment in the experience of our Lord, and heard and replied to queries and objections. Like other Jews, these had, of course, thought chiefly on the Scriptures which predict Messiah's glory and Kingdom, and the grandeur of the position of Israel as his people, dispensing blessing to all the families of the earth. The Apostle pointed out the other Scriptures which spoke of "the sufferings of Christ," and how it was necessary that he should redeem the world before he could properly deliver it from the power of sin and death. We may be sure that he had the prophetic statements well in mind, and also the various types of the law, and that these were called up in order before his hearers, and the evidences adduced that our Lord fulfilled these; and not only that his death was necessary, as typified in Isaac, but also his resurrection from the dead, that he might be the distributor of the mercies of God. The word "opening" carries with it the thought that these Scriptures had been closed previously, and this is in harmony with the statement of Luke, when mentioning the Lord's discourse with the two disciples on the way to Emmaus, it is declared that he "opened unto them the Scriptures," saying, "Thus it is written, and thus it behooved Christ to suffer."--Luke 24:26,46; 1 Pet. 1:11.

The work to be done today very closely resembles that which was done by the Apostle as here recorded. There is need for us to go with the "meat in due season," first of all to those who have already been the recipients of divine favors and great advantages every way, to *open* to them other Scriptures which are now due to be understood;--which show the grand purposes of our heavenly Father in connection with the blessing of all the families of the earth through the Church glorified; and that the glorified Church, under its glorified Head, Christ Jesus, is to constitute the Kingdom of heaven, the divine agency for the blessing of all. It is appropriate that we adopt largely the same plan that the Apostle did, and *reason* with people out of the Scriptures, opening them before their minds gradually, that they may catch some glimpses of the lengths and breadths and heights and depths of the divine plan. Nevertheless, we know that it will be now even as it was then--that only those who have "an ear to hear" will hear, and that the others will be stirred up to antagonism, bitter envyings, jealousies, etc.

The Apostle's work was evidently well done, his arguments effective--the result was that some of them (Jews) were persuaded and took sides with Paul and Silas; and of the devout Greeks quite a good many,-- who had been feeling after God and who probably had realized that there was more true religion with the Jew than elsewhere,--were now, because of having less Jewish prejudice, more ready than their Jewish friends to hear and appreciate the Gospel of Christ. Of the chief women of the city, too, quite a number were influenced by the message, and became followers of Christ.

Christian people in all denominations today are claiming great liberty--that they are not sectarian, and that all who love the Lord have fullest opportunity to worship with them. But we find that if we take them at their word and attempt to reason with them out of the Scriptures respecting the things now due to be understood, pointing out that we are in the dawn of restitution times, that the Millennial Kingdom is about to be ushered in, and that Christ is not only the Priest who redeemed his people with his blood, but is shortly to be the great Prophet and King who is to rule and instruct the whole world of mankind, the majority are unable to receive this--it is too contrary to their preconceived notions. Especially do the leading ones, the preachers and elders and Sunday School superintendents, feel that they must oppose the truth; that they must not admit that there are in the Word of God "things new and old"--meat in due season for the household of faith." Their objections are often inspired by jealousy or envy, as they note that the message of grace appeals to the hearts of some of the very best of their number, and some of the very best outside their number --of the world.

None like to complain, after having boasted of Christian liberty and fellowship;--they murmur that our preaching of the good tidings of great joy is proselyting --"attempting to steal their members," etc. They exclaim, "Why do you not go to the slums, instead of coming in amongst us to steal away our best members, our ripest wheat?" We answer that a similar charge of proselyting might with equal force have been brought against our Lord Jesus and against the apostles. The Apostle, as we see, wherever he went, sought for the most religious and most intelligent people, instead of seeking for the most ignorant and the most degraded. Why? Because he well knew that the Gospel he had been sent to proclaim was not intended of the Lord to convert the world, but to *gather out of the world* a "little flock," a people for the Lord's name. (Acts 15:14.) He knew that the Gospel he had to preach would not appeal to the most degraded hoodlums of society; on the contrary, it would appeal most to intelligent people,--and he presented it in as logical, reasonable and intelligent a manner as it could possibly be set forth. It is still proper for us to pursue the same course, and the conditions today of proclaiming the second presence of the Lord, and that the time is at hand for

the establishment of the Kingdom and for the gathering of the elect wheat into the barn, can better be presented now to the intelligent, thoughtful, devout people in all the various sects, and of the world, than to others.

Evidently the discussions of those three Sabbath days were all that the Jews as a whole could endure; --apparently the ministers of the truth, thenceforth excluded, went to the house of a prominent believer, Jason, and from there continued their propaganda,--possibly holding meetings at his house. Meantime the opposing Jews at Thessalonica received information from their brethren, opponents of the truth at Philippi, respecting these servants of the Lord, and the message they carried;--and, doubtless, the Adversary persuaded them that they were engaged in a noble cause when they gathered a rabble of market-loungers, "roughs and toughs," to raise a commotion, and as a mob to make an assault upon Jason's house, to take the Apostle and his companions before the authorities and have their work stopped. So some of a similar class in spiritual Israel today feel toward the truth and its servants, if we may judge from the epithets sometimes used. The inciting of Sunday school scholars to tear up religious literature and throw the fragments at the distributors is about on a par with the conduct of those Jews of Thessalonica in inciting a mob--the difference between their day and ours of more general intelligence and better police regulations being taken into consideration. A disinterested spectator would be inclined to query--What can be the evil teachings of the WATCH TOWER publications, that would lead a professedly "liberal servant of God" today to feel such an animosity against them? We would only reply that we know of nothing contained in this literature that should arouse any but the warmest sentiments of love toward God and toward the brethren and toward the world in general. It might similarly be questioned in the minds of disinterested persons why reputable Jews and rabbis should incite a mob against the Apostle and his companions? and why the high-priest and Scribes and Pharisees incited the multitude against our Lord? Pilate, evidently was in this position when he inquired respecting our Lord, "Why, what evil hath he done?" It is because the Lord's message was one of grace and truth that he was hated and crucified. It was because the Apostles and their collaborators were telling forth the same message of the grace of God in Christ and the blessings yet to come through them, that they were maligned and opposed; and it is the same Gospel, the same good tidings, the same joyful message, of which Christ is the center, the Kingdom and the blessings for all the world of mankind the circumference, that is hated and maligned today;--not by the world, but by those who professedly are God's people.

Not finding Paul and Silas, the mob dragged Jason and others of the believers before the rulers. The charges were very serious ones--inciting to anarchy and treason--turning the world upside down, and teaching that there is another king, Jesus, whose kingdom is to be universal in due time. While these charges were fraudulent as respects the true standpoint, they nevertheless had in them a sufficiency of truth to make them appear serious. It is true that the Gospel of Christ is revolutionary in its character; that whenever it enters the heart of a man it keeps turning things upside down continually, until it is either ejected or has produced a transformation of heart and life. There is no peace between right and wrong, or light and darkness, in any heart. Peace can be secured only by giving way either to the light or to the darkness; either to the truth or to the error; and since the error is the more popular, the more general, the majority choose peace along that line. The Lord's people, however, the sincere lovers of righteousness, can have peace on no other terms than those of loyalty to the Lord and his Word, and the principles of his righteousness. The same is true in respect to all the affairs of the world. It is the Gospel of Christ, the Gospel which *will be a Gospel of peace in due time*, that at the present time, because of evil and ignorance in the world, is setting on fire the very foundations of "the present evil world," and will ultimately result in the great figurative conflagration which shall consume this present order of things, political, financial, social, religious,--that upon the ruins of present institutions the Lord may shortly erect his Kingdom of righteousness--with peace upon proper foundations of justice and love.

We must not be surprised if this Gospel of peace has the same influence today as it had in the days of our Lord and of the apostles. Mark the effect of the precious message at Thessalonica and at Philippi and elsewhere. Mark the effect when the message was delivered from the lips of him who spake as never man spake, and of whose wonderful words it is recorded that "all the people bare him record and wondered at the gracious words which proceeded out of his mouth" Nevertheless, <sup>{1}</sup>however graciously stated, the truth is a

sword which penetrates in every direction, and which, as our Lord foretold, frequently sets parents against children and children against parents, because the darkness hateth the light and opposeth it in every possible manner.

The decrees of the emperors respecting riots and treason were very strict, and all rulers were held rigidly to account. Hence, when the charges were made of anarchy and treason, both the multitude and the rulers were "troubled;" the multitude, because more or less of a riot had occurred, seemingly because of treason;-- and this might lead to the taking away of some of the city's privileges and liberties, its loss of commerce, etc. The rulers were troubled because they were in danger of being called to account unless they took active steps for the repression of anything resembling treason. They knew, nevertheless, that the charges were fabrications, and, hence, got out of the difficulty by placing Jason and his companions under bonds to keep the peace--to see that similar riots did not occur again. This necessitated the sending of Paul and Silas away as quietly and as quickly as possible.

It need not surprise us to have, at no distant day, charges of anarchy, etc., made against those who today are proclaiming present truth, the harvest message, the establishment of the Kingdom, etc. It might be claimed against us that we are not sufficiently in accord with Caesar's government, the kingdoms of this world; that we do not manifest sufficient interest in the elections, nor in the militia, etc.; and that our teaching that the Lord is about to establish his Kingdom, and that it will be set up at the expense of all present institutions, which will fall in a time of trouble and anarchy, implies sympathy with anarchy. The charges would be no more true in our case than in the case of the Lord and the apostles; nevertheless, it may be used as a powerful weapon some day, and if it is we must trust to the same God who guarded the interests of his cause then, and who is equally able to guard it now. We may be sure that the door of opportunity for proclaiming the good tidings will not close until the true "wheat" shall have been found, until the elect shall have heard the message that is now due, that they should come out of Babylon and be gathered to the Lord, instead of being bound to human institutions.

<sup>{2}</sup>In view of the Lord's teaching regarding this subject, and of how the wisest presentation of it may be ultimately misconstrued, it behooves everyone who would serve the truth faithfully to be as careful as possible not to be misunderstood;--to let it be clearly understood that we neither participate in nor advocate anarchy of any kind; but, on the contrary, are standing for righteousness and the highest of all laws, the divine law; and that we believe that the poorest of laws are better than none, and that the anarchy that will inevitably come upon the world, according to divine predictions, will be a great curse, a great disadvantage in many respects; and that the only reason why we are able to look upon it with any degree of complacency is because of the assurances given us in the Lord's Word that it will be speedily followed by the Kingdom of God's dear Son;--in power and authority, to fully control all the turbulent elements.

Leaving Timothy at Thessalonica, Paul and Silas journeyed about fifty miles to a rather obscure Grecian city, called Berea, and, according to their custom, realizing that the preaching of the Gospel of Christ was their chief business, they lost no time in engaging therein. Again they sought the Jews in the synagogue, and this time found some specially susceptible to the truth, referred to as "more noble than they of Thessalonica." The Greek word used here for "noble" seems to imply persons of noble birth, a higher and nobler class than those of the more commercial city. Nobility of character is favorable, wherever it is found, and from whatever cause, and true nobility implies reasonableness, as distinguished from prejudice. The Bereans were reasonable, professing to believe all that was written in the Law and the Prophets; to be looking for the Messiah; etc., and they welcomed the servants of God who sought to draw their attention particularly to the "things written aforetime." With all readiness of mind they began to examine the Scriptures, not merely on the Sabbath days, but daily,--to see how well the Apostle's arguments were supported by the testimony of the Law and the Prophets. As we should expect, many of so noble a class accepted the good tidings. Indeed, the wonder is that any person of noble and reasoning mind, once becoming acquainted with the glorious message of God's love and mercy in Christ-- his plan for selecting the Church now, and by and by of blessing all the families of the earth through it--could disbelieve or could attribute such a Gospel to any human source. Surely its internal evidences are convincing that it is not of man nor by man, but of the Lord.

<sup>{1}</sup> ½ Aug 14 Manna – Matt 10:25

<sup>{2}</sup> ½ Aug 14 Manna