

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

WHANGAREI, New Zealand—YWCA Hall, Rust Ave.—Memorial 10:30 am; Lecture 7 pm—Bro. M.J. Griffin, PO Box 55, Whangarei.

LOVE and greetings to all of the Household of Faith.

All here were deeply moved and encouraged by the many messages of love and greetings received on the card from the Hye Fraternal Gathering. Truly the Truth, loved and obeyed, generates a deep and abiding love of the brethren and sisters throughout the world. May it please God to grant an increase of this spirit in the Household as we await him who is the perfect manifestation of the Father's love.

We are indeed happy to report that, after a full examination, we welcomed into fellowship on August 7, sister RUTH RILEY, wife of bro. Riley, who had previously been a member of another group.

With love in the Truth to all, from the brethren and sisters in Whangarei.

—bro. M. J. Griffin

Bible Questions

WHAT KING . . .

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

LIST ONE—QUESTIONS

- | | | |
|-----------------------|--------------------------|----------------------------------|
| 1. Ate grass? | 18. "Lover of David"? | 35. Named only in Proverbs? |
| 2. Was hidden? | 19. Burial of an ass? | 36. Was killed by Samuel? |
| 3. Was a leper? | 20. Allied with Ahab? | 37. Consulted young men? |
| 4. Spared Agag? | 21. Wrote 1005 songs? | 38. Was allied with Rezin? |
| 5. Was blinded? | 22. Had iron bedstead? | 39. "We have no king but"? |
| 6. Was very fat? | 23. Put Daniel in den? | 40. "The great & noble"? |
| 7. King of Elam? | 24. Besieged Hezekiah? | 41. Recovered from a boil? |
| 8. King of Salem? | 25. Conquered Babylon? | 42. Tried to curse Israel? |
| 9. Killed Josiah? | 26. Gave David Ziklag? | 43. "Caused Israel to sin"? |
| 10. Eaten of worms? | 27. Wanted a vineyard? | 44. Was 'almost persuaded'? |
| 11. Married Esther? | 28. Defeated by Barak? | 45. Taken captive to Egypt? |
| 12. Was suffocated? | 29. Was a sheepmaster? | 46. Sent Ezra to Jerusalem? |
| 13. Burned himself? | 30. Saw writing on wall? | 47. Besieged Jabeshgilead? |
| 14. Drove furiously? | 31. Last king of Israel? | 48. Took away gold shields? |
| 15. Built Samaria? | 32. Reigned in Heshbon? | 49. Married Ahab's daughter? |
| 16. Killed Benhadad? | 33. Dreamed of animals? | 50. Filled Jerusalem with blood? |
| 17. Diseased in feet? | 34. Abraham prayed for? | |

Note: Darius was a Persian (not a Mede)

LIST TWO—ANSWERS

Og	Balak	Necho	Uzziah	Shishak	Jehoahaz	Johoiakim
Asa	Jabin	Herod	Achish	Jehoram	Benhadad	Belshazzar
Saul	Eglon	Cyrus	Hoshea	Solomon	Jeroboam	Artaxerxes
Agag	Pekah	Hiram	Lemuel	Pharaoh	Manasseh	Jehoshaphat
Jehu	Zimri	Mesha	Nahash	Hezekiah	Rehoboam	Melchizedek
Ahab	Sihon	Hazael	Caesar	Zedekiah	Abimelech	Sennacherib
Omri	Joash	Darius	Agrippa	Asnapper	Ahasuerus	Chedorlaomer
						Nebuchadnezzar

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Be Zealous Therefore

"Our Saviour Jesus Christ, who 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

THE work of Moses, as the administrator of the Law, begins in Exodus. But it is greatly amplified in Leviticus, and Deuteronomy, where the service of the Levites, and the establishment of the Aaronic priesthood, are recorded. In the latter book, we learn that—

"Moses wrote this Law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto the elders of Israel"—Deut. 31:9.

Moses, was, therefore, the first scribe: for the duty of the scribes was to care for the Law, and make transcripts of it. Gradually, it developed into a profession, whose members expounded the Law and taught its doctrines. They became consulting lawyers, authorized expounders of the Scriptures and, finally, schoolmasters; thus blending together in one character the several elements of intellectual, moral, social and religious influence.

In the days of Jesus, the scribes were a body of high state officials, who, in conjunction with the Pharisees and the high priests, constituted the Sanhedrin.

The Pharisees were the most powerful party among the Jews, both in politics and religion. In politics, they were national, and opposed to the Roman rule. In religion, they adhered strictly to the letter of the Law. Paul was a member of this body, and well describes their characteristics when he stood before Agrippa. Using the Diaglott, we quote from Acts 26—

"According to the most rigid sect of our religion, I lived a Pharisee.

"Many of the saints I shut up in prisons, having received authority from the high priests; and when they were killed I gave my vote against them.

"And punishing them often in all the synagogues, I compelled them to blaspheme; and being exceedingly furious towards them, I pursued them even to foreign cities." (vs. 5,10,11).

The Pharisees also maintained that there existed an oral tradition descended from Moses, and to that tradition (of which they pretended to be the sole possessors), they ascribed an authority equal to the Law. By this means, they attempted to keep the conscience of the people in abject slavery, and troubled men's minds with many questions and traditions.

Is it any wonder that they received such scathing denunciations as we read in Matthew 23? It must be borne in mind that these people were highly educated and possessed an intimate knowledge of the Law. But in their eagerness to administer the Law strictly to the letter, they omitted the weightier matters such as judgment and mercy. For, said Jesus—

"They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers"—Matt. 23:4.

The acutest intellects of Israel, members of the Sanhedrin, watched Jesus closely in an attempt to detect him in some breach of the Law. They lost no opportunity to take exception to what he said, and eagerly sought to entangle him in the web of their specious reasoning, or to confound him by their artful questions.

Although they boasted in Moses, and were exceedingly zealous of the traditions of their fathers, they failed to comprehend the spirit of the Law. Having been one of them, Paul was well qualified to give the following reason —

"For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God"—Rom. 10:2-3.

Thus Paul describes a body of men who themselves believed that they only were capable of an accurate interpretation of the Law and the prophets, and were so pertinacious in their opinions that they would exclude Jesus from their fellowship because he held views contrary to theirs. What a tragedy! Here was a people (Romans 9:4)—

"To whom pertained the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises."

They were not satisfied to abide by the Law. Tradition after tradition was added to it until the authority of the Law faded to such an extent that Jesus said to them (Matt. 15:6)—

"Thus have ye made the commandment of God of none effect by your tradition."

Let us ponder well the lesson to be derived from a consideration of the foregoing, lest by any means we might develop into modern scribes and Pharisees. Let us abide by our Statement of Faith, which has stood the test of so many years. It remains unshaken because it is built upon the Rock of God's Truth.

Let us avoid the danger of passing resolutions to "strengthen" our statement of Faith in specific detail. As it stands, it is amply sufficient to deal with every point that may arise, especially where goodwill and a genuine desire to heal, and to be healed, prevails.

Let us do all we possibly can to hold the Body together in these perilous times. We cannot do that if we deny each other the comfort of mutual friendship and help; but we can do it if we walk in the Truth, and be zealous of good works.

We are commanded to be zealous for the Truth, and to contend earnestly for it; but let us be careful that our zeal is according to knowledge, and that our contending is for the Faith, and not for personal or hidden ends. A grave responsibility rests upon our shoulders because of our belief and obedience of the Gospel. How are we responding to it?
—Editor

Approaching Judgments

BY BROTHER JOHN THOMAS

"I will set My glory among the nations, and all the nations shall see My judgments that I have executed, and My hand that I have laid upon them"—Ezek. 39:21

PART TWO

IN turning our attention to the prophets, what do we find at the very beginning? ISAIAH records (1:24-28)—

"Therefore, saith Yahweh of hosts, the Mighty One of Israel:

"Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies . . . Zion shall be redeemed with judgment, and her covert with righteousness.

"And the destruction of the transgressors and of the sinners shall be together, and they that forsake Yahweh shall be consumed."

In the very next chapter we have the "Day of Yahweh" foretold; a Day the power and terror of which shall—

"Be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low.

"In that Day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats,

"To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of Yahweh, and for the glory of His majesty, when He arises to shake terribly the earth" (Isa. 2:12, 20, 21).

Such is the testimony with which the first book of the prophets opens. And such a testimony is sustained throughout. We read of the Lord standing up to plead, and standing to judge the people (Isa. 3:13). Mention is made (10:3) of—

"The Day of visitation, and the desolation which shall come from far."

We read of the world being punished for their evil, and the wicked for their iniquity (Isa. 13:11); of a man being more precious than gold, even a man more than the golden wedge of Ophir (13:12). We are told (Isa. 14:26-7) of—

"A purpose that is purposed upon the WHOLE EARTH; and this is the hand that is stretched out upon ALL NATIONS.

"It is Yahweh of hosts Who hath purposed, and who shall disannul it? And His hand is stretched out, and who shall turn it back?"

All the inhabitants of the world, and dwellers upon the earth, are called upon to see an ensign which is to be lifted up, and to hear a trumpet which is to be blown (Isa. 18:3). And this call for universal attention is connected with

a rushing of the nations, and of the multitudes of many people, like the rushing of mighty waters. The nations are thus to rush; but God, we are told, shall rebuke them; and they shall flee afar off, and be chased like chaff before the wind, and thistledown before the whirlwind (Isa. 17:12-13).

We read, moreover, of the Lord's purpose (23:9)—
"To stain the pride of all glory, and to bring into contempt all the honourable of the earth."

We read of the Lord making the land empty and making it waste; of the inhabitants being burned and few men left, so few as to be compared—at least in the centre and special scene of these judgments—to the shaking of an olive tree, and the gleaning grapes when the vintage is done (Isa. 24:1,6,13). The land is spoken of as being utterly broken down, clean dissolved, moved exceedingly (v. 19).

If this has happened to Israel for wickedness, what may we not expect for the nations in punishment for theirs?

We hear an invitation to God's people to enter into their chambers, and hide themselves for a little moment, till the indignation be overpast—

"For Yahweh cometh out of His place to punish the inhabitants of the earth for their iniquity" (Isa. 26:20-21).

The earth also is to disclose her blood, and no more cover her slain (v. 21). An overflowing scourge is to pass through; judgment is to be laid to the line, and righteousness to the plummet. The hail is to sweep away the refuge of lies, and the waters to overflow the hiding place (Isa. 28:15-17).

From the time that the scourge goes forth, it is to pass over morning by morning, by day and by night, so that it shall be a vexation merely to understand the report. Yahweh is to rise up as in Mt. Perazim, to be wroth as in the valley of Gibeon; that He may do His work, His strange work; that He may bring to pass His act, His strange act. Men are warned not to mock, lest their bands be made strong—

"For I have heard (says the prophet) from Adonai Yahweh of hosts, a consumption, even determined, upon the WHOLE EARTH" (28:19-22).

We read of the Name of Yahweh coming from far, burning with His anger, the burden thereof being heavy; His lips full of indignation, and His tongue as a devouring fire, to sift the nations with the sieve of vanity (Isa. 30:27-28). We are told (v. 30) that—

"Yahweh shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, tempest, and hailstones."

No mere national convulsion this! No mere political overturning!—

"Now will I rise, saith Yahweh. Now will I be exalted."

The nations are again invited to hear, the people to hearken: the earth and all that is therein; the world and all things that come forth of it. And why?—

"For the indignation of Yahweh is upon ALL NATIONS, and His fury upon all their armies. He hath utterly destroyed them; He hath delivered them to the slaughter" (Isa. 34:2).

Such is the doctrine of the prophet Isaiah. Such are the approaching judgments to which he bears testimony. He speaks of One who is to tread the winepress alone: who will tread the people in his anger, and trample them in his fury, sprinkling their blood upon his garments, and staining all his raiment (Isa. 63:3), for—

"The Day of vengeance is in mine heart, and the Year of my redeemed is come!" (v. 4).

He is to tread down the people in his anger, to make them drunk in his fury, and to bring down their strength to the earth (v. 6). Yahweh is to—

"Come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire."

"For by fire and by His sword will Yahweh plead with ALL FLESH: and the slain of Yahweh will be many"
(Isa. 66:15-16).

It may be said by some—

"These are undoubtedly predictions of terrible judgments; but what warrant have we for concluding that they are future and universal?"

"May they not have been already accomplished in calamities of a local character, which are now matters of history?"

"How shall we distinguish those judgments which are local, partial and accomplished, from those which are future and universal?"

To these questions I would reply that many of the passages cited or referred to bear the evidence of their futurity and universality on the surface. Has Yahweh Elohim ever yet arisen to shake terribly the earth, so as to cause men to cast their idols to the moles and bats, He alone being exalted as the result? Has the world ever yet been punished for its iniquity so as to make a man more precious than gold; more precious, not in intrinsic value which is of course always the case, but in RESPECT TO SCARCENESS, as the passage evidently implies?

Has the "consumption determined upon the WHOLE EARTH" ever yet taken place? Has the passage in Isa. 63:1-6 ever been accomplished? The prophet here beholds in vision a mighty warrior, returning victorious from the slaughter of his enemies, his garments red with their blood. And, astonished at the sight, he asks—

"Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? (v. 1).

What is the reply?—

"I that speak in righteousness, mighty to save!"

Can this be any but Jesus, the Lion of the tribe of Judah? Can any but he use such language, and not blaspheme? Hear him further—

"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."

Some, indeed, interpret this of the sufferings which Christ endured when he was here 1800 years ago. But what more than the simple reading of the passage is needed to show that it is not with his OWN blood that his garments are stained, but with that of his adversaries?—

"For I will tread THEM in mine anger, and trample THEM in my fury, and THEIR blood shall be sprinkled upon my garments."

Further, he says (v. 6)—

"I will tread down the PEOPLE in mine anger, and make THEM drunk in my fury, and I will bring down THEIR strength to the earth."

Is that a character of action which has ever yet appertained to the meek, the lowly Sufferer, who said, describing the object of his mission (Luke 9:56)—

"The Son of man is not come to destroy men's lives, but to save them."

How evidently does this passage, & the whole class of passages to which it belongs, point out an interposition of Christ in destroying judgment which is yet future!

* * *

JEREMIAH takes up the sorrowful strain, and adds his testimony to all that has been rehearsed. True indeed that Jeremiah's prophecies in general relate chiefly to his beloved nation and the city of his heart, Jerusalem, which in his day began to be a prey to the destroyer of the Gentiles. But this is not always the case. In one remarkable passage he speaks of judgments which—however they may have been foreshadowed by events which are now past—are manifestly universal and, in the full sense of the passage, are manifestly future—

"I will call for a sword upon all the inhabitants of the earth, saith Yahweh of hosts. Therefore prophesy thou against them all these words, and say unto them,

"Yahweh shall roar from on high, & utter His voice from His holy habitation . . . He shall give a shout against ALL THE INHABITANTS OF THE EARTH . . ."

"For Yahweh hath a controversy with the NATIONS: He will plead with ALL FLESH: He will give them that are wicked to the sword.

"Thus saith Yahweh of hosts, Behold, evil shall go from nation to nation . . . the slain of Yahweh shall be at that day from one end of the earth even unto the other end" (Jer. 25:29-33).

Dear reader, this is a different vision of futurity from that which is before most men's minds. But THIS is what is really coming—

"Behold, the whirlwind of Yahweh goeth forth with fury; a continuing whirlwind: it shall fall with pain on the head of the wicked.

"The fierce anger of Yahweh 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. 30:23-4).

Observe these last words: "In the LATTER DAYS ye shall consider it." Whatever the FORESHADOWINGS there may have been of this terrible intervention of the power of Yahweh Elohim in judgment, the FACT itself has its accomplishment "in the latter days." Many a cup may have passed from one king to another, and from one nation to another: but never yet THIS cup which is to pass round to ALL, and of which none may refuse to drink. Would indeed that even now, in these "latter days," men might be warned, and led to consider these solemn and impending visitations of God's wrath!

* * *

EZEKIEL had a roll presented to him, by a hand which spread it before him. What were its contents?—

"It was written within and without: and there was written therein lamentations, and mourning, and woe"
(Ezek. 2:10).

Fit emblem of the testimony he was called to bear! True, indeed, that like that of Jeremiah, it was addressed very chiefly to the nation of Israel, and a great part of it in reference to circumstances at that time transpiring, or calamities at that time about to visit them. But in the latter part of the book he looks out beyond Israel, and beyond any circumstances either passing or impending at the time he wrote.

He prophesies of judgments upon all the surrounding, and even all the more distant, nations: not only Ammon, Moab, Edom, and the Philistines, but Tyre, Sidon, Egypt, the isles of Chittim, Persia, Lud, Phut, Javan, Tubal, Meshech, and numbers more—too many to enumerate.

It is in Ezekiel we read of a huge assembly of God's adversaries, whose overthrow is to be so terrible that their weapons are to furnish fuel to a whole nation for 7 years, and 7 months are to be employed in burying the dead. The fowls of heaven are invited that they may eat flesh and drink blood. They are to eat the flesh of the mighty, and to drink the blood of the "PRINCES OF THE EARTH" (39:18-20). And —

"I will set My glory among the nations, and all the nations shall see My judgments that I have executed, and My hand that I have laid upon them" (v. 21).

And this is to be "in the latter years . . . in the latter days" (Ezek. 38:8-16). Who anticipates such an interposition of divine power and righteousness as this?

* * *

The "minor" prophets (so styled because their writings are briefer—but equally the sayings of the Deity) corroborate the testimony of the others.

DANIEL prophesies of a mighty image—emblem of the great monarchies of this world—and of a destruction overtaking it, in which—

"The iron, the clay, the brass, the silver, and the gold, were broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them"
(Dan. 2:35).

He sets forth the same monarchies in another chapter (7) by the symbol of 4 great Beasts, the last of the 4 being most terrible of all. He beholds till the thrones are set, and the Ancient of Days sits, a fiery stream issuing from before Him.

The judgment is set, and the books are opened. Daniel still beholds till the last Beast is slain, and his body destroyed and given to the burning flame, and "the Kingdom is given to the saints."

I need not stop to discuss the meaning of these symbols. As far as our present subject is concerned, their language is sufficiently clear. It speaks of judgments yet to come, such as we have found foretold by all the prophets to whose predictions we have as yet referred.

* * *

JOEL testifies of a day of darkness and of gloominess, a day of clouds and thick darkness; a day ushered in by wonders in the heaven and in the earth—

"Blood, and fire, and pillars of smoke: the sun turned into darkness, and the moon into blood, before the great and terrible Day of the Lord come" (Joel 2:2,30,31).

He speaks of God sitting in the Valley of Jehoshaphat to judge all the heathen (nations) round about (3:12-14)—

"Multitudes, multitudes, in the valley of decision, for the Day of Yahweh is near in the valley of decision."

This "gathering of all nations" is (v.1—

"When I shall bring again the captivity of Judah and Jerusalem."

* * *

In MICAH'S prophecy we hear God saying (5:15)—

"I will execute vengeance in anger and fury upon the nations SUCH AS THEY HAVE NOT HEARD."

He, too, is speaking of the "last days" and Israel's regathering, and war abolished, and all nations brought to serve God (4:1-8).

* * *

ZEPHANIAH witnesses of the "Great Day of the Lord" (1:14-15)—

"A day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."

He speaks of God bringing distress upon men, so that (v 17)—

"They shall walk like blind men, and their blood be poured out as dust, and their flesh as the dung."

And he continues (3:8, 9, 20)—

"Therefore wait ye upon Me, saith Yahweh, until the day that I rise up to the prey:

"For My determination is to gather the nations .. to pour upon them Mine indignation, even all My fierce anger, for all the earth shall be devoured with the fire of My jealousy..

"At that time (O daughter of Zion) will I bring you again, even in the time that I gather you."

* * *

HAGGAI'S voice to us is (2:6, 7, 21, 22)—

"For thus saith Yahweh of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake ALL NATIONS.

"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen (the nations)."

* * *

ZECHARIAH says (14:1, 2, 3, 16)—

"Behold, the day of the Lord cometh. .

"For I will gather all nations against Jerusalem to battle. .

"Then shall Yahweh go forth and fight against those nations.

"The Lord will smite all the people that have fought against Jerusalem . . and every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King."

* * *

We come to MALACHI, the last of the prophets of the Old Testament. And what is the message he bears? (4:1-3)—

"Behold, the day cometh that shall burn as an oven: and all the proud, yea, and ALL that do wickedly, shall be stubble.

"And the Day that cometh shall burn them up, saith Yahweh of hosts, that it shall leave them neither root nor branch..

"And ye (that fear My Name) shall tread down the wicked, for they shall be ashes under the soles of your feet in the Day that I shall do this, saith Yahweh of hosts."

With such anticipations of the "Great and dreadful Day of the Lord" (v. 5) does the Old Testament close. Its very earliest intimations of that future which awaits this poor, giddy, thoughtless, proud and boasting world, are in perfect and solemn harmony with the warnings which terminate the Book.

God grant that this passing glance at the solemn depositions, made by these many witnesses at various times during a period of thousands of years, may not be lost upon the consciences of those who read these pages. We turn now to the New Testament.

The True Ecclesia of God

Impatience, and reckless haste of speech or action, cannot exist a moment where that love is which "*suffereth long and is kind.*" Envy dies in the presence of its meek and quiet spirit. Wrath and anger are turned away by its kindness, and the simplicity which thinketh no evil. Iniquity flees the society which love has purged of all bitterness, and where slander, filthiness, foolish talking, vain boasting and jesting have been THOROUGHLY SUPPRESSED, and where EVERY man's speech is "*ALWAYS with grace seasoned with salt.*" Bound together by the cords of that love which "*never faileth,*" all things are possible: affliction is light, faith is strong, hope triumphant, and endurance to the end for all assured.
—Christadelphian, 1885.

RESURRECTION OF REJECTERS

The Gospel condemns its rejecters to a resurrection to punishment. The alternatives of the Bible are: (1) Possession of the kingdom with all its appurtenances by a resurrection to eternal life; (2) Resurrection to punishment, consequent on rejection of the Gospel and unworthiness of the kingdom; or (3) A return to original dust and sojourn therein forever, consequent on unavoidable ignorance of the whole matter.
—J. T., Herald, 1852.

Answers by Bro. Roberts

"GOD MANIFEST IN CHRIST": APPARENT INCONSISTENCIES

QUESTION: You say (12 Lectures, pgs. 131-132), that "Christ, therefore, though NOW possessed of inherent life, has been invested with it: it is NOT, in his case, underived. It is only the Great Increate, the Father, who can say, 'I am, and there was none else before me.' Yet though Christ's is not underived existence, it is more directly divine than the human . . . He did not exist prior to his birth by Mary."

Dr. Thomas says (Christadelphian, Aug. 1869, pg. 216) that "Jesus Christ, in the day of his weakness, had two sides—the one Deity, the other man. The Eternal Christ-power veiled in and manifested through the flesh created from the ground, which flesh had wantonly transgressed the divine law, the penalty of which sent it back into the dust from whence it came: this is Jesus, the True Deity, whom to know is life eternal."

I shall be glad if you can harmonize these apparent inconsistencies.

ANSWER: There is no contradiction in the views placed in juxtaposition by our correspondent. They are different aspects of the same truth. Dr. Thomas writes technically on the subject: the other work quoted aims at literal definition. Hence the appearance of conflict when there is actual harmony, as we shall show.

Dr. Thomas employs the terms of the Spirit, as one having spent a life in the Spirit's atmosphere, and having his whole mind moulded by the mind of the Spirit. He speaks as the Spirit speaks, but is not careful to define terms. To those apprehending the ideas represented by the terms, technical writing is the richest and most suggestive of all writing.

There are 3 terms, the imperfect understanding of which gives rise to all the difficulty. These are: GOD, SPIRIT, and ANOINTED. We don't speak of the words, but rather of the profound ideas of which they are the verbal symbols; and our remark holds good whether the ideas are expressed in English, Greek or Hebrew.

And if these are not apprehended, how can Jesus of Nazareth, who is the human focus of them, so to speak, be understood?

First, Take "God." Do we grasp the Deity with our understanding? The man who thinks he does is incapable of comprehending the "doctrine of Christ," because his limitation of the being of the Deity (implied in his supposition that he has measured it) erects a barrier in the way of that comprehension. We can follow the idea of the Creator to a certain small height, and there we stop. We cannot go beyond our little atmosphere. Overwhelming immensity bewilders: eternity and the ways of infinity stagger the mental man; and he drops his flight, and returns to earth with the stunned feeling of one who has ventured too high in a balloon.

We know that the person of the Deity is "in heaven"; but this knowledge is apt to mislead us. We are apt to think of Him as we think of ourselves, or those we know. We are apt to think of Him as CONFINED to the space His dazzling and inscrutable substance occupies.

This would be a great mistake; He "fills heaven and earth"; His being occupies boundless space (Jer. 23:24; Ps. 139:7). His person "in heaven" is but the focus of His being, as it were—the seat of that ineffable Intelligence which guides, and is embodied in, Universal Power. His illimitable being is ONE. You cannot divide anything from God, or any part of Him from Himself. He consciously fills all. He is, as it were, an Intelligence of measureless vastitude, holding in Himself all that exists or can exist, occupying all space by spirit irradiant from His person "in heaven," which is spirit intensely.

And of "spirit," what know we? Nothing but in its effects. The gifts of the Spirit are familiar only as the manifestations of power. God, by the Spirit, enstamped on the apostles and early believers, certain powers and faculties extra to those appertaining to the living soul of Edenic origin: but the essence of the spirit is as inscrutable as the Father's person. Prophets spake as they were moved by the Holy Spirit. This was but the expression of ideas burningly impressed on their minds by the omnipotent power of the Father, exerted by, or through, or in, the spirit.

Our familiarity with prophecy is apt to make us imagine ourselves familiar with the WAY inspiration was performed. The prophets were acted upon by divine impulse; but UNDERSTAND ye the divine impulse? Nay: we know it as a fact—that is all. The spirit, though a fact, is a mystery to our understanding. We talk much of it, and may come from sheer familiarity with the word, to put it by in the mind as a thing we understand. But let it be perceived that it is only in its manifestations or functions toward ourselves, that we apprehend it. In itself, it is incomprehensible.

If the spirit is incomprehensible, what say ye to the "anointing" with it? Do ye understand the mighty idea involved in this expression? Many talk as if it were mere effusion of galvanism—the pouring out of something which, when poured, was a limited quantity in the possession of him anointed. We shall find it imports a profounder thing than this—namely, the establishment of such a connection between the Anointer (God) and the anointed, as that power & intelligence of the One streams with the anointing through the other, establishing a unity of which we have little conception.

Whence comes the term "anointed"? It is borrowed from the practice under the Law of pouring oil in token of appointment or consecration. Confined to this, the limited idea just referred to is in its place: but it must be remembered that the anointing with oil was a mere type of that marvellous operation which was to result in Christ—the great end, and substance, and antitype of all the Mosaic ceremonials: God manifest in the flesh by the Spirit, constituting a Son of God. When that operation was accomplished, Jesus of Nazareth was in the bosom of the Father—

"For God giveth not the Spirit by measure unto him" (John 3:34).

By the spirit, he was in God, and God was in him. The connection was one of power and intelligence. If the limited action of the Spirit on a prophet made the prophet's mind "en rapport" with the Deity for the time being, what was the mental condition of a man begotten of the Spirit and inhabited by the Spirit in measureless presence? It was a condition of unity with the great Fountain Head. Jesus and the Father were ONE.

When did this begin? There were stages in the development. The first was when the words of the angel to Mary were fulfilled—

"The Holy Spirit shall come upon thee; and the power of the Highest shall overshadow thee:

"Therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

A child begotten of the Holy Spirit—that is, of God— was a very different child from one begotten of the will of the flesh. The difference was manifest in the fact that at no period did the child commit sin. An ordinary child, however well organized, would have gone astray before acquiring the experience necessary to give wisdom. The brain brings nothing into the world but impulse. There is the latent capacity for wisdom, but no wisdom until the experience of evil imparts it.

But this child had wisdom from the beginning: wisdom was its starting point. It grew in wisdom; it never sinned: at 12 it knew its Father and its mission, and devoted himself to His work—a knowledge intuitively derived from the Spirit that guided him from his mother's womb (Psa. 22:9-10; 71:6); for such a knowledge with such results at such an age would have been an impossibility with a merely human brain.

At 30, the time had arrived to introduce him to Israel, and to bestow an increase of the power to which he owed his existence. Accordingly, it was revealed to John (sent to prepare the way of the Lord) that on whomsoever,

among the crowds that came to his baptism, the Spirit should visibly descend: that was the Christ. When Jesus came out of the water, the manifestation was given, and Messiah (the Christ, the Anointed) stood revealed—

"This is My beloved Son in whom I AM well pleased!" (Matt. 3:17).

He then entered upon the second stage: the manifestation of God in mortal flesh by the Spirit shed without measure upon a man provided for Himself by the operation of the Spirit upon the—

"Seed of David according to the flesh" (Rom. 1:3).

For 3½ years, this wonderful man—in whom God tabernacled: to whom the winds and the sea were obedient—went about doing good, speaking the words of God, and teaching as one having authority and not as the scribes (Matt. 7:29). At the end of that time he was crucified, and the Father left him for 3 days. On the 3rd day He returned to him, and the anointing was then consummated in the substance of the man Christ Jesus being changed to spirit, and he was "received up into glory" (1 Tm.3:16), where (Heb. 7:25)—

"He ever liveth to make intercession for those who come to God by him."

With these facts in view, we are prepared to answer our correspondent's queries. Jesus Christ, as an individual manifestation of Eternal Power, had a personality and a character as the Son of God: distinct from the Father, Whose Son he was. And this personality and character, from the very nature of things were developed subsequently to his begetting by the Holy Spirit.

The personality was the attribute of the body born of Mary and afterwards crucified on Calvary, and raised from the dead, and "taken up into glory." The character was the result of his probationary contact with evil during the days of his flesh. But the individuality of his own existence as a man does not exclude the fact that he was the flesh-embodiment of the Eternal Father by the Spirit—

"God was in Christ" (2 Cor. 5:19).

"The Father dwelleth in me" (John 14:10).

"A man approved of God among you by miracles and wonders and signs which God did BY HIM, in the midst of you" (Acts 2:22).

These are New Testament definitions on the point. It may be difficult for us, as mere flesh-borns, to realize this combination of the human and the divine in one person, but the FACT of the combination is self-evident. Someone says, "O, that is Trinitarianism!" Not at all. Trinitarianism teaches the incarnation of "the SON": the Truth recognizes the incarnation of the FATHER, resulting in a son—which is a very different thing.

Of Jesus Christ, the individualized and intelligent manifestation of the Father, then, it IS true that—

"Though now possessed of inherent life, he has been invested with it: it is not, in his case, underived . . . he did not exist prior to his birth by Mary" (12 Lectures, p. 131-2).

There is nothing inconsistent with this in Dr. Thomas' statements—

A. *"Jesus Christ, in the days of his weakness, had 2 sides, the one Deity, and the other man."*

B. *"The Eternal Christ-power, veiled in and manifested through, the flesh created from the ground" in Eden, etc.*

C. *"This is Jesus Christ, the true Deity, who to know is life eternal."*

(A) Dr. Thomas does not say that the 2 sides of the Christ were (1) the divine Son, and (2) man. He affirms that which the Scriptures declare—that his 2 sides were (1) the Father Who was manifested in him, and (2) the medium of manifestation—the man who was of the seed of David according to the flesh, begotten by the Spirit. This manifestation of the divine in the human was Jesus Christ. Jesus Christ was not the human or the divine separately, but both in combination, constituting the Son.

(B) What then, it is asked, is the meaning of—

"The Eternal Christ-power, veiled in & manifested through the flesh"?

The meaning is evident when the language is correctly understood. The "Christ-power" has no reference to the character or individuality of Jesus Christ, our Elder Brother, who learned obedience by the things that he suffered. It has reference to the power that was before him, and of which he was the incarnation. Who is the Eternal Christ-

power? Why, the Father, Who is Spirit, and everywhere present. Then why obscure the subject by this mode of description? There is a reason.

But first, it is no real obscuration, though the matter can be otherwise expressed. Whence sprang "Jesus Christ"—understood in the most superficial way? From Eternal Power. Would there have been such a man, but for the power of the Spirit upon Mary? No. What determined his character and gave him his power? That to which he owed his existence, which was the eternal power of the Father exerted by the Spirit. It is, therefore, no inaccuracy to term that antecedent power, the "Eternal Christ-power." There would have been no Christ but for that power.

But the reason for keeping this aspect well in the foreground? Well, that is to be found in the tendency on the part of some (having but a superficial apprehension of the truth) to ignore the divine element in Jesus, and teach falsehood concerning him, in saying that he was a mere man, though begotten of the Spirit, having but the nature of his mother, and not of his Father. Or that he was the son of Joseph. The forms in which truth are expressed are always affected by the attitude of heresy.

Our correspondent asks—

"WHEN did the Deity (that is, the Eternal Christ-power) 'veil Himself in the flesh'?"

The answer has virtually been given. The process was commenced with the conception of Jesus, and completed by the visible descent of the Spirit at the Jordan. He then asks—

"Was it the DEITY, or the SPIRIT of the Deity?"

This question reveals the source of misunderstanding. To speak of the Deity apart from "the Spirit of the Deity" in such a matter as this, is a mistake. The Deity and His Spirit are ONE in the sense attempted to be defined a little way back. What one does, the other cannot be said not to do.

The difference between the Father and the Spirit is only a difference from our point of view. As bearing upon us finite mortals, there is the Spirit, in which we live, move, and have our being; and the Father, dwelling in light that no man can approach. But when we take God's point of view, there is a great change in the situation. God is one, and fills all—

"He fills heaven and earth" (Jer. 23:24).

"He is not far from every one of us" (Acts 17:27).

The Spirit is but the infinite extension, so to speak, of Himself: and when the Spirit does anything, it is the Father doing it, because the Spirit is not separate from the Father.

Now, on the question of God's manifestation in the flesh, the language is derived from God's point of view, because God is the actor. To ask, then, whether it was the Father, or the Spirit of the Father, that was veiled in the flesh, is to go off the track. The Father (by the Spirit) veiled Himself in the flesh, and the result was Jesus of Nazareth, the Son of God and King of the Jews. If it be asked—

"Was not the Father as much dwelling in light in the heavens after Jesus was born, as before?"

—the answer is, Certainly. And it was to this glorious and everlasting Father that Jesus prayed, and taught his disciples to pray: but Who, nevertheless, dwelt in Jesus (John 14:10). When men realize the immensity of Deity, they will better comprehend the doctrine of His manifestation in Jesus. Read the following—

"If ye had known me, ye should have known my Father also; and from henceforth, ye know Him, and have seen Him.

"Philip saith unto him, Lord, show us the Father, & it sufficeth us.

"Jesus saith unto him, Have I been so long time with thee, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. Believest thou not that I am in the Father, & the Father in me?"

"The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works.

"Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake"

(John 14:7-11).

(C) Jesus was the true God in manifestation. The angels who spoke to the fathers were so also, and hence, relatively to men, are described as God (Judg. 2:1-3). The angel in the bush said—

"I am the God of Abraham, Isaac, and Jacob" (Ex. 3:6).

When 3 angels presented themselves to Abraham, it is said that "Jehovah appeared unto him" (Gen. 17:1). So with "the angel on the Mt. Sinai that spoke to Moses" (Acts 7:38), and many other cases.

There is nothing inappropriate in this. These were the official manifestations of the Eternal Power of the Universe to the fathers. The fact that Eternal Power was the speaker was kept in the foreground, but this does not exclude the minor fact that the mediums of speech were created intelligences.

So Christ being the Father veiled in our flesh is styled the Deity, but this does not exclude the fact that, literally, he is but the manifestation of Him, namely, the Son of God, the man Christ Jesus. The 2 aspects co-exist. Indeed, there is a trinity in the case, thought not THE Trinity. Jesus is "the Father (manifested in a) Son (by the) Holy Spirit"; and in combination "these 3 are one."

Hence, in being "baptized into Jesus Christ" (Rom. 6:3), we are "baptized into the Name of the Father, Son and Holy Spirit" (Matt. 28:19). When we are in Christ, we are "in God" (1 Thess. 1:1), because he is in the Father—

"The head of every man (in Christ) is Christ, and the head of Christ is God" . . . "All things are yours, and ye are Christ's, and Christ is God's" (1 Cor. 11:3; 3:23).

God is the great Head; Christ is the mediator. In due time God will be "all in all" (1 Cor. 15:28)—

"Then shall the Son also himself be subject unto Him."

Our correspondent observes—

"Nowhere does the Deity style Himself the Christ."

There are not wanting instances where the Deity's operations are described even under this name. The "Spirit of Christ" was in the prophets (1 Pet. 1:2). This is parallel with the "Spirit of God."

"Let us not tempt Christ as some of them (under Moses) also tempted, and were destroyed of serpents"
(1 Cor. 10:9).

"He (Christ) preached unto the spirits in prison, who were disobedient in the days of Noah" (1 Pet. 3:19).

"But does not such a use of the term 'Christ' involve confusion?"—our correspondent may ask. On the surface it may appear so. But when we consider that the Christing of Jesus was the Deity dwelling in him by the Spirit, it is no marvel that the same power, otherwise manifested, should be designated in the same way in the days of the apostles, when their great effort was to set forth the Lord Jesus as the Word made flesh, in opposition to those who said—

"Is not this the son of Joseph? Whence hath this man this wisdom and these mighty deeds?"

Realize the nature of the anointing that constituted Jesus the Christ, and there will be less difficulty apprehending language that speaks of Deity and Christ as the same.

We conclude with a hint that may not be amiss for those who think Dr. Thomas mistaken on this question: Do you think that the intellect that produced Elpis Israel and Eureka, applied for many years to the study of the Holy Oracles, is less likely to arrive at a correct apprehension of the matter than your own feebler minds, but recently directed to the consideration of these profound subjects? We leave the wisdom that any man may have, to supply its own answer.

Please notify us promptly of address changes.

The Tongue of the Learned

ISAIAH CHAPTER FIFTY

"Where is the bill of your mother's divorcement, whom I have put away?. For your transgressions is your mother put away."

SO God begins His appeal to Israel recorded in Isa. 50. We are reminded of Hosea's beautiful living allegory of Israel as the unfaithful wife who abandoned her husband and children. It is a sad picture that the Scriptures present to us of God's chosen people. In the main, it is 3½ thousand years of wickedness, bondage, and estrangement from God. Why? Why must such terrible sadness be?

Because of folly, willfulness, shortsightedness of seeking, and being immersed in the passing animal present instead of the eternal spiritual future. We each have just a few brief years of opportunity. We are here but for a moment—a moment so short and precarious that nothing really matters about it but one thing—laying hold on eternal life. Anything that does not contribute to this is precious, irreplaceable time forever wasted, forever lost. Most of us live as though we take our eternal salvation for granted, with plenty of time for passing, perishing things. What folly! What tragedy!

"Work out your salvation with fear and trembling."

"Always abounding in the work of the Lord."

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

Do we really BELIEVE these warnings? Do we really believe God—or are we just like blind, stupid, heedless Israel? Do we really believe God when He says the righteous shall scarcely be saved, and that it is only by always abounding in the work of the Lord that any shall attain to the Kingdom? How do we possibly think that we have time for a host of other things?

VERSE 2: *"Wherefore, when I came, was there no man? When I called, was there none to answer?"*

Why has it always been thus? Why is it that most who take on the Name of Christ proceed thereafter to *"neglect so great salvation?"* Why did Paul have to say—

"I have no man likeminded . ALL seek their own, not the things which are Jesus Christ's"?

We each have 24 hours a day, 168 hours a week. How much of it is spent in *"always abounding in the work of the Lord?"* Set it side by side: time spent for ourselves, time spent for God's work. Add your own up for yourself. Is it a record worth turning in to the Master? Whom do we think we are deceiving?

"Wherefore, when I came, was there no man?"

VERSE 2: *". . . Is My hand shortened at all, that it cannot redeem? Have I no power to deliver?"*

Is our lack of service and dedication because we don't really believe God can do what He promises? Do we have to spend so much time grubbing for present things because we do not believe He will or can take care of us?

"Having food and raiment, be therewith content."

"Give us this day our daily bread."

"Seek ye first the Kingdom of God."

VERSE 2: *"... Behold, at My rebuke I dry up the sea: I make the rivers a wilderness."*

God has given ample evidence of His power and His moment-to-moment control of all things. What more evidence do we need, or could He give?

VERSE 3: *"I clothe the heavens with blackness, and I make sackcloth their covering."*

From the natural ordinances of day and night, to the obliteration and overthrow of the mightiest political heavens, God manifests His power and control continually before our eyes.

* * *

"Where is the bill of your mother's divorcement, whom I have put away?"

Consider the long and dreadful history of Israel—their degradation, their constant living in fear and insecurity, their frequent massacres, their being driven like cattle from country to country. All these things are terrible lessons written in blood and fire, to try to teach us wisdom, and realization, and spiritual awareness, and total, urgent, exclusive dedication to the one thing that is needful. But how many are really moved to tremble at these things and to walk in wisdom?

VERSE 4: *"The Lord God hath given me the tongue of the learned."*

The word for "learned" here is actually "disciple"—the faithful follower, the one who is taught by the master. The picture here changes abruptly from condemnation of the unfaithful wife Israel to a

beautiful portrayal of Christ, her one true, faithful Seed unto God: a portrayal of wisdom, of beauty, and strength of character, and faithfulness.

If we only had the simple common sense to put verses 4 to 9 in actual practice in our lives on a robust, fulltime basis, most or all of our problems would disappear, and we would be well on the way to the Kingdom of God. If we do NOT have the sense to put these things in constant, daily practice in all that we do, we are just completely wasting our time and lives.

In their perfection of beauty, these verses describe Christ—

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

But they are far more than that. They are the required pattern for all who would be Christ's at his coming.

VERSE 4: *"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."*

Can we say honestly this? Do we want to be able to say it? Is this the way we want to dedicate our lives; or do we prefer to seek our own pleasure and profit? How did Christ acquire the tongue of the learned so he could give joy and life to the weary? By suffering and by study—

"He learned obedience by the things that he suffered."

"O how love I Thy Law! It is my study all the day ... Through Thy precepts I get understanding."

So it must be with all who would be Christ's—

"Thou hast known the Holy Scriptures, which are able to make thee wise unto salvation."

How many of us can say we know the Holy Scriptures? How is it we can talk a blue streak all day about passing, present things with no memory problems, but when someone starts asking very simple, elementary Bible questions, the answer so often is a blank stare and a weak smile, and—"Oh, I have such a terrible memory?"

"Where your treasure is, there will your heart (and your memory) be also."

So much knowledge about so many things that do not matter! So little knowledge about the one thing that does matter!

VERSE 4: *".. He wakeneth morning by morning; He wakeneth mine ear to hear as the learned (as the disciple—the eager learner)."*

Morning by morning, day by day, precept upon precept—steady, consistent plodding study and application. The rage today among those who esteem themselves wise is for what they quaintly call "higher education"—so they can earn a few more grubby dollars and enjoy a few more snobbish luxuries and pleasures. How empty and how sad! And the end they are so diligently labouring toward is the same old cold dark endless grave as everyone else.

But what about the TRUE "higher learning," the TRUE "education"—the one that can really do us some lasting and eternal good? Their poor little animal minds cannot comprehend this—

"The natural man receiveth not the things of the Spirit of God ... they are foolishness unto him."

God says, to Israel and to us (Ps. 32:9)—

"Be ye not as the horse and the mule, that have no understanding,"

—set your sights on a destiny a little better than that of the dumb beasts that perish.

VERSE 5: *"The Lord God hath opened mine ear, and I was not rebellious."*

The flesh, being naturally foolish, naturally rebels against wisdom. The key to salvation is to discern and overcome IN OURSELVES the natural rebelliousness of the flesh against the Word of God. We can see it SO clearly in others.

"The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other."

VERSE 5: ". . . *I was not rebellious, neither turned away back.*"

In a similar passage in Psalms it is put this way (40:6-8)—

"Mine ears hath Thou opened ... I delight to do Thy will O my God. Yea, Thy law is within my heart"

God does not just require obedience. He requires an intense desire and JOY to obey. He requires a constant "searching the Scriptures" to know and fulfill His will more fully and more perfectly—

"The zeal of Thine house hath eaten me up."

The only true Christadelphian—bride of Christ—is the one whose whole life and interest revolves wholly and exclusively around God, who is always about the Father's business. There are no half-measures. If we have the Truth in truth, this is what it will inevitably do to us. It will transform us. It will eat us up. It will grow and grow stronger and stronger in our lives. It will be a fire in our bones. We have read in the past few days—

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Lukewarm—unpalatable, sickening, disgusting to God. Half and half—half in the Truth and half in the world.

There are many commands of God's love and wisdom to discipline and subdue and mortify the flesh. The flesh will of course fight them. We have two courses to follow—to either recognize the evil motions of the flesh within us, and pray like Paul—

"Who shall deliver me from this body of death?"

Or we can stupidly side with the flesh against the commands, and squirm and twist and manoeuvre to obscure and evade them.

We can either be zealously on the safe side of a command—anxious to manifest our love by over-obedience if possible. Or we can raise every objection and stretch every apparent loophole or supposed obscurity of the command to justify the willful way of the flesh. One way is life—the other is death.

VERSE 6: *"I gave my back to the smiters, and my cheeks to them that plucked off the hair."*

Why? Because it is God's will and wisdom that we overcome the flesh and put it to death by the mind of the Spirit. This was Christ's great victory: *"I have overcome."*

"Blessed is he that overcometh."

How much have we overcome the flesh? How much do we live, think, and act by the mind of the Spirit? The fruits of the Spirit are these—

"Love, joy, peace . . ."

Is this the picture that our lives and characters give to the world, and to our brethren and sisters?—

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control."

Is this how an impartial observer would describe us? Would he marvel at our unearthly, patient, long-suffering Godliness under pressure and provocation? If not, why do we think we shall get eternal life? God insists on RESULTS, on fruit—this "fruit of the Spirit." Of the tree that bears no fruit He says—

"Cut it down! Why cumbereth it the ground?"

We must be visibly radiating spirituality, or we are living a lie—we have made no contact with divinity as we claim to have done. If a light bulb does not radiate brilliance, it has either made no contact with the source of power, or it is just a dead bulb. In either case, it is worthless as a light in a dark place.

If we really ARE brethren and sisters of Christ, we SHALL radiate in the world, and stand out like a live bulb amid a host of dead ones. We shall be utterly and strikingly and unmistakably DIFFERENT from all natural, animal mankind.

"If we would judge ourselves, we should not be judged..."

—judged at the last day and condemned.

VERSE 6: *"I hid not my face from shame and spitting."*

This is the faithful victory of Christ, and this is why he now sits in glory at the Father's right hand. We are well aware of the patience and gentleness and self-control with which he went through every form of humiliation and suffering. This is our great example. This is our great inspiration. None of us is ever asked to submit to a fraction of what he suffered in order to manifest his faith and love and obedience to the Father. And what little we are put through, in our training and development for the Kingdom, we are assured will never be beyond our power to sustain. Not, of course, our OWN power. If we rely on that, we are lost.

The Spirit of Christ in Isaiah 50 continues—

VERSE 7: *"For the Lord will help me, THEREFORE shall I not be confounded."*

That is the point. We have got to be tried so we can learn to draw upon and experience this help—so that our faith can be developed and strengthened by being put to test and to use.

VERSE 7: *"... Therefore have I set my face like a flint."*

Let us keep that expression ever before us. Here is the only true wisdom and character and maturity and stability—

"I HAVE SET MY FACE LIKE A FLINT."

Not stubbornness: not wilfulness—that's the flesh; but a steadfast, enlightened, unshakable courage and determination to stick close to God and to follow the path of obedient, CHEERFUL holiness regardless of any adversity. Let us be like Christ who *"set his face to go to Jerusalem."*

VERSE 8: *"He is NEAR that justifieth me; who will contend with me?"*

Here is the secret of strength. He IS near! Of Moses it is said (Heb. 11:27) that he *"endured as seeing Him Who is invisible."* He endured everything—the meekest of all men—because he could SEE GOD. God was a tremendous, overwhelming, ever-present reality to him. God said to Jacob—

"I am WITH THEE ... in all places whither thou goest."

David said, and here again it is the spirit of Christ speaking—

"I have set the Lord always before me. Because He is at my right hand, I shall not be moved" (Psa. 16:8).

This is the psalm where he says—

"Thou wilt not leave my soul in hell."

Jesus is here telling us the secret of his endurance and victory over the world—

"HE IS NEAR THAT JUSTIFIETH ME."

If we were actually in the direct presence of God, we would have no difficulty maintaining faith and holiness, and keeping our mind on divine things.

We ARE in the direct presence of God—ALWAYS. It is all a matter of perception and discernment. This is how all the faithful of old were able to endure—

"He endured as seeing Him Who is invisible."

Jesus said—

"I am not alone; because the Father is with me."

And when he left his disciples, he gave us a beautiful promise that is all too little remembered and laid hold on (John 14:23)—

"If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

"We"—God and Christ—will *"come unto him and make our abode with him."* Have we sought the fulfilment of this marvellous promise? Has it happened to us?

VERSE 9: *"Behold, the Lord God will help me: who is he that will condemn me?"*

Again, the primary reference is to Christ, and his God-strengthened perfection—

"Which of you convinceth me of sin?"

"I do always those things that please the Father."

But Paul, writing to the Romans applies this very quotation directly to Christ's brethren, at the end of ch. 8. He is developing and climaxing that glorious theme that—

"ALL things work together for good to them that love God." (v. 28)

If we are the children of God, nothing can possibly happen to us that is not for ultimate and eternal good. What a wonderful and comforting assurance! What is there in the world that can begin to offer a minute fraction of that guarantee?

Why then do people depend on broken cisterns when the waters of life flow so freely? We do not need to worry about the reason of things. All we need to be concerned about is that we react faithfully and spiritually to ANYTHING that comes upon us, knowing that all evil will at last pass away, if we hold fast. Paul continues in v.31—

"If God be for us, who can be against us?"

Our only concern in this life should be to make sure God IS for us. And that is done by careful, reverent, loving, thankful obedience—constant effort to get a deeper knowledge of His Word, and a closer likeness to the character of His Son.

We hear so much in the world about consolidating all our debts into one simple bank loan—about consolidating all types of insurance into one simple overall policy. But the world has nothing like this simple solution that covers every problem and every need: this Bank to end all banks, this Insurance to end all insurances, this comprehensive, immutable guarantee to eclipse all rickety human schemes of "cradle-to-grave" security blankets against fear—

"IF GOD BE FOR US, WHO CAN BE AGAINST US?"

And here Paul brings in the verse from the chapter in Isaiah we are considering (Rom. 8:33-34)—

"Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth?"

We deal with no one but God. We are accountable to no one but God. We are concerned with no one's judgment but God's. Paul said to the Corinthians—

"With me it is a very small thing that I should be judged of you, or of any man's judgment. He that judgeth me is the Lord."

Truly we must conform to many things to do with men, but only because God says so—not because of any inherent importance in the things or men themselves. Of all human, worldly, present things and people, Jesus continues in Isa 50—

VERSE 9: *"... Lo, they all shall wax old as a garment. The moth shall eat them up."*

Here is the only true test of value and of importance. What will last, and what will pass away? Let us consciously separate all things clearly into these two categories—the things that last and the things that pass—and then give all our attention to the things that are eternal. Ask yourself of everything: Will it last? Is it related to eternity? If it is not, forget it. Life is too short. It isn't worth our precious time.

Paul builds this theme to a glorious climax in the final verses of Romans 8. Let us conclude with them, and try to keep them ever before our minds in all that we do, in all our waking hours (35-39)—

"Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?"

"As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter ..."

Stop and think deeply about all these terrible trials the faithful of old have cheerfully endured, and held firm and obedient through—

"Nay in all these things we are more than conquerors through him that loved us."

"For I am persuaded, that neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come.

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."
—G.V.G.

The New Man in Christ Jesus

"If any man be in Christ he is a new creature. Old things have passed away. Behold, all things have become new!"—2 Cor. 5:17.

These words of the apostle Paul teach a lesson which is common to Bible teaching, but which seems to be one of the most difficult things for the natural mind of mortal man to understand. These words are in perfect harmony with a divine precept which goes back to Eden where our first parents transgressed God's law and brought sin, disease and death upon all their posterity.

"By one man sin entered into the world, and death by sin, and so death passed upon all men, for that (or 'in whom') all have sinned" (Rom. 5:12).

This first sin caused the moral ruin of the whole race. The whole world became involved in a state of universal sin. Constitutionally, physically and mentally, his natural being became impregnated with sin.

THE OLD MAN OF SIN

By natural birth all humankind inherited this sin-cursed condition. Sin became a principle which causes one to go contrary to the will of God; and this principle of sin dwelling inherently in the flesh of all mankind, is the cause of all disease, death and dissolution into the dust from whence he came.

From this state of sin—from this sin-nature—there is no escape within the power of man. And the whole human race being sinners, they are naturally in a state of alienation from God, without any hope of a life beyond the grace, *except through divine deliverance*. Natural birth, then, confers nothing more than a life in a state of sin and alienation from God, with death as a finality:

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

Natural birth brings into being a creature that may have *capabilities* which, under divine guidance and instruction, *may* ascend to spiritual things, but if left to the natural tendencies of the human mind—if guided solely by the lusts and desires of sinful flesh — can never attain unto the righteousness of God, or build a character pleasing to God. Seeing that these things are so, the words of Jesus in John 3:7 ring with truth and power:

"Ye MUST be BORN AGAIN."

THE NEW MAN

One must be the subject of a new creation. So long as one is related only to the natural creation, death is his only hope for release from sin and sorrow.

Birth, whether used in the literal or figurative sense, implies that *something new*, something which did not previously exist, has come into being. In the figurative sense, rebirth is often applied to a new character or disposition having been formed in a person because of some revolutionary change which has taken place in their mind and in their manner of life.

Such is the *New Man* in Christ Jesus. It is the creation of a new mind, a new disposition, a new spirit in a sinful son or daughter of Adam, transferring his relationship from death in Adam to a relationship to life in Christ—though he is still burdened with sinful nature in which he was born; the law of sin and death still works in his members, and he must say with Paul (Rom. 7:21-23),

"I find a law that, when I would do good, evil is present with me."

—a law which he said was—

"Sin which is in my members."

But he said that, regardless of this natural tendency to sin,

"I delight in the law of God after the inward man."

—and that Jesus Christ would deliver him from "this body of death," or sinful nature. This "inward man" is the new man in Christ Jesus, through which Paul served the law of God, and through which was held in subjection the sinful tendencies of the natural man.

ORIGIN OF THE NEW MAN

As in the natural birth, which begins with generation and ends with having been born, so the new man is the *subject of a process*. In 1 Peter 1:23 we read:

"Being born (begotten) again, not of corruptible seed, but of incorruptible, by the Word of God, which abideth forever."

The old man of the flesh is begotten of corruptible seed, and is corruptible—physically and mortally. The new man is "created in righteousness and true holiness." In speaking of Christ, we are told in John 1:12-13—

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born (begotten), not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The new man is exclusively a divine creation. *The natural, sinful man, no matter how wise, cannot create the new man.*

"That which is born of the flesh is flesh."

He can only produce his own kind, with reference either to the physical, mental or moral capacities. In Eph. 4:21-24, Paul reveals the origin and the nature of the new man. He says:

"If so be that ye have heard him, and have been taught by him, as the truth is in Jesus; that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be ye renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

Let us notice here that Paul is not speaking of a converted immortal soul, as some erroneously define the new man to be. He speaks of an "old man" which is to be "put off" *before* the new man can be "put on." This "old man" refers not to the body, but to the corrupt, sinful character and disposition of the old, or natural man. This is accomplished by being "renewed in the spirit of *your mind*." It is a change in the mental state of the individual. Instead of the old sinful disposition, there is created a new man, after, or like God; no more like sinful man.

The new man is created through a *knowledge of God's word*:

"In Christ Jesus I have begotten you through the Gospel."

"The Gospel is the power of God unto salvation to every one that believeth" (Rom. 1:16).

"Of his own will begat he us by the Word of Truth."

It is folly for any one to imagine that he can be the subject of the new birth while possessing but a faint knowledge of God's word. The new man is created of God *through a knowledge of His word*. As Paul says in Eph. 2:10—

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The new man is not the old man made over, reformed or improved upon. "The carnal mind," the natural, sinful man, "is enmity against God, for it is not subject to God's law, neither indeed can be."—Rom. 8:7. There must be an entirely new man created, whose mind, sentiments and affections are in harmony with divine things as revealed in God's Word.

DEATH AND RESURRECTION

Paul uses another figure of speech in describing the creation of the new man. It is *death and resurrection*. Death of the old man of sin, and resurrection to a life of righteousness. We read—

"Know ye not, that so many of us as were baptized into Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:3-4).

The old man here has reference to corrupt human nature, the inborn tendency to evil in all humankind. As in natural birth, there are two distinct operations in the creation of the new man. First, *generation*, by the operation of the Word of God upon the mind, causing repentance from dead works and the creation in the mind of the believer a "right spirit," which sets his affections on divine things.

Second, the *coming forth*, or being born of water, or baptism for remission of sins. Being then justified from dead works and clothed in God's righteousness, he is the new man "created in righteousness and true holiness."

The new man is also referred to in Scripture as the "inner man," the "hidden man of the heart," etc., all such terms referring to the same things, the creation in the believer of God's Word a "clean heart and a right spirit," in the mental image of him whom God has appointed to be the pattern for all who come unto God by him.

CHRIST IN YOU

In Col. 1:27 the new man is defined as—

"CHRIST IN YOU, the hope of glory."

And in Gal. 2:20 Paul shows how the new man in him was Christ who lived in him. He says:

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

The old Paul who blasphemed God and persecuted the saints had, by a figure, been crucified with Christ and no longer lived, or no longer had control over him. The life and character of the true believer is not his own life and character. It is *Christ reflected* in one who has put on the godly spirit and character of him who is the image of the eternal Father.

It is the purpose of God to make "all things new." (Rev. 21:1-5). Those who will occupy and inherit those new things, that new order of things, *must likewise be made new*. The natural, sinful man is altogether incompatible with this new order. Therefore, we are told 1 Cor. 15:50-53:

"Flesh and blood (sinful nature) cannot inherit the kingdom of God . . . For this corruptible must put on incorruption, and this mortal must put on immortality."

A new man, mentally, morally and physically must be created to inherit the kingdom of God and adorn that magnificent spiritual temple in which God is to dwell for eternity. —O.B.

TRADE UNIONS

As to trade unions, a brother is not of the world and does not want to be involved in its disputes on one side or the other. Doubtless abstention will often be very difficult; but God—Who clothes the lilies and feeds the sparrows—can preserve a man who separates himself from doubtful connections for Christ's sake—**Christadelphian, 1899.**

Current Events Fulfilling Prophecy

"The Lord bringeth the counsel of the nations to nought; He maketh the devices of the people of none effect"
—Psalm 33:10

CONGRESS TIES NIXON'S HANDS. Congress has dealt Nixon stunning blow on his Cambodia bombing campaign; voting to deny any funds. A historic step & remarkable turnaround for hawkish House which till last wk. had supported every President since Eisenhower in Indochina.

Watergate scandal had clearly eroded the Administration's moral authority in Congress: vote seen as opportunity to reassert Congressional prerogatives & leadership. (Nwk 5:21)

NOTE: Naturally speaking, Nixon is clearly right about the very real danger of creeping Communist conquest of the globe, & the vital need to draw a line & hold it. Those who know prophecy can see that. But Watergate & other Govt. corruptions have destroyed his prestige & authority & moral power, & the misguided, head-in-the-sand Munich "peace in our day" policy of Congress appears about to prevail. Before Watergate, Nixon had the popular support to face up to the ostriches of Congress. So God turns the wisdom of man backward.

DEPLETED US RESOURCES. Besides fuel, US may be headed for severe shortages of other vitally needed minerals. Rapid industrial growth has seriously depleted reserves of nearly all key minerals, the physical source of most of the necessities, conveniences & comforts of US life today.

US has already run out of chromium & manganese, vital to manufacture steel. It now has to import at least ½ its needs of aluminium, nickel, tin & zinc. US has sufficient of following for number of yrs. indicated: iron, 72; copper, 38; zinc, 28; lead 27; bauxite (aluminium), 2 yrs. These shortages threaten not only US affluence, but its civilization. (Nwk 5:21).

NOTE: A very sobering picture. US's natural wealth has been the foundation of its prosperity & world power. Russia is now revealed as swamped with unmeasured & untapped resources, while US frantically scrapes the bottom of the barrel.

HIGH STAKES IN LEBANON CONFLICT. Lebanon squeezed more & more into vice of Arab-Israel conflict: deeply enmeshed in bloody struggle with 1000s of guerrillas who live in Lebanon—all bitterly-hostile anti-Israel refugees. There are 300,000 Palestinians in a total population of 3 million.

It was Israeli action against Palestinians in Lebanon which set off present crisis. Lebanese never wanted to be active participants in Arab-Israel conflict. They were—and still are—the principal traders, bankers & brokers in Arab Mideast. Lebanon is only Israel neighbour not in '67 War. (USN 5:21)

NOTE: Lebanon is ancient Phoenicia & Tyre, the traders of the ancient Mideast world (which it is interesting to note they still are). It is equally divided between Christians (mostly Catholics) & Moslems, & can be expected to side with Gog in the end. Israel, in attempting to deal with the guerrilla problem, seems to be pushing Lebanon into the enemy camp.

NORTH SEA OIL. World's most frantic rush for undersea oil & gas: 350 companies in search: \$12½ billion investment in next 10 yrs. North Sea oil is low-sulphur & non-polluting, & it lies on W. Europe's doorstep. Expected to supply 10 to 15 pct. of W. Europe's power needs by '80. Britain will get \$1.2 billion a yr. in taxes, plus profits from 48 pct. Govt.-owned British Petroleum. (Tm 5:14)

NOTE: Another very interesting & unexpected aspect in the world energy picture.

RUSSIAN ARMED MIGHT. Gloomy picture for US. Russia not only caught up & passed US in nuclear arms, but now consolidating its advantage & moving further ahead. Has more land-based missiles than US & testing new ones. Has 48-to-41 nuclear sub lead; building 18 more: US building none.

In number of planes & missiles that can deliver nuclear warheads, Russia has overcome the once-substantial US lead. In defence against nuclear attack, Russia far ahead: at least 64 anti-missile missiles; US has none. Russia has 3000 interceptor planes & 10,000 surface-to-air defence missiles; US has only 600 planes & 500 missiles. (USN 4:9)

NOTE: Russia's purpose is so obvious, even apart from the clear testimony of prophecy. But US & Europe are divinely blinded to their own destruction.

US SHOCKS JAPAN AGAIN. For Jap Govt., "Nixon shock" has become a way of life. Without a word to Tokyo, Nixon moved last yr. to thaw relations with China, & revamp world monetary system. Eventually, those tremors began to fade, but recently Nixon has set Japs to brooding over what they see as most coolly calculated shock of all.

In recent "State of World" message, Nixon talked tough on relations between US & Japan, & laid blame for enormous imbalance in trade between them squarely on Japs' doorstep. What's more, he suggested that trade problem could force US to reconsider its security treaty with Japan.

For most part, Jap reaction was stunned silence. Foreign Minister Ohira warned, "When US shouts, it's dangerous; but when Japan stops talking, it will be even more dangerous." (Nwk 5:21)

NOTE: It would certainly appear to be a mistake to unnecessarily offend & alienate established friends. US is no longer the overwhelming giant who can safely ignore the feelings & wishes of others. Nixon's style is a secretive one-man show of spectacular, unpredictable innovations & switches. This is hard on old friendships & established alliances. Perhaps we can see here too the hand of God alienating Tarshish from the rest of the world.

WICKEDNESS IN HIGH PLACES. In eyes of country, White House in shambles. Nixon's closest advisors revealed as men without morals who considered themselves above law. By last wk., 17 of Nixon's associates & employees under investigation. List will undoubtedly grow. Many could wind up behind bars for criminal activities committed while working for Nixon. These men had been selected by him, helped lift him to power, & took their ethical cues from him.

Every day brought new details that beggared the suspicions of Nixon's enemies. Nothing unbelievable any longer. All the official spying that preceded Watergate, as well as lying & destroying evidence that followed, reveal fearsome degree of lawlessness at highest govt. levels. (Tm 5:14)

NOTE: If this lawless seizure & abuse of power can happen in the world's proudest & supposedly most stable "democracy," what protection has any man or nation against usurpation & dictatorship? The conspirators manipulated the US Justice Dept. & the FBI, supposedly impregnable bastions & guarantees of legal justice. And they used, compromised, & sought to implicate the CIA, US's official foreign intelligence agency which is supposedly above & independent of politics & partisanship. Thank God we have a better foundation in which to trust than sinful man!

MORAL BANKRUPTCY. What appals about Watergate, even more than criminal aspects, are moral aspects. Crooks in govt are nothing new, tho we may never before have had so many of them. What is new is wide-spread moral bankruptcy at highest levels. It's enough to give nightmares to anyone who believes in constitutional govt. (Nwk 5:14)

NOTE: Men in great power soon come to consider themselves above the law. It is impossible for natural man to rule in righteousness.

UN VETOS: US3; France4; Britain 10; Russia 109. (USN4:2)

PERSIAN GULF OIL STRUGGLE. New arena of confrontation. Prize is oil: a glittering magnet in a world growing short of energy. Rivals include Europe, Japan, US, Communist countries, & Persian Gulf states. Potential for violence growing stronger as competition for energy increases.

For Russia, getting dominant role in region would give it hand on "oil faucet" to West. For over 100 yrs., Britain dominated area, but pulled out in '71, leaving power vacuum. Russia makes no secret of ambitions in Gulf.

IRAQ: Focus of Soviet initiative is to build up Iraq, helping oil development & building large port & naval base at Umm Qasr, which Russia will use. With Red help, Iraq setting out determinedly to become THE Gulf power. Entire Iraqi coast is only 55 miles, so remedy is to carve out larger presence on coast at expense of smaller & weaker Kuwait. In recent months Iraq troops have more than once occupied slices of Kuwait territory. Essential ingredient in Iraq's latest thrust for power is closer relations with Russia. When Russia ousted from Egypt, their ambitions focused on Iraq & Syria.

IRAN (Persia): Shah has stated his objective clearly—make Iran the one military force in Persian Gulf. Currently buying \$2 billion in planes & weapons. Iran's vision of power extends not only to Gulf but to Indian Ocean. Plans well under way to expand Iranian Navy, already the biggest in the Gulf, so it can patrol seas between Iran & India. Shah is basically pro-Western but cooperates with Russia. He has bought military equipment from Russia, & this spring entertained Kosygin at opening in Isfahan of a Soviet-built steel mill—Iran's first.

SAUDI ARABIA is main rival to Iran in region: would like to be leading power on Gulf: could prove irritating antagonist to Iran. (USN 5:21)

NOTE: Suddenly the oil crisis has become front page news, & there is revealed a tremendous military build-up & jockeying for power in the Persian Gulf. Russia is arming Iraq, & US is arming Iran & Saudi Arabia. The latter 2 are natural rivals, & both want to dominate the area. Saudi Arabia is strongly pro-US & anti-Russian. Iran (Persia) is more moderately pro-US, but has many & increasing ties to Russia also (with which it has a 1000 mile

border). We know from Ezek. 38 that Persia must be an active Russian ally when Gog sweeps down on the mountains of Israel "for a spoil & for a prey."

ISRAEL MILITARY SHOW. Beyond doubt, most imposing display of military might in Mideast since '67 war. To most Israelis, a thoroughly satisfying—& justified—demonstration of Israel's sophisticated war machinery.

Others felt it was unnecessarily provocative—especially since it went thru Israel-occupied Old City of Jerusalem. One said, "Before '67 War there was some justification for showing Arabs we had muscle. But now, we're going to look like Russians with this sort of thing." (Tm 5:21)

NOTE: It is to be wondered why Israel feels it must deliberately commit this provocation & annoyance, & give its enemies fuel for their charges of militarism & aggression, but from the beginning of their history the Jews have so acted as to bring judgment upon themselves. Truly they are God's People, the chosen channel of His world operations; & truly they will at last be purified & blessed; & truly God will terribly punish any who at any time lift a finger against them. But we must keep a balance & a perspective. They still are—& will be till Christ comes—proud, fleshly, rebellious, disobedient

TO BRINK IN LEBANON. In 2nd wk. of deadly clashes between army & Palestine guerrillas, some Lebanese politicians actively siding with guerrillas, raising spectre of civil war. Scores killed & 100s wounded as fierce battles raged. Most significant confrontation between an Arab govt. & Palestinians since Jordan crushed & drove them out in 70. (Tm 5:21)

NOTE: Lebanon is small & weak & religiously divided. Since the '67 War it has the only border left with Israel where the terrorists have much chance of any successful operation. Clearly both Israel & Syria will intervene if the conflict gets out of hand.

MARXISM IN EUROPE. Last wk., host of young left-wing Europeans paid tribute to ideas and ideals of Karl Marx. Europe is discovering that its sons & daughters are increasingly hostile to industry & "the System." Marx has suddenly emerged as official philosopher for Europe's younger generation.

The mentality & vocabulary of class struggle gaining ground. Professors, journalists, union bosses & church leaders find it fashionable to be as far left as possible. A Communist was once an anti-Christ; now he's a man to have dialogue with. Bishops talk kindly about socialism, & priests about Marxism.

Students pack lectures on Marxist philosophy. Publishers have found a vigorous market for Marxist books. The radicals have changed from rock throwing students to short-haired, white-collared, law-&-order Communists. Marxist resurrection seems confined to Germany, France & Italy.

GERMANY crawls with left-wing organizations. Marxist control student council & sometimes even administrations in all but a handful of Germany's 67 universities & technical institutions, which have combined enrolment of 670,000. Said a professor, "If you're not Marxist, you don't get students."

Radicals' demands are ouster of US forces, drastic reduction of defence budget, & reunification of both Germanys under socialist govt.

ITALY: Communist Party has membership of 1½ million & won 27 pet. of vote last year. Party has chosen to march to real power by proving itself effective & responsible. Communist mayors rule a number of cities, including Bologna (1½ million population), Italy's best-run city.

FRANCE: Socialist-Communist coalition won 46½ pet. of national vote in March, & has a plausible shot at presidency in '76. (Tm 5:14)

NOTE: This is just as it should be, drawing Europe toward Russia, & more & more alienating it from "reactionary" US. And the bishops & priests encourage the Communist trend.

THAILAND: NEXT ON HANOI'S LIST? Precarious ceasefire in Laos & crumbling of Cambodia Govt. have put N. Viets on Thailand's border—a nation already troubled by Communist insurgency. US is obligated under SEATO to defend Thailand against Red aggression & subversion. US has given Thailand nearly \$2 billion aid in past 20 years.

Thai Govt. failure to respond to obvious needs of rural areas make poor peasants & villagers easy targets for Red propaganda. Anti-Govt. movement in countryside spreading past 2 years. Authorities can't enter northern districts without sizable military escorts.

Anti-US feeling growing among students & intellectuals. Thailand faced with 3 insurgencies: North, Northeast, & Far South. In this conflict there are many parallels with early fighting in Vietnam. Worrisome to Thais are roads being built by Chinese across Laos to Thai border. (USN 5:21)

NOTE: US is far more committed to Thailand than it ever was to S. Vietnam. A Communist conquest of Thailand, by subversion or other means, would be a tremendous blow to US power, prestige, & credibility.

INDIA'S UNTOUCHABLES. Since mid-50s, over 2 million of India's 100 million social outcasts have taken Buddhist vows. Buddhism is a natural refuge for the untouchables. Unlike Hinduism, it is a classless religion, & emphasizes individual freedom. Founded by Gautama Buddha, it flourished for over 1000 yrs. in India before Hinduism reasserted itself as dominant faith in India about 500 AD. The Untouchables are social lepers. Economically they're worse than slaves. They're denied entrance to places of worship. In theory, Indian law has abolished discrimination, but in practice it's widespread. (Nwk 4:2)

NOTE: All nations must have their despised "Untouchables" to feed their egos & their pride. Snobbery & "superiority" over others is one of the most deeply ingrained human vices—the "pride of life," & it is the life-mission of advertising to cater to it and inflame it.

"PROGRESS." Our diet has become imbalanced to the point it has been termed a "national disaster" by a prominent nutritionist. Present practices in food production have drastically altered its nutritional value. Animals are fed, not with natural food, but "concentrates." In eagerness to produce more food, nutrient content has been sacrificed.

Canned meat stored 6 mos. loses 30 pet. of vitamin B. Frozen orange juice loses 60 pet. of its ascorbic acid. In whole wheat, zinc buffers dangerous cadmium. In refined flour, most of the zinc is lost, & the cadmium is 6 times as dangerous. In artificial "enrichment," iron is restored to flour, but not copper. Yet the copper is needed to utilize the iron. Canned peas have 66 pet. less potassium, & 1400 pet. more sodium, than fresh.

Commercial processing robs food of essential metals, & contaminates it with undesirable ones. "Hydrogenation" in modern food processing changes desirable acids into undesirable ones. 'Convenience' foods are often seriously depleted of their original nutrients. Raw potatoes harvested in Oct. lose over 90 pet. of their ascorbic acid when processed as flakes in following May. 90 pet. of vitamin . lost in flaking, shredding & puffing breakfast cereal.

Many food additives & pesticides are hazardous; many are vitamin antagonists & destroyers of enzymes essential to health. Every phase of modern food processing adds to sum total of nutrient losses. (CnsBul 1:73)

NOTE: This is not a health item. It is quoted simply to illustrate the utter falsity of the illusion of human "progress." "Go to, let us make us a city and a tower whose top may reach unto heaven." The further man gets away from the simple, humble, and natural way of life appointed by God—"Every man under his own vine and fig tree," with God as the centre and joy of his life—the more he corrupts himself. This simple way will be reconstituted in Christ's Kingdom, when the great bulk of man's dreadful, giddy, nightmare "progress" will be swept away. The world today is full of prisons and hospitals: neither will be needed when divine wisdom takes the place of human bungling in the management of the world.

END OF OUTRAGE. "Angry, shocked, outraged" are outmoded words. Nothing is forbidden. We cannot be shocked any more. That doesn't sound like much of a loss when you put it next to all the other things we've lost since '63. We're so cool & hard & hip that there's a large dead spot inside us all.

The lines have been erased; nothing is forbidden in 73. Before we knew it, we were in the age of Anything Goes. If it Feels Good, That's Cool! Heroin addiction & venereal disease became so common that both were soon acceptable dinner-table conversation. All sex barriers came down. We called each other "brother," but weren't crazy enough to walk streets at night.

And biggest change of all, of course, was our inability to even work up any feeling about what was going on. Everything's OK, nothing's forbidden, so why do things feel wrong all the time? (Nwk 2:26)

NOTE: This state of utter, meaningless, bankrupt morality, which the thoughtful see but do not have the answer for, is exactly how the Scriptures describe the last days. The whole world must be in the abominable condition of the nations of Canaan when Israel were commanded to destroy them & cleanse the land from their moral filth.

CHINA'S REASON. Primarily, China's desire is to thwart its most bitter enemy, Russia. China sees détente with US as way of heading off any military adventures by Russia along China's border, & to check Russian diplomatic manoeuvring in Asia & Pacific. (Nwk 3:5)

NOTE: How sad that the flesh is so evil, & great nations are like squabbling children snatching each others' toys!

US OIL SHORTAGE. In 72, US, pumping at capacity, produced 11 million barrels a day: consumption was 16 million. By 75, consumption will be 20 million barrels a day, production only 10 million. (USN 4:30)

RUSSIA TALKS PEACE BUT SHARPENS SWORD. While Nixon talks of "generation of peace," Russia's leaders shaping a military force as if they expect WW III to erupt at dawn tomorrow. Russia continues to train millions of soldiers, sailors & airmen each year. An all-inclusive draft is in full swing. Universal military service, which has little support in US, is fact of life in Russia. Conscription starts at 18; pre-induction training at 16.

Russia has 3¾ million men on active duty; could field 3 million more in 90 days, all with 3 yrs. active service experience. Massive Soviet force mans over 9000 aircraft, 235 warships, 300 subs, 1600 long-range missiles, 10,000 anti-aircraft missiles, & 36,000 tanks.

Russia has 31 divisions in E. Germany, Czechoslovakia, Poland & Hungary, all excellent, full-strength, highly mobile, & prepared for offensive operations at moment's notice. All told, Reds have in E. Europe a striking force of over ½ million, with 15,000 tanks—& this could be doubled in strength in 30 days.

Soviet military doctrine envisions any war in Europe as short & extremely violent. Unless W. Europe undertakes vast expansion & improvement of their forces, Russia could drive to English Channel in 90 days or less. Soviet leaders have given scant indication they really believe in East-West accommodation. (USN 5:7)

NOTE: How vividly & ominously we are reminded of the years just before WW II ! Germany was feverishly arming to the teeth, while repeatedly protesting her "peaceful" intentions, & world leaders chose to believe protestations rather than the obvious facts. Winston Churchill, who raised his voice in warning, was a voice in the wilderness, & a very unpopular man. The world preferred soothing self-delusion to rough reality.

OIL GIVES ARABS UNPRECEDENTED POWER. Never before has a tiny country like Saudi Arabia had power to bring world's economy to virtual standstill, or to precipitate an international monetary crisis. But Mideast rulers control the oil that's essential to world for next 25 years, & they're beginning to use their enormous power. Oil producing countries have formed most powerful cartel in history.

Last yr., oil users paid \$15 billion in "taxes" to oil countries; by '80 "taxes" could run to \$55 billion a year. Flow of funds will become staggering—greatest holdings of money ever. By '80, Mideast Arabs will have \$100 to \$200 billions cash reserves, & will be adding \$20 to \$30 billion a year to it. They'll be in position to disrupt whole fabric of world monetary flows, & could become major property owners throughout Europe, US, Canada.

If they withheld oil, world would be faced with monumental crisis; & as they build currency reserves, they increase ability to withhold oil. Kuwait says it will withhold oil from West if there's Israel-Arab war. A showdown would lead to armed intervention, & confrontation with Russia.

So far US has been able to retain close cooperation of Saudi Arabia, richest of all oil countries, but danger of intrigue & overthrow always exists in such a country. (TorStar 3:26)

NOTE: Oil gives the Arabs great power & leverage in the struggle against Israel Cutting the flow of oil would cripple Europe & Japan, & very seriously weaken US. It is marvellous how God has arranged these circumstances in the last days to bring all the nations into conflict in the Mideast. Iran, Iraq & Saudi Arabia are all straining to build their military strength to dominate the area.

WORLD SHIP TONNAGE rising 8 pet. a year. Total by '80, 680 million tons, double the 330 million tons of '70 & over 4 times the 150 million of '60. Japan launched nearly ½ world's new ship tonnage in '72; could climb to 70 pet. in 5 years. Japs have 13 building docks that can handle vessels of over 200,000 tons; one dock can build 1-million tonners. (USN 5:7)

NOTE: Time was when Britain, not Japan, was world's greatest shipbuilder. US & Britain ("merchants of Tarshish") still have ½ the world's merchant tonnage.

INDIANS & BUREAUCRACY. US Govt. appropriates \$8000 for every Oglala family: bureaucratic salaries, overhead & waste cut average family income to \$1900. (Nwk 3:19)

NOTE: This is a miniature picture of what happens to all efforts to help the needy. In a recent similar case, \$200,000 was appropriated to repair the houses of the poor: \$9,000 of actual repair work was done.

Going to Law Against Another

The following is reprinted from the Berean for Sep., 1947. It was inserted at that time in an effort to encourage and strengthen the hands of the brethren in England who were studying the possibility and advisability of "reunion":—

We feel compelled to express our alarm at the apparent trend in thinking in regard to going to law. The following quotations, which are but a few out of many, will illustrate the clear stand taken among us upon this matter 20 years ago. All are from the BEREAN:

1925: p. 386—"Suing at law for divorce is altogether contrary to the letter and spirit of the law of Christ. . . . No sanction for an appeal to Gentile law courts can be justly drawn from the words of Jesus . . . to 'put away' a bad wife does not entitle a brother to run counter to another command, such as 1 Cor. 6: 1-7, enforce one's right, and parade Christadelphians' differences 'before the unbeliever'."

1926: p. 438—"We are asked to set up a reservation to 1 Cor. 6: 1. If we agree to this we cannot complain of any other reservation to clear, plain doctrines and commandments."

1926: p. 520—"There is no warrant for going into the Court over the matter 'before the unbelievers' but much the reverse. If separation must occur, the parties should remain as they are." (*Christadelphian*, 1906, p. 72.)

1927: p. 83—"Suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ (Matt. v. 39; 1 Cor. 6: 1; 1 Pet 2: 21-23). We invite the fellowship of those only who endorse the scripturalness of this statement."

1927: p. 234—"The Spirit's method does not require, nor permit, the sinner being hailed before the unjust in a Gentile court of law: such a process is absolutely forbidden by God."

1927: *September back cover*—"It is an established fact that not even for the 'one reason' would Bro. Roberts tolerate a breach of 1 Cor. 6: 1."

The reunion discussions in Britain broke down because it was impossible to get agreement on a clear and strong scriptural stand concerning resistance to evil and going to law.

July Answers

CONNECT ITEM WITH PERSON

- | | | |
|----------------------|-----------------------|-------------------------|
| 1. Ass—Balaam | 18. Arrow—Jonathan | 35. Sundial—Ahaz |
| 2. Nail—Jael | 19. Frogs—Pharaoh | 36. Conduit—Hezekiah |
| 3. Dart—Absalom | 20. Pulpit—Ezra | 37. Javelin—Saul |
| 4. Flax—Rahab | 21. Coffin—Joseph | 38. Sandals—Peter |
| 5. Heel—Jacob | 22. Clouds—Jeremiah | 39. Vinegar—Ruth |
| 6. Mint—Pharisees | 23. School—Tyrannus | 40. Pottage—Esau |
| 7. Dish—Judas | 24. Floats—Hiram | 41. Shrines—Demetrius |
| 8. Cart—Uzza | 25. Fleece—Gideon | 42. Praetorium—Pilate |
| 9. Cake—Ephraim | 26. Censer—Korah | 43. Bullrush—Moses |
| 10. Harp—Jubal | 27. Gutter—Joab | 44. Potsherd—Job |
| 11. Mice—Philistines | 28. Cheese—Jesse | 45. Peacocks—Solomon |
| 12. Mess—Benjamin | 29. Dagger—Ehud | 46. Plumline—Amos |
| 13. Paint—Jezebel | 30. Oxgoad—Shamgar | 47. Millstone—Abimelech |
| 14. With—Samson | 31. Ranges—Athaliah | 48. Alabaster—Mary |
| 15. Gourd—Jonah | 32. Thumbs—Adonibezek | 49. Parchment—Paul |
| 16. Gallows—Haman | 33. Lattice—Ahaziah | 50. Mandrakes—Reuben |
| 17. Amber—Ezekiel | 34. Figleaf—Adam | |
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