

The Berean Christadelphian

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

Edited and Published by:
G. A. Gibson, Apt. 1616, 1501 Woodbine Ave., Toronto 365, Ont., Can.

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

TORONTO, Ont.—bro. G. A. Gibson, Apt. 1616, 1501 Woodbine, Toronto 365, (416) 425-1256.

IT IS our pleasure to report that on March 25, 1972, brother George Booker of San Saba, Texas, and sister Barbara Jean MacIvor of this ecclesia, were united in marriage. Our earnest prayer is that, as they face the future in this new relationship, they may walk together united in the fear of the Lord, and live joyfully together in the hope of salvation, and the love of the appearing of the Lord Jesus. —bro. George Gibson

BOSTON, Mass. 02115—Hastings Hall, 320 Huntington; phone (617) 536-7800—S.S. 10:30 a.m.; Memorial 11:45 a.m.; Lecture 2 p.m. 1st & 3rd Suns.; Bible Class Tues. night south of Boston, Wed. night north of Boston. Bro. Kenneth MacKellar, 86 Walnut St., Reading, Mass. 01867; phone (617) 944-9094.

WE report to the Brotherhood the death of our faithful brother Mark Russell, who was stricken just before the Worcester Gathering at the end of August. After a short but violent sickness he fell asleep September 12 at age 66. We will miss his ministrations and companionship in the Ecclesia.

This past week CALVIN YETZY confessed his belief in the things of the Kingdom of God and the Name of Jesus Christ, and was immersed in the presence of the Ecclesia September 30. Here is proof that witnessing to the Truth can still bear fruit. Our new brother is a teacher who was introduced to the Truth by one of his fellows, our brother Thomas Fallano, during lunch hour discussions.

The Boston Ecclesia expresses their appreciation of the efforts of the Worcester Ecclesia in providing a very well run Fraternal Gathering, which we all enjoyed to the uttermost. —bro. Kenneth MacKellar

MIAMI, Fla. 33155—3428 SW 65th Ave.; Ph. (305) 667-7828—Mem. 10:30 a.m.; S.S. 11:30 a.m.; Class Wed. 7:30 p.m. Bro. Thomas S. Lumley (same address).

WE rejoice to report the obedience to the Faith of Mrs. PHYLLIS ANDREWS, the daughter of our sis. Sawyer, and a former Boston Sunday School member of about 25 years ago. She continued to read her Bible during the years, with some Christadelphian works. The Baptismal Questions in the February Berean aroused her interest. Almost daily she would telephone her mother, asking questions. She attended our meeting on July 30, and continued to come each Sunday. We held meetings with her on Wednesdays, going over the First Principles. She passed a wonderful examination, making a public confession of her faith, and was baptized into the Name on August 19, receiving the right hand of fellowship the following day, Sunday.

We had a visit by bro. Pat and sis. Marie Cassidy of Lampasas. It was a spiritual blessing. Bro. Pat gave the word of exhortation.

With much love in the Truth to all,

—bro. Tom Lumley

WORCESTER, Mass. 01607—Vasa Hall, 1 Ekman St.; Phone (617) 753-4492—S.S. 10 a.m.; Memorial 11; Lecture 2nd & 4th Suns. 2:30 p.m.; Bible Cl. Tues. twice mo. 8 p.m.—Bro. E. Sargent, 8 Proctor St., Box 296, Ashburnham 01430; Ph. (617) 827-5890.

LOVING Greetings in the Hope of Israel.

Since our last ecclesial news much has transpired. There have been times of joy and times of sorrow, but just as Solomon recorded, these are part of God's plan.

Our Bro. Hanna fell asleep in Jesus on June 20, and now awaits the resurrection morn. He had been confined to a nursing home about 2 years.

Sis. Lucy Waid has been out to meetings quite regularly this summer, after hospitalization and loss of sight more than a year ago. It is an inspiration and exhortation to all of us to have her with us each week.

On Dec. 19 we were happy to welcome into fellowship Sis. Beverly Sunquist after a full examination. She had previously been in another fellowship.

On June 25 we welcomed Sis. Kathleen Jones as a member of our ecclesia. She will be greatly missed by the Richard ecclesia and also her family there. On July 9 sis. Kathy and Bro. Jim Sommerville were united in marriage, after which the Boston ecclesia assembled with us for an exhortation suitable for the occasion. All had an opportunity to ask God's blessing on their new-formed relationship. Certainly each will be a helpmate to the other on their journey Zionward.

Another joyful occasion took place on Sept. 10 when we welcomed Sis. Jessie Prentice back around the table of the Lord after several years' separation. The brethren had met with her during the week to be assured that the causes for separation no longer exist.

May the Lord bless each of our new members as we endeavour to strengthen and help each other overcome the trials and tribulations encountered while passing through this time of probation. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend" (Prov. 27:17).

Our midweek Eureka class, singing class, and lectures continue. Last Fall and Winter we produced 15-minute radio broadcasts for 26 weeks each Sunday morning, as well as a follow-up lecture on the same subject in our hall in the afternoon, but with no response.

The Fraternal Gathering in August was very uplifting. The exhortations were well prepared and most stirring, giving us much comfort, yet causing us to examine ourselves in the light of scriptural standards, and not our own. "Let him that thinketh he standeth take heed lest he fall." Our speaking brethren on this occasion were Bre. Higham Jr., Dan Gwalchmai, Jackson, Higham Sr., Philip, and MacKellar.

Since last writing we have had the following visiting brethren and sisters on various individual occasions: Bre. & Sisters David Sommerville, Mammone, Clubb, Dan Gwalchmai, David Gwalchmai, Jackson, Garvey Sr. and Jr., Johnson, T. Coye; Bre. Marshall Sr., Russell and Gary Stephen; Sisters Margaret, Lois, Rebecca & Mary Sommerville, Smith, Jones, Hill, Martin, Lancour, Sargent Sr., Margaret & Hilda Davey, Patricia & Faith Coye, and Pam Arnold.

The following brethren have encouraged us with words of exhortation: David Sommerville, Mammone, Marshall, Jackson, Clubb, Dan & David Gwalchmai, W. Stephen, Garvey Jr., and Jim & Tim Coye.

We send our love to all of like precious Faith. On behalf of your brethren and sisters of Worcester,

—bro. Edgar Sargent

EDITORIAL

Zealous of Good Works

"Always abounding in the work of the Lord"—1 Cor. 15:58

"Whatsoever ye do, do it HEARTILY, as to the Lord, and not unto men"—Colossians 3:23

To possess zeal is to have ardour, or fervour, for a person, cause or object; to have an eager desire to serve for a cause; to be enthusiastic about it, and to be diligent in service. No matter what form work may take, it is stimulating to see a person *ardently active in it*. Two men may be engaged in an identical operation. As we look at the first, we see him dawdling, listless and not showing any particular interest in what he is doing. The other, however, is intent, having his mind fixed upon the finished product, and doing all in his power to follow the pattern set for him.

Our business affairs pertain to this life only, but they must not be neglected. Paul reminds us that we are "not to be slothful in business"—Rom. 12:11, for, says Solomon, "He that is slothful in his work is brother to him that is a great waster"—Prov. 18:9- Not only so, for if we are engaged to do certain work, and are careless in what we do; or if we loaf on the job, we become guilty of obtaining money under false pretences—a very serious offence.

While zeal for one's work is necessary and commendable, it is of far greater importance that we be zealous in things pertaining to the Kingdom of God, and the Name of Jesus. Anyone who becomes a labourer in the vineyard of the Lord, takes upon himself far greater obligations, and must be even more exacting in his duties, because they relate to things eternal. Of Jesus, it was said that he "*was clad with zeal as a cloak*"—Isa. 59: 17. When he found merchants and money-changers in the temple, he drove them out, saying,

"Take these things hence; make not my Father's House an house of merchandise! And his disciples remembered that it was written, The zeal of Thine House hath eaten me up."

The zeal exemplified by Jesus, was a zeal impelling to action—a characteristic of Jesus throughout his entire ministry, and even in his youth when, at the age of 12, he said to his mother,

"Wist ye not that I must be about my Father's business?"—Luke 2:49.

Christ is a model for all his people. If, therefore, we claim discipleship with Jesus, it is essential that we go far beyond the foundation of our faith in our imitation of him. We must have compassion one for another, and we must exhibit love one to another. These things are indispensable. But there is another attribute that transcends all such

distinctive features relating to our walk in the Truth. *We must imitate the zeal of Jesus that he had for his Father.* This is imperative, for Jesus —

"... gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS"—Titus 2:14.

Being zealous of good works does not only manifest *our* zeal for the Truth, but it incites *others* to action as it did the saints at Corinth: "Your zeal hath provoked very many"—2 Cor. 9:2. The power of example is greater than many realize. It was one of the fundamentals of the Mosaic system, especially as it related to home life. In ecclesial life, there should be no failure to understand such apostolic instruction as—

"Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being EXAMPLES to the flock"—1 Pet. 5:2-3 (RSV).

If one puts forth a determined effort to serve God with all diligence; to walk worthy of God, being steadfast, unmoveable, always abounding in the work of the Lord, he is sometimes accused of being "righteous overmuch." It will quite often be found that reproach of that nature is caused by a weakness in spiritual discernment. Such cases require the application of eyesalve in the same manner as Jesus instructed the lukewarm Laodiceans. There is much MORE danger of *coming short* of what the Truth requires of us. Paul reminds us (Gal. 4:18) that—

"It is good to be zealously affected always in a good thing."

This statement implies that we might be zealously affected by something that is not good, thereby causing our zeal to be misplaced. That is true. A brother may establish a business of some kind, and become so zealous in the operation of it that he will lose his love for the Truth. Or there may be some phase of ecclesial operations that a brother wishes to establish, and he will become enthusiastic about it and bring up the subject at every business meeting until turmoil breaks out in the ecclesia. This can be done in all seriousness, not realizing that his zeal is misplaced.

It is essential, in our walk in the Truth, that we be zealous, but let us make sure that our zeal is directed towards the example given us by Jesus and the apostles that, by it, we may provoke others to good works. —Editor.

ALIENATION: 1906 BOOKLET BY BRO. SMALLWOOD DESIRED

Bro. Eric Moore, 15 Lincoln St., Worksop, Notts. S80 2NA, England, would like to obtain a 68-page booklet by bro. Wm. Smallwood, entitled "The Truth Defended on Alienation, etc." published in 1906. If anyone can supply it, will they please write bro. Moore direct?

We would take this occasion to ask that no old printed matter on the Truth be ever thrown away. Please send any such to bro. Growcott, 12954 St. Marys, Detroit, Michigan 48227, USA. Shipping costs will be gladly paid. There are many old books, pamphlets, magazines many are anxious to get.

THE LAST TERRIBLE FORTY YEARS

These articles to be resumed a little later, God willing, rather than fill the magazine too continuously with one subject. In the meantime, the extracts from Bro. Thomas will be along this line.

"HIS DELIGHT IS IN THE LAW OF THE LORD; AND IN HIS LAW DOTHE HE MEDITATE DAY AND NIGHT"—Psalm 1:2.

This is the "godly," or spiritual, man. The fact that such a character seems extreme and unattainable is illustrative of the depravity of the flesh, and its deceptive ability to present its own deformity and illnesses as the standard of health. But THIS statement is the TRUE standard of spiritual health—anything less is a weak, diseased condition. No one consciously desires to be diseased—it is just a matter of getting to see the true picture.

We are covered thru the January issue.

If the Berean is received unwanted, please mark the envelope, "Refused, return to sender," and drop it in a mailbox.

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I Have Trodden the Winepress Alone

"The Glory of the Elohim of Israel came from the Way of the East, and His voice was like the noise of many waters, and the earth shined with His Glory"—Ezekiel 43:2

BY BROTHER JOHN THOMAS

THE land being covered with the Northern hosts as with a cloud, the Russo-Assyrian Gog is lord ascendant of the country, with none to dispute his authority but "Edom, Moab, and the chief of the children of Ammon—south and east of Dead Sea and river Arnon.

In this region, his power is contested. "Sheba and Dedan and the merchants of Tarshish with all the young lions thereof" protest against the invasion of the land, but without effect. Doubtless Gog will feel too strong to be deterred from a grand solution of the Eastern Question in his own behalf. But—

"He shall be broken without hand." (Dan. 8:25).

The Stone-Power is near, ready to fall upon him and grind him to powder—the power of the Kingdom embodied in the Rainbow Organization (Matt. 21:44; Dan. 2:45). The northern Gog pays no respect to the young lions and merchants of Tarshish, but invades the country and dominates it with an iron rule.

But the people "dwelling in the midst of the land" in peace and prosperity, belong to the Rainbowed Angel, and to invade and oppress them will not be tolerated (Zech. 2:8)—

"For thus saith Yahweh Tz'vaoth, after the glory (manifested in the land) hath He sent me unto the nations who spoiled you, for he that toucheth you toucheth the apple of His eye" (Zech. 2:8).

At this crisis, then, of extreme peril to the Jewish population of Palestine—of that "tenth" indicated in Isa. 6:13—

"The fury of Adonai Yahweh comes up into His face .."

—His eyes become a flame of fire, and his countenance as the sun shining in his strength (Rev. 1:14 10:1). He comes out of Egypt, as it is written—

"Out of Egypt I called My Son" (Hos. 11:1).

This was true of "Israel My son, My firstborn" (Ex. 4:22) in the days of Moses. It was true of the child Jesus (prophetically named Israel in Isa. 49:3), the Beloved Son of the Father, in the days of his infancy (Matt. 2:15). And it is also true of Israel in Egypt and of the Rainbowed Angelic Son of Man, the Yahweh-Name, their King, in the day when Gog in latter-years manifestation of the Little Horn of the Goat, the "King of fierce countenance—

"Shall stand up against the Prince of princes" (Dan. 8:25).

The Son of the Eternal Father in these several manifestations of Sonship, is called out of Egypt.

But affliction attends the Son more or less in Egypt. Sojourn in Egypt is because of distress in Canaan, and how can Israel sing for joy of heart in a strange land, while the land of their inheritance is trampled under the foot of the spoiler? Hence the testimony—

"I will bring them again also out of the land of Egypt, and gather them out of Assyria. And I will bring them into the land of Gilead and Lebanon, and place shall not be found for them.

"And he shall pass through the sea with affliction, and shall smite the waves of the sea, and all the deeps of the River (Euphrates) shall dry up, and the pride of Assyria (Gog) shall be brought down, and the sceptre of Egypt shall depart away" (Zech. 10:10).

In leaving Egypt, then, the Rainbowed Angel leads Israel out as a trembling bird (Hos. 11:11). He does not lead them by the Isthmus of Suez, but after the example of Moses and the angel, his prototype, he leads them to the seashore.

"Was thy wrath against the sea (saith the Spirit), that thou didst ride upon thine horses (comp. Rv. 19:11-14), thy chariots of salvation?"

"When I heard (says the prophet as representative of his people in the flesh), "my belly trembled, my lips quivered at the voice, rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble .." (Hab. 3:8-16).

—that day so great that none is like it; even the time of Jacob's trouble, out of which he shall be saved (Jer. 30:7).

Having destroyed the tongue of the Egyptian sea, and brought Israel up again from its depths, the Rainbow Angel leads them into the wilderness of Paran. Habakkuk sees him here in great power and indignation, for (3:5)—

"Before him goes the pestilence, and burning coals from his feet."

—which are apocalyptically styled "pillars of fire" (Rev. 10:1).

"He beheld," when he came from Mt. Paran, and "rose up from Mt. Seir unto them" (Hab. 3:3; Deut. 33:2).

"Adonai Yahweh (He Who Shall Be Lord) shall blow the trumpet, and shall go forth with whirlwinds of the south" (Zech. 9:14).

"He shall march through the land in indignation, and thresh the nations in anger" (Hab. 3:12).

In this march, he arrives at Bozrah in Edom, where his presence confronts the forces of the Russo-Assyrian king—

"And all the men that are upon the face of the land shake at his presence" (Ezek. 38:20)

He causes them to turn their swords against one another. He smites every horse with terror and blindness, and his rider with madness (Zech. 12:4). He pleads against them with pestilence and with blood, and (Ezek. 38:22)—

"Rains upon him, and upon his bands, and upon the many people with him, an overflowing rain, great hailstones, fire, and brimstone."

This is the crisis which fairly inaugurates the "War of that Great Day of the All-powerful Deity" in the field of Armageddon—

"The great winepress of the wrath of Deity" (Rev. 14:19).

Israel under the leadership of the Rainbow Angel on the one side, and the Powers-that-be on the other, are the belligerents in this war. In the overthrow of the enemy at Bozrah, however, Israel after the flesh had no part. The breaking in pieces of the oppressor in Idumea, in this day of—

"Yahweh's vengeance, and year of recompences for the controversy of Zion" (Isa. 34:8).

—is the glory of the Rainbow Angel alone. Saith the Spirit—

"I have trodden the winepress alone, and of the people there was none with me. For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

"For the day of vengeance is in my heart, and the year of my redeemed is come" (Isa. 63:3).

By this treading of the winepress, the Rainbow Angel magnifies and sanctifies himself, and is known in the eyes of those many nations confederate with the King of the North, who come to know that he is Yahweh (Ezek. 38:23)—

"Yahweh is known by the judgment he executeth" (Psa. 9:16).

This New Power of southern Asia is known to be theocratic, as was that of Joshua and his hosts by the Canaanites, when the walls of Jericho fell at the sounding of Israel's trumpets the seventh and last time. The treading of the winepress in its initiation at Bozrah is accompanied with a great shaking in the land of Israel, by which mountains are overturned, and towers fall, and all walls are prostrated (Ezek. 38:20), for it is—

"The day of the great slaughter when the towers fall."

When "Yahweh causes his glorious voice to be heard, and shows the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering and tempest and hailstones.

"For through the voice of Yahweh shall the Assyrian be beaten down, who smote with a rod" (Isa. 30:25, 30).

But the Rainbow Angel's pedal pillars of fire may not halt long at Bozrah. Isaiah in vision saw him (63:1)—

"Coming from Edom, with dyed garments from Bozrah."

—and describes him as—

"Glorious in his apparel, travelling in the greatness of his strength."

John's Rainbow Angel is symbolical of this traveller, who proclaims himself "mighty to save," and powerful to tread down the peoples in his anger, and to make them drunk in his fury, and to bring down their strength to the earth" (v. 6).

The mutual slaughter of the enemy, the sword called for against him throughout all the mountains of Israel, and the pestilence, make his overthrow coextensive with the land. It reduces the invading hosts to only one sixth of their original force, as it is written:

"I will turn thee back, and leave but the sixth part of thee" (Ezek. 39:2).

This wreck of the invading force falls back upon Assyria, to which the war is transferred from the Holy Land. A great and marvellous change comes over this country—politically, socially, and physically. The peace so long and earnestly prayed for (Psa. 122,125,128), and promised (Psa. 72:3-7; 85:8, 10; Isa. 9:6-7; 26:12; 32:17; 54:13; 66:12; Ezek. 34:25), is at length established, so that "from that day forward" (Ezek. 39:22) there will be no more war in the land of Israel for 1000years;and the house of Israel will come to know that the Eternal Spirit is Yahweh their Elohim, manifested in the Lord Jesus Christ and his Brethren, symbolized by the Rainbowed Angel of the Rainbowed Throne.

There is reason to believe that from the Idumean Bozrah the Rainbowed Angel advances to the plains of Moab and, compassing the north end of the Dead Sea, crosses the Jordan into the plains of Jericho, according to the signification of the things represented in the passage of that river in the days of Joshua.

According to Hosea, Israel is allured and brought into the wilderness (of Paran). From thence, Solomon sees them coming up from the wilderness leaning for support on the Beloved (Song 8:5)—

"Coming out of the wilderness like pillars of smoke" (3:6).

Saith the Spirit (Hos. 2:14-15)—

"I will bring her into the wilderness, and I will give her vineyards from thence, and the Valley of Achor for a Door of Hope.

"And she (Hephzibah and Beulah with their inhabitants: the Messiah's national Bride—Isa. 62:4, 5, 12) shall sing there, as in the days of her youth (the days of Joshua), and as in the day when she came up out of the land of Egypt."

The Valley of Achor near Jericho is a "Door of HOPE." When the Rainbowed Angel has led Israel to this encampment, it is only the EARNEST of the restoration of the "whole house of Israel." He has overthrown the King of the North throughout the land. The country has been evacuated. But the national graves of Israel have not yet been opened. They had been gathered "one by one" into the wilderness of Egypt; yet multitudes continued in the Assyrian Empire, ready to perish—especially, too, since the overthrow of the Assyrian upon the mountains of Israel (Isa. 27:12-13; 24:25).

The van only of Israel's hosts had entered the door under the rainbow banner. But from the plains of Jericho they looked in "hope" sure and certain, of—

"The restitution of all things which the Deity hath spoken by the mouth of all the holy prophets—ap aionos—from the beginning of the (Mosaic) dispensation" (Acts 3:21).

From the Valley of Achor the Rainbowed Angel advances westward. The redemption of Zion is unaccomplished until the Angel of the Covenant establishes Yahweh's throne in Jerusalem, that, as the Spirit has testified (Jer. 3:17)—

"They may call Jerusalem the throne of Yahweh" (Jer. 3:17).

His face is, therefore, Zionward; and he takes up his line of march in that direction, until he stands with his "pillars of fire" upon the Mt. of Olives, which is before Jerusalem upon the east.

In the great shaking which threw down mountains, towers, and walls, the mount trembled at the presence of Deity in the land, and divided asunder in the midst—leaving a very great valley between the halves of the mountain removed to the north and south. The people will be panic-stricken, and flee as they fled before the earthquake in the days of king Uzziah. After this the Pillars of Fire appear on the mount, and in view of the "City of the Great King."

But the remnant in the city know not that Yahweh Elohim Tz'-vaoth has returned to the mountain, from which, in the time of Ezekiel (11:23), and in the days of the apostles (Acts. 1:11), he had taken his departure. The prediction of Ezekiel is now fulfilled—

"The Glory of the Elohim of Israel came from the Way of the East, and His voice was like the noise of many waters, and the earth shined with His Glory" (Ezek. 43:2).

This was the Rainbow Angel from the Valley of Achor—the “Way of the East.” The common idea is that the Lord Jesus is to make a perpendicular descent, and to touch the earth for the first time upon Mt. Olivet. Acts 1:11 is cited to prove it.

But this says nothing about the place he should FIRST descend to, but only that he should come again, and that he should come "in like manner" as he departed. This was verified in his descent to Sinai, and—as we have seen—he arrived at Mt. Olivet, the place of his departure, "travelling in his strength" from the "Way of the East."

But the gates of the city before him are closed. He had said to them in the days of his flesh (Matt. 23:39)—

"Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the NAME OF YAHWEH"
(Matt. 23:39).

That crisis has now arrived, and he sends his heralds of the rainbow to demand admission into the city for the King of Glory. Approaching the gates, they exclaim (Psa. 24:7)—

"Lift up, O gates, your heads! And be ye lifted up, ye doors of the Future Age (Olahm), and the King of Glory shall come in!"

But not knowing who he is, they enquire from within the city—

"Who is this King of Glory?" (v. 8).

To which his heralds reply—

"Yahweh strong and mighty; Yahweh mighty from war!"

"Lift up, O gates, your heads! And lift up O doors of the Future Age, and the King of Glory will come in!"

But the porters and sentinels still hesitate, and as if to gain time for deliberation, or in expectation of further information, they repeat the enquiry—

"Who IS he—this King of Glory?"

They are then further informed that—

"YAHWEH TZ'VAOTH: He is the King of Glory!"

This conference at the gates of Jerusalem will, doubtless, result in opening wide the entrances to its interior. Then the strong and mighty One, attended by his multitude, will descend from Olivet and enter the gates of Zion amidst the rejoicings of his retinue, crying—

"Hosanna to the Son of David! Blessed is he that cometh in the NAME of Yahweh! Hosanna in the highest!"
(Matt. 21:9).

Of course, all the city will be moved, and say, "Who is this?" This question will be answered in a solemn assembly of the notables of the city. One will then put the enquiry in the form—

"What are these wounds in thine hands?" (Zech. 13:6).

—the reply to which will reveal the crucified Nazarene to his astounded inquisitors—

"The wounds with which I was wounded in the house of my friends."

Thus, after an absence of over 1800 years, the King of the Jews proves his identity to his subjects, as he had before proved it to the apostle Thomas; and—after the representation in the case of Joseph (type of the Shepherd and Stone of Israel: Gen 49:24)—he makes himself known to his brethren according to the flesh in his appearance before them the second time. A like result ensues—

"They look upon him whom they pierced, and mourn because of him as one mourns for an only son. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon (Armageddon)"—Zech. 12:10-11.

This national repentance results in the salvation of the tents of Judah, whose sin and uncleanness is covered and cleansed (Zech. 12:7; 13:1) —and henceforth they rejoice in the Son of David as their King. Such is the development, in relation to Judah, of Rev. 1:7—

"Behold, he cometh with clouds. And every eye shall see him. And all the kindreds of the earth shall wail because of him. Even so, Amen!"

'Without Holiness No Man Shall See the Lord'

"Worship the Lord in the beauty of holiness"—Psa. 29:2

SMOKING and chewing tobacco are unclean habits, tending to choke the New Man by the soporific action of narcotism on the nerves. They therefore ought to be avoided by men who are commanded to—

"Be holy in ALL manner of behaviour" (1 Pet. 1:15) .. and—

"Lay aside EVERY weight" (Heb. 12:1).

Unholiness will be fatal to a man's acceptance with the Lord. It is so revealed (Heb. 12:14), and we shall find at last that we cannot alter the Lord's appointments.

The fact that a man sickens at the first attempt to smoke, and makes himself an offence to the healthy susceptibilities of those who do not smoke, is a proof that he is at war with God in nature, in the indulgence of the habit. The universality of the habit is no argument in its favour from a divine point of view—

"The whole world lieth in wickedness" (1 John 5: 19).

Its popularity with a world that is the enemy of God is rather against—than for—its countenance by a man of God. —Bro. Roberts, 1898, p. 388.

Second Voyage to Australia

BY BROTHER ROBERT ROBERTS

"We have a more sure Word of prophecy, ^hereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the day dawn"—2 Peter 1:19

PART TWENTY-TWO

SAT., JUNE 4, 1898: TO RIVERTON: THE TRUTH'S PROGRESS

ON Saturday afternoon, June 4, we went to Riverton, about 20 miles west of Invercargill, on the coast. We arrived at 6 o'clock, and were met by bro. W. Roberts, and an interested stranger Mr. Young, and also by bro. Moore's son, who drove us all to his father's house, where we were to stay—a mile out of Riverton, at Saw-mill View, a quiet romantic spot by a riverside, among scrub and trees, among hills with snow-capped mountains in the distance. We spent the evening in conversation on various matters connected with the Truth. We ascertained that the Truth is making some promising progress in Riverton. The station master, Mr. McSwan, and his wife, have rendered obedience and are likely to be a great service to the young people, of whom there are a goodly number. They require taking in hand with the kindly guidance of wisdom.

A weekly meeting for the practice of music is likely to be organized, with the added feature of instructive reading; also a Bible class on Sunday evenings—and perhaps a Sunday school.

SUN.: IMPORTANCE OF BIBLE READING: SALVATION-ARMYISM

Next day (Sunday), we walked into the meeting for the breaking of bread, which was held in an upper room, on the main thoroughfare of the town. The principal object of the address which I was called on to deliver was to point out the practical urgency of the Truth as a rule of life which only could be brought to bear in its power through the daily reading of the Scriptures.

In the evening, there was a lecture on the superiority of the Bible view of man as contrasted with the view created by either ancient philosophy or modern science. The lecture was given in the old chapel with the nailed up windows, in a narrow lane off the road. There was no other place to be had. The public hall in the place was in occupation of the Salvation Army, and they refused to give it up.

On the way to the lecture, we passed one of their noisy assemblies in the street in front of their hall. At intervals of brass band, and singing performances, a young woman was holding forth, thanking the Lord for what He had done "for me," and how that "I" was no better than any of you, but He had had compassion on "me" and was upholding "me" day by day."Oh, therefore come to Jesus," etc., all very touching in its earnestness, but lacking every element of true godliness—

"We preach not ourselves,"

—says Paul, but these people do nothing else than preach themselves, and incline the people who listen to them to think mawkishly of themselves instead of looking up out of themselves to God, and fixing their attention and their affections on the great things He has promised to do, and the beautiful things He requires of us. This Salvation Army movement is part of the dense darkness. It has, as it were, the flare of naphtha lamps about it.

What we want is the light of the sun. This light shines in the Scriptures—nowhere else at present, except where those Scriptures have obtained a full and healthy lodgement.

MON., JUNE 6: TO OTAUTAU: BRO. & SIS. RAILTON: A LECTURE

Next day, in the afternoon, we proceeded to Otautau, a neighbouring township of a few 100 souls where the Truth has already obtained some lodgement through private agency. We were conveyed to the house of bro. and sis. Railton, of some 6 years standing in the Truth. Bro. Railton is employed with the railway.

An hour after our arrival we were taken to the Town Hall, where a good audience had assembled to hear of the clear revelation contained in the Scriptures concerning the true future state, though all so silent concerning the “future states” of sectarian theology or pagan philosophy. Some questions were proposed for the benefit of others by the medical man before referred to—a member of the Todd family in Invercargill.

TUES., JUNE 7: ANOTHER LECTURE: ONLY ONE "IMMERSION"

Next night, there was a similar audience to hear of "The Coming Kingdom of Christ." A number of the brethren and sisters were up from Riverton. Sis. Roberts went by request and saw Miss Todd, who keeps house for her medical brother, and who is with us on most points. She has a difficulty as to re-immersion.

This difficulty is easily surmounted when once it is distinctly recognized that the only immersion God has required is the immersion of those who believe the whole Gospel as preached by Paul, and that any other immersion is necessarily nothing. What Paul said of circumcision is true of immersion—

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God"
(1 Cor. 7:19).

WED.-THURS., JUNE 8-9. A LECTURE UNDER DIFFICULTIES

On the Wednesday, we returned to Riverton, where a closing lecture was given on Thursday in a hall not warm, to an audience not large.

FRI., JUNE 10: BALCLUTHA AND INCHCLUTHA

On Friday, we left early in the morning for Balclutha, some 80 miles north of Invercargill. It was bitterly cold. We had to pass through Invercargill and stop the best part of an hour. Brothers and sisters Mackay and Brown, and sis. Wood met us and forwarded our way with many acts of kindness. We resumed our journey shortly after 11, and arrived at Balclutha about 3 o'clock.

There was a mystery about our stopping there. Our real destination was Inch-clutha, at the hospitable abode of bro. W. Moseley. To this, there is no railway. The railway station to stop at for Inch-clutha is Stirling, some few miles beyond Balclutha. Why then did we stop at Balclutha? We were informed at Invercargill that the train we were in did not stop at Stirling, and that we must get out at Balclutha and stay an hour for the slow train which would take us on to Stirling—which it truly did—only we could have gone on to Stirling with the train that brought us from Invercargill. It was not true that it did not stop at Stirling; it did. There must have been some misinformation, or perhaps there had been some change, or perhaps there was some plan in it.

At all events, there was this little fact: At Balclutha stays a sis. Ayson, a widowed sister of bro. Moseley's, and her daughter; and also nearby, another sister of his, a sis. Griffiths and her daughter. These were at the station, and hurried us off to the house of the former for a little refreshment and conversation. At the end of which, we returned to the station, and with Ella Ayson, went on to Stirling, where we were met by bro. Moseley and conveyed to his house, 3 miles distant. Here we remained in comfort for 3 days.

There was to have been a lecture at Kaitangata on the night of our arrival, but through a miscarriage the brethren who were to have made the arrangements on learning of our landing, had remained uninformed on that necessary point. Consequently, when we drove through the cold and the dark to the place of meeting, there were no lights, no open door, no audience, and no prospect. I was not sorry, being fatigued, but bro. and sis. Moseley were not similarly indifferent. They vowed such a thing should never happen again. As it was, we drove home again, and solaced ourselves in the comfort of a blazing fireside.

SAT., JUNE 11: WRITING, AND A FAMILY GATHERING

Saturday was given to writing, and in the evening, there was an informal social gathering of the Moseley's family—which is a wide and an interesting one—reminding us of the days of old in Israel, when every family, fixed on its own inalienable inheritance, could branch out joyfully on all sides in the abundance of all good things which God had given them. We had a pleasant evening's intercourse on the things of God.

SUN., JUNE 12: TWO MEETINGS AT KAITANGATA

Next day (Sunday), we drove over to Kaitangata and broke bread with the brethren in the morning, and in the evening again, to lecture on "The Gospel of the Kingdom."

MON., JUNE 13: TO DUNEDIN

On Monday, we left in the afternoon for Dunedin, about 50 miles further north. Bro. John Moseley and sis. Miss Moseley accompanied us. Bro. William was to have done so, but was hindered at the last moment. Arrived at Dunedin, we were taken charge of by sis. Barclay, who was assisted by young bro. Holmes and bro. Packer. We arrived at the house of sis. Barclay about 6 o'clock, and after tea, had a pleasant evening's intercourse with a small company of friends. No arrangements had been made for lectures for various reasons; but the time was not spent without decided advantage in spiritual directions.

TUES., JUNE 14: TO GREEN ISLAND

After a forenoon's writing, we went next day to Green Island, where we met a pleasant circle of friends in Christ at brother Campbell's.

WED., JUNE 15: A TEA-MEETING AT DUNEDIN

Next night in Dunedin there was a tea meeting, the first of the kind in Dunedin. It was held in the rooms of a Young Woman's Protection Society—or something of the sort. Bro. Campbell occupied the chair. There would be about 50 brethren, sisters, and friends present. There was a very hearty and profitable meeting.

Bro. Campbell, in defining the objects of the meeting, said among other things, it was held "in honour of bro. and sis Roberts." In my address I asked bro. Campbell to put his pen through that part of his speech, as that was the way of the world, and the Lord had said—

"It shall not be so among you."

He said to the Jews—

"How can ye believe that receive honour one of another and seek not the honour that cometh from God only?"

Bro. and sis. Roberts were mere servants of the Truth striving to do a dutiful part in a generation that so far as they were concerned must soon end.

At the close of my remarks, the chairman called on sis. Roberts to speak. This, without rising, she declined. She said she was pleased to be with them and to see their faith, but did not feel at liberty to address them (under the apostolic law which commanded that women should keep silence in the assemblies).

AN INTERESTING CASE OF FINDING THE TRUTH

There were addresses following, by bro. M'Diarmid, bro. Holmes, bro. Heenan and another—whose name I forget. Bro. Heenan, who lives some 10 or 12 miles out in the neighbourhood of Mosgiel, gave a very interesting recital of the way he came to the Truth. He had been a diligent reader of the Bible, and being unable to reconcile it with the Presbyterian teaching to which he was accustomed, he had nearly come to the conclusion that the Bible must be a myth when it occurred to him that perhaps it was the ministers that were wrong. With this idea, he renewed his interest in Bible studies, and was putting this and that together and wondering if anybody else had the same ideas as himself when he commenced to look in the book shops of Dunedin, in a hope of finding some book that would help him.

In this search, he came across a copy of Eureka in a second-handbook-stall. The title struck him because he had been connected in a gold-mining claim of that name. He knew it meant "I have found," and thought most likely

the writer had been making discoveries in the Bible similar to his own. He stood and read a page and a half, and felt sure it was so. He asked the price. "Four pounds, fifteen shillings."

The price staggered him. He asked how much he might have it to read for? "Two shillings per week."

And would the reading payments stand for purchase money in case he decided to buy? "Yes."

With this he took the first volume, and afterwards purchased the whole. It was not, however (he said), until he had obtained Twelve Lectures (now Christendom Astray) from the same man (Jock Graham) that the fog finally cleared all away and he was enabled to see the whole landscape of the Truth clearly.

It was stated during the meeting that the Truth, after suffering much from division, false doctrine and strife, was now in a better position for growth and true fellowship than at any previous time—which certainly seemed to be the case. There was some talk at the close about making the tea meeting periodical.

THURS., JUNE 16: TOTIMARU: A SAD FALLING AWAY

We left Dunedin by rail, on Thursday morning, June 16, for Timaru—a sea-port town of about 4,000 inhabitants, about 130 miles to the north of Dunedin, on the East Coast. The first 30 or 40 miles of the journey lies through magnificent scenery of hill and sea. We arrived at Timaru about 5 o'clock, having left Dunedin about 11. We were met by bro. Hunt and others and conveyed to a well-appointed Temperance Hotel (Werry's) near the station.

Last time I was at Timaru, I stayed at bro. Seward's house; and I supposed it would be the same this time, not knowing till a few hours before arrival that he had gone away with a few others on the denial of the restoration of the Jews; and the affirmation that we are in the Kingdom of God now, and possess eternal life now, and that there is to be no reigning with Christ on the part of modern believers, nor any temple such as Ezekiel exhibits as the centre of worship in the future age.

I was astonished on learning such a state of things. I could not have believed it possible for men once enlightened to have gone so far away from the Truth. But so it was. The pain of this most unpleasant discovery was somewhat softened by the fact that all had not yielded to the sophistries of Russellism, Adventism and some other "isms" successfully active in the Colonies; but that a remnant, associated with bro. Hunt and bro. Rubottom, had remained faithful to the Hope of Israel under circumstances calculated to dishearten and drive them off. Bro. Seward had shown them the Truth and now they had to fight against him in its defence, and finally withdraw!

It is a rough world certainly. If we lean on man at all, we are liable to disappear in the chaos. Wise men do not lean on men. They are comforted in the support of men if they can have it in harmony with God, but their trust is in the Word of God "which lives and abides forever."

Truth According to Godliness

"Denying ungodliness and worldly lust, we should live soberly, righteously and Godly in this present world, looking for that blessed Hope"—Titus 2:12-13

THE main theme of Paul's letter to Titus is Godliness—which is piety, reverence, attraction to and affinity for God—and which must characterize the believer in all his living, whether it be in the ecclesia, or in the home, or in the world.

Godliness is a combination of right doctrine and right conduct. To the Godly character both are vital, and their rightness can be determined only by God's Truth. Paul begins his letter—

"Paul, a servant of God, and an apostle of Jesus Christ, according to the Faith of God's elect, and the acknowledging of the Truth which is after Godliness."

Truth is "after," or according to, Godliness. Paul's purpose in writing, in the words of the RSV on this verse, is—

"To further the faith of God's elect, and their knowledge of the Truth which accords with Godliness."

On the "acknowledging of the Truth," we are told that the Greek word means "the full knowledge," or "the accurate knowledge of the Truth." It pays to try to look into the depth of these words, as "acknowledging" could be

taken to mean a mere surface recognition or acceptance. The word used points out in no uncertain terms that to the elect there is no halfway or partway in knowing the Truth, and therefore no partway in manifesting Godliness.

Paul is writing to "further" (to advance, to increase) the faith of God's elect, and their full, accurate knowledge of the Truth which accords with Godliness. He continues—

"In hope of eternal life, which God—that cannot lie—promised before the world began" (v. 2).

"God, Who cannot lie"—Who never lies, because what He has promised He is able also to perform.

"Before the world began" takes us back to the time when Eve and Adam sinned, but God promised the Seed of the Woman would have absolute victory over the Seed of the Serpent (Sin). God, Who never lies, Who cannot lie, has promised salvation (eternal life) to sinful man. It was then that the world (Diag: aionian times) began—times and seasons which God has in His Own power, accomplishing His purpose and fulfilling His promise . .

"But hath in due times manifested His Word through preaching, which is committed unto me according to the commandment of God our Saviour" (v. 3).

Titus was a Greek, or Gentile (Gal. 2:3), but he was Paul's son according to the common Faith (Tit. 1:4). He had been left on the island of Crete to finish the work Paul had begun (v. 5)—

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city" (v. 5).

"Wanting"—literally "defective"—but meaning "the left things," and this work included ordaining (the word simply means "appointing") elders city by city, who should be selected according to the guidelines in vs. 6-9.

There is a special responsibility towards God that rests on these elders, bishops or stewards (here 'presbyters'). They are referred to as pastors (*poimenas*: shepherds) in Eph. 4:11, as overseers (*episcopous*) in Acts 20:28, as leaders (*hegoumenon*) in Heb. 13:7, as rulers (*proistamenous*: presiders) in 1 Thess. 5:12, as teachers (*didaktikos*: capable of teaching) in Tim. 3:2, and as angels (*angeloi*: messengers) in Rev. 1:20.

The serving brethren in the ecclesias today also have a special responsibility in the work of the Truth that accords with Godliness. Toward Godliness, Paul commands (Tit. 2:2-9) that—

"Aged men be sober, grave, temperate, etc. (v. 2)

"Aged women behave as becometh holiness, not be false accusers (diabolos), etc. (v. 3).

"Young women be sober, love husbands and children, etc. (v. 4).

"Young men be sober-minded, etc. (v. 6).

"Bondservants obey their masters, do not steal, etc." (v. 9).

In 3:1, principalities and powers (rulers and authorities) should be obeyed (where such obedience is not contrary to obeying God), obeying magistrates (who in the present world order of things are superior to God's Own elect—earth's future TRUE rulers with Christ!)

And (v. 2): "SPEAK EVIL OF NO ONE": surely a command the flesh fails to observe unless continual, prayerful watch of the lips is maintained! These characteristics—spoken of for elders, and for old and young, for men and women, and for slaves—are qualities of Godliness that must be manifested at all times and in all things: ecclesia, home, and world. Notice the 3 words that appear in this letter in connection with Godliness: "good" (11 times), "sound" (5 times), and "sober" (5 times). Let us look at them.

"GOOD" appears 11 times. Of these, 4 times the Greek word is *agathos*, meaning good—

The unbelieving are "to every good work reprobate" (1:16).

Among other things, young women should be "good" (2:5).

Bond servants should also show "all good fidelity" (2:10).

All must "be ready to every good work" (3:1).

Once we find "love" combined with "good" (Gr: *philagathos*)—

An elder must be "a lover of good men" (1:8).

(Actually *philagathos* would mean "lover of good"—both good things and good men being implied).

Five times where "good" appears in KJV, the Greek is *kalos*, meaning "beautiful" or "pleasing"—

"In all things showing thyself a pattern of good works" (2:7).
The godly, peculiar people will be "zealous of good works" (2:14).
Believers must be careful to "maintain good works" (3:8).
These teachings are "good and profitable unto men" (3:8).
Believers must "learn to maintain good works for necessary uses (wants, needs, requirements)—3:14.

The remaining time "good" appears in KJV, "teachers" is combined with "beautiful" to form the Greek *kalodidaskalos*—

Aged women must be "teachers of good (beautiful) things" (2:3).

Summing up, the Elect of God, a Peculiar (especial, outstanding, unusual) People, MUST be lovers and teachers and doers of that which is good and beautiful. (And that alone which is good and beautiful is Godliness—the Way of God, the likeness of God).

* * *

"SOUND" appears 5 times in Titus in KJV. Sound—meaning healthy, to be in health, a sound Body—occurs in connection with Faith, Doctrine (teaching), and Speech, as follows—

"Sound doctrine" (health-giving teaching)—1:9.

"Sound in the Faith" (healthy in the Truth)—1:13.

"Speak thou the things which become sound doctrine" (2:1).

Aged men must be "sound in the Faith" (2:2).

Titus must be a pattern of sound speech that cannot be condemned (2:8).

* * *

"SOBER" appears 5 times in KJV. There are 2 words in the original: *sophron* (4times) meaning "safe-minded" or "controlled-minded"—the mind completely under the control of God's Word. And *nephalios* (once: 2:2) meaning completely free and pure from any intoxicant or mind-affecting agency (literal or figurative). There is a great lesson in this latter word.

"Sober" could be translated "healthy," though it implies specific aspects of healthiness: control of the mind, and freedom of the mind from unhealthy influences. The 5 occurrences are—

Elders or stewards of God must be sober (sound-minded)—1:8.

Aged men must be sober: vigilant, their minds alert (2:2).

Aged women must teach the young women to be sober: that is, make them prudent, provident, wise and careful (2:4).

"Young men likewise exhort to be sober minded"—disciplining and controlling the mind by the wisdom of the Word (Ps. 119:9).

All must live soberly—prudently, wisely, clear-mindedly, planning ahead (spiritually), looking to the end result of all we do (3:12).

Healthy-mindedness or sound-mindedness is spiritual-mindedness, the mind of Christ. To be spiritually healthy, we must be alert, sound, wise, careful, and planning ahead for eternity (but we are not to be anxious or worried about tomorrow concerning temporal things).

Combining "good" with "sound" and "sober," we may say that the Godly, the people of God, are to be lovers of both that which is good and good men, being themselves spiritually healthy, and teachers of that which is good and beautiful.

It is clear that some professing believers on the island of Crete were not spiritually healthy, nor teaching good and beautiful things:

"For there are many unruly, and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (1:10-11).

These were Jews who professed to be followers of Christ. Josephus and others inform us that there were many Jews on Crete, and Cretes were among those on the day of Pentecost who heard in their own tongue "the wonderful works of God" (Acts 2:11).

Paul warned against these Judaizers and their "Jewish fables" (1:14). This would be rabbinical legends taught by the Judaizers. Also, Paul in 1:14 speaks of the "commandments of men," and these "turn from the Truth," as Jesus similarly said of his fellow-countrymen (Matt. 15:6-9)—

"Ye have made the commandment of God of none effect by your tradition . . . teaching for doctrines the commandments of men."

In 1:15, the Judaizers seem to be sticklers for ceremonial purity, or ritual purity, regarding meats and drinks and cleaning the outside of the platter. A great deal of asceticism or deprivation on the outside, but no true spiritual discipline for the INWARD man in Christ—the mind of Christ.

Again in 3:9 Paul has the Judaizers in mind who spend time on things unprofitable and vain, pleasing only to intellectual curiosity and the natural human spirit of controversy, rather than on things that are sound, good and beautiful, contributing toward real Godliness of heart and mind. Paul tells Titus to avoid these things:

FOOLISH QUESTIONS: Questions that are unprofitable, not uplifting or edifying; speculations; questions that have no answers; do not enrich the mind or contribute to Godliness. There are many such.

GENEALOGIES: Over the centuries, these had become endless. Now they are all unneeded, because Christ has come, and all are ONE in Christ, while the relationships of the flesh (genealogies) profit nothing.

CONTENTIONS: Arguing about something which, if settled, proves nothing. Arguing just for the sake of arguing—the natural human tendency to strife and conflict and rivalry.

STRIVINGS ABOUT THE LAW: The following examples from the time of Christ illustrate the absurdities of Pharisaical hair-splitting—straining over the letter while completely missing or even directly violating the spirit—

EXAMPLE: "If a man had stolen a beam and built it into a house, and subsequently—repenting of his misdeeds—desires to make restitution, the school of Hillel would be satisfied if the value of the thing was restored. But 'No/ say the Shammaites, the entire structure must if necessary be pulled down in order that the identical beam may be given back to the rightful owner."

EXAMPLE: "No man may abstain from fulfilling the commandment to 'Be fruitful and multiply' unless he already has children. According to Shammai, 'children' here means 2 sons, while Hillel states it means a son and a daughter, for it is written, 'Male and female created He them'."

EXAMPLE: "Rabbi Mair says hametz (leaven) may be eaten through the 5th hour on the 14th Nisan, but at the start of the 5th hour it must be burned. Rabbi Judah says it may be eaten through the 4th hour, held (neither eaten nor burned) during the 5th hour, and burned at the start of the 6th hour."

Let us remember that this was an originally sincere class of people who in process of time gradually got legalities and realities completely out of balance and out of proportion. Such are described in Tit. 1:10, already quoted, where 3 terms describe them: unruly, vain talkers, deceivers— "specially they of the circumcision."

UNRULY: not self-controlled, wild, self-opinionated, refusing to be obedient and teachable.

VAIN TALKERS: Nothing constructive toward Godliness.

DECEIVERS: The original word means "mind-deluders": confusers of the mind itself which should rather be filling with full and accurate knowledge of the Truth.

These 3 terms describe what an elder-steward should not be. Of such, Paul says (1:11)—

"Whose mouths must be stopped."

Why? Because, as he continues to say in this verse—

". . . who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

To "stop" such mouths actually means to "to put something into the mouth," as a bridle or a muzzle, as one would handle dangerous beasts who subvert, or overturn, whole households or families. The stopping of such mouths was to be done by heeding 1:9—

"Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince (convict) the gainsayers."

In this way such mouths are stopped, in accordance with what Jesus himself did to silence his adversaries, and what Jesus said his followers will do to silence their adversaries—

"The Pharisees heard he had put the Sadducees to silence"(Matt.22:34).

"I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist"

(Luke 21:15).

"So is the will of God, that with WELL DOING ye may put to silence the ignorance of foolish men"

(1 Pet. 2:15).

Then Paul writes, beginning at 1:12—

"One of themselves, even a prophet of their own, said: The Cretians are always liars, evil beasts, slow bellies. This witness is true."

It is believed the "prophet of their own" was Epimenides. He lived about 600 BC. Many popular legends gathered around him. Paul calls him a "prophet"—the same word used for God's prophets who spoke by inspiration in the Name of the Lord, but Paul qualified this by saying "a prophet *of their own*." This prophet "of their own" is a witness that is true in this case (according to Paul)—

LIARS: The falsehood of Cretians was proverbial: to "Cretize" meant to lie, and to "play the Cretan with a Cretan" meant to out-trick a trickster.

EVIL BEASTS: wild, unruly, fleshly, as beasts whose mouths must be stopped because they were overturning whole families.

IDLE GLUTTONS: The KJV has "slow bellies"—those who fill their bellies and then are idle and unproductive.

The Cretans clearly typified to an extreme degree the basic characteristics of the natural fleshly mind. Their idleness was not because they did not care for money, for the general testimony is that Cretans were notorious lovers of money. Paul warning against this common human characteristic in enumerating the required qualifications of a bishop: he must not be desirous of, or interested in, or put dependence on, money or present possessions—

"A bishop must be blameless, as the steward of God. Not self-willed, not (soon) angry, not given to wine, not given to filthy lucre" (1:7).

Because of these natural characteristics, so manifest in Crete, some who needed the warnings and rebuke commanded by Paul would not heed, and would continue in their perverted ways and Judaizing, so Paul commands (3:10-11)—

"A heretic, after the first and second admonition reject, knowing that such is subverted, and sinneth, being condemned of himself" (3:10-11).

This is the only place in the New Testament where "heretic" is used. "Heresy" (*haireisis*) occurs 9 times ("sect" or "heresy" in KJV is always *haireisis* in the original). "Heretic" therefore means "factious man, promoter of a sect, party or schism" in the ecclesia.

There should be no various party spirits, no cliques or sub-groups in the ecclesia, which ought to be of one mind. Heresy is among the works of the flesh (Gal. 5:19-21). An heretic is unruly and insubordinate in not being obedient to the spirit and mind of Christ, and he is "perverted": RV (rather than "subverted," as in KJV)—

"Knowing that he that is such is perverted."

—which means that he is one who "changes, corrupts, distorts & twists." Such should be rejected, refused and avoided, as far as fellowship in the ecclesia is concerned. It is easy and natural to indulge in the fleshly habit of "distorting and twisting" the beliefs and positions and characters of others. We must be on guard.

We have mentioned those who "turn by twisting." This is from 1:14, where Paul warns of the—
"Commandments of men that TURN from the Truth."

We are told that the force of the verb is, they keep twisting themselves away from the Truth. We find in the New Testament that God's Truth is rejected in many ways, as explained in the following passages. There are those who—

"Resist," or oppose the Truth (2 Tim. 3:8).

"Receive not the love of the Truth" (2 Thess. 2:10).

"Hold the Truth in unrighteousness" (Rom. 1:18).

"Turn away their ears from the Truth" (2 Tim. 4:4).

"Are contentious, and do not obey the Truth" (Rom. 2:8).

Become "destitute of the Truth" (1 Tim. 6:5).

Such as these neither "adorn" the doctrine, nor adorn themselves with the "teachings of God our Saviour in all things," as Paul exhorts (2:10). To be so adorned is to "put on" Godliness, loving and teaching the good and the beautiful that accords with the Truth— covering the natural naked ugliness of the flesh with the garments of glory and beauty.

The motivating force for the believer, even if he naturally be a notorious Cretan, is that God first loved us. This love is mentioned by Paul in 3:4-5—

"The kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us."

"*Philanthropia*"—God's "Love-toward-man"—is the Greek word used here. God's love hath appeared to man, and also God's grace hath appeared to all men—

"For the grace of God that bringeth salvation hath appeared to all men" (2:11). Or as in RV—

"For the grace of God hath appeared, bringing salvation to all men."

"All men," meaning all kinds of men—including Cretans even! As Jesus himself said (John 12:32)—

"And I, if I be lifted up, will draw ALL MEN unto me."

Not all who have ever lived: the Bible is very clear on that—

"If ye believe not that I am he, ye shall die in your sins" (John 8:24).

—but all kinds of men from every kindred and tongue and nation without restriction—Jew and Gentile, bond and free, rich and poor (but especially the poor of this world, rich in faith). Continuing—

"Teaching us that, denying ungodliness"—(note the opposite of Godliness)—"and worldly lust, we should live soberly, righteously, and Godly, in this present world" (2:12).

"Teaching us": something more than book-learning is here meant, more than being taught the doctrinal First Principles of the Truth. The word "teaching" means instructing, but also includes disciplining and chastening—teaching by effort and practice and difficulty and trial.

If there is no discipline and chastening along with the instruction, then we are not really being taught, we are not really learning and experiencing. It is our emotions, attitude, personality and character that must be trained and shaped and controlled in order to develop the spirit and mind of Christ, and thus have full and accurate practical knowledge of Truth which accords with godliness, loving and teaching the good and the beautiful.

Paul closes his letter to Titus, saying—

"And let ours (our people) learn to maintain good works for necessary uses (to help the needs of others), and not to be unfruitful."

"All them that are with me salute thee (send greetings)."

"Greet them that love us in the Faith. Grace be with you all."

— N.M.

Occupy Till I Come

"Then he commanded those servants to be called unto him, to whom he had given the money, that he might know how much every man had gained"—Luke 19:15

LUKE 19 continues the account of Christ's first appearance on earth. The chapter before us is a magnificent one, for it presents almost a complete picture of God's purpose in Christ. It portrays the calling of those who are seeking for salvation; the blessing of those who are truly Christ's; the rejection of those who are not; Christ's coming in great glory with the destruction of those things that are abominable; and the establishment of God's Truth for all to obey.

Vs. 1-2: *"And Jesus entered and passed through Jericho. And behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich."*

After healing blind Bartimaeus (ch. 18), Jesus proceeded into Jericho and passed through on his way to Jerusalem. Jericho was a principal city about 18 miles from Jerusalem. It was noted for two classes of people: publicans or tax collectors, and priests. It was because of the latter that it was called the priestly city, but one full of hypocritical Scribes and Pharisees. And it was out of a city like this, a man is called by Jesus to the Truth. This was Zacchaeus.

"Zacchaeus" comes from the Hebrew word meaning pure and just, and from what he states in v. 8, it appears that he was righteous. But being a tax-collector, he was looked down on by the Jews and regarded as in a position of a heathen and a sinner. In Jesus' eyes, however, he was more worthy of salvation than any of the city. To him Christ came, for he was a true son of Abraham.

It was out of this city of corruption, both natural and spiritual, that one is drawn unto Jesus. It illustrates to us that no matter what the circumstances are, there is always someone who will come to the Truth. Christ's word knows

no limit, but goes forth into all the world. Just as it went forth into Jericho, so has it gone forth to us who are living in modern-day Jerichos.

Zacchaeus wanted to see Christ because he had heard much of him. On that day there appeared many who wanted to see him. But of all those in attendance, Zacchaeus stands out as one who made a special effort. When he came to see Christ we note—

"He sought to see Jesus who he was; and could not for the press, because he was little of stature" (v. 3).

It seems likely that he had heard of Christ's dealings of kindness with publicans and sinners, and of his power for working good. But he could not see Christ because he was small in stature and the crowd was too great. In his desire to see, he climbed into a tree.

He took time and effort to find him. He was not afraid of ridicule. He did not stand on dignity. He had but one single-minded purpose. And we note that he RAN (v. 4)—

"And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way" (v. 4).

Zacchaeus had now placed himself in a more favourable position, and waited for Jesus. In this act he is a type of those who make the effort to see Christ—who step away from the crowd and with earnest desire seek Jesus from a higher plane. This is what we have done when we accepted the Truth. We began by leaving the pressing mass and ascended to a higher position than the earth beneath. Of all in attendance it is recorded that only Zacchaeus believed. Of all the masses, only one was truly attentive to Jesus.

The sycamore tree is a variety of the fig tree. It is larger than the fig tree and is always green, bearing fruit often. But its fruit is inferior, a type of natural Israel's spiritual outlook, a goodly appearance but poor fruit. Yet of this Jewish tree one is called to God.

As Christ came to the place, he found worthy fruit on the tree, and he spoke unto Zacchaeus (vs. 5-6)—

"And when Jesus came to the place, he looked up, and saw him, and said, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully."

Although rich and a publican, yet Christ speaks to him and invites himself to Zacchaeus' house. Note the words "make haste and come down"—"and he made haste, and came down." Here was a command by Jesus, and then action by Zacchaeus. So it has been with us when called to the Truth, and the Truth is a continual calling. We must be making haste in working out our salvation and doing it joyfully, eagerly, like Zacchaeus.

The urgent and imperative nature of Christ's words is full of meaning. "Make haste"—Christ was passing through the city for the last time. Right then was the day of opportunity: any delay would be too late. That day salvation came to his house.

We each must make the utmost of our daily opportunities to see and serve Jesus—each moment that passes by will never return again. It is these daily opportunities to see Christ through reading, prayer and service that go to make up our character—that will determine at the last whether "salvation has come to our house."

Vs. 7: *"And when they saw it, they all murmured, saying, that he was gone to be guest with a man that is a sinner."*

How typical of the flesh to hastily condemn and murmur! It was so easy to condemn Jesus for doing good, and yet the self-righteous Scribes and Pharisees were completely unable to see the gross sins and unrighteousness of their own deeds.

There is a lesson here for us all. We must each be slow in condemning and murmuring about the deeds of others, and spend our time and effort in examining our OWN selves, and striving to bring our OWN lives into harmony with the righteousness and holiness of God. This is a fulltime task, needing all our attention.

V. 8: *"And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."*

Christ affirms Zacchaeus' account of himself, and tells him—

Vs. 9-10: *"This day is salvation come to this house, forso much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."*

Here was a man who gave liberally to the needy, even half of his goods, and restored 4 times any unlawful exactions in business. Here was a true son of Abraham in the sense Christ explains (John 8):

"If ye were Abraham's children ye would do the works of Abraham" (39).

It was this class that Christ had come to save, those wandering in the way of death but with good and honest hearts. As Paul says—

"Whosoever among you feareth God, to you is the word of this salvation sent" (Acts 13:26).

V. 10 is a key verse of the chapter. Here Jesus summed up the mission to which his life was devoted—

"The Son of man is come to seek and to save that which was lost."

We, if we are truly his brethren and sisters, must be of the same mind, and seek to help the wandering and lost by preaching the Truth, setting an example to others of living the Truth, and being willing to guide, help and encourage those in need of spiritual help. This is Christ's mission now as it was then. Any who do not accept this are not like Christ.

V. 11: *"And as they heard these things, he added and spake a parable because he was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear."*

They knew that they were going to Jerusalem to hold the Passover feast. They knew that a crisis was imminent, either Christ would manifest himself or the Jewish leaders would arrest him. They personally expected his present journey to end in the triumphant setting up of his Kingdom. They were slow in learning that his road to glory lay only through mocking and suffering.

Christ had attempted to tell them plainly that he must first suffer—but they understood not (Luke 18:34). Christ's suffering was made greater because they did not understand. He had to carry the terrible burden alone.

So often we find in the Truth the same type of situation. Many are imbued with the glorious promises and perfect ideal of the Truth, but they are unwilling to face the fact that first must come trial and development of character—a willingness to endure the cross with Christ. Some endure for a moment, some for a time and then they are gone. But it is only those who endure unto the end that will be saved, those few who continue steadfast to death or Christ's return.

In vs. 12-27 Christ tells them the parable of the nobleman to illustrate that the Kingdom was not to be established immediately. Christ showed that he was the true nobleman and must leave them for awhile but would return—

"He said therefore, A certain nobleman went into a far country to receive for himself a Kingdom, and to return" (v. 12).

Christ must first go away in order to receive his kingly power, while his subjects must stay in lowly obedience, fulfilling the work he sets them to do. This has been the work of many centuries—God is still working midst the nations, calling out a people for His Name. "And to return": he WILL return, to assert his right, and to take to himself the great power as King over the whole earth.

"And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come"

(v. 13).

Knowing that he would be away for some time he gave them a pound each to occupy till his return. Such has been given to us. We each have been given the knowledge of the Truth and the ability to serve God in varying ways until Christ's return. We are to use ourselves to the uttermost in his vineyard—ever working and toiling by applying the knowledge we have to our daily circumstances.

"Occupy till I come." Occupy: trade, work, keep busy, use profitably. It is not the number of pounds that is the rule of judgment, but the use of them. All differ, some have much more native gift than others. Some gained 10 pounds, some 5, and so forth.

It is the increase by faithful use that makes us acceptable. Some will accomplish more than others, but if we have done all we could with the ability and circumstances we were under, we will be accepted. Therefore we must not measure ourselves by ourselves but must each use the opportunities provided to work out our own salvation. It is using what we have and know, that will count. Jesus says that he will give to every man according to his work—

"And it came to pass, that when he was returned, having received the kingdom, then he commanded those servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading" (v. 15).

The first thing Christ does at his return is to call the responsible living and dead to judgment. The judgment has two operations: (1) it distributes differing measures of reward and distinction among those servants found faithful

in different degrees (Will we be in this class?). And (2) it decrees total rejection and death of the unprofitable servants (Or will we be in this class?).

The accepted servants of Christ reign with him, holding different positions of honour and power according to the parts they have performed in this cloudy and dark day. All will be satisfied and all will be glorious, but all will not be of equal honour and rank. The degree in which one of these stars will differ from another star in glory will be God's decision. It won't be open to question or envy—for all who are admitted will love Christ so greatly as to rejoice in all his appointments. Vs. 16-17—

"Then came the first, saying, Lord, thy pound hath gained 10 pounds.

"And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over 10 cities."

'Good'—worthy. 'Servant'—slave, one whose will and capacities are wholly at the service of another. This word to us carries the thought of one being on the lowest scale of servitude: the giving of oneself completely in doing his master's service. Such was this servant, and for what he did faithfully with the "very little," he received a great reward. Vs. 20-24—

"And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow."

"And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow;"

"Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?"

"And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds."

Let us think on these verses. Dreadfulness will belong to those who are permitted to see what they have lost. They will depart with "weeping and wailing and gnashing of teeth," to be seen no more forever. How unimportant then will be all the present things which today appear so real and important! How vital and real will be the things done for Christ—the self-denials and sacrifices we have made in order to serve him and his brethren and sisters.

V. 26: *"For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him."*

In Luke 8:18, Jesus says—

"Take heed therefore how ye hear, for whosoever hath to him shall be given: and whosoever hath not, from him shall be taken even that which he SEEMETH to have."

This quotation in Luke 8 perhaps makes the meaning of v. 26 a little clearer. "Take heed HOW ye hear." Just hearing the Truth and agreeing to its first principles will not save us. We must have a humble childlike faith and seek to grow in the knowledge of God's Word in order to be given more understanding.

Those who do not seek to GROW will find any knowledge they had will be taken away in the end. It is those who have—who have spiritual fruit—who have grown in knowledge, and in faith, and in works—who will be given everlasting life. Those who have no fruit will have life itself taken away. V. 28—

"And when he had thus spoken, he went before, ascending up to Jerusalem."

Ascending to Jerusalem, the Holy City—so it is a climb to the Kingdom of God, a constant struggle against the flesh. In order to receive a place in Mount Zion, the New Jerusalem, as kings and priests with Christ, we must now daily struggle and labour to reach a higher level of spiritual development and perception.

Many begin to climb and fall back, some give up and say it is too hard—but we must not do so. If we fall or slide backwards, let us pick ourselves up and seek forgiveness and help in Christ until at last we reach the pinnacle and see that glorious promised land, to enter therein with immortality. Ps. 24:3-4—

"Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully" (Psa. 24: 3-4).

In vs. 30-38 Jesus, on his way to Jerusalem, is acclaimed by the crowds in triumph and gladness and expectation. This popular ovation was a fulfilment of the prophecy in Zech. 9:9—

"Rejoice greatly O daughter of Zion; shout O daughter of Jerusalem; behold thy king cometh unto thee; he is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass."

This would be a source of strength to Christ—to have a foretaste of that glorious future, when the whole nation would receive him with blessing. It was a view of the future when the whole earth would bow down before him. To have this moment and receive adoration before the terrible ordeal of suffering, would strengthen him.

The views we obtain of the Kingdom from God's Word should have a like effect on us. They should encourage us in our trials; as Christ was strengthened to endure, so also we are.

V. 41: *"And when he was come near, he beheld the city, and wept over it."*

As the city came in view, Jesus halted, beheld the city and wept. It was not for his own suffering he wept—but for the terrible calamity to befall Jerusalem. Within 40 years these buildings would be crumbling and burning with the cries of agony and terror.

When we review the war of Rome against Jerusalem—the invasion of the Holy Land under Vespasian and Titus, we get a full view of the devastations, the horrors, slaughters and ruin that overwhelmed the land. It enables us to see and to feel what the outburst of long-restrained divine wrath means.

Vs. 42-44: *"Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.*

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee, and keep thee in on every side.

"And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Do we realize, brethren and sisters, that a far greater judgment is about to befall the world of our own day? We have God's own Word about this, as well as about Israel. God's anger is destined to come to a terrible head in the last days of the Gentile dispensation—

"The whirlwind of the Lord goeth forth with fury—a continuing whirlwind; it shall fall with pain upon the head of the wicked.

"The fierce anger of the Lord shall not return until He have done it, and until He have performed the intents of His heart. In the LATTER DAYS ye shall consider it" (Jer. 30:23:24).

We walk not wisely, brethren and sisters, unless we walk with a full view of what is coming. This is the latter day. Let us consider it. We are walking on the crust of a slumbering volcano, for the world is on the verge of judgment.

The world with all its man-made hopes and ideas will laugh it all off. But the gathering elements of calamity will not be laughed away, but go on gathering from year to year. They will at last reach their bursting point, and then what desolations will be poured out upon all the earth! David in Psalm 2:10 exhorts—

"Be wise now therefore."

Be wise, walk in patience, in faithfulness, in obedience, in fear. Be sober. Refuse the moral drunkenness which fills all hearts with frivolity and heedlessness. We must wait and live godly. We must not render evil for evil and railing for railing, but contrariwise, blessing, doing good to them that afflict us.

All this is commanded; and it is ONLY the OBEDIENT that will be rewarded by God at Christ's advent soon to be the sudden fact of the hour. There is a world of meaning in the words of James—

"Be PATIENT, brethren; for the coming of the Lord draweth nigh."

This patience is a patient continuance in well-doing, a quiet, persistent, inextinguishable industry in the keeping of the commands of God. It is hard work for human nature, but the hardest of work can be done when there is sufficient reason. We have the best of all reasons for working—the present will certainly pass away, the future of God's purpose will certainly come. His judgment will be poured out, His Kingdom established, His chosen—although for long ages dissolved in dust, like Abraham—will stand before Him "with exceeding joy," as if at the end of a single night's sleep.

Then shall the righteous be glad—they will no longer be restrained and mocked at by a godless generation, no longer burdened with sin and mortal nature. Then they will be joyfully established in righteousness everywhere in the strength and freedom of spirit nature. To them the day they have long waited for will have come at last. The Sun of Righteousness will have shined upon the earth with life and praise.

Current Events Fulfilling Prophecy

*"The wicked are like the troubled sea.. casting up mire & dirt
The whole world lieth in wickedness"—Isa. 57:20; 1 John 5:19*

MOSCOW'S POST-SUMMIT CHILL. Many hoped Nixon's Moscow visit might encourage Kremlin to abandon its antagonistic attitude to US & individual Americans. Not so. Bilateral agreements (cancer-research, weather-forecasting, etc.) are window dressing. Summit was a facade.

Walls of suspicion & xenophobia now raised even higher. Russia recently called for international convention to outlaw beaming TV programs to other nations. Nixon had scarcely left Moscow when Suslov, Russia's No. 1 watchdog, delivered a jingoistic harangue against the West reminiscent of Stalin. Intellectual life in Russia gray as in early 50s. Anything unorthodox or original is expunged from stage, screen, canvas or manuscript.

It might have been expected Russia would mellow a bit after summit, where US essentially handed Moscow an "equality badge," & conferred mantle of respectability on Russia as a superpower.

Yet Russia has viciously cracked down on dissenters; demanded extortionist payments from would-be Jewish immigrants; approved political trials of Czech liberals. Without an external bogeyman, it would be difficult to keep controls tight, & controls are bedrock of Russian society.(Nwk9:11)

NOTE: Men would not dangerously delude themselves about "peace" & "goodwill" between the ruling Sin-Powers of the world, if they learned & believed the Word of God.

WHY RUSSIA IS GAINING WORLD INFLUENCE. As a contract labourer on a S. African chicken farm, 30-yr.-old Masingayi Xhakalegusha was probably treated no better & no worse than 1000s of other black men who eke out bare livings at white-owned farms & factories. He laboured 11 hrs. a day, 7 days a wk., for \$8 a week.

Recently his foreman ordered him to report for work at usual 7:30 am. He refused, explaining he had washed his only trousers the night before, & they were still wet. Foreman hauled him into court. He was found guilty of "refusing to obey lawful command of employer," fined \$25, & fired.

During his court appearance, he said that aside from the wet trousers, he had no complaints about his working conditions. What sort of society can allow an 11-hr, day & 7-day wk. to be written into a work contract? (Nwk 9:4)

NOTE: So. Africa's govt. is intensely, self-righteously, & hypocritically "Christian," with a self-appointed divine mission to rule the Blacks. Their oppressive practices are their "Christian" ethics. This is why so-called "Christianity" is hated & despised by the world's oppressed peoples.

CASH FLOOD IN MIDEAST. The energy shortage is critical, & oceans of oil under Arabian peninsula & N. Africa are far larger than any yet found.

The staggering deals Mideast leaders have been extracting from West oil cos. may very well lead to significant redistribution of world's monetary wealth. As recently as 70, Mideast countries were collecting \$6 billion yearly. Since then they have negotiated a 40 pet. jump, with a further 10 pet. increase every year till 75. As consequence, revenues in 75 will be \$15 billion. In years beyond that, oil receipts will grow to nearly unbelievable sums. Total from 70 to '85 could reach \$500 billion.

In past, US little concerned, for only 5 pet. of US oil from Mideast. But domestic supplies cannot keep up with demand. By '80, nearly 40 percent of US oil will be imported, mostly from Mideast. (Tm 10:9)

NOTE: The stakes in the deadly Mideast oil game are suddenly becoming astronomical, at a time when—to all appearances—US has no other alternative to Mideast oil. Clearly Mideast control is rapidly becoming an increasingly vital key to the world power struggle. Tho long expected & longed-for, the present marvellousness of the shaping up of the prophetic picture as bro. Thomas so clearly saw it, is almost incredible.

MARCOS' GAMBLE. Long been apparent Philippines in trouble. One thing all agreed on—from President to Red guerrillas—was that only most drastic action could save country from disintegration.

Now Pres. Marcos has done something drastic: martial law. He runs country as a one-man show. He has a year to prove himself. If things don't work out, he'll have brought Red revolution 5 yrs. closer-chaos by mid-'70's.

Marcos claims he was powerless to bring about his promised social reform because he couldn't get legislation thru a Congress controlled by the "oligarchs"—the immensely wealthy group of 100-odd families whose money buys votes & legislators, & kills all attempts at redistributing wealth.

Marcos has chosen to be the man who makes or breaks the Philippines, & he doesn't have much time to pull it off. (Nwk 10:9)

NOTE: Another dismal failure of "democracy," because of human greed, selfishness, violence & corruption.

"GOD SETS UP THE BASEST OF MEN" (Dan. 4:17). Kaddafi's dearest enterprise is the Arab confrontation with Israel. He has given large amounts to Palestinian commandos, & sent 300 Libyans to fight with them. He gave \$26 million to Uganda, in exchange for which Uganda has expelled Israeli technicians & adopted a pro-Arab policy.

For Kaddafi, confrontation with Israeli is a jihad (holy war). He wants to expel all who settled in Palestine since '48. Jews & Christians who lived there before '48 would be permitted to stay as minorities under Arab regime. Oil money is basis of his power. (Nwk 9:11).

NOTE: It is strange & marvellous how God has placed the bulk of the world's known oil reserves under the strategic Mideast, where His Own purposes are centred, & where all nations must be gathered for the last great war of human greed & pride.

SUDAN WAR AFTERMATH. 16 yrs. of civil war between Sudan's northern Arabs & southern Blacks took a terrible toll: ½-million died; ⅓ million Blacks driven into exile; 1½ million fled into bush.

Ever since fighting ended last Feb., southerners have been streaming back to their homes, but all they find is a wasteland. Everything is gone. The entire region today seems like one vast cemetery. (Nwk 9:11).

NOTE: From our privileged & pampered sanctuaries in the prosperous West, it is hard to visualize & comprehend the hopeless deprivation & misery of the vast bulk of the world's peoples, but this is the true world picture after 6000 years of human wickedness & misrule.

POPE REASSERTING CONTROL. Vatican seems determined to use Holland Church as test case to prove progressive wing of Church can be curbed. And it seems to be winning. First: appointment of conservative Msgr. Simonis to Rotterdam. Then appointment of stubborn reactionary Gijzen to Roermond. Now Dutch hierarchy forced by Vatican to cancel National Pastoral Council meet set for October. For the Vatican, Council included far too many outspoken laymen & progressive priests. (Tm 8:28).

NOTE: Good. The False Prophet must reassert his dictatorial authority, like Russia over Czechs. The Church can & does change as expediency indicates, but it cannot tolerate insubordination, & its continued hold on the masses depends on the fiction of the papacy's divine "infallibility."

US PUBLIC HOUSING PROGRAM in terrible shape. Almost anywhere a project starts, neighbours complain that unwanted poor are being imposed on otherwise "stable" communities. The projects' own low-income residents complain they're being segregated from rest of society. Too much bureaucracy: administered by 2500 local agencies. (Tm 8:28)

NOTE: Snobbery & selfishness & fear on the part of the general public, & greed & corruption in administration, are making a shambles of public housing efforts to help the poor. Evil human nature is the rot at the heart of every enterprise of man.

NEW ARAB TERROR: MURDER BY MAIL. Letter-bomb killed Israeli embassy official in London. Similar letter-bombs also discovered in cities all around world: 55 in all last week. The bombs are shape & size of tea-bags. Somehow the Arab terrorists had gotten hold of a US-made device designed for use in Vietnam. Most menacing aspect of the letter-bombs was difficulty of intercepting them. (Nwk 10:2)

NOTE: Surely it is ironic & significant that the diabolic letter-bomb is the proud product of US civilization & ingenuity, for use on the Vietnamese.

VIETNAM WAR: REDS GAIN. Five months after S. Viets managed, with US airpower, to stall Red offensive, they've not yet mounted a successful counter-offensive or recaptured any significant part of northern province that fell in April & May. They have not reopened Highway 13 between Saigon & An Loc; & last wk. they abandoned effort to do so. Worse still, they suffered major defeat 3 wks. ago south of Danang.

N. Viet position in S. Vietnam vastly better than a year ago, & it is virtually unchallenged in Laos & Cambodia. They've been fanning out over countryside & expanding area of operation. In many sections of Mekong Delta, security for civilians loyal to Govt. has all but vanished.

Reds' strength in S. Vietnam demonstrates that N. Viet's war making capability remains intact, despite most intensive US bombing of war, & mining of all N. Viet harbours. (Tm 9:11).

NOTE: The long, 20-yr. US attempt to stem the world advance of Communism on the SE Asia front seems doomed to failure, after terrible suffering, desolation & destruction have been visited on hapless Vietnam & Viet peoples, in the name of civilization & democracy.

WHEAT DEAL. Two mos. ago, US proudly announced \$750,000 grain deal with Russia. US promised wheat to Russia at \$1.65 per bushel, subsidizing US brokers beyond that point. US gave Russia a 3-yr. credit of \$750,000. Wheat prices shot up as result of the deal, & US taxpayer had to pay up to 47 cents a bushel subsidy to wheat brokers.

US authorities suspect Russia knew what a good deal they had made: "They could now sell the same wheat back to us at a profit." In the transaction, 3 high US govt. officials took high paying jobs with the wheat brokers. (Tm 9:18).

NOTE: What an unbelievable, Alice-in-Wonderland transaction, in the hypocritical name of "free enterprise"!—costing the taxpayer 100s of 1000s of \$s in artificial "subsidies": not to farmers but to speculators. Such are the ways of man.

NORWAY SAYS "NO". Norway last week voted 54 to 46 pet. against joining Common Mkt., giving recent momentum toward Europe unity a serious blow. Vote was stunning surprise. Whole govt. & business establishment for joining; but people against. Govt. resigned as result of vote.

Many Norwegians were shaken by news that a Common Mkt. official had declared that the Market—& not Norway & Britain—had right to allocate North Sea oil sales. After Britain, Norway has most promising oil finds.

In Britain, too, the Mkt. suddenly became a hot issue again. Opponents urging Parliament to "rethink" its decision. Latest poll shows 67 pet. think govt. is going against wishes of people in joining Mkt. (Nwk 10:9)

NOTE: Claims by the Common Mkt. to dictate regarding the new vast North Sea oil riches (mostly British) may be a decisive factor in turning Britain away from the Mkt., where she does not belong. It is very difficult to picture the independent British people submitting to Catholic Europe's dictatorship. It is utterly foreign to their whole historic pattern.

CHANGING MIDEAST PICTURE. Sadat has fired his pro-Russian Foreign Minister & replaced him with one with wide Western contacts.

Last week Syria granted Russia increased naval facilities in 2 ports in exchange for more modern jet fighters & missiles. (Nwk 9:25)

NOTE: Two big, encouraging steps in the right direction: Russia out of Egypt & into Syria.

JAPAN'S GROWTH. In just 25 yrs., Japan's gross national product has risen from \$6 billion to over \$270 billion, making it world's third most powerful nation economically, after US & Russia.

Millions of workers have been crowded into tiny apts. in Tokyo-Osaka megalopolis sprawl. Transportation is bursting at the seams, refuse from affluent society piling up at such an astonishing rate there's nowhere to put it, & thick layer of acrid smog blankets cities & manufacturing centres.

As serious as environmental problems are, many Japs feel industrialization has done even more lasting damage to Jap culture. In past, family ties were warm & close-knit; today aged parents & grandparents left to fend for selves.

In order to keep economic juggernaut going, Japs must export. But Jap products are flowing into foreign markets at such alarming extent that trade war is threatened. (Nwk 7:17)

NOTE: Japan is typical of the vicious self-destructive spiral of "progress." Japan's 105 million live miserably crowded into a tiny 140,000 sq. mis. that are largely mountainous & inhospitable—while, for example, Canada's 22 million selfishly hoard & jealously guard 4 million vast & mostly empty sq. mis. Such are the ways of man which Christ will soon violently put right, for the welfare of all the world.

LIFE & DEATH. Whatever their jobs, people live longer if allowed to work beyond 65, instead of being forced into idle retirement. People live longer when they have feeling of belonging & being loved, or sense of purpose & direction. When British in WW II united closely to face common enemy, suicide & alcoholism death rate dropped to almost zero.

Since 1900, over 800,000 in US have been killed by privately-owned guns: yrly. toll now is 21,000. On-the-job accidents in '71 caused 14,200 deaths, 2½ million disabling injuries.

Auto accidents are leading cause of death under age 25. Autos have killed 1.8 million in US—more than all US's wars. At present rates, 1 in every 40 now living will be killed by car. Half involve drinking drivers. (Tm 7:10)

NEW REIGN OF TERROR. Unless world comes quickly to grips with skyjackings, kidnappings, & bombings by mail, very fabric of world order endangered. This year alone, 25 airliners from 13 countries successfully high-jacked; 26 other attempts. This year alone, 140 passengers & crew killed & 97 wounded in acts of terror. In 5 years, 27 diplomats from 11 countries kidnapped, & 3 assassinated. (USN 10:9)

NOTE: "The very fabric of world order endangered." Surely another way of saying exactly what the Scriptures have always foretold for the last closing days of the dark & evil Gentile times.

PREPARE WAR! The 81st & last C-5 plane will be delivered to Air Force next spring. The C-5 fleet will make US military airlift 10 times what it was in '61. Plane can transport virtually any piece of Army equipment.

Giant plane can carry 6 Greyhound buses; has 175,000-lb. payload. In 9 days, 1000s of tons of equipment were moved from New Mexico to Thailand; boat would have taken 2 mos. (USN 6:19)

RUSSIA WOOS FRANCE. Russia working overtime to woo French. Pompidou has had 2 summit meets with Brezhnev, in Moscow & in Paris. French say Russians gave them more detailed & more frequent briefings on Nixon-Brezhnev summit than US did. (USN 6:26)

US MERCHANT FLEET DOWN. Ships flying US flag are carrying only 5 pet. of US foreign trade—less than ½ what it was 10 yrs. ago. (USN 7:17)

MORMONS. In past 12 yrs., worldwide membership nearly doubled: now over 3 million. Missionary program costs over \$15 million yr. (Nwk 7:17)

GIANT RUSSIAN NUCLEAR BOMBS. Russia has shown a preference for far bigger bombs than US. They're working on a 50 megaton missile. US's biggest is the 5 to 10 megaton Titan II. (Tm 6:5)

EGYPT-RUSSIA: HONEYMOON OVER. Sadat drastically changed course of Egypt policy & altered entire Mideast equation. Gave Russia notice to get out, & that Cairo would take control of all military bases & equipment on Egypt soil. Soviet-Egypt relations at all-time low.

Sadat has forced all parties in Mideast dispute to re-evaluate positions; perhaps has opened way for new US initiatives. Even more important, Sadat has put himself in a position where renewed war with Israel is not a rational option. This suggests he may be ready for negotiated settlement. (Nwk 7:31)

NOTE: We should now soon be able to see the Mideast line up working more closely toward its final form before the end: Russia as the King of the North in Syria & Iraq; Tarshish as the King of the South in Jordan, Arabia & Egypt. Also Libya & Sudan must move closer to Russia & away from the West—which means considerable changing in these 2 places. So must Persia, which up to now has been more or less West-oriented.

CATHOLICISM TODAY. Teaching of theology at Notre Dame University mirrors new sense of freedom sweeping Church as whole. Theology today regarded principally as academic exercise, necessary piece of equipment for any college-educated man. Whether one believes is another matter. This is often unsettling to graduates of Catholic high schools who assume "religion" means fidelity to doctrines. (Nwk 6:26)

NOTE: Catholicism is a rapidly-changing entity. A study of the current processes & mechanics of the inner change is fascinating. It is clearly being reshaped for its latter day role as the spiritual False Prophet of the reassembled Nebuchadnezzar Image of the associated kingdom of men.

IS US SAFE? Nations richer & more powerful in their day than US is in this, have been sabotaged, defeated, enslaved. Babylon was largest, richest nation of its time, but lust for luxury made it an easy mark for Medes & Persians who overran it, divided its land, & enslaved its people.

Rome was a greater military power than US ever has been, but when free bread & circuses became more important to people than hard work & patriotism, Rome was invaded & looted by tougher Vandals.

Incas were most civilized, richest people in Americas, but ruthless, better-armed invaders destroyed them as a nation, & looted everything they owned & had spent generations in creating.

In every case it was the self-indulgent weakness of the victim which made victory of invader easy. Doubtless there were Babylonians, Romans, Incas who warned. But answer was then as now: 'Can't happen here.' (USN 7:17)

NOTE: We know that when Christ reveals himself to the world, Russia must be on the verge of a complete victory over Israel's defenders, for it is only the coming of their Messiah that stands between Israel & destruction. If there were any apparent hope of the Tarshish powers defeating Russia, then the deliverance wrought by Christ for his people would lose all its power & significance. The picture we are given of Gog is an irresistible horde, driving & destroying everything before it.

RUSSIA: SMILES ABROAD, WHIP AT HOME. Since Nixon's visit to Moscow, secret police cracking down harder on dissenters all over Russia, searching apts., questioning 100s, making arrests. Dissenters of all kinds: citizens seeking constitutional rights, Jews, Christians, Ukrainians—under new pressures. Crackdown at home is showing Russians that easing tensions abroad does not mean freedom at home, but contrary. (USN 7:3)

BRITISH POUND: DEEP TROUBLE. Europe banks spent 100s of millions to support it: Britain spend \$1.3 billion of own scarce reserves, then let value drop. Massive run on pound just 1 of Britain's woes. Unchecked inflation eroding trade position, soaring trade deficit. (USN 7:3)

NEW RUSSIAN WEAPONS. Russia has recently introduced 15 different types of new weapons into the Viet war, ranging to highly sophisticated anti-aircraft rockets. (USN 6:5)

NIGERIAN GIANT AWAKES. Only 30 mos. after end of savage civil war that almost tore country apart, Nigeria seems well on way to becoming dominant political & economic power in W. Africa.

Two & ½ yrs. ago breakaway Biafra was a wasteland filled with sick, starving & frightened people. Today it's a bustling state. Every school-aged child is enrolled in classes. Capital of Enugu has grown from a coal town of 200,000 to dynamic govt. & commerce centre of 500,000.

Nigeria, thanks to vast oil reserves, is immensely wealthy. In past 4 yrs., oil production has jumped from 140,000 barrels a day to nearly 2 million, making it world's 8th largest oil-producing nation. Oil earnings this yr., \$1½ billion, enabling Nigeria to pay off \$600 million war debt, accumulate \$420 million in foreign reserves, & plan record \$3½ billion budget for '73—unheard-of figure for undeveloped Africa. End nowhere in sight: experts predict \$50-billion production of high-grade oil by yr. 2000.

Nigeria has population of over 60 million, booming economy, strong govt., largest standing army (250,000) in all of Black Africa. (Nwk 7:31)

NOTE: Nigeria's entrance into the world oil picture in a major way must greatly alter that picture's balance. This will be interesting to watch.

Bible Questions

"STUDY to show thyself approved.. a WORKMAN that needeth not to be ASHAMED"—2 Tim. 2:15

HUSBANDS AND WIVES

LIST ONE—QUESTIONS Pair the 50 names in List 1 with the 50 names in List 2
 IMPORTANT: Do NOT pair names within SAME list (tho some would fit/as 1 and 3)

- | | | | | |
|-----------|------------|-------------|--------------|---------------|
| 1. Ruth | 11. David | 21. Zeresh | 31. Keturah | 41. Herodias |
| 2. Adah | 12. Merab | 22. Joanna | 32. Elkanah | 42. Zipporah |
| 3. Boaz | 13. Bilhah | 23. Lamech | 33. Asenath | 43. Tahpenes |
| 4. Mary | 14. Judith | 24. Salmon | 34. Rebekah | 44. Jochebed |
| 5. Uriah | 15. Aquila | 25. Joseph | 35. Abraham | 45. Penninah |
| 6. Nabal | 16. Milcah | 26. Achsah | 36. Ananias | 46. Hephzibah |
| 7. Tamar | 17. Esther | 27. Jezebel | 37. Athaliah | 47. Jehosheba |
| 8. Heber | 18. Josiah | 28. Chilion | 38. Lapidoth | 48. Ahasuerus |
| 9. Jacob | 19. Salome | 29. Bernice | 39. Elisheba | 49. Elimelech |
| 10. Gomer | 20. Philip | 30. Abigail | 40. Drusilla | 50. Zacharias |

LIST TWO—ANSWERS Write numbers from list 1 beside the correct names.

- | | | | | | | |
|-------|-------|-------|--------|---------|---------|-----------|
| Er | David | Hagar | Amram | Joseph | Cleopas | Priscilla |
| Jael | Isaac | Orpah | Adriel | Lamech | Elkanah | Sapphira |
| Ruth | Jacob | Herod | Vashti | Mahlon | Hamutal | Hezekiah |
| Esau | Chuza | Rahab | Zillah | Abigail | Pharaoh | Herodias |
| Ahab | Nahor | Haman | Zilpah | Othniel | Abraham | Jehoiada |
| Mary | Hosea | Naomi | Michal | Deborah | Ahaziah | Elisabeth |
| Felix | Aaron | Moses | Hannah | Zebedee | Agrippa | Bathsheba |
| | | | | | | Ahasuerus |

August Answers

THE MEANING OF NAMES (WHY WERE THEY SO CALLED?)

- | | | |
|-------------------------|-----------------------------|-------------------------------|
| 1. Ed—Witness | 19. Beulah—Married | 36. Jedidiah—Loved of God |
| 2. Eve—Life | 20. Cephas—Stone | 37. Naphtali—Wrestling |
| 3. Dan—Judging | 21. Joseph—Adding | 38. Aceldama—Field of Blood |
| 4. Levi—Joined | 22. Exodus—Going out | 39. Golgotha—Skull |
| 5. Noah—Comfort | 23. Eshcol—Cluster | 40. Decapolis—Ten cities |
| 6. Esau—Hairy | 24. Benoni—Son of my sorrow | 41. Ebenezer—Stone of help |
| 7. Isaac—Laughter | 25. Reuben—See a son | 42. Boanerges—Sons of thunder |
| 8. Babel—Confusion | 26. Simeon—Hearing | 43. Jerubbaal—Let Baal plead |
| 9. Jesus—Saviour | 27. Mizpeh—Watchtower | 44. Chinnereth—Harp |
| 10. Asher—Happy | 28. Genesis—Beginning | 45. Beersheba—Well of oath |
| 11. Achor—Trouble | 29. Ichabod—No glory | 46. Deuteronomy—Repeat of law |
| 12. Judah—Praise | 30. Didymus—Twin | 47. Ecclesiastes—Preacher |
| 13. Moses—Drawn out | 31. Zebulun—Dwelling | 48. Shearjashub— |
| 14. Marah—Bitter | 32. Ephraim—Fruitful | Remnant shall return |
| 15. Christ—Anointed(G) | 33. Messiah—Anointed (H) | 49. Kibrothhataavah— |
| 16. Bochim—Weepers | 34. Abraham— | Graves of lust |
| 17. Peniel—Faces of God | Father of multitude | 50. Mahershalalhasbaz— |
| 18. Bethel—House of God | 35. Issachar—Hire | Speed spoil/ haste prey |
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September Answers

THE MEANING OF NAMES (WHY WERE THEY SO CALLED?)

- | | | |
|----------------------------|--------------------------|---------------------------------|
| 1. Seth—Appointed | 19. Sitnah—Hatred | 37. Mahanaim—Two camps |
| 2. Cain—Gotten | 20. Massah—Temptation | 38. Rohoboth—Room |
| 3. Esek—Contention | 21. Kadesh—Holy | 39. Manasseh—Forgetting |
| 4. Zoar—Small | 22. Dorcas—Gazelle | 40. Pentecost—Fiftieth |
| 5. Paul—Little | 23. Tertius—Third | 41. Bethlehem—House of bread |
| 6. Shem—Name | 24. Solomon—Peaceable | 42. Hephzibah—My delight in her |
| 7. Tekel—weighed | 25. Taberah—Burning | 43. Maranatha—The Lord cometh |
| 8. Peleg—Division | 26. Stephen—Crowned | 44. Nehushtan—Piece of brass |
| 9. Sarah—Princess | 27. Gershom—Stranger | 45. Theophilus—Lover of God |
| 10. Jacob—Supplanter | 28. Rabboni—Master | 46. Perezuzza—Breach of Uzza |
| 11. David—Beloved | 29. Quartus—Fourth | 47. Loruhamah |
| 12. Nabal—Folly | 30. Loammi—Not my people | —Not having mercy |
| 13. Rhoda—Rose | 31. Meribah—Strife | 48. Melchizedek |
| 14. Zadok—Righteous | 32. Pharisee—Separated | —King of righteousness |
| 15. Israel—Prince with God | 33. Immanuel—God with us | 49. Mesopotamia—Between rivers |
| 16. Samuel—Asked of God | 34. Secundus—Second | 50. Zaphnathpaaneah |
| 17. Lucifer—Light Bringer | 35. Nethinim—Given | —Diviner of secrets |
| 18. Michael—Who like God | 36. Onesimus—Profitable | |
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