

The Berean Christadelphian

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

Edited and Published by:

G. A. Gibson, 1501 Woodbine, Ap. 1616, Toronto 365, Ont. M4C4H1, Can.

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Bible Questions

COMPLETE THE PAIRS

QUESTIONS

- | | | | | | |
|------------|-------------|--------------|--------------|----------------|--------------------|
| 1. Son of | 7. City of | 13. Holy of | 24. Tower of | 31. Helmet of | 42. Captain of |
| 2. Box of | 8. Lily of | 14. Herd of | 25. Wedge of | 32. Vanity of | 43. Respect of |
| 3. Den of | 9. Gold of | 15. Song of | 26. Ships of | 33. Barrel of | 44. Fishers of |
| 4. Day of | 10. Root of | 16. Lust of | 27. Table of | 34. Pillar of | 45. Forgers of |
| 5. Bill of | 11. Pair of | 17. Lake of | 28. Light of | 35. Girdle of | 46. Avenger of |
| 6. Man of | 12. Cake of | 18. Mark of | 29. House of | 36. Pieces of | 47. Redness of |
| | | 19. Signs of | 30. Feast of | 37. Hollow of | 48. Jawbone of |
| | | | | 38. Beauty of | 49. Mystery of |
| | | | | 39. Master of | 50. Breaking of |
| | | | | 40. Mother of | 51. Bedstead of |
| | | | | 41. Cluster of | 52. Daughters of |
| | | | | | 53. Abomination of |

ANSWERS

Sin	Eyes	Fifty	Ophir	Harlots	Holiness	Valley
Ass	Glass	Babel	Swine	Grapes	Thieves	Balances
Men	Cloud	Orion	Moses	Holies	Iniquity	Showbread
Fire	Meal	Beast	Thigh	Refuge	Persons	Perdition
Lies	Figs	Jesse	Blood	Silver	Leather	Salvation
Iron	Gold	Bread	Times	Prayer	Vanities	Tarshish
		World	Flesh	Hyssop	Ointment	Tabernacles
						Covenant
						Desolation
						Magicians
						Divorcement

July Answers

COMPLETE THE PAIRS

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|-------------------|----------------------|-----------------------|--------------------------|
| 1. Ox goad | 12. Stiff neck | 23. Green pastures | 38. Hottest battle |
| 2. Potsherd | 13. Little horn | 24. Filthy Lucre | 39. Ranging bear |
| 3. Sea monsters | 14. Royal priesthood | 25. Silversmith | 40. Itching ears |
| 4. Red heifer | 15. White stone | 26. Rotten rags | 41. Writer's inkhorn |
| 5. New moon | 16. Forty stripes | 27. Mixed multitude | 42. Familiar spirits |
| 6. Vile bodies | 17. Sheep fold | 28. Living water | 43. Parched corn |
| 7. Pale horse | 18. Horse leach | 29. Fatted calf | 44. Earthen vessel |
| 8. Idle tales | 19. Rough garment | 30. Deadly poison | 45. Weaver's beam |
| 9. Sour grapes | 20. Three Taverns | 31. Nether millstone | 46. Morning star |
| 10. Side chambers | 21. False witnesses | 32. Barren fig tree | 47. Precious promises |
| 11. Shoe latchet | 22. Upper room | 33. Badger skins | 48. Seething pot |
| | | 34. Chosen generation | 49. Pestilent fellow |
| | | 35. Graven images | 50. Miserable comforters |
| | | 36. Modest apparel | 51. Outlandish women |
| | | 37. Widow's mite | 52. Untempered mortar |

Fraternal Gatherings

If the Lord Will

LONDON, Ontario: Saturday-Sunday, October 12-13

Bro. David Clubb, 42 Oneida, London, Ont. N5V 2X1. Phone (519) 451-4063

RUSSIA'S NEW HARD LINE. Scandal that has engulfed Nixon at home has made Kissinger's job abroad harder by the day. Last week he flew to Moscow to untangle disarmament talks. He returned with empty briefcase. Relative economic & strategic strength of the 2 sides has changed significantly since 72 summit. The initial sweet sound of detente came when Russia faced a disastrous harvest, & lagged well behind US in multiple warhead missile technology.

But with energy crisis muffling US economy, Soviet scientists rapidly closing MIRV gap, & NATO in disarray, the temptation to drive hard bargains on disarmament, troop cutbacks, Mideast peace negotiations, & better trade terms with US—could not be dismissed in Moscow last week. Breakdown in disarmament talks left them stalemated since 72. (Nwk 4:8)

NOTE: There has been a great relative change in the past couple of years. The energy crisis and the natural resources crunch has exposed the pitiful weakness and vulnerability of the West, especially Europe. Russia, with its vast and largely virgin land mass, has an abundant, self-sufficient wealth of oil and minerals. With its position thus improved, Russia naturally reverted to intransigence and obstruction in the recent disarmament talks.

Hymns in the Night

"Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world and are the off scouring of all things unto this day"—1 Cor. 4:12.

During Paul's first missionary journey, he was accompanied by Barnabas, who is first introduced to us in Acts 4:36—

"And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."

This journey began at Antioch, where Paul and Barnabas, with others, were teaching—

"As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them"—Acts 13:2.

The first journey concluded at Jerusalem, where the apostles had gathered to consider a problem that arose in connection with the Gentile Christians—

"Certain men who came down from Judea taught the brethren, and said, Except ye be circumcised, after the manner of Moses, ye cannot be saved"—Acts 15:1.

This matter being settled, Paul, Barnabas, Judas and Silas, returned to Antioch, where they remained for an unstated period. After some days Paul suggested to Barnabas that they visit the brethren in the ecclesias that had been established during the first journey.

Barnabas wanted to take John Mark, but Paul did not agree with him; so they parted and Paul chose Silas and went through Syria and Cilicia, confirming the ecclesias.

In the 16th chapter of the Acts, we meet them as they enter Derbe, a small town of Lycaonia, in Asia Minor, 60 miles southeast from Iconium, and 18 miles east of Lystra, and about 100 miles west of Tarsus, the home of Paul.

They had been in Derbe before (on the first journey), because that was the place to which Paul and Barnabas fled when they were expelled from Iconium. Apparently they did not remain in Derbe, but went on to Lystra, the home of Timothy. It was here that Paul had healed the lame man on the previous journey with Barnabas.

The people were so impressed, that they thought Paul and Barnabas were from the gods, and called Barnabas "Jupiter" and Paul "Mercury." But this honor was short-lived because some Jews came up from Antioch, and stirred up the people, and in a short time they were throwing stones at Paul.

We are inclined to think this was the act of a mob, and after a number of stones had struck Paul, he fell over as though dead. Then the mob would doubtless drag him along the streets of the city, and then outside where they left him, thinking he was dead. But Paul was not dead, for there was much work still ahead of him.

The record merely says that he "rose up, and came into the city." But can you not almost see him as he trudged along, his battered body being evidence of the intense suffering that he experienced? As we try to visualize this incident, we often wonder if Paul's mind went back to the time when he had witnessed the stoning of Stephen. *No doubt it did.*

* * *

We return to the 2nd journey at Lystra where Paul and Silas meet Timothy- Paul was so impressed with him, that he arranged to take him along with them. Because of certain Jews in that vicinity, who knew that Timothy's father was a Greek, Paul circumcised him, and they went forth to continue their work throughout Phrygia and Galatia, establishing ecclesias.

Upon reaching Mysia, they planned to go into Bithynia, but were forbidden by the Spirit, so they passed by Mysia, and came to Troas, a city on the coast of the northern part of Mysia. (As Luke was the writer of the Acts, it is supposed that he joined Paul here, because in Acts 16:10, "we" is used for the first time.)

That night, a vision appeared to Paul of a man of Macedonia, calling him to come and help them. Being assured that it was from the Lord, they sailed the next day from Troas to Samothracia, an island in the Aegean Sea, and the following day they arrived in Neapolis, a maritime city of Macedonia, which is situated on a rocky eminence.

The most conspicuous object in the city was a temple of Diana, which crowned the top of the hill, symbolizing the "strongholds" of spiritual falsehood that it was Paul's mission to "pull down." They did not remain there, but went on to Philippi, the chief city of Macedonia.

Here they stayed for some time, and it was in this city that Paul founded the ecclesia to which he later addressed one of his finest letters. Philippi was originally known as Crenides, but was taken and fortified by Philip of Macedon, who renamed it after himself. Around its wall was fought, in B.C. 42, the battle between Octavius and Antony, on one side, and Brutus and Cassius on the other. This caused the downfall of the Roman Republic, and prepared the way for the establishment of the Roman Empire. In memory of his victory, Octavius made Philippi a Roman colony; that is, he settled a number of his veteran soldiers there, and gave them land to cultivate (See Acts 16:12).

One of the first and extremely interesting experiences of the apostle took place outside the city on the bank of a river, where women were accustomed to gather. As a result of speaking to them, a certain woman, named Lydia, a merchant, described as a "seller of purple," and one who worshipped God, gave particular attention to what Paul said—so much so that she and her household were baptized. Being so thankful and grateful for having come to a knowledge of the Truth, Lydia persuaded Paul and those with him to come into her house as her guests.

Lydia was a native of Thyatira, in Asia Minor, a city well known to all of us because it was to the ecclesia in that city Jesus addressed his fourth Apocalyptic message. It was located in the northern section of the province of Lydia, a section made famous by the art of dyeing purple.

In Eureka, bro. Thomas writes at some length regarding the work of Lydia. He was convinced that the Christian faith was doubtless introduced into Thyatira by her. As Luke remarks, she was a "worshipper of God"—either a devout Jewess, or (more probably) a Gentile proselyte belonging to the synagogue at Thyatira.

Luke says the Lord "*opened her heart.*" Paul's work was to sow the seed; but *God* gave the increase. That which Paul planted was "the Truth as it is in Jesus." The Truth, and only the Truth, will open a man's or woman's heart, or understanding, to the things God requires of us.

Lydia, like Cornelius, was a worshipper of God, and in the same manner, this record proves that a belief in God, and sincere worship of Him, is not sufficient for salvation. No, if we would attain unto salvation, we must believe the things concerning the Kingdom of God, and the Name of Jesus, and be baptized, as Lydia was, into that Name.

We do not know how long Paul stayed in Philippi; but the spiritual atmosphere that pervaded the home of Lydia must have been a great pleasure to Paul and his companions. Not all believers have the honor to entertain visitors of such a godly character, and not all homes of professed believers provide and encourage quiet meditation upon divine things, as Lydia's did.

The effect of this impressive experience upon Paul is reflected in his letter to the ecclesia in Philippi. It is inspiring and uplifting to note how he writes with such deep affection. Although he warns them in several ways, he does not find fault with them as he did with those in Corinth and Ephesus. It is one of the most beautiful of Paul's letters, being animated and elevated in style, and is full of sublime thoughts, and affectionate exhortations. The epistle reveals how much Paul loved and esteemed the brethren and sisters of that ecclesia—

"I thank my God upon every remembrance of you, for your fellowship in the Gospel from the first day until now.

"Because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, you all are partakers of my grace.

"For God is my record, how greatly I long after you in the tender sympathies of Jesus Christ.

"Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved" (Phil. 1:3-8; 4:1).

But all was not happiness and joy in Philippi. It was there that Paul had one of his greatest afflictions. A female slave, suffering from a brain disorder, was the source of substantial income to her masters by soothsaying. For many days she followed Paul and his companions, crying out—

"These men are the servants of the most high God, which show unto us the way of salvation" (Acts 16:17).

This statement was true; but coming from an insane person, caused great grief to Paul. Finally, he turned and cured the girl of her disease. Realizing what had happened, and that the hope of their gain was gone, her masters became enraged, and caught Paul and Silas, and dragged them into the market place before the rulers. They had no criminal charge to make against them, and of course they would not mention what had happened, so they said—

"These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice" (Acts 16:20-21).

This specious charge pleased the magistrates, who tore off their clothing and gave orders to beat them with rods. Such beatings were done in public and were extremely painful. Each blow drew blood and left their bodies bruised and torn. Their garments were then wrapped around them, and they were taken to the inner prison, and their feet fastened in stocks. This alone caused great discomfort; but to be placed there with brutally beaten bodies must have caused terrible suffering.

Like the crucifixion of Jesus, little is said of the awful punishment as practiced by the Romans. If any of us find ourselves in what we think are trying and difficult circumstances, it might be well to think of Paul and Silas as they sat in an upright position with their feet held firmly in blocks of wood around the legs just above the ankles.

This awful torture continued until midnight, when Paul and Silas joined in prayer. After prayer they sang a hymn to God. It would require a mind saturated with the Truth to do as they did, and their conduct reveals a most noble example of faithfulness under such a severe trial.

The singing of the hymn reminds us of the night in which Jesus was betrayed. Judas had gone from the upper room, and Jesus was left with the eleven; but before facing their great trial "they sang an hymn." But as Paul and Silas sang, suddenly there was a great shaking—

". . . so that the foundations of the prison vibrated; and immediately all the doors were opened, and every one's bands were loosed.

"And the keeper of the prison awakening out of his sleep, and seeing the prison door open, he drew out his sword, and would have killed himself, supposing the prisoners had fled.

"But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

"Then he called for a light, and rushed in, and trembling with fear, he fell down before Paul and Silas, and brought them out and said,

"Sirs, what must I do to be saved?" (Acts 16: 26-30).

Back comes Paul's answer—

"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house, or family."

The modern evangelist calls this "instantaneous conversion," and says, "*All you have to do is believe. Just believe on Jesus, and take him as your personal Savior, and you are saved.*" They tell us we make too much fuss about the Kingdom of God and the Name of Jesus, for Paul and Silas said nothing about such things. But this is *not true*: for in the next verse we read—

"And they **spoke unto him the Word of the Lord**, and to all that were in his house" (v. 32).

Anyone who examines the teaching of Paul will know that when he spoke the Word of the Lord, he was—

"Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, persuading them both out of the Law of Moses, and out of the Prophets."

This is a formula which has to be believed and confessed before baptism into the Name of Jesus could be efficacious for remission of sins, and union with the body of Christ. The effect of "speaking the Word of the Lord" is seen in verses 33 & 34—

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his family.

"And when he had brought them into his house, he set food before them, and rejoiced, believing in God with all his household" (vs. 33-34).

What a transformation took place that night! Only a few hours before this representative of the Roman power carried out the instructions of the magistrates and cast Paul and Silas into the inner prison. Now we see him as a *brother in Christ*, caring for them in an anxious manner—washing their wounds, and receiving them as honored guests in his home.

When day came a further change took place. In those days superstition prevailed among the people. It has been suggested that the magistrates thought the earthquake was the result of divine displeasure over what they had done on the previous day. So they sent the police with instructions to let them go.

But Paul and Silas had been severely beaten with rods, and put in prison without a trial. Roman citizenship was a thing to be taken seriously, and when the magistrates learned that Paul and Silas were such, they became

alarmed when they received Paul's message for them to come personally and release them. There was only one thing they could do, and that was to go to the prison and ask them to leave the city. We believe that we are safe in saying that the small ecclesia benefitted by Paul's action in clearing his position, and that it would be for the sake of the Truth, for this was the sole motive of all he did.

Upon being released, Paul and Silas made their way to the home of Lydia, and we can easily imagine the joy with which they were received. The record reads—

"When they had seen the brethren, they comforted them and departed" (Acts 16:40).

But let us not forget that they were still suffering from the beating they had received. When we read these records, we are apt to think of them as something so far distant, they do not seem real. But if we are to benefit from them as we should, we must bring ourselves to realize that they are *just as real as the things we experience from day to day*.

Our reading of the Scriptures must not be surface reading; we must do all in our power to get inside and make it a part of our daily lives. As we read let us endeavor to feel that we are actually in the company of Paul in all his travels. To do this, we must withdraw ourselves from the things surrounding us—that is, mentally—and concentrate our minds on what is written for our instruction.

Companionship with Paul is something we cannot measure. As we travel with him, we see how he lived—how he suffered—how he was troubled on every side; yet not distressed. We see him persecuted; but not forsaken. We listen as he says—

"Always carrying about, in the body, the dying state of Jesus, that the life of Jesus may also be manifested in our body"—2 Cor. 4:10.

As we live and travel with Paul, we are able to fully understand what he meant when he said (1 Cor. 11:1)—

"Be imitators of me, even as I also am of Christ."

—G.A.G.

The Roll, the Ephah, & the Women

BY BROTHER JOHN THOMAS

"Whither do these bear the ephah? .. To build it an house in the Land of Shinar: and it shall be established, and set there upon her own base"—Zech. 5:11

ZECHARIAH CHAPTER FIVE (Continued)

But the wind in their wings was not to fan, nor to cleanse, but to *spoil*, and send the women and their wickedness of the Ephah, forth from the land they had defiled. That "wicked generation" was as a man exorcised of an unclean spirit; but afterwards repossessed of one 7 times more wicked. John the Baptist had ministered to "all Jerusalem, and all Judea, and all the region round about Jordan," the immersion of repentance, on the confession of their sins; and many of the Pharisees, and Sadducees even, came to be baptized (Matt. 3:5-7).

This was a great national repentance; a casting out of the unclean spirit; an emptying, sweeping, and garnishing of the house of Judah, which now waited for the manifestation of the King of Israel, whom John proclaimed to be *in their midst*, though unknown to him and them.

But when their attention was directed to Jesus of Nazareth, the Son of Mary; who was claimed by the voice from heaven, and designated by the descending Spirit in dove-like form, as Son of God: they—

"Saw no form nor comeliness; nor beauty in him, that they should desire him" (Isa. 53:2).

This national feeling of disappointment was aggravated by the rulers, whose hypocrisy he unveiled and denounced. The old spirit of evil, sevenfold increased, effected its entrance into the house of Judah, and dwelt there. Under its inspiration, Jesus was despised and rejected; they hid their faces from him, and esteemed him not. They oppressed and afflicted him; and though he bore their griefs, and carried their sorrows, healing their diseases; yet they scourged, imprisoned, and ignominiously crucified him between thieves (Isa. 53).

Thus Jerusalem that "*killed the prophets, and stoned those that were sent unto her,*" when she had added to her crimes the death of Jesus, and the iniquity of the subsequent 40 years, had attained to the consummation of transgression, and nothing remained but for her "*house to be left to her desolate.*"

So that though the first generation was bad enough, its last condition was worse. In the green they had crucified the Holy and the Just One; in the dry, there was no abomination they eschewed. The Ephah was filled, and the lead for the furnaces rested upon it, to be melted when the fire should be kindled in Zion.

But before the fire was kindled, Jerusalem and Samaria had received the Word of the Lord (Acts 8:24; 5:28; 6:8). They did not however long continue faithful; but began to "*steal the words*," and to "*swear falsely by the Name of the Lord*." They began to teach contrary to the wholesome words of the Lord Jesus; and to assume authority in rivalry of the apostles themselves.

They were opposed to the glad tidings of the kingdom being preached to any but the Jews; but not being able to prevent it, they contended that all Gentiles ought to be circumcised, and to keep the Law of Moses, as well as to believe the Gospel, and be baptised; or they could not be saved (1 Thess. 2:16; Acts 15:1-5).

These Judaizers were particularly troublesome to the apostles. They commended themselves, and gloried after the flesh, saying they were Hebrews, and Israelites, and the seed of Abraham, and apostles, and ministers of Christ (2 Cor. 10:12; 11:13-22).

But Paul says that they were false apostles, deceitful workers, and ministers of satan, who prevented the Truth, and preached another Jesus, another Spirit, and another Gospel; and that therefore they were accursed (Gal. 1:6-9; 2:4; 4:17; 6:12).

These accursed Judaizers were indefatigable in exalting themselves to the exclusion of Paul and the other apostles. Peter, James, John and Jude are very hot against them in their epistles; and in the letters to the ecclesias they are denounced as pretended apostles, Nicolaitans, and the Synagogue of Satan, holders of the doctrine of Balaam, Jezebel the pseudo-prophetess, Satan, liars, etc.

They were evil men and seducers, deceiving and being deceived; having forsaken the right way; and therefore "cursed children." These were the "false prophets" that Jesus predicted would arise and deceive many.

The effect of their teaching was to cause the spread of iniquity in all the cities of the land; and because of this the love of the many became cold; and the congregations in Judea became as apostate as the faithless generation who died in the wilderness.

Jerusalem and Samaria had again earned for themselves the character of Ezekiel's Aholah and Aholibah, two women of lewd and treacherous demeanour. The Judaizers had corrupted them, and nothing remained but for them to be brought forth from the land with judgment, according to "the curse," or Roll in flight.

When the Apostasy in Judea was fully matured, the Ephah contained the Woman under the Talent of Lead: and when the Mosaic Law and Institutions had vanished away as the result of the desolation of the Temple, all that were not slain or imprisoned, became sojourners in the lands of the Little Horn of the Goat.

This national dispersion of the Jews was the flight of the 2 women into the countries of the Fourth Beast dominion, then pagan. In their flight, the Judaic Apostasy from the Christian Faith was not left in Judea, to grow up into a papacy there. But having been formed and organized in that country, and propagated from that center, it was expelled from thence, and driven by the national calamity (the wind in the stork-like wings of the 2 women) out of Canaan that "*they might build for her a house in the land of Shinar*."

This saying connects the Judaic Apostasy with the Babylon of the Apocalypse—that "*they* (the Harlot Judaizers of Judea and Samaria) *might build for her* (the Wickedness, or Falsehood, systematized by them, and symbolized by the Ephah, Woman and Lead they bore with them in their flight) *a house* (or kingdom) *in the land of Shinar*," into which they were expelled.

The house of Judah in which Christianity was born and nourished and transformed by "false brethren" into a system of falsehood, had been demolished. If this had not come to pass, they would doubtless, in process of time, have got the upper hand in the Jewish State; and have built for their Harlot of the Ephah, a kingdom in the native land of Christianity.

Judea and Samaria compelled the adherents of the Harlot of the Ephah (or Jezebel the Prophetess) to build for her a home in some other region than the Holy Land. This other region is styled in Zech. 5:2, *Eretz Shinar*, "the land of Shinar."

This phrase is as symbolic, or representative, as the Ephah, the Woman, the Lead, and so forth, and consequently is no more to be interpreted as the Shinar where Nimrod flourished and his contemporaries built the tower of Babel, than the "Ephah" is to be interpreted as 3 pecks and 3 pints, or the "Woman" therein as a literal woman shut up in a 3-peck measure, under a cover of lead.

The literal and typical Land of Shinar was that country into which Aholah and Aholibah had gone forth because of profanity and falsehood against the Mosaic Law, and from which they had returned before Zechariah saw the vision of the Harlot of the Ephah. That was the Shinar of the *past*, the Shinar of the Chaldeo-Babylon Olahm, starting with Nimrod, ending with Belshazzar.

The Chaldeans, the "*rod of chastisement in Jehovah's hand*," had blindly punished Judah and her companions for their apostasy from Moses, and had afterwards been punished in turn for their own crimes by the Medes and Persians. Thus, the Chaldeans being set aside, Judah and the nations entered upon a new cycle. The judgment on Jerusalem by Nebuchadnezzar, and the judgment on Babylon by Cyrus, had avenged the *past*.

A NEW era was now commenced, as indicated in Jehovah's words, by Haggai, saying—

"Consider now from this day and forward, even from the day that the foundation of Jehovah's Temple was laid, consider.

"Is the seed yet in the barn? As yet the vine, and the fig tree, and the pomegranate, and the olive-tree have not brought forth. From this day I will bless" (2:19).

Judah was thus invited to faithfulness and consequent blessedness. Nevertheless, Jehovah (foreseeing that when Messiah should appear among them and cause that system of truth to be proclaimed which was the great burden of the Law and the prophets, they would become more wickedly apostate even by sevenfold than when carried off the land to Babylon) revealed it to Zechariah in the vision of the Harlot of the Ephah, who should dwell in a *future Shinar*, foreshadowed in its relations to Judah and her apostasy from Jehovah, by the *Shinar of the past*.

The word "Shinar" is derived from the nouns *shain*, "a tooth," and *ar*, "an enemy." It means, therefore, "Enemy's Tooth," as *Shinab* signifies "Father's Tooth." Hence, the phrase *Eretz Shinar* means "The land of the enemy's tooth."

This was a very appropriate appellation for the region into which the Harlot of the Ephah was to be transplanted, and to acquire a house set up upon the foundation of her own wickedness. The Fourth Beast, in Daniel's vision (the Beast of the "Great Iron Teeth") had been a wind in the stork-like wings of the 2 women by whom the Harlot of the Ephah was carried forth. And the testimony of the Apocalypse, as we have already seen, reveals the Harlot's subsequent existence, with all the impudence of a harlot and pretended prophethood, in the midst of the Ecclesias of Asia.

This was a province of the dominion of the Great Iron Teeth, the enemy of Jews by nature and of Jews by grace. In other words, the "land of the enemy's tooth," or Shinar's Land, where "Babylon the Great" was to be built up for Jezebel, the Harlot of the Ephah, by those "*who say they are Jews and are not, but do lie, and are of the Synagogue of Satan*" (Rev. 2:9; 3:9)—the two women that carry the Ephah.

When John was in Patmos, the Judaic apostasy as leaven was leavening the whole lump. It was on this account that the 7 letters were written to the Ecclesias. It was an era of contending elements from which a new civil and ecclesiastical order was to be—

"Established and set upon her own foundation in the land of the Great Iron Teeth."

At the epoch of the Apocalypse, the Iron Teeth were a pagan power, and ready to rend all that were not pagans. The Jews were divided between the Synagogue and the Church, and though the former boasted in Moses and the latter in Jesus, the Iron Teeth regarded them all as Jews, and was the enemy of both.

But in John's day, the Jews of the Church were divisible into two classes: (1) those who were Jews *inwardly* (without regard to the flesh) and (2) those who *said* they were Jews, but were liars. The first class were in scriptural fellowship with the apostle, but rapidly falling into the minority, so that in Sardis, for example, only "a few names" remained undefiled. It was the second class of Jews that constituted the great majority of those who passed current by the name of Christian.

It was *these* who labored indefatigably in building a house for the Harlot of the Ephah. They became a powerful political faction in the land of the enemy, and having found a warrior to their mind in Constantine, they placed themselves under his leadership, and in A.D. 324 became the sole ruling power "in the land of Shinar," as defined.

Rev. 12 opens with the exhibition of Jezebel, the Prophetess, tricked out with the paraphernalia of royalty—not the royalty of the Kingdom of God, but the royalty of the "Twelve Caesars."

In this chapter the 2 classes of Jews are necessarily comprehended in the same symbol, *until the birth of the Man Child*, after which a SEPARATION ENSUES, or rather is symbolically manifested. Those who are Jews inwardly are represented by the fugitive woman, a persecuted community, defended by "the Earth," and nourished in the wilderness for 1260 years.

But the Jezebel faction (commonly styled "Catholic" and "Holy Catholic Church") had become the Harlot of the State. Her palace was built in the land of the Enemy's Tooth, for the Fourth Beast dominion had become her habitation to dwell in.

But she was not content to be subject to the civil power. She aimed to be THE STATE, *and the State she at length became*. Her growth was rapid, and her power became supreme over the kings of the earth.

She is brought out in this relation in Rev. 17 & 18. There she is seen in her house, or kingdom, as the Great Harlot, ruling over peoples, multitudes, nations and their kings, drunk with the blood of the witnesses of Jesus, and saying, "*I sit a queen, and am not bereft, and sorrow can not at all behold.*"

Such is the Harlot of the Ephah in the Apocalyptic manifestation of Zechariah's vision. She is a ruling element in that "Great Mountain" which is to become a plain before Zerubbabel, according to the vision of the Lamp and Olive Branches—the Anointed Ones that stand before the Ruler of all the earth.

ALL THINGS NEW"

The day of trial will soon be over. "He that overcometh" will abide for ever in the day of the new heaven and the new earth, when the present state of things and all the glory of it will have passed away like a dream.

The meek will then inherit the earth. He will be no stranger in it, but will be one of its great and powerful and honorable ones, established on the unmovable foundation of immortality. He will no longer have to struggle with the mortification of contempt and self-denial: every knee will bow to him as a constituent of the corporate Christ in all the earth, and all earth's plenty and delight will be at the disposal of his hand.

He will no longer have to discipline himself from day to day to a patient continuance in well-doing by the power of a faith in the word of God, enabling him to overcome the world: for the day of light and liberty and the open vision will have come; weakness will have given way to praise-inspiring strength; patience, to the delights of perfect joy; faith, to full, satisfying sight; toil and conflict, to the open award of the victorious wreath and a bountiful share in the glory, honour and immortality of Jehovah, manifest in the Son of David. —**Bro. Roberts.**

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Love in the Truth

BY BROTHER ROBERT ROBERTS

"He that biddeth him God speed is partaker of his evil deeds."

THE SECOND EPISTLE OF JOHN

John's second epistle brings out a few things about "love," which it is important to recognize. "Love," in the world, is one thing; "love" according to the ideal of the sects, another; and the "love" of apostolic discourse, yet another. The two former we may dismiss. The world's "love" is an ephemeral affair, having its foundation in the instincts, dying with use and age, and passing away in death. Orthodox "love" is a sickly distortion, lacking the elements that give strength and comeliness to the "love" of the Scriptures. It works spiritual mischief now, and is destined hereafter to vanish like smoke.

The "love" of John's epistles has foundations, without which it cannot exist. This partly comes out in the very first sentence of this second epistle:

"The elder unto the elect lady and her children, whom I love **in the Truth.**"

Outside the Truth, a brother's love is not operative. He loves not the world, nor the things in the world, remembering that—

"If any man love the world, the love of the Father is not in him."

His friendships are bounded by the Truth, as regards both men and things. In Christ, he is a "new creature" (2 Cor. 17). After the flesh he knows no man. The friendship of the world is enmity with God (James 4:4). Therefore he cultivates no friendship with those who know not God, and obey not the Gospel of our Lord Jesus. *His love is bounded by the Truth.*

Does he, therefore, shut up his bowels of compassion against those who are without God? By no means. He recognizes the obligation put upon him by the same law, to salute not his brethren only, but to *do good unto all men*, as he has opportunity, *even to his enemies*. But there is a difference between *doing good* to unbelievers and *cultivating friendship* with them; and the saint is careful to observe this difference, lest he come under the rebuke that greeted the ears of Jehoshaphat, on his return from friendly co-operation with Ahab:

"Shouldest thou help the ungodly, and love them who hate the Lord? Therefore is wrath upon thee from before the Lord."

We can have our conversation towards the world in all courtesy and benevolence, without going on to their ground, and joining affinity in the schemes of pleasure, profit, or friendship.

The "love" that belongs to the Household of Faith is—

"For the Truth's sake that dwelleth in us, and shall be with us for ever" (2 John 2).

This is John's definition of its source and scope. Everyone that is truly of the Household responds instinctively to it. To the carnal mind it appears very "narrow," but this is an illusion of ignorance. It is the true breadth, for it relates to that which shall be for ever, while the world which would have us unequally yoked, passeth away. The Truth connects us with "the shoreless ocean of eternity," while the friendship of the world is confined to "a narrow neck of land"—the brief existence of this animal probation.

The at present "narrow" operation of apostolic "love" is also founded in wisdom; for unrestricted friendship with the world is full of danger: it draws away from the fear of God, the hope of the calling, and the holiness of the Master's house,

"Whose house are we, if we hold fast the beginning of our confidence steadfast unto the end."

It is, therefore, a snare; pleasant and advantageous meantime, but having the suction of the maelstrom with it, drawing us to death; for when the Lord of Light stands on earth, to set in order destiny, according to the Father's purpose, the world will have from His presence "fled away."

John rejoiced concerning those to whom he wrote that he had found them "walking in the Truth." *Saints walk not otherwise*. Their actions, plans of life, friendships, aims, enterprises, hopes—*everything* connected with them, in some way or other comes from, originates in, and is conformed to the Truth. The Truth is their inspiration—the controlling energy.

"If any man be in Christ, he is a new creature." (2 Cor. 5:17).

Not that all answer to this. There are professors who serve not the Lord Jesus, but themselves; but such are not children of God. None but the sons will be gathered in the day of the 144,000. They are few now, as they have always been, and the world "knoweth" them not in many senses; but *they know what they are about*.

They are not dreaming; they are not fanatics. They are the children of wisdom; and wisdom is justified of them all, though the world understands them not. *They* understand the world too well to be entrapped into its fellowship. They are known of God, and will be publicly revealed in due time, in glory, honor and immortality. Meanwhile, they "walk in the Truth." On this ground they are to be met and understood. Approached on any other ground, they will seem not what they are. They are not to be comprehended "after the flesh."

"This is love, that we walk after His commandments."

No man loves after the Spirit's fashion who disobeys. Apostolic "love" is that *state of enlightenment and appreciation in relation to the things of God that impels a man to be a "doer of the Word"*. John gives this an application that was special to his day; and yet is at all times appropriate wherever the same need and the same danger manifest themselves. He says—

"This is the commandment that as ye have heard from the beginning, ye should walk in it." (2 John 6).

We wonder what he means, then presently the light dawns—

"For many deceivers are entered into the world who confess not that Jesus is come in the flesh" (v. 7).

He means that they should *hold fast to the doctrine of Christ as originally delivered*; because many were drawing the disciples away therefrom. The obedience of the commandment is the evidence of New Testament "love," and it is also necessary for our acceptable standing before the presence of the Lord's glory at his coming. This is John's view, as evident from the words immediately following:

"Look to yourselves, that we lose not those things which we have wrought; but that we receive a full reward" (v. 8).

There would have been no need for these words if the things that had been "wrought" were not imperiled by the doctrine of the deceivers of which he is speaking. He indicates, in strong language, the consequences to the individual thus ensnared—

"Whosoever transgresseth and abideth not in the doctrine of Christ **hath not God**" (v. 9).

This may seem a strange saying in view of the fact that the "deceivers" referred to *believed in one God*, the Creator of heaven and earth; and also in Christ, after their own fashion. But the apparent strangeness disappears when we look closely at the matter John is writing about. To "have" God in the sense of John's words, is to *stand in His favor, now and hereafter*.

All things are "in" His goodness. As David says, "Thy goodness is over all Thy works": but the goodness of God in the common benefits that come upon all alike, is a different thing from that personal "*favor*" which guides, attends, and prospers (even if by chastisement), with a view to a perpetual sonship in the spirit-nature.

Out of Christ, sinners cannot come near. They have the goodness of God as creatures, like the sparrows, not one of which can fall to the earth without the Father's knowledge; but they are not in the privilege of children. They have not the Father's favor and purpose concerning the ages to come. This is only to be enjoyed in Christ; but even here, it must be the Christ of God's appointing. Any other than this is presumption and a mockery of His wisdom: and *they who teach otherwise than the truth concerning Christ, preach another Christ, though it be intended to refer to the Christ of Nazareth*.

This is evident from the case of those to whom John is referring. They believed that the person known as Jesus of Nazareth was the Christ; but in their reasonings upon him, they *reasoned away the truth about him*, and consequently believed and preached another Jesus than the Son of the Father.

There were different sorts of the class, but all their heresies had a common origin in an attempt to bring the mystery of godliness within the rules of human reason, instead of accepting the testimony with humble and childlike simplicity.

One set argued that such a character as Jesus was a moral impossibility in flesh and blood, and that, therefore, his whole life was a mere accommodation on the part of a spiritual being to the senses of mortals. Another believing him to be flesh and blood philosophized in a contrary direction, concluding that as such, he must, from the nature of things, have been a "mere man," and that the idea of his being God in flesh-manifestation, was preposterous. The Papacy blended the two and taught that though flesh, his flesh was not the corrupt and mortal flesh of men, but a superior, clean, "immaculate" sort.

In our own day, as recent painful experience has made us aware, a class of believers are treading the same dangerous ground, in *teaching that the flesh of Jesus was destitute of that which, in the flesh of his brethren, constitutes the cause or source of mortality*. In relation to all of them, John's declaration reveals the mind of the Spirit:

"Whosoever transgresseth and abideth not in the doctrine of Christ, **hath not God**. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (v. 9).

The "doctrine of Christ" is that he is God made and manifested in the mortal flesh of Abraham's race for the deliverance thereof—on His own principles—from "that having the power of death." Those who hold fast to this have both the Father and the Son; for in Jesus they have the Son, and the Father manifest in Him. As to those who "bring not this doctrine," John's commandment is (v. 10):

"Receive him not into your house, neither bid him God speed!"

This command we can no more evade than any other commandment delivered unto us. The obedience of it may cost us something. It is crucifying to the flesh to refuse friends—some of them excellent people as human nature goes—who in one way or other have been seduced from their allegiance to the doctrine of Christ; but there is no alternative. *Friends are but for a moment; the Truth is for ever*; and if we sacrifice our duty to the latter from regard to

the former, the latter will sacrifice us in the day of its glory, and hand us over to the destiny of the flesh, which, as the grass, will pass away.

"He that biddeth him God speed is partaker of his evil deeds."

This applies to all without distinction, and erects a barrier to fellowship with even some who hold the Truth; for though they may hold the doctrine of Christ themselves, yet, if they keep up a "God-speed" connection with those who do not, by John's rule, *they make themselves partakers with them*, and, therefore, cut themselves off from those who stand for the doctrine of Christ.

The epistle, as a whole, is singularly applicable to the situation in which we find ourselves this morning. We have been obliged to stand aside for the doctrine of Christ from some we love. The Epistle of John justifies us in our course, both as regards those who have departed from the doctrine of Christ, and those, who, while holding on to it themselves, see not their way to break connection with those who have departed.

It is a painful situation, but we must not falter, nor need we fear or be discouraged. God is with us in the course of obedience, and we shall see His blessing in the increase in our midst of zeal and holiness, and love and preparedness for the great day of the Lord, which is at hand.

Let Us Go Forth Without the Camp

"Despised and rejected of men; a man of sorrows, and acquainted with grief... Surely he hath borne our griefs and carried our sorrows; yet we did esteem him smitten of God."

LEVITICUS CHAPTER SIXTEEN

Yom Kippur—the Day of Atonement. The Jews have been observing this event for over 3,000 years—more than half the time since Creation. This is the central, most important, most solemn day in the whole Israelitish cycle. It is the great yearly occasion of cleansing and reconciling to God.

Natural man is a selfish, foolish, lustful animal—of no value, interest or pleasure to God. But training, and development, and discipline, and divine help can make man fit to become part of the eternal spiritual order.

This is the whole lesson of the Mosaic Law. Law is beautiful. God is a God of order. Law is the training of the mind and character to follow a pattern of harmony and beauty. The High Priest was the apex and embodiment of the Law. His garments, we are told, were "For Glory and for Beauty."

That sums up the Law—for *Glory and for Beauty*—the glory of God and the beauty of holiness. Christ's law is but a further, deeper development of the eternal principles taught in Moses' Law.

The ordinance of the Day of Atonement is recorded in Lev. 16. It is no accident that the first verse tells us that these instructions were given following the sudden destruction of Aaron's 2 eldest sons by God for offering strange fire to Him.

Let us note *why* they were destroyed. They had not forsaken God. They were not serving other gods. They were not even neglecting God's service to follow their own pleasures. In fact, they were *actually serving God* at the very moment they were struck down.

What, then, was their sin? *Careless, presumptuous service*. Not following God's instructions. Doing it as *they* saw fit. God must be honoured, and presumptuous service—using our own faulty, human judgment instead of following instructions—dishonours Him. They had been chosen from the world to serve and glorify God in His holy Temple. "Ye are the Temple of the living God"—each one of us, personally and individually, and the lesson is as much for us as for Israel of long ago.

V. 2: Aaron is told never to enter the Most Holy except on the divinely-appointed occasions, and in the divinely-appointed way. Only the High Priest could go into the presence of God; and he only once a year, and then only with solemn and elaborate ritual.

If God wants man to draw near to Him, why did He set up this complicated and burdensome system of barriers and restrictions? Why did Christ—sent forth to man because "God so loved the world"—keep saying such harsh, penetrating things that the vast majority—all but a mere handful—turned against him?

Before man can have intimate companionship with God he must be indelibly impressed with his own worthlessness and God's dreadful holiness and majesty. Let us remember with humility and reverence the rigid, lifelong obedience, and the terrible, agonizing death, of Christ which God considered necessary to manifest the requirements of His holiness and to establish a basis of approach.

The Mosaic Tabernacle was about 60 feet long & 20 feet wide. It was entered from one end and divided into 2 rooms. The outer room (the "Holy Place" where the priests ministered daily) was twice as large as the inner room (the "Most Holy" where only the High Priest could go once a year). Here is the same lesson as the parable of the virgins: there were 10 virgins in the Holy Place, tending the lamps of God; but when the Most Holy was opened, *only 5 went in*—5 were left outside, beating vainly on the door.

These rooms were separated by the veil. This was the veil that was miraculously torn in half when Christ died on the cross, signifying the opening of the way to the Most Holy—the presence of God. In the Most Holy was the ark of the covenant, upon which were the 2 golden cherubim—representing the eternal covenant-purpose of God-manifestation in a holy, perfected multitude.

The Day of Atonement was the centre and climax of the last and greatest ceremony of the year. And every 50 years this Day of Atonement marked the beginning of the joyful Jubilee year of freedom and release. On this day the High Priest made 2 separate sacrifices, and 2 visits into the Most Holy—first for himself and then for the people. For himself the sacrifice was a young bullock—for the people it was 2 goats. What is the difference between these 2 offerings?

In the first place, the bullock was a much more important and valuable sacrifice than the goat. Then the bullock has no implications of waywardness and disobedience, as has the goat. Goats symbolize those on the left hand—the sinners. The bullock, or ox, stands for strength, labour and productiveness.

As befits its greater importance, the bullock is usually considered as an individual unit, but the goat in herds. While the goat symbolizes the waywardness of the flesh, the ox represents the faithful leaders and labourers in the Truth. Isa. (7:25; 32:20) uses the figure of the plowing ox as the Truth-proclaimer, and Paul likewise brings it out when he speaks of the prohibition of muzzling the ox that treads out the corn and applies it to those who devote their lives to preaching the Gospel (1 Cor. 9:9).

So we see that it was fitting that the High Priest (representing Christ) should first offer for himself a *single* bullock, then a *plural number* of goats for the people.

On this occasion (v. 4) the High Priest was not to put on his usual ornamental garments "for Glory and for Beauty," but plain white linen—for on this day he was to offer for himself. The "Glory and Beauty" came later—*after* the offering—but they would be out of place in this time of humiliation and atonement.

But we notice in this v. 4 that he must first *wash himself* before putting on the white linen. And this washing, we are told in Ex. 30:20, is "*THAT HE DIE NOT.*" It meant death if he failed to cleanse himself personally before taking on the Christ-righteousness. All these ordinances are to emphasize eternal principles.

So arrayed, Aaron casts lots between the 2 goats—one for the Lord and one for the "scapegoat." It will be noticed that for "scapegoat" the margin has "*azazel*"—the original Hebrew word. All dictionaries and concordances agree on the general meaning of this word—"sending away, getting rid of, averting, departure, removal, separation."

V. 11: the High Priest kills the bullock which is for himself and his household. Then (v. 12) he takes a censer full of burning coals from the sacrificial altar in the tabernacle courtyard. References to coals of fire appear several times in Scripture—particularly in connection with visions of the glory of God, as in Psalms, Isaiah and Ezekiel.

We know the symbolic meaning of fire: consuming judgment. Coals of fire seem to carry the more particular meaning of controlled, useful fire—a *regulated* purging and trying with a view to cleansing and purifying. For example, in Isa. 6:7 (after Isaiah speaks of his unclean lips) an angel lays a coal of fire on the prophet's mouth, saying:

“This hath touched thy lips, and thine iniquity is taken away, and thy sin purged.”

Beside the censer of coals (which probably hung by a chain from his arm) the High Priest was to take his hands full of sweet incense beaten small (v. 12). The incense of the Mosaic service had to be made *exactly as God specified*. It was offering strange (incorrect) incense that caused the death of Aaron's 2 sons. And this special kind could not be made or used for any other purpose than the properly-ordained worship of God. Two hundred fifty men of the company of Korah presumed to offer incense contrary to the Law, and were destroyed by fire for their presumption.

In the plague that followed, Aaron (the true, God-appointed priest) ran out with a censer of incense and made atonement—standing between the living and the dead—and the plague stayed. From all this we see that incense is a God-ordained form of atonement and intercession. In the Revelation (5:8; 8:3) incense symbolizes intercession and prayer.

The High Priest had to have his hands *full* (v. 12)—all he could hold. There were to be no limits or half-measures in Christ's intercessory work. Paul says:

"He is able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them."

On our part the full hands mean there must be "prayer without ceasing." Our hands, or activities, must be filled with prayer.

It was, we note, "sweet" incense. The process involved in preparing the incense, both for Christ and his brethren, is often far from sweet at the time. But patient endurance is a sweet savour to God, and in the ultimate will produce "*fulness—full hands—of joy for evermore.*"

Then, the incense had to be "beaten small." To be beaten small is to be humbled by affliction. All the lumps of human pride and self-assertion must be pounded to fine powder, so that the whole mass can mix and blend smoothly, and the resultant aroma be a pleasant, balanced harmony of all the elements.

With the censer on his arm, and his hands full of incense (v. 13), the High Priest reverently passed beyond the veil into the divine presence. Then the carefully-prepared incense is placed on the purifying fire, and a cloud of incense-vapour fills the room and covers the cherubim mercy-seat above the ark—"THAT HE DIE NOT"—says the record (v. 13).

Here again we are reminded that it was a matter of life and death. Without the purging, purifying fire, the incense-cloud with its sweet odours would not arise and the High Priest—unshielded—would die before the terrible majesty that dwelt between the cherubim, above the ark. This is why Paul said he "gloried in tribulation, knowing that tribulation worketh patience," and causes the sweet prayer-incense to arise acceptably and protectively before God.

Next (v. 14) the High Priest had to sprinkle the blood of the bullock upon the mercy-seat, and before it 7 times. *The very mercy-seat itself is cleansed with the purifying blood.* Then he killed the goat of sin-offering for the people (the one on which the lot for the Lord had fallen) and did the same with its blood as he had done with the blood of the bullock.

V. 16: "And he shall make atonement for the Holy Place."

Why did these holy things need atoning for? "Because" (we read) "of the uncleanness of the children of Israel, and because of their transgressions." Here are 2 distinct things (though of course related). The original word for uncleanness (*tumah*) means any kind of defilement, regardless of actual sin, and it is applied throughout the Law to death, disease, unclean animals and childbirth. It is constitutional uncleanness—uncleanness that is the result of being part of an unclean system of things. Natural man is naturally unclean before God. There is defilement in the very process of being born.

Beside their uncleanness, there were also their "transgressions" to atone for. This word means (beside "sin") "rebellion." Any act contrary to the Word and Will of God, however well-intentioned or however good it may seem to

the doer, is—in God's sight—rebellion. "To obey is better than sacrifice," Saul was told. Saul, in mistaken and presumptuous "mercy," saved Agag—and lost his kingdom and his life. Man's proper—and *only*—course is to obey the commands of God and not presume to use his own fleshly reasonings.

This word "atonement" has taken on a hazy, ecclesiastical meaning, but the basic idea is very simple. The regulations speak in v. 18 of making atonement for the altar. V. 19 says the High Priest shall—by sprinkling the altar with blood—*cleanse* it from the *uncleanness* of the children of Israel. "Atonement," scripturally, is simply cleansing. In v. 30 the whole ordinance of the Day of Atonement is summed up:

"On that day shall the priest make atonement for you to CLEANSE you, that ye may be CLEAN from all your sins."

Any sin—anything out of harmony with God's eternal will—is a form of filthiness, infection and defilement; and it clings offensively and corruptingly to a man in God's sight until it has been properly washed away. Cleansing and cleanness make up the great theme of the Scriptures.

Beside the basic meaning of "cleanse," the Hebrew word translated "atone" (kippur, kaphor) also carried the idea of "cover." The shadowy atonements of the Law were a cleansing by covering, a *provisional* cleansing, but the true atonement is a true cleansing:

"How much more shall the blood of Christ CLEANSE your conscience from works of death" (Heb. 9:14).

"He hath washed us from our sins in his own blood" (Rev. 1:5).

"The blood of Christ CLEANSETH us from all sin" (I John 1:7).

V. 17 describes a very significant and unusual fact on this great yearly Day of Atonement. *All this time there must be no man in the Tabernacle.* The usual bustle of priestly activity in the Tabernacle and its court are strangely stilled. Alone and in silence the white-clad High Priest goes about his solemn tasks in the otherwise deserted building. How clearly is foreshadowed the passing away of the Mosaic service, and the lonely, single-handed work of the great High Priest to come!

When everything had been typically cleansed (v. 20), then the High Priest turned his attention to the living goat that remained. He lays both his hands (indicating completeness) on the goat's head (v. 21) and confesses over it all the sins, transgressions and iniquities of the children of Israel, thus symbolically placing these sins on the goat. Then the goat is sent away into the wilderness by the hand of a "fit" (that is, a "ready" or "prepared") man.

It will be noted there is no scapegoat for the High Priest, to carry away *his* sins, iniquities and transgressions—there was just the single bullock for him. It would seem, then, that one aspect of the double-goat symbol was to distinguish between constitutional uncleanness and actual transgression, and to foreshadow that he whom the High Priest typified was free from the latter.

This is the only place in all the sacrificial ordinances that sins are carried away outside the camp. It is very fitting, on this yearly occasion when the great typical cleansing of the camp is enacted, that all sins are—in a figure—taken completely from the nation.

But there seems *more* to the double-goat ordinance than this. If we think upon it, we shall be struck by the fact that—while there are a great multitude of symbols of Christ's *death* in the Law of Moses—*there are practically no symbols of resurrection*, or of life after death. This is not out of harmony, for the Law was (as Paul says—2 Cor. 3:7-9) a "ministration of death"—a "ministration of condemnation."

The Law ended with Christ's crucifixion. Resurrection was a step beyond the Law—"beyond the camp," so to speak. The Law could not, of itself, bring resurrection, so it is in keeping that this should not be a prominent feature of its symbols.

But still, as a foreshadowing of Christ, it is to be expected that the Law would in *some* way portray resurrection. Two chapters earlier (Lev. 14) there is something similar to the double-goat arrangement, in the law concerning the cleansing of leprosy, which we believe gives us a clue. In this ordinance 2 birds are used. One is killed, then the other is dipped in the first one's blood (identifying it with it) and then SET FREE in the open field OUTSIDE THE CITY. Here clearly is a figure of *life after death*—life from the dead.

Leprosy was the most spectacular and dreaded form of physical uncleanness. The term "unclean" is always applied to it, and the expression "*cleansing*" is used of leprosy, while "*healing*" is used of all other diseases. Leprosy was regarded as a living death. It is understandable, then, that we find very similar symbols in the cleansing of leprosy and in the great national day of cleansing from sin and death.

Christ's resurrection is essential to the cleansing efficacy of his death—he was "delivered for our offences and raised again for our justification" (Rom. 4:25). So Christ's death did not in itself complete the redeeming work. Therefore somewhere in the shadows of the Law (and most appropriately on this great Day of Atonement) there is needed a symbol showing the taking away of sins by the risen Christ. This we see in the second, living goat taking over where the sacrificed goat ended, and departing to a "land of separation" OUTSIDE THE CAMP.

The significance of this expression "outside the camp" becomes clearer when we see what is done with the remains of the slain bullock and goat. They are carried forth *without the camp* and burned (instead of being eaten by the priests, as was usual with the sacrifices). Why? *Why were the priests strictly forbidden to eat any sacrifice that had sanctified the tabernacle?* Paul gives the answer in the last chapter of his letter to the Hebrews:

First, this indicated that those under the Law had no right to partake of the Christ-sacrifice. This does not mean, of course, that those who lived during the Mosaic dispensation are excluded from the benefits of Christ's death, but that the Mosaic and Christian dispensations are incompatible—the old must be left behind before the new can be entered. (He was speaking to some who were hesitating between the 2 and attempting to embrace both.)

Second, it indicated that Christ would suffer "outside the gate." The great, central, anti-typical sacrifice to which all the others pointed would be OUTSIDE the whole Mosaic sacrificial system, and *not part of it*. His suffering outside the gate was a sign of his rejection by the Jewish nation.

And thirdly—says Paul—the type indicates that we "have no continuing city." It indicates a forsaking (like Abraham) of the comfortable, established present for the sake of the glorious promised future—seen by faith. "Let us go forth to him," is Paul's rallying-cry—to the rejected sacrifice "without the camp, bearing his reproach!"

Now, if these things were indicated (as Paul says they were) by the carrying out and burning outside of the dead bullock and goat, how much more the shameful departure of the living goat shows them! The Jews would regard the scapegoat (upon whom all their sins were symbolically laid) *exactly as Isa. 53 indicates they would regard Christ*—as cursed, and rejected, and banished from God.

As the goat was driven forth (we are informed by historians), they lined the way to heap curses and abuse upon it. In this chapter in Isaiah there is a remarkable parallel with the scapegoat—

"We esteemed him smitten of God . . . the Lord hath laid on him the iniquity of us all."

How fitting then that—of all the types of the Law—this despised, rejected, sin-laden goat should foreshadow the glorious resurrection that is the keystone of all our hopes!

Following the departure of the scapegoat, Aaron laid aside the holy white linen garments (in which he had come closer than at any other time to his great antitype), and put on again his regular elaborate Mosaic vestments, and took up again his regular duties for another year.

The Temple-veil, after being thus drawn aside to give a brief prophetic glimpse of the future, is closed again—to be disturbed no more until next year's Atonement Day.

The men who burned the slain bullock and goat, and sent the scapegoat into the wilderness, return, wash their clothes, and rejoin the camp, and another yearly cycle begins for Israel.

But—arising out of Paul's remarks—our minds linger with the animals burnt for sin without the camp, and with the goat that has gone away sin-laden and alone into the wilderness—bearing his reproach. For—though Israel did not, and still does not, know it—*therein their salvation lay*.

—G.V.G.

"WAIT ON THE LORD"—Psalm 27:14

We have ample instruction that we must be diligent and redeem the time, but in many problems **waiting on the Lord** is the best solution. God is in complete control: we are merely servants. We have many specific duties and responsibilities, but even in the discharge of these, **waiting on the Lord** plays no small part.

"Who shall roll away the stone?"—often occasions needless concern. Much of it arises from our failure to recognize our own actual insignificance in the overall purpose of God. If we have any place in that purpose at all, it is merely as instruments in the hands of God. As far as we are concerned, the meaning of every circumstance lies principally in our own reaction to it. God is testing us, not coming to us for help. He who holds the earth in the hollow of His hands has no problems or worries, but simply an unalterable and irresistible purpose. We can safely leave all the planning and engineering to Him. Our simple task is confined to reacting to each new circumstance as it comes, in the way most in harmony with His revealed will.

"Wait on the Lord; Be of Good Courage"

Waiting provides one of the greatest calls upon courage, and one of the most severe tests of it. But circumstances that require courage, like circumstances that require wisdom, are simply arranged by God to give us practical training and experience in seeking these things FROM HIM. They are to impress us with our natural ignorance and impotence.

God Came From Teman

THE VISION OF HABAKKUK FOR THE LATTER DAYS

"O Lord, how long shall I cry, and Thou wilt not hear? Even cry out unto Thee of violence, and Thou wilt not save! Why dost Thou show me iniquity, and cause me to behold grievance?"

That is Habakkuk's lamentation (1:2-3) over the wickedness prevailing in his day in Israel. The response to that is on God's part, beginning at v. 5:

"Behold ye among the heathen, and regard, and wonder marvellously: for I work a work in your days which ye will not believe, though it be told you.

"For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs."

—and so on in the succeeding vs. to the end of v. 11:

"Then shall his (the Chaldean's) mind change, and he shall pass over and offend, imputing this his power unto his god."

That is his power *over Israel*, for if we read the Scripture history of the case we see that theirs was a work of complete desolation. According to the prophecy, they prevailed against Israel, and the meek of the nation were involved in the general destruction, being trodden down everywhere before the invading flood. In view of that, we have Habakkuk's expostulation, in v. 12:

"Art not Thou from everlasting, O Lord my God, mine Holy One? We shall not die. O Lord, Thou hast ordained them for judgment; and, O mighty God, Thou hast established them for correction."

WHY DO THE WICKED PROSPER?

Thus Habakkuk perceived and acknowledged the "judgment" and "correction" in the Chaldean invasion, but at the same time there were things connected with it that he did not understand—

"Thou art of purer eyes that to behold evil, and canst not look on iniquity. Wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he?" (v. 13).

This idea runs through the whole chapter—an expression of wonder on Habakkuk's part that God should tolerate the triumph of such a nation as the Chaldeans . . .

"Continually to slay and sacrifice unto their net; and burn incense unto their drag."

Hence his question in the last v. of ch. 1:

"Shall they therefore empty their net, and not spare continually to slay the nations?"

This reminds us very much of a similar question of Jeremiah—

"Righteous art Thou, O Lord, when I plead with Thee: yet let me talk with Thee of Thy judgments. Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?"

God's answer to Jeremiah contained but little that was presently cheering. It was somewhat parabolically expressed (v. 5):

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

Literally expressed, it was as much as to say, "*There are much worse things coming, and you will see them,*" Which, indeed, Jeremiah did. But with regard to the END there was comfort,

"I will return and have compassion on them, and will bring them again" (v. 15).

CHAPTER TWO—GOD'S ANSWER

The answer to Habakkuk is a little of that order. In ch. 2 he is exhibited as standing waiting for an answer from God—

"I will stand upon my watch, and will set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov'd."

There are two things before us in the remainder of the book—first, God's answer to Habakkuk (ch. 2), and second, what Habakkuk says on hearing it (ch. 3). God answers him—

"Write the vision, and make it plain upon the tables, that he may run that readeth it."

—that is, that he may be *enabled to run*—that the righteous may be sustained, for if God had not revealed to His people something of the chronology of the case they could not have held up under these constant visitations. His plan has an end:

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie. Though it tarry, wait for it, because it will surely come—it will not tarry."

So there was to be a tarrying time—a time during which patience should be sorely tried. Our lives cover a part of the tarrying time, for a part of it runs from Christ's departure until now, and the Spirit's exhortation is: "*Wait*" Now, what is this vision that was to speak so infallibly "at the end"?—

"Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith."

There, at the outset, we are perplexed by an apparent enigma. *In what way does that explanation cover the whole of the tarrying time?* In this way—In speaking of the head at the time of the end, the Chaldean power is before us as a *figure* of the head of the opposition then to exist against God and His land and nation.

THE AGE-LONG OPPOSITION BETWEEN WORLD AND GOD'S PEOPLE

Such an opposition has existed in all ages, from Habakkuk's day to ours, when it is manifested in the position of the Apostasy with regard to the Truth.

"His soul which is lifted up is not upright in him."

—is a description that applies to the Apostasy today. There is much pride and hypocrisy; much religious profession—and little uprightness. The position is that described by Job—

"The earth is given into the hand of the wicked: he covereth the faces of the judges thereof."

This is a terrible position. We do not realize it all at once. It takes a life-time to comprehend the present possession of the earth by the wicked.

"Now the just shall live by faith."

What enables the just to endure this state of things but THE FAITH? This v. 4 of ch. 2 is a kind of complete prologue in a nutshell. Now with regard to the *detail*, read v. 5 (realizing its reference to the time of the end, when the vision speaks plainly)—

"Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell (or the grave), and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people."

This is no mere private man, as we can all see, but a public head of "all nations"—an ambitious, rapacious, insatiable man. When we look at the prophets, we have no difficulty in identifying him. Zech. 14 tells us that at last God will . . .

"Gather all nations against Jerusalem to battle."

The Spirit by Ezekiel and Isaiah says that it shall be "in the latter days." It is the characteristic of the closing phase of human antagonism to God that the nations are to be gathered together under one head in the Holy Land.

THE GREAT LATTER-DAY HUMAN CONFEDERACY OF EVIL

Daniel speaks of this in the end of ch. 11, and Ezekiel in chs. 38-39 describes it in considerable detail. He shows us Gog of the north parts at the head of a great confederacy of nations, coming "in the latter years" against the mountains of Israel to take a spoil and a prey from the land which at that time will be recovering from the "desolations of many generations."

He shows us further, Sheba and Dedan and the Merchants of Tarshish in the act of challenging and opposing the northern invader. Thus we can identify Gog with Habakkuk's—

"Proud man that keepeth not at home . . . but gathereth unto him all nations, and heapeth unto him all people."

Now what happens just at that time? Habakkuk says (v. 7)—

"Shall not they rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be a prey for them?"

Who are they? There is no need for labour to answer that; it is all in Daniel's program (Dan. 12)—

"Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to everlasting contempt."

After preliminary judgment (we must never forget that), what is the function of the men who thus awake to everlasting life? To "bite," "Vex," and devour Gog. Those who thus "awake" are going to so kill the great human confederacy of the latter days.

The scene is not restricted to Ezekiel and Habakkuk. It occurs again in Rev. 17 & 19, which show us the kings of the earth making war upon the Lamb who . . .

"Shall overcome them; for he is Lord of lords and King of kings, and they with him are called and chosen and faithful."

They will "bite," "vex," devour and spoil the enemy. According to popular conception, the work of Christ is inconsistent with that. We must never be guided by popular conception, but by the Word of God. Christ is before us in prophecy as the wielder of *a rod of iron to break nations in pieces* (Psa. 2), and it is Christ himself who makes the promise—

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers; even as I received of my Father" (Rev. 2:26).

So, strange as it may seem, if Christ accept us, we are of those of whom Habakkuk speaks who shall "rise up suddenly" and shall "awake" to "bite," "vex," and destroy the adversary, and thenceforward govern the world in righteousness.

HELPING US TO HOLD FAST OUR PRESENT POSITION

A recognition of this will be of some service in helping us in the keeping of our present position. It will help us to receive what is said about our being prepared—make ready beforehand— as God's instruments and weapons against the time to come.

A practical recognition of our high calling will greatly help us to adjust ourselves to the various questions that may arise in this time of probation. V. 8 continues:

"Because thou hast spoiled many nations, all the remnant of the nations shall spoil thee."

That is according to the moral deserts of the case.

"Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil" (v. 9).

There is woe denounced against that policy; and what is true of the general and political is true of the individual and spiritual: the man who goes upon that principle is obnoxious to God. "Set his nest on high" in this case, of course, refers to a public character, and the effect upon him of such a policy is shown in v. 10:

"Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul."

Then comes a bit of figure. The prevailing iniquity is so great that the stone cries out, and the beam answers it. We are familiar with the figure of stones crying out because of its use by Christ (who himself is the "precious corner stone" and the "little stone" of Daniel's prophecy) on the occasion of his entry into Jerusalem riding upon an ass (Lk. 19:40). The stone says:

"Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!"

And the beam responds:

"Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?"

"FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE GLORY OF THE LORD AS THE WATERS COVER THE SEA."

So the present state of evil is "of the Lord." This is an *apparent* contradiction, but not a real one, as may be clearly seen when the nature of sin and evil are understood. Man is the author of sin, as it is written—

"By one man sin entered into the world" (Rom. 5:12).

But God is the author of evil, as He Himself says (Amos 3:6)—

"Shall there be evil in a city and the Lord hath not done it?"

"I make peace and create evil" (Isa. 45:7).

Sin and evil are as cause and effect. Both exist with reference to the divine purpose which is here declared to be the *filling of the earth with His glory*. The time for its realization draws on apace and a great crisis is forming in human affairs, by which we can see that we are in the time of the end when the vision speaks and lies not. Ch. 2 closes with this adjuration—

"The Lord is in His holy Temple: let all the earth keep silence before Him."

CHAPTER THREE — HABAKKUK'S RESPONSE

Then, in ch. 3, we have Habakkuk's response which he was commanded to write, and which is set to music and dedicated to the chief singer on his stringed instruments:

"O Lord, I have heard Thy speech, and was afraid. O Lord, revive Thy work in the midst of the years, in the midst of the years make it known; in wrath remember mercy."

Now, God has done that. He has made Himself known and remembered mercy, in Jesus of Nazareth. In the midst of the years the invitation has been going on—

"Come unto me; hear, and your soul shall live."

—a work illustrated in great detail in the New Testament Scriptures. We must remember that the things of Habakkuk's prophecy, though apparently personal, are God's arrangements concerning the earth and the nations and that, therefore, "the burden which Habakkuk did see" was not merely for *his* guidance.

Looking into it, *we* are enabled to see light and guidance, an explanation of the long triumph of the wicked, and the end of the vision. *Patently wait for it*—for the departure of the shadows of this long and grievous night, and the burst of glorious sunrise that will make up for all the weariness and bitterness—

"For the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea."

"GOD HATH CHOSEN THE FOOLISH"

"They esteemed him smitten of God and afflicted." At last they clamored for his life, and demanded a murderer to be granted to them in his place. It is impossible to conceive of a more discouraging situation for a work of God on the earth. Yet this was the position of the very Light of God, appointed to lighten the Gentiles and glorify His people Israel.

Judged by the tests that men apply, it was self-condemned. Men ask if the thing is RESPECTABLE?—if the LEARNED approve it—if it is POPULAR and well-supported. A negative answer on these points is fatal to man's approval.

It was fatal in the first century. It is fatal in the present. Here we have the Truth. There is no gainsaying it. By the very Bible, which the people have in their hands, they may know it, and many DO know. Our appeal is to it: read and see. 'Yes, but you have no learned men. You're a poor uneducated lot.'

We admit the charge. We have no human credentials or recommendations of any kind. When our case is examined, it is found we are nobody according to the current standard. BUT WE HAVE THE BIBLE. We know it; we

DAILY READ IT. We understand it; we believe it, and we try to obey it. What other recommendation will prevail with God at last?

Jesus (the rejected; the unlearned, the killed but raised again) said, "If any man hear my voice and follow me, him will my Father honor." This is all we claim; this is all we try to enforce, that the belief of the Father's promises and obedience of His commandments is the sole ground of acceptance with Him; and with this qualification, we can afford to be without those adjuncts that are highly esteemed among men. Nay, we can see that in the present state of things those adjuncts are liable to be BARRIERS and HINDRANCES to the way of truth and holiness.

—Bro. Roberts.

Current Events Fulfilling Prophecy

"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world"—1 John 2:16

ARABS RIDING HIGH. Among all Arabs there's a billowing conviction that their world has been transformed, thanks to 2 sudden & surprising successes: Oct. War & oil boycott. Sprang up like desert windstorm: US motorists endure endless lines to buy few gallons of fuel; US-Russia detente given sobering jolt; Japan's high speed miracle economy stopped dead in its tracks; & Britain—one-time colonizer of Mideast—on a 3-day work week.

Arabs have begun to drain treasuries of rich & poor nations alike by their 370 pct. oil price increase, & they've succeeded in placing their age-old enemy, Israel, in diplomatic limbo. Not since 7th century, when armies of Islam rode out of Arabia to spread the word of Mohammed, have Arabs scored such string of successes. Every week a new high-ranking delegation from an industrial nation shows up at Faisal's court to make an offer.

While Europe struggled thru Dark Ages, Arab Empire encouraged scholarly learning. When Charlemagne could barely read, Arabs were studying Aristotle. In addition to developing algebra (an Arab word) & discovering logarithms, Arabs introduced a numerical system that became basis of modern math. They measured earth's circumference with startling accuracy at time when most Europeans thought it was flat.

Arab world was under Western political control for only short time—about 75 years from British occupation of Egypt in 1882 to end of substantial British influence in Iraq & Jordan in 1950s. Yet so abrasive has that influence been that no facet of Arab life untouched by it. To Arabs, the last trace of that hated power is Israel, which is seen as chief base of Western imperialist interests in Mideast. (Nwk 2:18)

* * *

Amin says, "Arabs now have undreamed-of billions of \$ & a tremendous supply of manpower. Soon we'll have new pools of technical know-how that will make Mideast a unique part of world. We'll have everything we need to make deserts bloom & turn our mud huts into decent houses." (Nwk 2:25)

ARAB INVESTMENTS IN US now about \$15 billion. . Every day we get offered vast sums, like \$200 million, to invest," says a Calif, banker. Arabs have bought many office bldgs. & shopping centers in NY & Calif. (Tm 3:11)

NOTE: The Arab oil boycott has faded from the headlines and the public memory, but the vast changes that it brought in the world balance of power still remain. Arabs truly are "draining the treasuries" of the industrialized nations. And they have more than ever focused world attention on the vital strategic value of the Mideast and its oil. If Russia desired to choke the West into helpless subservience (which it does), then the logical thing to strike for is Mideast oil. How apparently naturally is the final prophetic scene developing!

EPISCOPAL-CATHOLIC MORAL CORRUPTION. At. N J Episcopal Diocesan Conference, Rev. John McNeill, a professor at NY. Jesuit seminary, said the church should provide a ceremony to solemnize the union of 2 homosexuals. " I see no reason at all why 2 'gay' people who love each other & want to dedicate their lives to each other in the presence of God should not be able to do so," he declared. He said this is already done in some Roman Catholic parishes in Holland. (DetEpisRec 1:74)

NOTE: This is the moral filth that the learned prelates of the great and "respectable" churches are telling their deluded flocks. Was there ever a time when the purifying judgments of God were more necessary to purge the world's abominable corruptions. If He spared not Sodom and the benighted Canaanites, what lies in store for these modern Balaams?

WORLDWIDE INFLATION. Like some medieval plague, inflation today is sweeping across national borders to infect almost every country at same time. And consequences of international spiral go far beyond economics: they include a sharpening of social divisions & a shaking of values, as inflation rewards speculators while penalizing thrift.

The ultimate threat is that inflation will eventually weaken confidence in democratic govts. & institutions, & pave way for sharp, violent shifts to radical right or left. Compounding the alarm—& further weakening faith in govts.—is uncomfortable feeling that no one knows what to do about it.

The present world inflation is unlike any before it. In past, it has been local, & due to wars or revolutions or countries that lived beyond their means. Now inflation is running amok everywhere—& in a time of general peace. So far, the global inflation virus has defied all attempts at treatment: nothing has worked. Certainly the record of major govts. gives little reason to trust anything they say. It's a story of weak, erratic, misdirected policies.

Inflation has occurred largely as a devastating by-product of 2 trends no one wants to reverse: rise of world affluence, & global commitment to full employment. Yet another major inflationary cause is growing pressure of world demand on raw materials: global competition for raw materials has reached an unprecedented pitch. Last year every nation trying to buy up all raw materials at any price frantic bidding might produce. (Tm 4:8)

NOTE: The Scriptures speak of the last days as "a time of trouble such as never was." Note how this article uses a similar description: "unlike anything before it." The article attributes inflation to its true cause: man's blind greed & unwillingness to face the realities. World population is rapidly catching up with world resources, which but a short time ago seemed to be endlessly abundant. All signs point to this spiral accelerating until there is a total blowup. Surely we are in the last days.

LUTHERANS BACK TO ROME. When Luther laid cornerstone of Reformation 450 years ago, object of his bitterest invective was Pope. Last week, an official committee of 13 Catholic & 13 Lutheran theologians, who've been working on Reunion since '65, issued a remarkable statement, saying papal primacy "need not be a barrier to reconciliation."

It says, "Christ wills for his church a unity that must be manifest in the world," & agrees that "a special responsibility for this may be entrusted to one individual minister, under the Gospel." It notes "the Bishop of Rome might function in ways useful to the broader Christian Church," & asks Lutherans to consider "possibility & desirability of the papal ministry in a larger communion that would include the Lutherans." (Tm 3:18)

Luther said, in 1539, "I believe Pope is masked and incarnate devil because he is Antichrist." But last week on official panel of Lutheran scholars asked Lutherans to consider joining Catholics in a "larger communion" for which Pope would serve as visible symbol of Christian unity.

Significantly, Biblical scholars on both sides (Lutheran & Catholic) agree that "the Papacy cannot be read back into the New Testament." And even the Catholic historians admit that "we have no trustworthy evidence that Peter ever served as supervisor or bishop of local church in Rome."

One of Lutherans on joint panel says, "I think this document represents a position many Anglicans & Orthodox would find congenial." (Nwk 3:18)

NOTE: Reunion is the great watchword of our times. An attractive theme indeed, but sadly, a reunion of truth with error means a sacrificing of truth. When Reunion becomes an over-riding obsession, then soundness and purity are bound to suffer. Of course, for the churches of the world, who have abandoned any pretence of regarding the Bible as the infallible and authoritative Word of God, Reunion is rather a meaningless matter. But it is a great and cheering sign of the times to see the Harlot Daughters gravitating back to the Roman Mother who increasingly "sits as a queen and is no Widow."

CRISIS IN INDIA. Last week Indira Gandhi swallowed her pride & asked US to resume aid to India. Her descent has been swift & steep. Only 2 years after she led her Congress Party to a smashing victory, & defeated Pakistan in Bangladesh war, she's suffering from a monumental crisis of confidence.

Instead of using her sweeping popular mandate to justify bold new programs, she chose to ignore India's awesome problems, & allowed Indian society to be gripped by slow decay. Of late, this abdication of leadership has caused ominous breakdown in basic services. Inflation rampant; food scarce; electric power short.

India's future bleaker than ever. Visible signs of disintegration & enveloping chaos; signs of decay everywhere. Political dry rot has undermined Mrs. Gandhi's party. After 27 years of unbroken rule, it's run by old, tired, corrupt men bound together only by lust for power. (Nwk 4:15)

NOTE: India, which is by far history's vastest and most complicated experiment in "democracy," is in a very sad way. After a brief flush of the pride of a mistaken assumption of self-sufficiency, it is turning again to US for help. Bro. Thomas felt that India had a major role to play in the final drama of human rule on earth, and he has proven to be remarkably accurate in his general picture of the end, although no one could dream of the multitude of often surprising details that have intervened.

WHAT TV IS DOING TO U.S. TV has produced a generation of children who have a declining grasp of English language. As an influence on development of children, TV is next to mother & father—far ahead of school &

church. TV can spark trouble. It can trigger fashions—whether in "streaking" or in kidnapping. Most terrifying thing is instant publicity that TV can give to bad news, which can then be copied anywhere in the world.

Networks know there's public demand for violence. They look at the rating system, which to them is statistical gospel. TV producers respond to what will sell a product. If gun-play & neurotic families sell more detergents than classical drama & documentaries on saving our landscape, the public will get gunplay & neurotic serials.

Most horrifying thing about commercials is medical brainwashing that family gets on TV. It easily outweighs any lessons in chemistry that child picks up in school. The body of our knowledge about medicine is fed to us from a very early age by commercials—& it's idiotic medicine: mostly harmful or useless. (USN 4:15)

NOTE: Even the more thoughtful of the world itself freely recognize and confess that man has created a corrupting and destroying monster. Truly there is a very small fraction that could be described as marginally useful on an animal level, but the vast bulk is utter rubbish and worse. And as the world admits, TV would last no time and make no profits if it did not constantly peddle violence and corruption. Man in his insane cleverness is incubating a generation of emotionally-contorted, shallow-thinking, sensation-mad morons. God is allowing him to punish himself for his godless folly.

SCIENCE FAILS. For years, Americans cherished hope that science would solve all world's problems. Now science & technology seem to have failed, & people are looking for something more basic to put faith in. Swing to religion has benefited the evangelistic or fundamentalist churches: mainline churches have lost ground. Tone of churches, like a lot of other organizations, is being set at local level: everyone seems to mistrust strong central leadership. In 10 years, evangelical churches up 20 pct.; mainline churches down 7 pct. (USN 2:25)

NOTE: No matter how learned and clever man thinks he is, all his proud enterprises must fail that are not built on the foundation of submission to God and obedience to His Word. Man seeks to bypass the need for holiness and righteousness, and to build a human Utopia on the mind & will of the flesh. But He that sits in the heavens shall laugh at man's pitiful Tower of Babel pretensions.

RUSSIA EXILES SOLZHENITSYN. Solzhenitsyn perceives that an entire nation has been debased by 4 decades of totalitarianism far more oppressive than the Czars. He says ordinary people in Russia have been rendered indifferent to injustice & pitiless toward suffering of others. Among bureaucrats, absolute exercise of power in past continues to corrupt absolutely in present. "Thus we have been driven to become savages." Stalin's rule by terror was no mere aberration in development of Communism. It is inherent in the system established by Lenin, consolidated by Stalin, & preserved in essence by present leaders. (Tm 2:25)

* * *

Last summer, Brezhnev was toast of San Clemente. Last week, same Brezhnev, in gesture rich in contempt for US & mankind, expelled Russia's most distinguished author—spurring US to 2nd thoughts about detente.

In area of strategic weaponry, Russia in recent months has made dramatic strides. Detente has benefited Russia at US expense: backward Soviet industry has already had a sizable infusion of US knowhow.

Russia cleverly bargained for US grain at bargain prices, leaving US short of wheat. For the joint space link up in 75, US technology is so far superior to Russia's that it's already being called "great wheat deal in sky." Painful moral questions are posed by relations with a regime that sends its dissenters to insane asylums, labor camps or exile. (Nwk 2:25)

NOTE: Solzhenitsyn clearly portrays the realities of godless, animal Communism: the poor, corrupt, bungling, evil mind of man exalted as the supreme wisdom of the universe. Russia is clever & ruthless & deterred by no moral scruples. She represents man at his last and worst, and she must rise as the latter day Image of the Flesh.

CONFERENCE ON OIL CRISIS, held in Washington. France vigorously opposed US suggestions at every turn. France want to Arab states to negotiate for oil, & urged Arab states to propagandize against the Washington meeting. For France, role of spoiler is not new. It was France who forced NATO out of France. It was France who tried to undermine the \$ in world money affairs. (USN 2:25)

COMMON MKT. IN DIZZYING TAILSPIN. Worst crisis in its history caused by French determination to impose on its 8 partners a Gaullist vision of Europe totally independent of US. And abrupt French decision last month to float franc—despite Germany's offer of aid—dealt a near-fatal blow to dream of Europe economic & monetary union.

And Paris has been following a highly nationalistic policy on oil, beating out its partners in lining up deals with Arabs, then rubbing salt in the wounds by refusing to even make a gesture at oil-sharing with Dutch. (Nwk 2:25)

NOTE: How well did bro. Thomas, over 100 years ago, foresee the role of the unclean froglike spirits leading the kings of the earth to Armageddon. France in her blindness has made NATO a joke, & prepared the way for the rise of Gog to his predestined supremacy over Europe.

ISRAEL: HOUSE DIVIDED. Greatest crisis of confidence since Independence. Israelis feel they've lost political & diplomatic war. Golda Meir's popularity down from 65 pct. before war to 21 pct. today. Dayan, hero of '67 War, now constantly derided. Cost of war—\$10 billion—has staggered economy. Prices of basic foods up 30 to 70 pct. Juvenile crime up 37 pct. in year. (Tm 3:4)

NOTE: The picture of a wise, all-competent, invincible Israel and bungling, helpless Arabs was interesting and pleasing, but it had to change. Little Israel is truly highly skilled and industrialized, and given a climate of peace they could prosper marvelously, but they are under the crushing financial burden of past and future wars, while the Arabs are wallowing in endless billions of \$ that they do not know what to do with, except to buy arms to destroy Israel with.

GLOBAL GROWTH IN GUNS. Largely because of hot buying in Mideast, world arms sales accelerating to near supersonic speed. Total was \$15 billion last year: more than double '71's sales. US leads with over \$5 billion sales (doesn't include weapons given away under aid programs); Russia second with \$4 billion; France 3rd with \$1½ billion.

Mideast nations, flush with fast-mounting oil revenues, are gobbling up military hardware to brandish against Israel, and, occasionally, against each other. Govts. are going beyond mere licensing, & are taking over much of burden of salesmanship: US Govt. is middleman for 80 pct. of US sales.

With such eagerness to sell, it's inevitable more & more arms will turn up in unauthorized hands. Italian police recently caught 5 Arabs with 2 missile launchers they were going to use to knock down an airliner at Rome's airport. Where had they gotten such advanced weapons? They bought them in Italy. (Tm 3:11)

NOTE: "Prepare war! Wake up the mighty men! Beat your plowshares into swords!" These are the prophetic words for today, and how well they fit this marvelous modern, civilized era of peace and enlightenment! Natural man is but a cruel, greedy fighting beast, for all his pious pretensions to the contrary. One has but to look at the hordes of brave hunters that go out yearly for the lust of maiming and destroying to see man's true nature.

STUMBLINGS OF SCIENCE. At turn of century, the discovery of X-rays, & then Einstein's relativity theory, made mockery of scientists' smug confidence that they'd learned just about all there was to learn about nature of universe. Even today, physics is invested with such arcane theoretical concepts as anti-matter & particles without mass.

So it's hardly surprising that scientists are paying increased attention to a field—clairvoyance, telepathy, etc.—that is just as incredible to many modern researchers as was the new physics to experts of last century. For 100 years, orthodox scientists have dismissed manifestations of the paranormal as in class with tea-leaf reading. But serious scientists now investigating the subject believe it may require broad modification of current theories on how universe works.

One explanation that appeals to many is existence of some form of energy that has so far eluded scientific efforts to detect it. Today we know of 4 types of forces: electromagnetic, gravitational, & the strong & weak nuclear forces, but existence of the latter 2 was not even suspected before this century. It's believed there's probably at least one more type of energy which serves to support psychic phenomena. (Nwk 3:4)

NOTE: About 75 years ago, "science" thought it had plumbed the depths of everything, and knew all there was to know. Since then they have discovered more than all that was known at that time. But they are still but faintly scratching the surface of knowledge. These things should teach them humility and reverence, but rather it lifts them up in pride. Now they are getting back into clairvoyance and telepathy, witchcraft and wizardry, "peeping and muttering." The old Babylonian cycle seems to have turned full circle.

BEASTS. "Men & animals fight instinctively to protect their vital interests, but only man seems to take pleasure in destroying life without any reason or purpose other than that of destroying. This malignant aggression now threatens man's very survival. War-likeness grows in proportion to civilization. Sadism & society's sicknesses will disappear only if the whole social & political system as it has existed during the last 6000 years of history can be replaced by a fundamentally different one." (Tm 1:7)

NOTE: A remarkable insight for a man of the world: War-likeness grows in proportion to civilization: there can be no cure of society without a completely new social & political system—different from anything man has ever devised. That solution is exactly what the Scriptures prescribe—& promise.

ULSTER'S AGONY FLARES ANEW. Intensified violence in recent weeks. During last weekend of March, 6 killed, 50 injured, \$17 million bomb damage. To date, 992 dead, 14,000 wounded, \$200 million damage. Soldiers attacked by gangs of children—some only 5 years old—throwing bombs.

An official says, "We've elevated the hooliganism & lawlessness inevitable in any society into what many call an 'acceptable level of violence.' Gang warfare is carried out in Belfast with bombs & guns, & camouflaged as legitimate political activity. What we've learned is just how difficult it is—almost impossible, in fact—to cope democratically with urban terrorism when terrorists have ample supplies of weapons & are given sanctuary. We're in race with time, with democracy on trial." (USN 4:22)

NEW WAVE OF TERROR in N. Ireland—further threatening already fading hopes that a Catholic Protestant coalition Cabinet inaugurated on Jan. 1 would finally bring a halt to province's unrelenting agony. (Tm 4:15)

NOTE: It is terribly sad that men cannot live together in peace because of ancient bitternesses that will not die. Everywhere in the world there are these endless feuds and hatreds. And naturally the more lawless and animal elements of society take advantage of these divided conditions to plunder and to destroy. Wicked men fan the flames of hate to their own advantage.

CITIES OF MEN. Behind shiny facades of cities of developing world, there's a roiling mass of humanity whose numbers continue to increase at an unprecedented rate. In next 25 years, world population will double to about 7½ billion. In 1950 there were 75 cities of over a million in the world: by 2000 there will be 275.

In Jakarta or Lagos or Calcutta or Bandung there's a teeming, burgeoning population living in shanty-towns, engaged in the most peripheral occupations or unemployed, illiterate, lacking the most rudimentary services. More to point, there seems no way to take care of their needs. (Nwk 4:22)

NOTE: The great cities of men have always been dark and squalid jungles of corruption and suffering and violence. What is worse than vicious and fearful creatures crowded together in poverty and insecurity? And as the world population mushrooms, these terrible human jungles proliferate. Only the Kingdom of God can remove this horrible and ever-growing blight on God's fair earth: the vile cities of men.

CRIME IN FRANCE. Paris, long considered one of safest cities in W. Europe, has fallen victim to savage new phenomenon: shoot-'em-up armed robbery. Holdups have skyrocketed since '60s. In first 5 weeks of '74, 19 shoot-outs in Paris. (Nwk 2:18)

WORLD TERRORISM. In past 6 yrs., over 400 incidents of terrorism throughout world in wave that's steadily rising. Implications for future are frightening. Authorities admit there's little they can do. Extremists of all political ideologies, especially Communists, have decided that kidnapping is a highly effective weapon. (USN 2:25)

EXXON'S RANSOM PAYMENT of \$14 million for Victor Samuelson brought to \$50 million the total collected by kidnapers in Argentina in past 15 months, with most going to left-wing groups. Such is climate of fear in Buenos Aires that armed bodyguards follow foreign businessmen everywhere. (Nwk 3:25)

NOTE: Crime and violence must fill the earth, as in the days preceding the Flood. With decline of respect for the pure Word of God, & the spread of the ridiculous evolution superstition, man is rapidly degenerating to the level of the beasts.

RUSSIA BUILDS ARMED POWER, in '73, US fired 29 test ICBMs; Russia fired over 115. US launched 29 satellites; Russia 88. Russian pace a lot higher than US'S. (USN 2:25)

SADAT WANTS PEACE. Has 6-year, \$7-billion plan for West & Arab capital to develop Egypt. \$1½-billion to widen & deepen Canal. Egypt has 1 million new mouths to feed each year. Only 4 pet. of land is habitable. Prices have risen 40 pet. since war; take home pay sliced by new taxes. Foreign debt is 6 times annual exports.

Faisal of Arabia wants Western aid to industrialize & modernize his country. Those who want destruction of Israel are Libya, Iraq & the Palestinians. (Nwk 2:18)

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Sadat seems determined to establish closer ties with both US & Israel. He has announced resumption of full diplomatic relations with US (broken since '67 War), & has invited Nixon to visit Egypt. (USN 3:11)

NOTE: Again, how striking is the correspondence of prophecy with this brief news clip. Egypt and Arabia want U.S. help; Libya & Iraq want to destroy Israel. The King of North vs. King of South picture is falling wonderfully into place.

IN STRIPPING ANTI-COMMUNIST MINDSZENTY of his title of primate of Hungary, Pope apparently bowing to demands that bishops must be OKed by govt. Thru such concessions, Pope hopes to achieve detente with

Communist E. Europe. Last week Vatican diplomats were in Warsaw seeking normalized relations with Poland. (Nwk 2:18)

NOTE: Detente with the Communists is high on the Pope's list, as it must be, so that he can join hands with Gog in the latter's soon-coming assault against the land of Israel and the people of God. We rejoice to see this growing alliance of evil, knowing that it presages the earth's redemption.

US PULLBACK FROM EUROPE? Formidable congressional campaign for major troop cuts in Europe. In Sept. a bill was barely defeated calling for 40 pct. reduction. New battle inevitable in months to come. If cuts were deep enough to seriously undermine confidence in US nuclear commitment, there would be serious danger that more & more countries of Europe would move to accommodate Russia rather than US, and to adopt pro-Russian 'neutralism'. Would be decisive shift in world balance of power.(USN 4:1)

NOTE: This must come. US, like Britain, must get out of Europe, to allow Russia to take over. We eagerly watch these developments that portend the approach of the end.

SUEZ CANAL PLANS. Sadat has visionary "Egypt of the future" program. Over next 7 years, Canal to be made 4 times as big, so giant tankers can use it. Million acres of desert to bloom thru irrigation. Vast complex of cities, resorts, industries, highways, railways, & 5 tunnels.

Sadat's new Westward tilt, & the deep involvement of US, Europe & Jap firms in building a new Egypt, can only diminish the hold Russia gained by default in '50s. A flourishing Canal zone could mean far more to security of Israel than its army along the Canal ever could. Those cities could transform an armed truce into a permanent peace. (Nwk 3:4)

NOTE: A new, greatly enlarged Canal and a surrounding industrial complex could be a major factor in the "treasures of Egypt" that excite Gog's cupidity.

EUROPE DISUNITY. A series of events in recent months has reversed trend toward greater European integration, & plunged Community into disarray. Goal of monetary & economic union by '80 is dead.

Britain's new Govt. threatens to call a popular referendum on withdrawing from Common Mkt. if changes aren't made in Britain's favor. Three out of 5 Britons express outright condemnation of Market membership. (USN 4:15)

NOTE: Europe must be weak, and Britain must get out—so these developments are very encouraging to the eye of faith.

RUNNING OUT OF FOOD? Perhaps within 10 years, millions of people in the poor countries are going to starve to death before our very eyes. We shall see them doing so upon our TV sets. How soon? How many deaths? Can they be minimized? Those are the most important questions in our world. Even now, food shortages affect entire world: ½ of world's 3.7 billion live in perpetual hunger. (Nwk 4:1)

WORST DROUGHT OF CENTURY continues to cut 4000 mile swath devastation across Africa from Senegal to Ethiopia. Nearly ⅓ of the 51 million in area face death from starvation. No end in sight to cycle of drought, famine & death. An official says, "1974 is going to make '73 look like the horn of plenty."

Incompetence, corruption & greed prevent much of foreign food gifts moving to where it is needed. In Mali, officials sold the gift grain to merchants who resold it at enormous profits to their starving countrymen. In 6 years Desert has moved south up to 100 miles in some places. (Tm 4:8)

NOTE: This is the dreadful reality that is rapidly bearing down upon the world, but no one wants to face it or think about it until it actually hits them. The world food crisis is very real & very pressing: another unmistakable sign that God must soon intervene before man in his folly destroys himself.

PHILOSOPHER "CHRISTIANS." This year Protestants & Catholics alike are marking 700th anniversary of Thomas Aquinas' death. On philosophical level, he was part of an era of huge enthusiasm for new knowledge, particularly the works of Aristotle, then influencing Christian Europe.

The reigning philosophy of Aquinas' time was that of the great church father St. Augustine whose thought was largely a Christian expansion of the idealism of Plato.

Aquinas restated the whole body of Catholic dogma in terms that made sense to a person whose commitment was to Aristotelian philosophy. His work in metaphysics & philosophical theology entitle him to rank with Plato & Aristotle. (Tm 4:15)

NOTE: Surely this brief review of the activity and outlook of this greatly revered Church "Father" shows how far "Christendom" is from the pure Truth of God. "Christianity," as the world knows it, is inextricably mixed with and

founded on the dark superstitions of the heathen speculators Aristotle and Plato, the latter of whom we can thank for the unscriptural doctrines of the Trinity and the Immortal Soul.

US NATIONAL DEBT \$480 billion, up 34 pct. since '69—now \$2262 for every man, woman & child in country. Interest alone on debt is \$29 billion per year. One \$ of every 9 that govt. spends is for interest on debt. (USN 1:28)

NOTE: Surely this is another glaring example of human folly & mismanagement—a rich country deliberately over-spending & getting into debt nearly \$½-trillion. There must be a more rational, sensible way. The whole modern living-in-perpetual-debt concept is unscriptural evil and folly.

WATERGATE. To date, 36 people indicted of crime concerning Watergate (including Cabinet officers & Nixon's highest & closest advisors & assistants)—USN 3:11

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No equivalent list of official accusation has ever before been directed on such a scale against the associates of any US President. Because positions of most of men charged had been so high on Nixon's once powerful inner team, their indictment—though long expected—was still shocking. An appalling number of that staff—once aloof, arrogant & efficient—are desperately fighting to stay out of jail. (Tm 3:11)

NOTE: Now this sordid story has run its course. The most powerful man in the world, with such a potential for good, has been driven from office in squalid disgrace, and US is a laughing-stock to the world.

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