

The Berean Christadelphian

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

Edited and Published by:

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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.

CONTENTS

ECCLESIAL NEWS: So. California, Whangarei	Inside Front Cover
EDITORIAL: Belief of the Truth	321
1974 Subscriptions	322
THE OLD AND NEW COVENANTS (Bro. Thomas)	323
EMMANUEL: "GOD WITH US" (Bro. Roberts) Part 2	326
GRACE BE UNTO YOU, AND PEACE	334
Many Are Called (J.T.)	341
MARRIAGE WITH THE ALIEN	342
CURRENT WORLD EVENTS FULFILLING PROPHECY	346
Correspondence	Inside Back Cover
Bible Questions and October Answers	Back Cover

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

SOUTHERN CALIFORNIA—S.S. 10:30 am; Memorial 11:30—Home of bro. Wm. Sharp, 140 Princeton, Claremont, Cal. 91711. Phone (714) 626-0490.

GREETINGS to all of like precious Faith and Hope.

We sadly report the death on Sep. 30 of our brother Oscar Beauchamp. He was in the 88th year of his life, having been born near San Saba, Texas on Apr. 3, 1886. During the active days of his life in the Truth he devoted much of his time and energy to doing what he could to further the interests of the Truth in these latter days. The extent to which he was successful in the working out of his salvation will be made known in that day when he stands before the Judge of all the earth, who will judge the quick and the dead at his appearing. We pray it may be his portion, and also yours and ours, to be among those at the right hand of the Master in that day, to whom he shall say—

"Well done, thou good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Sis. Sharp and I had the pleasure of breaking bread on Oct. 12 with sis. Grace Frisbie of the Houston ecclesia. We visited her at Santa Barbara, Cal., where she was staying briefly with her brother while his wife was in the hospital.

We also had the additional pleasure of the company and fellowship of our bro. & sis. Fred Higham of Detroit in the latter part of November. They arrived in California on Nov. 14 and returned to Detroit on Nov. 26. At our memorial services on Nov. 18 and 25, bro. Higham spoke words of exhortation to us based upon our Bible readings from Paul's first letter to the Thessalonians, and his 2nd letter to Timothy.

The occasional association and communion with those of like precious Faith which are afforded us in these times of trouble always serve as periods of refreshment in the long, wearying struggle to maintain our integrity. They serve to stimulate us to hold fast to our Faith, rejoice in our glorious Hope, and increase our efforts to perfect our walk, so that we may in the mercy of our Heavenly Father enter into that rest which He hath prepared for His people.

Signs on the political and economic heavens give us cause to lift up our heads and rejoice, that the day of redemption draweth nigh. —bro. Wm. Sharp

* * *

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 the Household of Faith.

Present events in the Middle East have deeply stirred Christadelphians of all groups throughout the world, and certainly leave no doubt as to the days in which we live. It seemed inevitable, just before the ceasefire, that Russia would intervene—which of course also meant the prior return of our Lord. While we cannot foresee the outcome of the present negotiations for peace, one thing is certain: Israel must be "dwelling confidently" when Russia makes her long-awaited bid for world dominion—and this in turn seems to rule out any complete Arab victory. While the lure of oil in the Mideast has always played a part in Christadelphian literature, I do not think the great power with which it is now being used as a weapon against Israel was fully realized.

Britain's present attitude seems at variance with her prophetic role, and like most of the great nations, she is ready to sell Israel for a few barrels of oil. But of course, as bro. Dr. Thomas pointed out, her final support of Israel will not be for any piety towards God or love of Israel, but will be undertaken out of self-interest and for self-preservation.

Past events and national groupings in the Mideast have often seemed confusing, and it is truly remarkable how all things are now coming into line with the prophetic picture. Egypt—partially breaking with Russia—gradually assumes her role as "King of the South." Libya, ideologically hostile to Russia, first coming into union with Egypt, and now being thrown into the Russian orbit by disenchantment and resentment at Egypt's action in accepting the ceasefire. If Egypt does conclude a meaningful peace with Israel, it certainly will not suit Russia's purpose, which then must needs be accomplished by force—

"And the land of Egypt shall not escape" (Dan. 11:42).

The mists seem to be slowly clearing, and the final line-up of the nations taking shape. All these things are of intense interest, but, brethren and sisters, they are not serving their purpose with us if they are not stirring us up to an ever-increasing effort and determination to redeem the days that are left—and those days may be very, very few.

We are indeed pleased to report the successful outcome of bro. Riley's appeal before the Tribunal against membership of a Trade Union, which was lodged on his coming into fellowship with us. This is the second successful recent appeal—that of bro. Crocker being granted shortly after his baptism.

Membership of a Trade Union is compulsory by law in this country, and we are thankful to our Heavenly Father for providing this right of appeal on religious grounds, thus freeing us that we—

"Be not unequally yoked together with unbelievers."

—for the Apostle Paul clearly set out our position—

"What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part he that believeth with an infidel?"

"And what agreement hath the Temple of God with idols? For ye are the Temple of the living God."

"Wherefore, come out from among them and be ye separate, saith the Lord, and I will receive you."

If we deliberately seek to link up with the world which "lieth in wickedness," in this our day of probation, may we not be sent back into that same world when Christ chooses his friends for eternity?

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

—bro. M. J. Griffin

EDITORIAL

Belief of the Truth

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH"—2 Thess. 3:13

It cannot be denied that the affairs of the world are in a peculiar state. The extensive fear and jealousy among all nations, and the social evils and unrest, so prevalent at this time, have no equal in the past. Yet this condition prevails in spite of the persistent attempts to attain lasting peace and security. In the search for a solution of the world's difficulties, man unfortunately looks only to human efforts. Generally speaking, he overlooks the fact that God has prepared and revealed a perfect plan whereby peace and complete security will be realized. The mission of the apostles in the first century was for the purpose of announcing to men and women everywhere that God had invited them to certain things. When they believed and accepted the invitation, it became to them that which constituted their faith and hope. In delivering this message, the apostles clearly defined the substance of the invitation. A good example of this appears in the Acts of the Apostles. It was the occasion when Paul stood in the midst of Mars' Hill in Athens, and rebuked the people for their idolatry. He explained, however, that God overlooked the times of this lack of knowledge; but now commanded all men everywhere to repent:

"Because He hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all, in that He hath raised him from the dead." Acts. 17:31.

Here Paul teaches that there is a time coming when Jesus will return to this earth, and assume full power as a universal ruler. But how often do we hear this expressed by religious leaders as the hope of the human race? Out of the countless number of conflicting religious doctrines, all propounded in the name of Christianity, very few look to the coming of Jesus as the centre of their hopes. And even among those who talk of his return, there is much vagueness and uncertainty as to the purpose of his coming.

The invitation God has extended to us is a message of hope and is declared plainly in that oft quoted, but much misunderstood, passage in the gospel of John, commonly known as John three and sixteen:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When discussing this verse with a business friend recently, he stated that it was all he required, and all that he wanted to know about religion. He said that he believed in Jesus and would, therefore, have everlasting life. But this man, who is like many others, claims to believe in Jesus without knowing what belief in him involves. If we are to believe in him, is it not only reasonable that we believe who he is, why he came, why he will come again, and other

very important facts testified of him in the Scriptures? Surely that is justifiable. A genuine believer in Jesus will, therefore, wholeheartedly believe that—

1. THERE IS BUT ONE GOD. (Deut. 6:4; Isaiah 45:5; Mark 12:29).
2. JESUS IS THE SON OF GOD. (Luke 1:35; Matt. 3:16-17; John 3:34-35) .
3. JESUS WAS OF OUR NATURE. (Rom. 8:3; Gal. 4:4; Heb. 2:14, 17; 4:15).
4. JESUS BORN TO BE A KING. (Luke 1:30-33; John 18:37; Acts 2:29-30).
5. HIS MESSAGE. (Matt. 4:23; Mark 1:14; Luke 8:1; John 11:25; Acts 1:3).
- 6 THE MESSAGE OF THE APOSTLES. (Acts 8:12; 10:43; 28:23; 30-31).
7. THE COVENANT WITH DAVID. (2 Sam. 7:12-16; Acts 2:29-30; Luke 1:32-33).
8. THE PROMISES TO ABRAHAM. (Gen. 12:1-3; 13:14-17; 22:15-18).
9. THE PROMISES CONFIRMED BY JESUS. (Romans 15:8-12).
10. ABRAHAM, JESUS AND THE GOSPEL. (Rom. 4:13-25; Gal. 3:8, 16, 26-20).
11. JESUS TO COME AGAIN. (Acts 1:9-11; 3:19-21; 1 Thess. 4:16; Rev. 22:12).
12. BELIEF & BAPTISM. (Mark 15:16; Acts 8:12; 9:18; Rom. 6:3-6; 1 Peter 3:20-21).

These are some of the essential things to be believed concerning Jesus, and any person who earnestly desires to attain unto salvation, will leave nothing undone until he finds the Truth, and the people who hold the Truth. Having found the Truth, and obeyed the requirements of the Gospel, he will find that the Truth has made him free—free from religious confusion—free from doubt and despair. He will discover that, in its natural state, the human race is perishing, and the only way to escape is to embrace the message of hope that is extended to man through the Gospel—those things concerning the Kingdom of God and the Name of Jesus Christ. The Bible unfolds before us a glorious future to be enjoyed upon this earth. At the present time, it is dominated by sin, disease and death, but in the age to come we are assured that—

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things will pass away."—Rev. 21:4.

As the knowledge and understanding of the Scriptures increase, and we become acquainted with the divine scheme of human redemption, we are struck dumb with admiration of the wisdom that lies behind it all. The Bible assures us of a future free from evil and, therefore, free from the suffering that we see on every hand—a future of glory to God, and everlasting joy to the righteous. It also reveals a future in which the wisdom of God combines the glory of His name with the highest happiness of the surviving human race. —Editor.

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The Old and New Covenants

"Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers"—Rom. 15:8

BY BROTHER JOHN THOMAS

Written in response to the following enquiry:

"Some anxiety prevails among us here respecting the Covenants—are we now living under the Old or the New? If under the Old, is not the Sabbath of the 4th commandment still obligatory upon us? If we Gentiles are not under the Old, how do we get under the New?"

"Have the days come as yet when the covenant mentioned in Jer. 31:31 is made with Israel and Judah? These subjects have weighed heavily on my mind for some time. I cannot see that we are yet under the Old Covenant which was made with Israel when they were brought out of Egypt; and yet I do not fully understand how we enter into, or are brought under, the New."

* * *

Primarily and generally, there are TWO covenants—the Abrahamic and the Mosaic. These are styled "Old" and "New," not with reference to the order of their record on the page of history, but in relation to the time of their COMING INTO FORCE.

The Mosaic, styled in Jer. 31:31 "the Covenant which I (God) made with Israel's fathers, when I took them by the hand to bring them out of the land of Egypt"—THIS was instituted at Sinai 430 years after the TYPICAL confirmation of the promises to Abraham (Gal. 3:17; Gen. 15:18).

MESSIAH'S NEW COVENANT

The Mosaic continued in force for 16 centuries, a period that brings us down to the time of Jesus and the Apostles. About 600 years before their day, the Spirit of Christ in the angel Gabriel informed Daniel (as recorded in ch. 9) that Messiah the Prince should confirm a Covenant, and in the last half of the 70th week of years from a certain decree, should cause to cease from sacrificing and offering. This teaches that Messiah was to effect a change respecting the Law, as a result of his confirmation of a Covenant. Consequently this must be another Covenant than the Mosaic.

This being the purpose of God, the apostolic writings record the fulfilment. Paul had made greater progress in the Jews' religion than any of his contemporaries, who were more learned in Judaism than any rabbi now living. Consequently Paul, even if he were not a Christian, is better authority in constitutional questions concerning the Hebrew Commonwealth than all rabbis of our day.

TO CONFIRM THE PROMISES

Paul said that the Mosaic Covenant had been made OLD by the promise of a NEW one, and that in his time it was ready to vanish away (Heb. 8:13). Furthermore he tells us that Jesus Christ was a minister of the circumcision of the truth of God, to CONFIRM the PROMISES MADE UNTO THE FATHERS (Rom. 15:8). These promises are the truth of God, and Jesus was the confirmer thereof as Gabriel had foretold to Daniel. But—WHEN did he confirm this New Covenant? This question is answered in the words of Jesus recorded in Luke 22:29-30 and elsewhere, saying—

"I am covenanted for you, as my Father covenants for me a kingdom, that ye may eat and drink at my table in my kingdom, and sit upon thrones ruling the 12 tribes of Israel."

"I am covenanted"—diatithemai—yes, yes; and in so doing, he said—

"This is my blood of the NEW COVENANT, being poured out for many for the remission of sins"
(Matt. 26:28).

"I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This Commandment have I received of my Father" (John 10:17).

Now having accomplished this decease and taken up his life again in rising from the dead, the Covenant with Abraham was ANTI-TYPICALLY confirmed. The anti-typical Isaac was offered up, and received again by the Father by resurrection from the dead—

"For where a Covenant is, there must of necessity be the death of that which is appointed," (Heb. 9:16).

If there had been no Covenant, New or Old, there would have been no occasion for the death of Isaac's Seed. The Abrahamic Covenant, then, is called the NEW, because it did not come into force until the resurrection of Jesus, which happened in the vanishing period—the "last days" or "end of the (Mosaic) aion."

NOT YET MADE WITH ISRAEL AND JUDAH

This Covenant confirmed by Jesus as its Mediator (Heb. 12:24) is the Covenant to be made with Judah and Israel, according to Jeremiah, Ezekiel, and other prophets. It has not yet been made with Israel and Judah. That is, they have not been brought into the bond, or a delivering, of the Covenant (Ezek. 20:33-37).

At the period of confirmation it was offered to Israel and Judah's brotherhood, but they rejected it with scorn, because it was offered in the Name of Jesus. This brotherhood which then existed in the Commonwealth of Judah is represented in Zech. 11:14 as a staff in Jehovah's hand, named "Bands."

They were in the "bands" of the Old Covenant, which bound them together as one nation. Now, the prophet Zechariah teaches in this place that the cutting asunder of the staff, BEAUTY—or the cutting asunder of Messiah the Prince in whom no fault was found—would be the disruption of an existing covenant (v. 10), and that after this the other staff, BANDS, should be cut asunder, indicating the dissolution of the commonwealth of Israel and Judah. This came to pass accordingly in the Apostles' days, when Jerusalem was destroyed by the Little Horn of the Goat (the Roman Power—Dan. 8:9-12).

This was the epoch of BREAKING the OLD Covenant, not of MAKING the NEW, with Israel and Judah. When the New is made with them, the law of Jehovah will be in their inward parts and written in their hearts; and all Israelites will know Him from the least of them to the greatest. THIS is YET to come to pass.

The Old Covenant was NEVER given to the Gentiles. A man of another nation never came under it, unless he became an adopted citizen of the Hebrew Commonwealth. The Gentiles were not even called by the Gospel until Beauty was cut asunder, or the Mosaic covenant was broken "with ALL the people" (Zech. 11:10).

There is no obligation on Gentiles to keep the Jewish Sabbath. There is no one on earth, Jew or Gentile, that keeps it according to the Law; and any OTHER observation of it only brings into condemnation. Gentile Sabbatarianism is a fig-leaf of the apron devised by the Old Man of the Flesh for the concealment of his shame.

INDIVIDUAL ACCEPTANCE—NATIONAL REJECTION

The NEW, or Abrahamic, Covenant having been brought into force by the death of Jesus, Gentiles are invited to avail themselves of it, though for the time being Israelites reject it. The last 1800 years has been a period of INDIVIDUAL ACCEPTANCE of the Abrahamic Covenant, and of NATIONAL REJECTION of it.

Multitudes of INDIVIDUALS have embraced it joyfully, and at the hazard of property, liberty and life, but not a single NATION has received it. It offers to individuals remission of sins, and inheritance among the sanctified through faith that leads unto Jesus Christ. In other words, it confers the right of life forever and of dominion over the nations in Messiah's Aion, commonly called "The Millennium."

When the day of Christ's power arrives, the Israelite nation will be willing and glad to receive it, even from the Nazarene they now so cordially despise. Many OTHER nations will also receive it, and rejoice with Israel in its blessing. This is the testimony of Moses as well as of all the prophets and apostles. But they do not, and will not, accept it in the absence of Jesus from the earth. They will therefore be SUBJECTS, not RULERS; mortals, not immortals; people, not princes, in the Age to Come.

HOW DO GENTILES GET IN?

"HOW do we GENTILES get under the New Covenant?" Individually? Yes. The answer is, "By taking hold of it." But what does "taking hold of the covenant" consist in? In believing the things concerning the Kingdom of God, and the Name of Jesus Christ; and then being immersed into the Name of the Father, and of the Son, and of the Holy Spirit (Acts 8:12; Matt. 28:20).

In other words, believe the exceeding great and precious promises covenanted to the fathers, Abraham, Isaac, Jacob and David; and confirmed by the offering of the body of Jesus Christ. And— having this faith—PUT ON Jesus Christ by baptism into him. For in Hebrews, Paul says—

"By the New Covenant we are sanctified through the offering of Jesus Christ once."

We are sanctified by the Abrahamic Covenant, which is made sanctifying by Jesus, the seed of Abraham, having dedicated it by his blood. **IGNORANCE OF THE PROMISES COVENANTED TO THE FATHERS EXCLUDES FROM THIS COVENANT-SANCTIFICATION, WITHOUT WHICH THERE IS NO SALVATION.**

"Alienated from God's life" (says Paul) "through the ignorance that is in them" (Eph. 4:18).

Emmanuel: "God With Us"

BY BROTHER ROBERT ROBERTS

"He that cometh from above is above all. He that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all"—John 3:31

PART TWO

(Last month's closing paragraphs repeated for continuity)

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life . . .

"For the Life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life WHICH WAS WITH THE FATHER AND WAS MANIFESTED UNTO US." (1 John 1 :1-2).

"In the beginning was the Word, and the Word was with God, and the Word was God . . .

"And the Word was MADE FLESH, and dwelt among us, and we beheld his glory, the glory as of the only Begotten of the Father, full of grace and truth." (John 1:1, 14).

These 2 testimonies, of themselves, uphold the probability that Paul in 1 Tm. 3:16 wrote as Jerome gives it ("God," not "He who).

However, the great question is: What is it that these verses describe? They describe a phase of "the man Christ Jesus" which was not apparent to those who looked upon his exterior or, to use his own words, who 'judged after the flesh." What phase is this?

The history of Jesus, as recorded in the Gospels, supplies the answer, and the answer begins at the beginning of his history. Luke tells us that the angel Gabriel came to Mary, and said to her—

"Thou shalt conceive in thy womb, and bring forth a son, and call his name Jesus" (Luke 1:31).

Mary is surprised, and asks how this can be, seeing she is a virgin. The answer to this is (v. 35)—

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing that shall be born of thee shall be called the Son of God."

In this we have a literal definition of the thing referred to in more obscure terms in the other verses I have quoted. Let us consider what it involves. The child born was the offspring of the Spirit as well as of the flesh and blood of Mary. This cannot be denied in the face of the statement of the angel, that because the Spirit—which is God—should come upon her, THEREFORE the child to be born should be SON OF GOD. And being the offspring of the Spirit, does it not stand to reason that though a man, he was a different "manner of man" from what we are?

He was the very same nature PHYSICALLY, because made out of the nature of Mary, and, therefore, as Paul says (Heb. 2:16)—

"He took not on him the nature of angels: but he took on him the seed of Abraham" (Heb. 2:16).

—partaking of flesh and blood (v. 14)—

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same."

Being (Rom. 1:3)—

"Made of the seed of David, ACCORDING TO THE FLESH."

"Of whom (Israel), AS CONCERNING THE FLESH, Christ came" (Rom. 9:5).

Yet insofar as the energy, power, or spirit underlying his flesh nature was concerned, he was higher than we. He was human nature in the hand of the God of Israel, for its condemnation, in order to salvation. He was a man, yet God manifest in the flesh by the Spirit.

This is the testimony, and agrees with our conceptions of what must have been the result of such an operation as that recorded by Luke in connection with Mary. The impregnation of a human ovum by the Spirit must have resulted in a very different child from that which is born of the will of the flesh.

The argument set against this, by those who contend for Jesus being a "mere man," ignores an important aspect of divine operation. The argument is this: That as the Spirit has created flesh and blood—men and animals—without infusing into them a divine element, so may the Spirit have begot Jesus, without imparting anything beyond the qualities appertaining to men in general.

Now, if the Spirit were a mere mechanical agent, like the elements of chemistry, there would be force in this argument. But the Spirit is the Eternal Essence—God—the First Cause, and, consequently, the vehicle of the Eternal Wisdom and purpose.

The results of its operation are, consequently, according to the divine purpose. By the same Spirit, endless diversity of result is developed.

Thus, in the apostolic ecclesias, there were —

"Diversities of gifts, but the same Spirit" (1 Cor. 12:4).

In Creation, there is infinite variety of life and nature, but all existing in, and produced by, the same Spirit, which determines the constitution of anything by its own will. Now, applying this principle to the matter in hand, the question is—

"WHAT WAS THE RESULT DIVINELY CONTEMPLATED IN THE CONCEPTION OF JESUS?"

Was it not the bringing about of the thing imported by the name bestowed upon the child—Emmanuel?—"God with us"—the manifestation of God in our nature, resulting in a man who, though a man, was "the arm of the Lord" (Isa. 63:1) stretched out in love for our salvation from death?

If this is admitted—and it cannot be otherwise—then it follows that the interposition of the Spirit, in the way announced by Gabriel, produced a higher result than when it merely operates for the creation of an animal.

It introduced "the Word made flesh," the God of Israel in flesh-manifestation, through the Spirit: a man, therefore, in such sympathetic relation to the Deity as to be, in his mental relations, a very different man from us who are merely of the earth, earthy. This difference is put forward by John the Baptist, who was sent to prepare his way—

"He (Jesus) must increase, but I must decrease. He that cometh from above is above all. He that is of the earth is earthy, and speaketh of the earth. He that cometh from heaven is above all" (John 3:30-31).

The difference is manifest in all his history. Angels celebrated his birth on the plains of Bethlehem. A star guided the wise men of the East to his cradle. The Spirit detained Simeon till he put his eyes upon the babe which was declared to him to be "the Lord's Christ." At 12, the child confounded the doctors of the Law in the Temple, and was even then bent upon "his Father's business."

The difference becomes more and more apparent at every step. Lived there ever another man who could say to those who knew him—

"Which of you convinceth me of sin?" (John 8:46).

People may quarrel as to what the difference consisted in, but that there WAS a difference cannot be denied. And if there was any difference at all, there may have been a great difference, as far as the principle is concerned. This was a man who "spake as never man spake."

Where did the difference lie? In his parentage: for he was a child of the Spirit on his Father's side, and of the flesh on his mother's side. See the statement of the angel to Joseph when he was about to put Mary away, being found with child (Matt. 1:20)—

"Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is OF THE HOLY SPIRIT."

Shall it be said that he was the child of the Holy Spirit, and that the Holy Spirit was not with him in his childhood? Why, even John, the forerunner of Jesus, was (Luke 1:15)—

"FILLED with the Holy Spirit from his mother's womb."

If this was the case with John, who said he was not worthy to stoop down and loose the shoe latchet of him whose way he was sent to prepare, on what principle shall we deny it was the case with him who was greater than John?

If it is denied, the manifestation of God is denied; and there is then a want of explanation as to the sort of man Jesus grew into. For, let this fact be noted, that the human brain, however well organized, brings no wisdom into the world. It is like a clean sheet of paper: there is nothing written upon it. Wisdom is only acquired by experience, and it does not always come then. When it does come, it comes late. It is never first. As Solomon says—

"Foolishness is bound in the heart of a child" (Prov. 22:15).

Many blunders pave the way to what little wisdom we may ever attain to. Now, if Jesus in his infantile stage was purely and merely human, how come it he never fell into sin? Good organization does not explain it, because organization of itself is neutral. Good organization is as ready to sin as bad organization, in the absence of knowledge and experience. There is only one explanation to it, and that is also furnished by Luke—

"The grace of God was upon him" (2:40).

—which is equivalent to being (as John) "filled with the Holy Spirit." Some may say—

"Then there was no difference between him and John, who was also 'filled with the Holy Spirit from his mother's womb'."

If the begetting of Jesus is left out of account, this would follow. But with that in view, the great difference is visible; for while John was merely a natural man, acted upon from without by the Holy Spirit, Jesus was that Holy Spirit veiled in flesh, as it were, placed among men for the accomplishment of the mighty work which his Father had given him to do. Here someone else may say—

"If that be so, how can he be to us an example?"

Now, what is that question based upon? I think we shall see it is based upon a great fallacy. To manifest the fallacy of this assumption, we only have to ask: Was he—even with the view of him taken by those who use such an argument—in ALL respects as weak as we? Had he not, even on their theory, a higher moral and intellectual energy? Do they admit that in his conception of the Holy Spirit, he received a start that we never receive? And that, during his public career, in which his example alone is manifest, he had a power we never have, even the power of the Holy Spirit without measure?

These things are without dispute, and, therefore, the fallacy of the objection is demonstrated.

Jesus was our example in the sense of being a character for us to copy. But for the production of such a character, the Father Himself had to interfere by the Spirit. He "saw there was no man" (Isa. 41:28; 63:5), therefore His "Own arm brought salvation."

This is the great aspect in which Jesus is to be contemplated—the doing for us, by Almighty power, that which we could not do for ourselves, that the excellency might be of God, and not of man—that salvation might not be by works which we have done, but by the grace or favour of eternal Wisdom, that no flesh should glory in His sight. On this principle, the man Christ Jesus is—

"Counted worthy of more glory than Moses, inasmuch as HE WHO HATH BUILDED THE HOUSE hath more honour than the house.

"For every house is builded by some man, but He that built all things is GOD" (Heb. 3:3-4).

The relation between the Father in heaven and the Spirit Universal is inscrutable, and—for that reason—there is in Jesus (who was inhabited by the Spirit) an element that is inscrutable. We perceive the evidence of it in the fact that those who heard him speak, strove about the meaning of what he said. He said—

"I came down from heaven, not to do mine own will, but the will of Him that sent me" (John 6:38).

It cannot be said of any of us that we came down from heaven. And because those who heard the statement were ignorant of the nature of Jesus, they did not see how it could be said of him: "He that cometh from above." He said at another time —

"Ye are from beneath: I am FROM ABOVE" (John 8:23).

—which is the contrast Paul draws in saying—

"The first man is of the earth, earthy:

"The second man is the Lord from heaven." (1 Cor. 15:47).

Now, in what sense did Jesus come from heaven? To this there can be but one answer. It was not "the man Christ Jesus" who came down from heaven, for that man was born in Bethlehem. It was the POWER EMBODIED IN THAT MAN that came down from heaven, even the Holy Spirit, who came upon Mary according to the words of the angel, and afterwards descended upon Jesus in visible form at his baptism in the Jordan, and abode upon him.

Remembering that the Holy Spirit is ONE with the Father, we can see how the birth and baptism of Jesus constituted a manifestation of the Father. The illustration of the jet of flame in relation to the light irradiated from it, will help us here. What the Father does by His Spirit, He does by Himself. Thus He dwelt in Jesus, and spoke by him, and worked by him.

This enables us to see how, although Jesus is the Son and a separate person, he is God (manifested in the flesh). He is the arm of Jehovah outstretched toward us in love. The Jews did not recognize this arm in Jesus. Let us be wiser than they.

There were 2 persons. There was the man Jesus. He says—

"Is it not written in your law, The testimony of TWO men is true. I AM ONE that beareth witness, and the Father Who sent me (is another)"—John 8:18.

"I came not to do mine own will, but the will of Him that sent me"—John 6: 38.

"Of MINE OWN SELF, I can do nothing"—John 5:30.

"The words that I speak, I speak not of myself"—John 14:10.

"My doctrine is not mine, but His that sent me"—John 7:16.

Nevertheless, let us not exclude the other aspect: that Jesus and the Father, by the Spirit, were one; that he was the mouth and arm of God in a more vital sense than the prophets. You see this when you look at the man Christ Jesus, who had only been alive about 33 years, standing over Jerusalem and saying—

"O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee: how often would I have gathered thy children, even as a hen gathereth her chickens under her wings, and ye would not!"

(Matt. 23:37).

These were not the words of the man who spoke them, who had never sought to "gather" the nation of Israel, but on the contrary had shrunk from the opportunities afforded him in that direction (John 6:15; Luke 12:14). They were the words of the God of Israel, Who, through many messengers, over a long series of generations, had offered national consolidation and protection on condition of obedience. Yet, observe, Jesus did not preface the words by "Thus saith the Lord," because he himself was that Lord in manifestation. In this we see a difference between him and the prophets. He said:

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

This could not the prophets say. He also said (v. 9)—

"He that hath seen me hath seen the Father."

And this too could not the prophets say.

It is never said of the prophets that they were "Immanuel," or that they were the "Word made flesh"; because they were only the instruments made use of by the Spirit outside themselves, whereas Jesus was our nature taken hold of by the Spirit, as it were, and used as the antitypical Mercy-seat, through whom, as over which, the Spirit communed with men.

But there did come a time when that Spirit that had begot him— and by means of which he was one with the Eternal Father—was withdrawn, and when he hung a helpless human being on the cross. This was the Son who "died for us." The Father did not die, for that is an impossibility. Christ died, and in this was the love of God manifested (Rom. 5:8).

The Son did not pre-exist from all eternity. The Father did. There is only one God, and He is the Father. Distinct from Him (though one with Him), there is the Son of God, the man Christ Jesus. He who is our High Priest, our Elder Brother, the Captain of our Salvation, had no individual pre-existence.

Yet how can you separate him from the pre-existent Power constituting him such: the Power that produced him; the Power that was in him, of which he is the expression, and of which he is the mouthpiece? He was, if you may say so, a divine phenomenon in flesh—an individual manifestation of the Spirit in the flesh.

And as the Spirit is one with universal Power and Wisdom, having source in the Father, can you not see that there is an inscrutable connection between the man Christ Jesus and the Power whose views and purposes he came to accomplish; so that when John the Baptist went out preaching to pave the way for his introduction to Israel, he was preparing "the Way of Jehovah."

When you consider that Jesus was the manifestation of Jehovah by that Spirit which in its immensity is Jehovah, there is no difficulty. But if you exclude the Spirit, then the subject is all in mist. Somebody will say—

"Oh, the Spirit came at his baptism."

Yes, but it came before then. It came upon Mary; and it cannot be that a high cause is brought to bear to produce no result. The result was to introduce, incipiently, the manifestation styled "Immanuel," and this result appeared in the babe Christ—for he was proclaimed to be "the Lord's Christ" (Anointed) from his mother's womb (Luke 2:21). The angels that came to the shepherds on the plains of Bethlehem said—

"Unto you is born this day in the city of David a Saviour, WHICH IS CHRIST THE LORD"—the Anointed Lord (Luke 2:11).

And also it is written that to Simeon, who came in when the child Jesus came to be circumcised, it had been revealed that he should not see death till he had seen the Lord's Anointed—the Christ. And when he had seen the babe, he said—

"Lord, now lettest Thou Thy servant depart in peace . . . for mine eyes have seen Thy salvation, which Thou hast prepared before all people: a Light to lighten the Gentiles, and the Glory of Thy people Israel"
(Luke 2:29-32).

The Spirit descended upon Jesus at his baptism, in token that he WAS the Christ. This was the testimony of John—

"There standeth one among you whom ye know not. He it is who, coming after me, is preferred before me: whose shoes' latchet I am not worthy to unloose . . ."

"And I knew him not, but that HE SHOULD BE MADE MANIFEST TO ISRAEL, therefore am I come, baptizing with water. . ."

"He that sent me to baptize with water, the same said to me, Upon whom thou shalt see the Spirit descending, and remaining on him, THE SAME IS HE that baptizeth with the Holy Spirit" (John 1:26-33).

The visible descent of the Spirit was, then, a public identification of the Messiah, as well as a bestowal of a higher degree of power than was conferred by his spiritual origin.

Let those who think that the presence of the Spirit with him during the first 30 years of his life unfitted him to be an example, consider this: that the Spirit (as they are obliged to admit) was with him when he was tempted in the wilderness. If then the presence of the Spirit at that crisis is no barrier to his being considered an example, why should it be considered so in the case of his earlier years? If it is a barrier in the one case, it is a barrier in the other.

If you are to say that—at ANY stage—there was no Spirit with him because of his being an example, then you are bound to deny the presence of the Spirit at ALL stages: for at ALL stages he was an example.

And this is indeed what some would go to the length of doing, and say that the things performed by Jesus were not performed by his individual volition, but by the Father in heaven, in answer to Christ's prayer. This is dangerous speculation, which cuts at the root of that unity by Spirit-inhabitation which Jesus affirms to subsist between himself and the Father. Jesus was "God with us."

When the immensity of God is realized, there is no difficulty in understanding this—so far as it is possible to understand such a matter. But when people restrict the presence and a person of God to heaven, they create difficulty for themselves. When we realize the fact that God is an immeasurable being, filling all space by His spirit, we can comprehend how the man Christ Jesus could be God in manifestation. This is a different idea from Trinitarianism, and presents both Father and Son in a beautiful aspect.

The God of Israel manifested in our nature for our salvation, is a very different spectacle from an Eternal Son incarnate to appease the wrath of the Eternal Father. This is the great ugliness of Trinitarianism—that it represents one

God more loving than another God, coming to suffer the penalty due to somebody else, in order that those under penalty may escape from the less loving God.

The TRUTH of the matter is that the whole scheme emanates from the Father Himself; that the Son did not come separately from the Father, because there was no Son existent so to come. The Son is the Father Himself manifested by the Spirit. Hence it is that he is placed before us as the "Name of the Father and the Son and the Holy Spirit" all in one person, so that in being baptized into the Christ, we are baptized into the Name of the Father, Son, and Holy Spirit. The 3 converge in Jesus of Nazareth: he being the Father manifested by the Spirit in the Son.

Yet, after all said and done, though we approximate thus closely to an apprehension of the matter, there is a greatness in it that compels us to take David's position, when he said in that Psalm 139—

"Such knowledge is too wonderful for me!" (v. 6).

Our understanding is very limited, and the capacity of the common run is totally unequal to the mighty thought. Minds that are only accustomed to consider the relation of one piece of wood to another, or of house to land, or of even man to man—minds that deal only in the superficial relation of things—will fail to rise up to the great idea of God manifested in the flesh. Jesus says that all men do not believe. Paul said—

"All men have not faith."

Some men cannot receive the Truth. Those who have minds capable of it, will. In the parable of the sower, the seed fell into various kinds of ground. Some had no root in themselves. Some had no understanding to comprehend the Word. But those who have understanding, and bring that understanding to bear on the Scriptures, will be able to see the great—

"GLORY OF GOD IN THE FACE OF JESUS CHRIST."

—beginning with his conception as a babe, and ending with his being changed into that glorious Spirit-nature of which we—having no experience—can have no idea: but of which, in the mercy of God, we hope to taste in the day of the—

"MANIFESTATION OF THE SONS OF GOD."

"Grace Be Unto You, And Peace"

*"Blessed be the God and Father of our Lord
Jesus Christ, Who hath blessed us with all
spiritual blessings in heavenly places."*

Paul's letter to the Ephesians is perhaps the highest expression of the joys that constitute the spiritual blessings in heavenly places.

It was written many years before the Spirit had occasion through John to remind this ecclesia of its lost first love. Those among them who were moved by John's warning words from Patmos would doubtless read again this earlier epistle of Paul. They would remember those purer and happier days. They would remember Paul's tearful parting words of warning when he saw them for the last time at Miletus, words which at the time perhaps seemed unnecessarily ominous—

"Take heed therefore unto yourselves...for I KNOW this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29).

And they would remember too, that Jesus himself had said, shortly before he left them,

"The love of the many shall wax cold" (Matt. 24:12, RV).

Time would take its toll. Other things would claim the attention. The original enthusiasm would slowly disappear, and the lightstand, no longer zealously tended, would gradually flicker out. How slowly! But how surely and how deadly!

"Thou hast left thy first love" (Rev. 2:4).

A watchman slumbering at his post with a cold, empty lamp in his hand!

But none of this had begun when this epistle was written. All is light and joy and Paul writes freely and warmly of the things nearest to his heart—of the things he desired to share with the Corinthians, but could not because they were yet carnal and had to be carefully fed with milk as babes.

He writes of the deep things of the glorious, predestinating purpose of God in Christ. He writes of the fellowship of the mystery, of the multitudinous unity of the Spirit, of the love of Christ which passeth all knowledge and which constrained Paul to super-human effort and endurance on behalf of his brethren.

He writes of the fullness of God with which they were filled and by which they were gloriously strengthened with might in the inner man, and of the wonderful time in the future to which all creation was painfully travailing when God would gather together in one all things in Christ.

Contemplating their love and faith and unalloyed zeal, he ceases not to give thanks unto God continually, and he prays that they may fully know within themselves the inexpressible joys of the working of His mighty power.

"Paul, an apostle of Jesus Christ by the will of God, to the saints..."

—the separated ones, the holy people—*"Be ye holy even as I am holy, saith the Lord."*

". . . to the saints which are at Ephesus, and to the faithful in Christ Jesus" (Eph. 1:1).

Paul broadens his salutation to include not only the holy ones in Ephesus, but also that select and blessed few who in all ages come under the category of *"the faithful in Christ Jesus."* **Does this include us, too? Are we among the "faithful in Christ Jesus"?**

Faithful means many things. First, it means "firm in belief," having the full assurance of faith, unquestioning and undoubting, single-minded adherence to God's Word.

"Without faith it is impossible to please Him, for he that cometh to God MUST BELIEVE" (Heb. 11:6).

Secondly, it means "true to one's word"—faithfully fulfilling one's promises and obligations.

"Faithful is He that calleth you, Who also will do it" (1 Th. 5:24).

"The Lord thy God, He is God, the faithful God which keepeth covenant and mercy" (Deut. 7:9).

Third, faithful means "steadfast in the face of temptation," holding firm and unmoved come what may.

"Be thou faithful unto death and I will give thee a crown of life"

Then faithful means "trustworthy in guarding what has been entrusted," and diligent in its use.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust in much."

"It is required in a steward that a man be found faithful"

Let us remind ourselves of that—the little things are just as important as the big things for all is a matter of **principle**. Often, indeed, the little things are **more** important than the large things, and little sins worse than big ones. Why? Because while big transgressions may be the result of human weakness under great pressure, the little ones are often a sign of just plain heedlessness and lost love and enthusiasm for God.

It is the little sins and little services that paint the true picture of the heart; the daily acts of faith or faithlessness, unaffected by either momentary stress or momentary enthusiasm.

Many of God's faithful committed grievous transgressions—they fell low, but when they came to themselves He received them again with joy, for He knew that their hearts were set upon Him and their life was bound up in His, though they were overcome for a while.

Again, faithful means "trusting and dependent"—unwavering confidence and reliance.

"If God so clothe the grass of the field ... how much more will He clothe you, O ye of little faith?"

"Why are ye fearful, O ye of little faith?" (Matt. 8:26).

And, finally, faithful means "true and constant in affection," having the entire heart and mind firmly fixed upon an object of devotion. It means steadfastness in love. This perhaps is the foundation of all its other meanings—the basis or motive power of all, for "*Faith*," says Paul (Gal. 5:6), "*worketh by love*."

Such then are the faithful in Christ Jesus; the ones to whom Paul is speaking throughout this epistle; the ones for whom these blessings are reserved:

"This is the victory that overcometh the world, even our faith."

By this we can measure ourselves.

* * *

Verse 2: "*Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.*"

What is **grace**? What mental pictures does the word create? It is difficult to define. It carries the atmosphere of harmony, and loveliness, and courtesy, and kindness, and gentleness. It is, in brief, godliness of deportment.

From grace we derive two related words—graceful and gracious. Graceful is defined as "displaying beauty in form or action," that is, grace of body; while gracious means displaying beauty of the mind and character.

"Grace be unto you, and peace, from God our Father."

"Be clothed with humility," counsels Peter (I Pet. 5:5), "**for God giveth grace to the humble.**" And John records with an awe that is ever-new:

"The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

That is the ideal combination. Grace **and** Truth. It is easy to stress one to the exclusion of the other, and some tend to err one way and some the other, but neither Grace nor Truth is complete alone. Christendom at large makes much of Grace, but cares little for Truth. But Grace alone, though pleasant, has no eternal value. It must cling to the sturdy stock of Truth to give it vitality and purpose.

Likewise Truth without Grace is like light without warmth. It is frigid and unmoving. It is easy to be convinced without being aroused, and if we convinced someone without arousing them, **we only add to their condemnation without showing them the power to rise out of it.**

The multiplication table is truth, but it is without grace. It is possible, out of a desire to avoid the errors of Christendom, to present the Gospel of God in the same sterile fashion as a mathematical equation—to declare its truth with the implied attitude that: "There it is, take it or leave it." **This** error must be carefully avoided, too.

"Let your speech be always with grace" (Col. 4:6).

"Speak that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29).

That must be the purpose of all that we say—"*To administer grace unto the hearers.*"

Truth itself is indeed a worthy object of search and attention, but it is the grace we find woven throughout all the Truth of God that kindles our love and affection. Let us, then, as Peter counsels (2 Pet. 3:18), "*Grow in grace, and in knowledge.*" Let the two grow side by side, each helping the other.

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

Peace—tranquility, freedom from disturbance or agitation, calm, harmony, concord, exemption from fear. Not, as some picture it, an emotional vacuum, but a calm inner serenity that no external factor can touch. A serenity unshakably rooted in a perfect oneness with the Eternal Author of Peace. Jesus calmly said, in the dark night of agony and desertion that led to the cross:

"Peace I leave with you: MY peace I give you . . . Let not your heart be troubled, neither let it be afraid!"

Present conditions around us, both within the Household and without, emphasize the preciousness and blessing of peace. Not, of course, peace at any price—that is a fool's paradise—but true, well-grounded, God-given peace.

There are, of course, always those to whom the thought of peace does not appeal, those to whom excitement and pleasure have a much more tantalizing ring. But this is a limited and pitiable mentality. The thoughtful student soon realizes that God has so constituted us that our deepest and fullest happiness demands quiet peace of both mind and body and that, in this present life, it is the greatest blessing that God can give.

Now the Scriptures define certain elementary principles concerning peace, and the first is that, like every other good, **it doesn't just happen, but has definite causes.** Peace is not the toy of time and chance. It does not come to us as the caprice of the cycle of fortune. It is determined by law—fixed, divine law.

And furthermore, it is something that requires **working and planning and earnest effort.** It is, in a sense, a matter of learning and practice, just like any other worthwhile accomplishment. We must learn how, and then, by practice, develop our skill. We must be prepared to make a great, all-consuming effort, if we truly value the prize. The first relevant statement of Scripture is this:

"I make peace ... I the Lord do these things" (Isa. 45:7).

This is lesson one. **True peace begins in God.** And lesson 2 is:

"There in NO PEACE, saith the Lord, to the wicked" (Isa. 48:22)

Peace is divinely bestowed in proportion to righteousness:

"GREAT PEACE have they which love Thy Law."

Loving the Law does not, of course, mean abstract admiration, for:

"THIS is the love of God, that we keep His commandments."

Solomon declares,

"My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, AND PEACE, shall they add unto thee" (Prov. 3:1-2).

And Isaiah says,

"The work of righteousness shall be peace" (Isa. 32:17).

Obedience, then, is the first key to peace. We **must** accept this primary fact at the outset, before we even begin to take the course. It is inescapable, and the wise man will not kick against the pricks. The delicate balance of our minds and moods, that control which determines between tranquility and turmoil, is reserved within the almighty power of God.

We may ignore God's counsel and we may so arrange our outward circumstances by worldly provisions and guarantees that we seem assured against all the vagaries of chance, and peace appears to be inevitable, and men may envy us mightily, but still the divine verdict is, *"Thou fool."*

An obedient heart—a heart that yearns to obey and to conform itself to the holiness of the object of its affection—is an essential prerequisite to peace. Paul says of them that obey not God,

"The WAY of peace have they not known" (Romans 3:17).

They want it but it is hid from them. Paul says further we must:

"Follow after the things that make for peace."

Peace is **made**, and we must learn **how to make it.** If we would have peace, we must take the steps that lead to peace. It is not enough just to hope for it, and to pray for it. We must consciously set our course toward it, and we must keep moving along that course. Paul gets a step closer to telling us how when he says in this same epistle to the Romans (8:6),

"To be SPIRITUALLY-MINDED is peace" (Romans 8:6).

Peace is a state of the mind. It does not depend upon the things that happen to us. **They** can't give us peace or take it from us. Peace depends upon how we receive them, and react to them. It is godliness with contentment—doing right and being satisfied.

Zacharias, father of John the Baptist, said of Christ's birth:

"The dayspring from on high hath visited us ... to guide our feet in the way of peace."

Here again is the same thought—*"The way of peace."* The dayspring to whom Zacharias refers reveals this way in Matt. 11:28—

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me."

That is, **Copy me, Follow my example**—

"... for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28-29).

"Rest unto your souls" is a very good synonym for peace, and the way to it is, "Be meek and lowly." Take it easy. Be content with little. Leave the worrying to God. Settle back into the everlasting arms. Cast your care upon Him. Turn it all over to your Father. Give up the frantic struggle to keep up with the mad and endless treadmill.

Relax your grip upon the things that are vanishing, and let the world rush by. Don't look after it longingly, **because it isn't going anywhere**—but of course it doesn't know that.

"Happy is the man that findeth wisdom, and the man that getteth understanding . . . Her ways are ways of pleasantness, and all her paths are peace" (Prov. 3:13, 17).

"To be spiritually-minded is peace."

"He that is spiritual discerneth all things" (1 Cor. 2:15). This is the basis of his peace, and it is a real and genuine foundation. His peace is founded upon knowledge—the knowledge that—

"ALL things work together for good to them that love God."

It is only necessary to know the truth, and be really convinced of it, and **to live in harmony with it**, to achieve peace. It doesn't require self-deception. We don't have to pretend, or run away from the facts. We only need to stand well back and get a good clear picture of everything in its true proportion, and peace is the inevitable result.

Everything in God's universe is progressing according to schedule. There is nothing out of hand. God is in full control. The plan is rolling forward gloriously; and the present puppets, which loom so large and self-important, are but passing shadows.

And we've got to hold on to that picture! We must not let it fade away and be replaced by the sordid, distorted, fractional view that is apparent to our immediate senses.

Such, then, are the ingredients of peace. Supply these ingredients, and the desired result must follow. Let us list them.

First, **love**, for that is the root and mainspring of all virtue. Meaning, of course, true scriptural love—pure, zealous and intense, *"hating even the garment spotted by the flesh"*—love that is bigger and stronger than fear.

Then **obedience**: that naturally follows. That is the fruit that identifies the tree of love, and a tree is known by its fruits.

Third, **lowliness**—for there is no peace in struggling endlessly up toward barren and elusive pinnacles of empty glory. A relaxed sense of nothingness and powerlessness. A contentment to be of small account, knowing that man's puny accomplishments and vain honors are worthless in God's sight. The world cannot give us peace. Peace is in the hand of God, kept for His children alone.

"The Lord will bless His people with peace" (Psa. 29:11).

Fourth, **meekness**—mildness of temper, forbearance, humility, patience. True strength of character and power of mind. Self-control. Being big enough not to be petty and resentful.

"The meek also shall increase their joy in the Lord" (Psa. 29:19).

"He will beautify the meek with salvation" (Psa. 149:4).

"The hidden man of the heart . . . the ornament of a meek and quiet spirit" (1 Pet. 3:4).

Then **graciousness**—for if we are to have real peace our outward contacts must leave us with no inward regrets. We must learn to give of our best to everyone—to treat everyone with studied courtesy and kindness—never too big or too busy to be kind and considerate.

And this, to mean anything, **must be without regard to persons**. If angels ever deign to visit us unawares, they are not likely to come disguised as pompous bank directors or corporation presidents, but as very simple, common people.

Sixth, **wisdom**—vision and discernment, for peace requires a keen perception that pierces through the disquieting and deceptive outward appearance of things. We must live by the things that are not seen, for these are the **real things**. We must, with Moses, *"see Him who is invisible"* (Heb. 11:27).

Finally, **spiritual mindedness**—for peace is essentially a spiritual quality. The carnal mind never knows peace for it ever burns with an insatiable flame of bitterness and envy, lust and desire. Only God can calm the raging of the storm, and say to our troubled mind, *"Peace, be still."*

"Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Such, then, are the seven pillars of the temple of peace, the seven keys to the garden of spiritual rest.

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places."

It is these 'spiritual blessings' in heavenly places that should fire our zeal to transform ourselves for God. Not so much for what God has done for us. Let us go deeper than that. **It is for the love that caused Him to do it**. Paul exclaims elsewhere, with an overflowing heart,

"Thanks be to God for His unspeakable gift" (2 Cor. 9:15).

"We love Him," says John, *"because He first loved us"* (1 John 4:19). His love is so intense and so electrifying that when it meets a receptive heart, even this common clay cannot but be charged and transformed.

But it must be kept in the direct focus of that influence. Our light, like that of the moon, is only reflected glory, and fades quickly when the source is obscured. So again we perceive that **all is of Him**, even our love **for Him**.

What are these "spiritual blessings in the heavenlies" of which Paul speaks? They are summarized in John's words,

"Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God!" (1 John 3:1).

FULL adoption into the divine family, with all its privileges! He throws the door to Himself wide open. Sonship implies fellowship and communion, confidence and dependence. He could offer us no more than to offer us Himself. No higher honor. No greater blessing. And He gives it to us freely, merely upon our **promise to be faithful**, and to give Him in loving return the pitiful little we have to give.

"All things are yours . . . the world, life, death, things present, things to come; ALL ARE YOURS!" (1 Cor. 3:22-23).

"Wherefore, holy brethren, partakers of the heavenly calling . . . what manner of persons ought we to be in all holy conversation and godliness!"

Holiness, the divine eternal beauty of holiness, is the purpose of all this manifestation of love toward

us. If it fails to move us to ceaseless and wholehearted efforts in that direction, it has missed its object and failed in its purpose. This is the end to which all is directed, as Paul continues here in v. 4,

"According as He hath chosen us in Him before the foundation of the world, THAT WE SHOULD BE HOLY and without blame before Him in love."

That is the glorious secret of His purpose—a people perfected in holiness by love. Not by force or fear, but by love. Holiness is the watchword of the future. Even the bells of the horses are to be inscribed, *"Holiness to the Lord."* (Zech. 14:20).

"And an highway shall be there, and a way, and it shall be called the Way of Holiness; the unclean shall not pass over it."

And they shall sing with triumphant ecstasy—

"Who is like unto Thee, O Lord, GLORIOUS IN HOLINESS? . . . Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitations" (Exod. 15:11-13).

Such was the Song of Moses, upon the deliverance of Israel, and such will be the Song of Moses and the Lamb.

*"Every man that hath this hope in him purifieth himself, even as he is pure . . . **Blessed are the pure in heart.**"*

Many Are Called

Of believers, intelligent in the "unadulterated milk of the Word" by which they have grown into "young men" and "fathers" in Christ, we have very, very few. There are few in whom "the Word of Christ dwells richly in all wisdom" and in whom this Word rules so as to induce them to "deny themselves of all ungodliness and worldly lusts and to live soberly and righteously and godly in the present world." These are the exception to the rule. The generality do not seem to allow what they call "their faith" to stand in the way of trade, money-making, convenience, or enjoyment. Conscious of their own worldly-mindedness, they zealously assail those whose opposite course is a standing, though silent, rebuke to them. —**Bro. Thomas, 1866.**

Marriage with the Alien

Extracts from the "Christadelphian" 1874-1911, showing the faithful and uncompromising stand of the past against this evil. Numbers are year and page.

IN MARRYING an unbeliever, a believer takes a yoke round the neck which is liable to sink the wearer at last to death.—1874:281.

* * *

There can be *no doubt* about the duty of believers to restrict their matrimonial alliances to believers. And there can be *no doubt* that *sin* is committed where this rule is transgressed.—1875:517.

* * *

Surely there ought not to be much question as to the sinfulness of matrimonial alliance between the two people—the saints and the world. Reason alone ought to be sufficient to prevent a people styled "The people of God, an holy nation" from forming any connection with the world.

The "sons of God" taking them wives of the "daughters of men" soon brought about a state of things so offensive to God that He destroyed them in the flood (Gen. 6:2-7).

The story of how Phinehas turned away the wrath of God from the children of Israel, thereby obtaining a "covenant of peace" and an "everlasting priesthood" (Num. 25), shows the *deadly nature of this sin*. The sin of Zimri consisted in unlawfully taking an idolatrous woman—a woman forbidden him for divine reasons. And, therefore, he committed fornication. If the conjugal relation between the people of God and the alien was so offensive then, *is it less so now?*

If this reference by Paul (I Cor. 10:8) to the case of Zimri and his erring brethren means anything at all, does it not mean that for a brother or sister of Christ to marry an alien is to “*commit fornication*” or, as Paul puts it in another place, to “*defile the temple of God?*”

A son of God cannot do other than *grievously sin* against Christ if he marry an alien.

—1878:400.

* * *

It is evident that marriage with the alien may cause departure from the Truth, and may end in forfeiture of eternal glory. It will certainly cause much trouble to the parties concerned.—1878:468.

* * *

“Be not unequally yoked with unbelievers.” Marriage is a yoke that cannot be removed. It is for life. Therefore, *of all yokings with the world, marriage with the alien is the most disastrous*

—1887:13.

* * *

How could a believer take the world into the closest of friendship in husband and wife, without being disobedient, and without being polluted?

“He that walketh with wise men shall be wise, but the companion of fools shall fall.”

An unbelieving man or woman is one *not cleansed from sin* by the obedience of the Truth, and is therefore—scripturally speaking—part of the “*unclean thing*” which we are commanded to “touch not.”

How could a man or woman be holy in making themselves one with a person in a state of unholiness? It is indeed *moral suicide* for a man to do such a thing—1891:262.

* * *

God’s estimate of alien marriages was that they were the most potential of all influences in drawing away the heart from Himself. The faithful among Israel reciprocated God’s mind. Ezra manifested deep grief, and confessed before God the enormity of the sin. Separation from the world cannot exist where alien unions are indulged in.

We are not dutiful to Christ, or jealous for his cause, in joining ourselves to an alien.

“A prudent man foreseeth the evil, but the simple pass on and are punished.”

Let a brother who contemplates *giving his children an un-believer for a mother* think of the mother’s influence in forming the mind of the child. Let him remember that from early morning until late at night they will be entirely in her hands.—1892:6.

* * *

Is not such a step little short of *madness*? If misery be the outcome of such a marriage, is there room for marvel? God’s estimate of the drawbacks associated with an alien wife is strikingly shown in the fact that the possession of such disqualified a man—in the apostolic days—from holding the office of a bishop or elder. God required that both his wife and children should be “faithful” (I Tim. 3:11; Tit. 1:6).

Bible history furnishes abundant illustrations of the evil results of these forbidden unions. The only attitude that God will approve and recognize is coming out and keeping separate. Fidelity in this matter makes alien marriages *utterly impossible*.

The plea has been urged by some who have been about to marry out of the Truth that they do so with the object of bringing about the obedience of their wife or husband. Such a plea shows a total misapprehension of duty. *It is not permitted to do evil that good may come.*

Those who go contrary to the definite command to marry only in the Lord show by that very act that *spiritually they are weak*, and that they are the last persons who should expose themselves to the temptations involved in association with an unbelieving partner.—1892:47.

* * *

“Shall I take the members of Christ and make them the members of those who constitute the Mother of Harlots or her daughters?” The only permissible answer is. “God forbid.” Can one who is a friend of God become “one flesh” with an *enemy* of God, and still retain God’s friendship? James answers—

“Whosoever, therefore, will be a friend of the world is the enemy of God.”

In what way can friendship with an enemy of God be more positively manifested than by becoming—through the marriage tie—“one flesh”?

To unite the believer’s body with one who has not been bought with Christ’s blood is to *defile* it. What is the extent of the defilement arising out of a marriage between one in Christ and one out of Christ? Is it confined to the married believer? *No*, for he is a member of the One Body. Who does he also defile?—

“Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, **DEFILETH THE TABERNACLE OF THE LORD.**

“That soul shall be **CUT OFF FROM ISRAEL.** Because the water of separation was not sprinkled upon him, he shall be unclean. His uncleanness is yet upon him” (Num. 19:13).

To marry one out of Christ (“dead in trespasses and sins”), therefore, produces the same consequences as the touching of a dead body under the Mosaic Law. That is, a brother defiles himself and—if not purified—he defiles the antitypical Tabernacle or Temple of God.

Marriage with the Gentiles was explicitly forbidden to Israel. The *defiling effects* of such an act on the *whole nation* was fully recognized by Ezra and Nehemiah. When Ezra heard that “the holy seed had mingled themselves with the people of those lands,” he rent his garments, plucked off his hair, and “sat astonished until the evening sacrifice.”

How can God dwell in a believer who *contaminates* himself by becoming “one flesh” with an unbeliever?—1893:264.

* * *

Question: “Is it wrong to marry one who believes *part* of the Truth, but not *all*?” *Answer by bro. Roberts:* Mankind are divisible into two classes—those who have been justified, and those who have not. In this respect, there is *no third class*, and no room for one. A justified one has been separated from *all* the unjustified, and it is his duty to maintain that separation.—1893:297.

* * *

The only scriptural application of the term “believer” is to those who hold the Truth in fulness with which it was apostolically preached. “Unbelievers” are *all* who fall short of this.—1894:209.

* * *

A brother marrying out of Christ while recognizing such an act to be against the law of Christ *undoubtedly* places himself in the position of the *sinner*.—1894:232.

* * *

Sister Darnill met and married a Mr. Lowe who, unfortunately, was not a brother, and by so doing placed herself *out of fellowship* with the brethren of Christ.—1896:117.

* * *

Believers are regarded not only with a loving, but with a *jealous eye* by God, Who is a jealous God. He not only demands their heart and service and praise, but He objects to their giving these to any other.

If there is a relation in life to which these considerations apply with more force than others, it is to marriage. For in marriage a man gives himself to the perpetual companionship of the woman he marries, and undertakes a perpetual duty of friendship, and subjects himself to her perpetual influence.

If this woman is a worldling, *he has violated every principle of the calling to which the Gospel has called him, in making himself one with the world in the person of his wife.* He has put his will under mortgage to an enemy of God.

And look at his children. It is his duty to bring them up in subjection to divine principles: how *can* he if their mother is in opposition to those principles? He has sacrificed his power to perform his duty by marrying an unbeliever.

A man must have a poor sense of the obligations associated with the Truth who cannot see that such a marriage is a violation of every principle of loyalty to Christ.

Bible history is one long illustration of the evil effects of disobedience in this matter. Marriage with the alien is *forbidden*. Disobedience has always been *disastrous*. We sympathize utterly with the brethren who refuse to be compromised in the corruption that appears to be setting in.

— R.R.—1897:332.

* * *

The very nature of things—even apart from express commandment—would lead a man to require, in the closest partner of his life, unity of mind with regard to the most important concern of life. John forbade the brethren's houses to the holders of false doctrine. To receive such a one—not only to casual hospitality—but to your table and your bosom, is to go against the doctrine of the apostles, common-sense, and the commandments of God.—1897:385.

* * *

Marriage with the unbeliever . . . Like a *gangrene* this evil is eating the spirituality out of many ecclesias. It is a "root of bitterness" that springs up again and again after the offending brother or sister has returned to fellowship. We are often exhorted to "present our bodies a living sacrifice," but what can such language mean to those who are hankering after "strange flesh" while *professing* subjection to the law of God?—1898:81.

* * *

Flesh and blood is the same in every generation, and the *evil* of alien marriage will never be eradicated. Those who put *God* first will not transgress to their own hurt.—1905: 548.

* * *

It is a subject upon which no *faithful* man or woman will temporize, for they know the history of alien marriages as recorded in the Scriptures from the beginning. The history of the Truth abundantly bears out the history of Israel.

Nine-tenths of all the alien marriages among the brethren are productive of *manifest* evil. And the other tenth does not make wrong right if the evil results are not so manifest.

Elpis Israel, pages 107-8: "They saw that the daughters of men were fair, and they took them wives of all they chose." This was a *fatal step*. The sons of God corrupted themselves in marrying the daughters of Cain. This practice has ever been fruitful of apostasy.—1906:221.

* * *

Marriage with unbelievers . . . the small minority which makes a kind of half-hearted defence of such alliances is always found to consist of those whose understanding of, and zeal for, the Truth is of a low order.

Another and *very serious evil* which is being manifested to an increasing and very distressing extent, is the cultivation of friendly associations with aliens of the other sex, with marriage as its ultimate object. Those who do this defend it on the ground that they are not intending to marry out of the Truth. "Oh, I shouldn't think of being engaged to, or marrying, so-and-so unless he (or she) was immersed!" The obedience to the Truth is not the first object in these cases, but the marriage.

The Truth is used as a bait and degraded. It is an abomination to make the blood boil, that the Gospel of the grace of God should be used in order to entice a stranger into the association of the brethren where he or she becomes marriageable!— 1911:308.

(Next month, if the Lord will: *The testimony of Scripture*)

Current Events Fulfilling Prophecy

"*The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be*"—Rom. 8:7

POLICEMAN OF PERSIAN GULF. Persian Gulf may be world's most valuable & vulnerable waterway. At desert-edge ports, scores of super-tankers congregate to suck up crude oil. Daily they plow out thru Straits of Hormuz earring 20 millions barrels of oil—half non-Communist world needs. If Gulf were closed, effect on US, Europe & Japan would be devastating.

Last week Shah of Iran was in Washington to shop for weapons. Iran already has an awesome arsenal. Since '65 it has spent over \$3 billion on sophisticated arms; currently spending \$2 billion a year. Also spending heavily on military installations. Prospect obviously pleases US, which is eager to ensure its Mideast oil sources. This can be achieved, US feels, by arming friendly Iran.

Iran maintains cordial relations with Russia, with whom it shares nearly 2000 miles of border: it has received anti-aircraft guns & military vehicles from Russia, as well as economic aid.

Shah boasts that in 10 years Iran will be economic equal of France or Germany today. He has boosted the economy to a 11 pet. annual growth rate—among world's highest. (Tm 8:6)

NOTE: US blindness in building up Persia as a hoped-for block against Russian domination of the Mideast and oil-rich Persian Gulf is surely today's most bitter irony! It has been on prophetic record for 2500 years that Persia will be one of Russia's most prominent and active allies in the final attack on Israel. The Shah is an autocrat. There is no popular government. He is today rapidly building the country economically and militarily, and appears

popular, but is treading on many toes. At the right time we can expect a complete and dramatic change in Russia's favour, on which Russian intrigue is doubtless already busily working.

NOW WHEAT SHORTAGE. Wheat has joined meat on growing lists of food that are getting scarcer & dearer by the day. Entire world is desperately short of grain. In August, wheat brought \$4.41 a bushel, over \$1.00 higher than 1 month before, & \$2.50 over year ago. May go to \$5 or \$6 a bushel. (USN 8:20)

NOTE: "Entire world is desperately short of grain." And as with any shortage of necessities under the evil human system, prices shoot up. Wheat in Aug. 1973 was 3 times the price it was in June 1972, and expected to go much higher still. "Famine" is a foretold Sign of the last days (Matt. 24:7, Mark 13:8; Luke 21:11). These days appear to be upon us.

WEST OVER MIDEAST OIL BARREL. Classic inter-play of supply & demand has tipped old economic balance of power, altering forever the relationship between giant oil companies & their Arab hosts. Appetite for oil in US, Europe & Japan grown so voracious that for next decade at least, only Mideast will have capacity to supply it. Whether they WILL may well turn on how Arabs perceive future political alliances, especially in terms of US's support for Israel. That answer will reverberate thru world.

Arab states fully aware of their economic power, & already using it. Last year they made no fewer than 15 public threats to cut off supplies to US because of its support for Israel. At same time, new supply-demand equation has allowed them to double prices, extract higher taxes, & gain control over major chunks of production. World has never seen anything like wealth that's flowing, & will continue to flow, into Arab treasuries.

Mere suggestion that Mideast might one day hold such sway over West would have seemed bizarre just 15 years ago. From beginning—a day in 1908 when Englishman William D'Arcy spudded the first commercial wells in Iran (Persia)—Europe & US interests have controlled the vast oceans of oil. They determined how much would be pumped, & where, unilaterally set prices, served as power behind many a throne, & paid skimpy royalties that were gratefully accepted by their sand-poor hosts.

In an arrogant move they would regret, the oil companies in '59 arbitrarily slashed prices. Stung by the move, Iran, Iraq, Kuwait, Saudi Arabia & Venezuela formed "Organization of Petroleum Exporting Countries" (OPEC). Weak at first, it slowly grew in numbers (now 12), & in strength.

In '70 Libya demanded higher prices & higher taxes: companies refused: Libya cut production, & won its point. The tide had turned. In a few months the other countries got similar increases. More important, concept of Arab ownership took hold. By mid-'72, Iraq, Libya & Algeria had nationalized all or major parts of their oil industries. Others followed.

Behind each leapfrogging demand is threat of a cut off. Stoppage of oil would mean 100s of plants would close in West, widespread unemployment, & major recession, if not economic collapse.

West competition for oil is swelling Mideast treasuries. Between now & '80 they'll get \$210 billion. They can only spend a portion of it at home, so they're beginning to invest around world. There's talk of Arabs buying seats on NY Stock Exchange, buying into GM, taking over US oil cos. (Nwk 7:23).

NOTE: The Arabs clearly now have a stranglehold on W. Europe: and behind the Arabs stands Russia. This is a remarkable development in the direction that prophecy requires. And it is made infinitely more significant by the fact that Israel lies at the root of it all. Without Israel there would be no oil problem—no incentive for the Arabs to turn to Russia and to threaten Europe. Without the complication of Israel, Britain and US would be still supreme in Arab lands, with full control of oil supplies. Europe would freeze, and European industry would collapse, without Arab oil. Whatever sympathy there may be for Israel it cannot stand against these vital pressures.

MORE & MORE SPIES IN SKY: How US & Russia watch each other. Satellite espionage stepped up sharply in past 6 months. Reached point where satellites control other satellites, one telling other where cloud cover is too heavy, & to turn off cameras, or to shift orbit & take closer look at unusual ground activities.

Spy satellites since '68: Russia 180; US 24 (US's last longer). Both have capacity of destroying other's satellites in space. Can spot objects 2 ft. wide from 100 miles up. (USN 8:13)

NOTE: What a revolution in science in our lifetime, but it is still the same old evil and suspicion, spying and espionage, hate and fear. And the greatest efforts of science are dedicated to belligerent, destructive and military purposes.

NUCLEAR RACE UNDERWAY AGAIN. France & China pushing ahead with new atmospheric tests designed to make them formidable nuclear powers. France: 33 tests of nuclear devices since '60; China, 14. Before '63, US made 178 tests in atmosphere; Russia made 121.

French believe increasingly that they can't depend on US for nuclear umbrella. China feels it must develop full nuclear capability because of fear of attack by Russia. (USN 8:6)

NOTE: Certainly the increasing nuclear potential of more and more nations is the biggest threat to the continued existence of mankind on the earth. On the basis of man's consistent past history and wickedness, he is bound in time to destroy himself, now that he has the power to do so. The atom bomb has already been used. Only mutual fear of retaliation holds back its use now. Any nation that has it is bound to use it as a last resort against defeat. This is positive proof that God must step in soon and destroy all human govts., as has long been prophesied.

ARAB OIL MONEY PILES UP. Enormous potential for disruption of world money system. In 5 years, yearly oil revenues jumped from under 5 to over 10 billion \$s: by '80, \$20 billion a year. Arab funds accounted for 1/3 of the \$6 billion that poured into W. Germany & created the Feb. 73 world money crisis. Arabs have played significant role in bidding up price of gold to levels 3 times the official \$42.22 price. (USN 8:6)

NOTE: Not only the oil, but also the vast wealth accumulated from the oil, is becoming a potent weapon in Arab hands for world-wide disruption and anti-Israel pressure and blackmail. How interestingly and unexpectedly God works out His purposes, and centres world concern and dependence on the Mideast in these last days!

HOME PRESSURE TO CUTBACK US FOREIGN FORCES. Fresh campaign in Congress to cut back US commitments everywhere in world. New drive to bring troops home from Europe. Defence Dept. faces trimming. Major light brewing over building new strategic weapons. Movement to change historic course set in motion 30 years ago.

Defence Dept. has closed 235 installations abroad since '69. In wake of Vietnam, inflation, pressures for less spending, & a weaker \$ abroad, many in Congress urging reductions. Debate will go long way toward deciding how much longer US will be able to back up its commitments abroad. (USN 8:13).

NOTE: US, Europe and Russia all know that it is only the US military presence in Europe that saves Europe from complete Russian domination. And they all appear to know, too, that it's just a matter of time before US withdraws and Russia takes over. Vietnam, and the Watergate scandals, and Nixon's high-handed, unilateral, unpredictable foreign policy, have all greatly weakened the once-strong bonds of respect and interdependence that used to hold Europe and US closely together. All is going just as prophecy requires.

WORLD SCARCITY OF RAW MATERIALS. In almost every important commodity meat, wheat, rice, soybeans, wool, cocoa, copper, lead, rubber world production falling behind ravenous demand: hectic competition is rocketing prices. Commodity prices leaped 91 pct. in past year. World reserve stocks of many major farm goods are badly depleted. (Tm 8:20)

NOTE: The world races on toward an inevitable crisis—too many people too little food and resources. And its multiplying hordes are increasing! godless, violent, evil and animal as at the time of the Flood that destroyed all mankind except 8. The Scriptures foretell a tremendous destruction of most of mankind—wiped out by Almighty Power in the hands of Christ, when they blindly and obdurately resist and oppose him to the end, like Pharaoh at the Exodus. Natural, animal mankind has far too exalted a conception of its own preciousness. Only those who truly seek God have any value above the beasts.

SHEIK OF SAN CLEMENTE. By last week, romance of San Clemente & Key Biscayne had turned as sour as everything else Nixon has touched in (his benighted year. Last April, reporters began poking into how Nixon managed to buy his 2 big homes in first place—& how much Govt. has since spent on them. Last wk. answers finally came—& figures were scandalous.

A total of \$10 million in public funds has been spent in 4½ years on Nixon's houses. In one enormous bound, he seems to have left the world's democratic leaders behind as a big-spending pleasure-domer, & to have joined company of such high-rollers as Sheik of Qatar & President of Zaire. (Nwk 8:20)

NOW IT'S \$10 MILLION. First the reported govt. expenditure for fixing up Nixon's homes was \$40,000. Then figure kept rising. By June, govt. reported \$2 million. Last week it gave new set of figures: \$10 million. (Tm 8:20)

NOTE: What are we to say? This is the way of man when he achieves power, but in the US it has rarely been as blatant and as flagrant as this.

NEW JERUSALEM. The walled city of Old Jerusalem sits in timeless repose amid the ancient terraced hills of Judea. Within are the cherished shrines of 3 faiths. Now all this may be changed irretrievably by a surge of urban development, some of it the direct result of the Jew-Arab conflict.

During Israel's first 19 years, city was partitioned by barbed wire & bleak, barren stretches of no man's land. Then after '67 War came Israeli annexation of Arab East Jerusalem, & a wave of expansion and tourism. High rises &

soaring hotels pierce the low-lying skyline of E. Jerusalem, while an apartment complex looms disconcertingly behind the Mosque of Omar.

Israel is determined to keep Jerusalem an overwhelming Jewish city, despite fact that Arabs' birth rate is double the Jews'. To hold line against Arab population explosion, Israel has been moving in immigrants. And what better place to build a high-profile, high-density, all-Jewish apartment complex than in predominantly Arab E. Jerusalem. A plot of scarce city parkland has been torn away to make room for the towering Plaza Hotel, & bulldozers are rumbling in the surrounding biblical hills. (Nwk 7:30)

NOTE: Jerusalem is the great bone of contention between Israel on the one hand and the world's superstitions—Catholic, Moslem & Orthodox—on the other. These superstitions, centring on Jerusalem, are and will be a major force in uniting the Catholic-Russian-Moslem world against Israel. Jerusalem is the "burdensome stone." Israel's present activities there are inciting her enemies to fury.

TEN YEARS FOR WHAT? US last week ceased waging war in Indochina, after 10 years of fighting. It was one of greatest anticlimaxes in US history. In past 6 months, US dumped 250,000 tons of bombs on Cambodia—50 pet. more than all bombs US rained on Japan in WW II.

Communists now control 80 pet. of Cambodia & many of roads leading to capital. Cambodia will have little to show for hardships it suffered after US extended war into its once-placid countryside in '70. Instead of keeping Cambodia non-Communist, the US incursion helped catalyze the tiny pro-Communist Khmer Rouge Rebels into a movement of national scope. It pushed Prince Sihanouk, a dedicated neutralist, reluctantly into hands of Hanoi & Peking.

A comparison of a map from '65, when US troops entered the war, with a map of Indochina today reveals the Communist advances. Despite 8 years of fighting, the Communists now control more land. They have more troops in S. Vietnam: Paris agreement gives 140,000 N.Viet troops the right to remain.

The staggering cost: 55,000 US dead; 153,000 US seriously wounded; 1200 missing; 1¼ million Viet combat dead (plus vast number of civilians); \$108 billion cost to US; 8600 planes & helicopters lost; 6½ million tons of bombs dropped. (Tm 8:27)

VIET FIGHTING GRINDS ON. Over 6 months after truce was supposed to bring Indochina peace, fighting still rages & casualties mount. In S. Vietnam, level of military activity has barely changed since much heralded "peace" agreement. In 6 months before "ceasefire:" 80,000 casualties. In 6 months since: 72,000. (Tm. 8:13)

NOTE. The Russian-backed Red dictatorship in N. Vietnam always has been, and still is, determined to subdue and control all Indochina, and doubtless; beyond that, when they have achieved this primary goal. They pressed relentlessly forward with this determination all thru the long years when the vast might of US was arrayed against them. It is folly to think they will suddenly abandon it now that US has turned tail and run away. Godless Communism is convinced that it alone knows what is best for the world, and that it can—and will—build a man made paradise on the power of flesh.

NATIONS RACE TO GRAB SEA'S RICHES. Quarrels over who owns oceans increasing. Shortages of food & fuel around world focusing fresh attention on riches of oceans—& creating fierce & growing competition over who controls them. At stake is enormous wealth: fish in waters, minerals on ocean floor, oil below. Countries already claim 5 million sq. miles of ocean as their exclusive jurisdiction—over 5 times as much as in '45.

Drift toward serious international conflicts: "law of sea" resembles "law of jungle." With modern methods of fishing, riches of sea fast diminishing. Haddock catch around Iceland 12 yrs. ago was 110,000 tons; now its 40,000. Herring catch has dropped from 750,000 tons to 60,000. (USN 8:13).

NOTE: As the earth gets smaller and smaller, and desperate nations wrangle and scramble for its shrinking and depleted resources, who knows what jungle struggles for survival will stain the earth with greater and greater evils and conflicts, as the artificial veneer of civilization cracks away, and the wild beast that is man emerges in all its ferocity.

US, UN—& REALITY. High hopes US once held for UN as vehicle for peace & understanding in world have withered to almost nothing. US no longer is the all-powerful leader of UN. It now is where Russia was for years—in the minority, & a favourite target of badgering by others.

When UN was founded after WW II, it consisted of 51 countries, most of them eager to rely on US for leadership & guidance. Now there are 132 members, & things are different. Organization of African Unity has 41 members, nearly one-third of total. Arab states generally vote with Africans, as do almost all other so-called "underdeveloped" countries. This gives them a clear UN majority. US frequently on losing side. (USN 8:13).

NOTE: Even a scant knowledge of history, let alone of prophecy, should have preserved anyone from the folly of expecting anything from the United Nations. The very name is a contradiction of all history, and in direct

opposition to the divine decree at the Tower of Babel. It is, however, at times a convenient facade for legalizing and implementing the decisions and compromises of the super-powers, who use it as it suits them.

LIBYA DEMANDS EGYPT UNION. Kaddafi who rules Libya (2 million) is demanding merger with Egypt (34 million.) Duel for political survival underway between Kaddafi & Egypt's Sadat. Sadat had second thoughts about previously agreed-to merger.

It would make economical sense. It also would shift balance of power in Mideast, & confront Israel with serious challenge. Libya, with \$3 billion financial reserves & \$2 billion a year oil revenues, needs Egyptian manpower. Egypt, ridden with poverty & unemployment, has surplus of trained manpower & needs Libyan money. (USN 8:6)

NOTE: Naturally speaking, an ideal arrangement. But it is not in the ultimate divine purpose (tho anything may happen temporarily). Egypt is the basic, geographical King of the South. Libya must be at the end actively allied with the King of the North (Ezek. 38:5).

FRANCE SCUTTLES "YEAR OF EUROPE" FOR US. From very outset France has tried to scuttle what was to be Nixon's 73 foreign-policy triumph. For past 3 months French have used all their diplomatic power to undermine Nixon's "Year of Europe." It may not be quite dead, but French have reduced it to a dwarf-like parody of the original "grand design."

Deeply suspicious of sudden surge of US interest in Europe, French tried to head off "Year of Europe" before it ever got started. They've virtually insured Nixon won't get either Atlantic summit or declaration of Atlantic principles this year. Not content with scuttling these, French are also trying to pull rug from under Nixon's "grand tour" of Europe. (Nwk8:13)

NOTE: It is good to see France at the bottom of the trouble, for that is what prophecy requires, and bro. Thomas foresaw. The big turning point was when DeGaulle took France out of NATO and ordered NATO out of France. NATO's whole structure was built on, and radiated from, and essentially needed, France. Till then, it was credible and logical: since then it has just been a name and a pretence.

WHY US MARINES TRAIN IN DESERT. As worry mounts over oil supplies, US's crack assault force is sharpening its combat readiness for a possible new kind of crisis. As tension builds in Mideast, US Marines looking hard at problems they might face should US become involved against a desert force—in N. Africa or East Mediterranean. There is where US oil interests are great & becoming more vital. They have just carried out most extensive desert-warfare training exercises in US history. (USN 8:27)

NOTE: The article reveals that the exercises were in the form of a simulated landing and intervention of US forces in a war between 2 coastal Mideast powers—very striking in the light of what almost occurred as a result of the recent US-Russian confrontation about Russia sending in troops.

AMERICANS IN EGYPT. Cairo seems bursting at seams with US visitors. Little sign of anti-USism. On contrary, US interests being strengthened. Two US oil cos. have Parliament approval to seek oil in new areas. (USN 8:20)

NOTE: Much has happened in the Mideast since the above was printed in August. But the surprising thing is that present developments seem to be in the right direction. Egypt and Syria have tried again (and failed again) to get a military victory. Now they appear to be moving in opposite directions—just as they should. They do not belong together, but on opposite sides of the final struggle.

INDIA IN TROUBLE. India in midst of worst crisis in its 26 years of independence. Food shortages have pushed millions to the brink of starvation & caused widespread riots & looting. Costs & dislocations of Pakistan war have combined with drought to produce near famine, water shortages, power failures, price increases, labour strife, unemployment & street crime.

Now 20 million unemployed: 5½ million of them educated men whom India most needs to put to work—engineers & other professionals. Inflation rampant: prices up 24 percent in year.

Govt. officials from highest to lowest levels have become unashamedly corrupt. Now it takes a bribe to get a child into school, to get a milk ticket, even to get a long-distance train ticket, let alone any of the innumerable licenses that India's mushrooming bureaucracy demands.

India has made strides in heavy industry, nuclear power & military might, but govt. has yet to carry out in any significant way the economic & social reforms for which its impoverished millions would be grateful.

Gross national product has not grown at all for 2 years, while population increases 15 million yearly. So standard of living for the multitude has declined. India is suffering from a nationwide sense of depression, frustration & malaise. (Tm 8:27)

COUP IN AFGHANISTAN: MADE IN RUSSIA? Russian-built tanks rumbled into capital, & up to royal palace. Within hours, Gen. Daud went on local radio to announce the king had been deposed, & Afghanistan had become a republic. First nation to recognize new regime was Daud's old friend, Russia. During '50s, Daud as Prime Minister greatly expanded ties with Russia. Soviets built Kabul's airport.

While he talked non-alignment, Daud has long nursed a dream that Russia may well applaud-ripping another chunk off Pakistan. Daud, & half of the 13 million Afghans, are Pathans; equal number of Pathans live in Pakistan.

A miserably poor country where much of population scrapes by on under \$6 a month, Afghanistan has been staggering thru a 3-yr. drought & famine. At least 80,000 have starved to death. Even in good times, half the babies die before they're 1 year old. Over 90 pet. of population is illiterate. (Nwk 7:30)

NOTE: In the days of British power, Afghanistan was the essential buffer between Russian expansion and British India. Pakistan—now threatened by Afghanistan—used to be part of India. Domination of Afghanistan would largely complete Russia's encirclement of Persia, and bring Russia very close to the Indian Ocean. What. Great changes—within brief modern memory—since Russia was so laughingly backward and weak, and Britain was the unquestioned master of the oceans and of the Mideast and India!

AILING \$. Collapse of \$ in Europe money markets. World now without workable monetary system. Not much business remains viable when world's No. 1 currency drops 10 pet. in matter of days, then snaps back by half of loss with no obvious reason for either move.

It was thought speculation would tend to stabilize currency values at levels of their expected long-run relationships. Now it's obvious that speculation is unreliable, & may itself produce instability. If fixed rates are untenable, if floating rates are unreliable—what's to be done? Doubtful that either \$ or world money system will ever be same again: too much damage already done. (Nwk 8:20)

NOTE: What confusion and chaos the world is in, compared to the relative calm and stability of a generation ago! The entire world system is becoming too complicated and frenzied for any human or group of humans to handle or control it. How the need is becoming more and more apparent of Christ's all-wise, all-powerful world reign of righteousness! Such the Scriptures promise soon.

Correspondence

Dear bro. Gibson:

Loving greetings in the Name of Jesus Christ whose appearance we pray for, that eventually the Father's will may be done in the earth as it is done in heaven. How glorious this wonderful prospect, when we gauge it with the terrible, sorrowful, sinful times in which at present we live!

With so many signs hastening the purpose of God, surely Christ's return must be near, even at the door.

Isn't it a wonderful thing in our eyes that the eyes of the whole world are today being focused on Israel—that tiny, insignificant nation whose rebirth began but 25 years ago!

Can any doubt the might and accuracy of God's Word as we literally see the fulfilment of prophecy?—

"Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger, FOR ALL THE EARTH SHALL BE DEVoured WITH THE FIRE OF MY JEALOUSY" (Zeph. 3:8).

Yes, dear brother, cannot we say with one voice that we see these things "beginning to come to pass"? An unsuspecting world of people soon will know that there is a God in heaven Who executeth judgments, and—

"When His judgments are in the earth, THEN shall the inhabitants of the world learn righteousness"

(Isa. 26:9).

We can hope and pray that by His mercy we can escape these things and by grace may be given the priceless opportunity of assisting in the implementation of a new and glorious age. Shall 55 years of mortal pilgrimage shortly give place to this long-looked-for realization?—

"Even so come, Lord Jesus!"

In my room hangs the calendar you sent me, opened up for the month of October. I am reluctant to turn to the next month, because the picture for October is so beautiful and peaceful, projecting my vision, as it were, into the

Kingdom Age, when we should expect to see such scenes of sheer joy. The accompanying words of Psa. 25:4-5 seem so fitting in this surrounding—

"Show me Thy ways, O Lord. Teach me Thy paths..

"Lead me in Thy Truth, and teach me..

"For Thou art the God of my salvation."

These wonderful words are the crowning glory to this inspiring scene which affords the mind opportunity for both pleasure and useful meditation. May the God Who caused them to be written so comfort and strengthen you in these closing hours of the world's Saturday night. These hours are not without sadness and trial, even in our little group of brethren and sisters. We feel very deeply on your behalf, and pray that love, faith, and determination to duty will prevail—

"He that soweth to the Spirit shall of the Spirit reap everlasting life."

Finally, then, dear brother—

"Farewell: be perfect: be of good comfort: be of one mind. Live in peace, and the God of love and peace shall be with you."

With much love in the Truth from all of us in this little far-off corner, who appreciate with thanksgiving your labour of love in the Household.

Sincerely your brother in the hope of life,

—L. E. Fisher

38 Powhiri Ave., Whangarei, New Zealand

Bible Questions

BROTHERS AND SISTERS

Write the number of each name in List 1 beside the brother or sister in List 2

LIST ONE—QUESTIONS

1. Er	11. Peleg	21. Hobab	31. Michal	41. Lo-Ammi
2. Ham	12. Abihu	22. Jacob	32. Pharez	42. Phinehas
3. Abel	13. Isaac	23. Philip	33. Mahlon	43. Jonathan
4. Levi	14. Kezia	24. Mamre	34. Mahlah	44. Manasseh
5. John	15. Jubal	25. Nahor	35. Andrew	45. Alexander
6. Cush	16. Kenaz	26. Tamar	36. Ahaziah	46. Jehoiakim
7. Leah	17. Lahmi	27. Aholah	37. Mishael	47. Abimelech
8. Elam	18. Uzzah	28. Hanani	38. Zeruah	48. Jehosheba
9. Mary	19. Sarah	29. Asahel	39. Rebekah	49. Solomon
10. Moab	20. Aaron	30. Kohath	40. Lazarus	50. Adrammelech

LIST TWO—ANSWERS

Seth	Peter	James	Rachel	Abishai	Ephraim	Nehemiah
Ahio	Laban	Merab	Hoglah	Ishmael	Jehoram	Elzaphan
Onan	Zarah	Ammon	Asshur	Chilion	Mizraim	Zedekiah
Esau	Herod	Joktan	Merari	Goliath	Abraham	Sharezer
Jabal	Nadab	Hophni	Martha	Ahaziah	Absalom	Barnabas
Caleb	Judah	Jotham	Jemima	Japheth	Aholibah	Melchishua
David	Rufus	Eshcol	Miriam	Haran	Zipporah	Lo Ruhamah
						Nathan

October Answers

HOW MANY. . .

1. Sealed—144,000	18 Degrees backwards—10	35. Pieces Jesus sold for—30
2. Psalms—150	19. Ungrateful lepers—9	36. Swine drowned—about 2000
3. Fish in net—153	20. Evening-mornings—2300	37. Killed by ass jawbone—1000

4. In shipwreck—276	21. Not bowed to Baal—7000	38. 5 loaves, 2 fishes—5000
5. Smooth stones—5	22. Virgins of Jabesh—400	39. Cubits Haman gallows—50
6. White baskets—3	23. Palm trees at Elim—70	40. Pieces Joseph sold for—20
7. Stars in crown—12	24. Goat hair curtains—11	41. Yrs. for Rachel & Leah—14
8. Rows of stones—4	25. Courses of priests—24	42. Cubits above mountains—15
9. Saved by water—8	26. Stripes 5 times—39	43. Korah followers burned—250
10. Silver trumpets—2	27. Baal prophets slain—450	44. Provinces of Ahasuerus—127
11. Killed by tower—18	28. Foxes Samson caught—300	45. Yrs. temple in building—46
12. Killed by bears—42	29. Years in wilderness—40	46. Days witnesses prophesy—1260
13. Beast Number—666	30. Kings with Benhadad—32	47. 7 loaves, few fishes—4000
14. Ill-favoured Kine—7	31. Assyrian host slain-185,000	48. Souls added at Pentecost—3000
15. Cities of Refuge—6	32. Days to rebuild wall—52	49. Abraham armed servants—318
16. Levitical cities—48	33. Joseph age when sold—17	50. Cubits Nebuchadnezzar
17. Solomon Songs-1005	34. Kings Joshua subdued—31	image—60

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