

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

HOUSTON, Texas— Christadelphian Hall, 8008 Junius St.— S.S. 10 am; Memorial 11 am; Lecture 7 pm on 3rd Sunday, Ezekiel studies on other Sundays at 7 pm; Nazareth Revisited class on Wed., 7 pm; Law of Moses on Sunday mornings. Bro. John Packer, 210 East Third St., Deer Park, TX 77536; phone (713) 479-4292.

LOVING GREETINGS to the Household.

We have experienced many sorrows since the first of the year. On Apr. 20, bro. Harry Johnson—who was a member of our ecclesia until several years ago when he moved to Cleveland, Texas for health reasons—fell asleep in Christ. He was laid to rest on Apr. 22.

On June 6, our bro. Charles W. Banta Sr. suffered a heart attack, and was called to rest by our Master to await the call to come forth on the day of resurrection. He was buried on June 8. Services were held in Houston, with graveside services at Adamsville. The signs of the times indicate that our brother's sleep will be short.

During March and April we lost the following due to their decision to extend fellowship to the Central group: bro. & sis. Cliff Terrell, bro. & sister Troy Haltom, bro. & sis. Larry Landers, bro. & sis. B. J. Burkett. In Sept. bro. & sis. Randy Scott followed. We hope and pray they will realize their error, and return to the Household.

Bro. & sis. C. W. Banta Jr. have moved to Burnet, Texas, and sis. Grace Frisbie has moved to Canton, Ohio. Sis. Elizabeth Smith was withdrawn from for conduct inconsistent with the commands of Christ.

Our joyous time was on Feb. 1, when EDWARD LEE TORRES was baptized into the Saving Name of Christ, after a good confession of his faith concerning the Gospel.

Our Sunday School program was held on July 14, with the members giving their recitations on the things they had learned during the year.

We have enjoyed having the following visitors during the past several months: bro. & sis. Nick Mammone, bro. & sis. George Booker, bro. & sis. C. W. Banta Jr., bro. & sis. Gary Smith, bro. & sis. Frank Pyne, bro. & sis. David Clubb, bro. & sis. Braden Edwards; brothers Wesley Booker, Ronnie Wolfe, Andrew Marshall, G. V. Growcott; sisters Edith Scott, Jane Johnson, Frances Stanaland, Kay Wolfe, Carolyn Thompson, Ruth Booker.

Brothers Mammone, W. Booker, G. Smith, Pyne, Growcott, Edwards & Clubb gave us encouraging words of exhortation. —bro. John Packer

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THE NATURAL MAN IS AN IGNORAMUS WITH US ALL

The natural man is an ignoramus with us all — both in the things of man and in the things of God, but a much more invincible ignoramus in the latter than in the former.

Education reforms him a little in natural things; the instruction of the Word will bring him into comparative submission in spiritual things. Left to himself, he is a fool and a liar. We must shut our ears to him, he is whispering to us all the time; we carry him about with us. —**Bro. Roberts.**

Ye Are Risen With Christ

"THIS is love—that we should walk according to his commandments. He that saith, 'I know him,' and keepeth not his commandments is a liar, and the truth is not in him."

A few days ago we finished reading The Acts of the Apostles. What a wonderful record it is, and how exhilarating to read the sayings and doings of the apostles in the first century! The book opens with the record of the ascension of Jesus and the promise that he would come again—the very pivot upon which our hopes revolve. Ever since that day, during all the years that have followed, the words of Jesus have rung in the ears of the faithful: "*I will come again.*"

The first century passed into history, and the second century came. Earnest and faithful brethren came upon the scene; but they lived in a difficult period. It was the time of the great persecutions. Every year they watched for him, they prayed for him, and they cried out in the midst of their suffering; but he did not appear. They, too, died in faith—some under natural circumstances; but many died in the midst of intense suffering. They fell, one by one, with Jesus' words ringing in their ears, "*I WILL come again.*"

Time passed and, gradually, the iron hand of persecution weakened, until now it is gone. Year after year, and century after century passed by until we come to the present; but still he has not come. We also look for him, we hope and pray for him, knowing that what God has promised, He is able and will perform. Though we may weaken; though our faith may slacken, God's purpose remains sure and steadfast. Some day the waiting will come to an end, and the cry will go forth, "The Lord is here."

The next great event in the Acts is the outpouring of the Holy Spirit in fulfillment of the promise of Jesus to send the Comforter, who was to teach the disciples, and bring all things to their remembrance that Jesus has said to them. The scoffers said the disciples were drunk; but Peter rose to the occasion and gave that remarkable address recorded in the second chapter. This was soon followed by the healing of the lame man near the temple. Again Peter takes the lead, and explains that it was done by the power of faith in the Name of Jesus. Peter's address stirred up the priests and Sadducees, who arrested Peter and John, but soon released them after Peter declared that "we cannot but speak the things we have seen and heard."

Another great event is that of Stephen's defense. One would have thought that the rulers of the people would have learned a lesson from their treatment of Jesus; but their intense hatred and jealousy came out in full force—

"And they cried with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul"—Acts 7:57-58.

Little did this young man realize that in a short time he would be in Stephen's place as a defender of the Faith!

The record of the conversion of Saul is one of the most stirring events of the Acts. Here was a man breathing threats and murder against the disciples, and suddenly finds himself arrested by an intense light, so bright that it blinded him, and he hears a voice saying, "Saul, Saul, why do you persecute me?" Upon being informed who was speaking, we see this young man prostrated on the earth, trembling and astonished, and then we hear him say, "Lord, what will you have me to do?"

If we are attentive to these things, and the things that follow in the Acts, we will be stimulated, encouraged, strengthened and actuated, and will be determined to be steadfast in the faith. We have heard what Paul was to do, *and we have seen him do it.*

One of his strongest appeals is "Be ye steadfast, unmovable." That is unswerving and firmly implanted in the faith. Why does Paul speak thus? For a very good reason. Our natural tendency is just the opposite. Therefore, being steadfast requires an effort. But being steadfast in any particular phase of life, if we are not on the alert, becomes (or is apt to become) monotonous, and we begin to look for a change. But *God does not change*, and His children are expected to partake of that characteristic.

Once we have come to a knowledge of the Truth, it is the mark of wisdom to be grounded and settled, to be rooted and built up, and established in the Faith. There is a growing tendency among some to look for something new. As one brother said recently, "The Truth is progressive. Why do we cling to what was written a hundred years ago?"

Why not bring ourselves up to date?" But the Truth is not progressive—it is a fixed principle, as God has said through the prophet Malachi, "*I am the Lord, I change not.*" If we are to benefit by the Truth, we must keep this indisputable doctrine firmly fixed in our minds. The lesson of the past is too great and important to be overlooked.

It was because of Israel's failure to be steadfast—to fear the Lord and observe to do all the words of the Law, that caused them to be scattered throughout the world. And it was for the same reason that Christianity gave way to the clerical system. First, *only a slight deviation*; but the falling away soon accelerated as they looked for new things and, finally, darkness covered the people.

I wonder how many of us realize that the Christadelphian body is passing through the same experience. It is nothing short of amazing the letters we receive. Some say Dr. Thomas never knew the real truth. One says Adam was created immortal. Another says we are completely astray regarding baptism, and still another says we do not understand the Breaking of Bread.

But how are we to escape such entanglements, and generate the quality of steadfastness? First, we must set our affections upon the Truth; that is, upon the things of the Kingdom and the Name of Jesus. We must be certain that we love the *Truth*, and not merely the social side of our ecclesial life. There is a vast difference.

Then we must follow up with certain habits designed to keep us on the right path. One of the first and foremost habits that we should persist in, is the habit of reading from the Bible daily. *This practice cannot be over-estimated.* Jesus is the Word made flesh. If, therefore, we are Christ's brethren, we cannot honor him better than by reading the Word. On every page of the Bible we find divine thoughts, and divine ideas that are essential in keeping our minds properly occupied.

If we have time to read, then let us give the Bible first place. If we have more time to read, then by all means let us give the Truth's literature second place. If we do that faithfully, we will have no time, and *no desire* to read the world's literature that is written to satisfy the natural mind. Divine thoughts are so different from human thoughts that we actually have to make an effort to read them. But the continual application of the mind to the things of God will transform us by renewing our minds.

But that is not all. There is something else required, and its importance is also of high value, and that is attendance at ecclesial meetings. As Paul has said, "Forsake not, or neglect not, to meet together, as the manner of some is." Of all our meetings, the one on Sunday morning takes first place. We come together for a three-fold purpose—

1. *To worship God in the beauty of holiness.*
2. *To remember the death and resurrection of Jesus.*
3. *To receive the word of exhortation.*

Our worship of God is not restricted to reading His Word, singing the hymns and offering our prayers. Nor is our remembrance of Christ restricted to the bread and wine. There is much more comprehended in our Sunday morning meetings. Paul expresses it in a heart-searching manner where he says—

"But speaking the Truth in love, may grow up INTO HIM in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body (that is, the ecclesia) unto the edifying of itself in love"—Eph. 4:15-16.

This edifying, or building up of itself in love, is a feature of ecclesial life that will always be pursued by men and women who permit the enlightening influence of the Gospel to have first place in their lives. It must never be lost sight of, nor give place to any personal ambitions generated by self-esteem. It matters not, the extent of our knowledge and understanding of God's word, unless such wisdom is dominated by love. So declared Paul when he said,

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing"—1 Cor. 13:1-2.

What is love? John says—

"THIS is love, that we should walk according to his commandments. He that saith, I KNOW HIM, and keepeth not his commandments, is a liar, and the Truth is not in him."

Those are very sobering words. At any time, under ordinary circumstances, we are apt to overlook this great truth. Therefore, we must be on the alert continually as we grow in the knowledge and understanding of the Truth. Watchfulness and self-examination should be the keynote in the life of every believer. Let us give ourselves no rest while we follow after the things which make for peace, and things wherewith one may edify another. To do that, we must develop within ourselves the mind of Christ. The mind of the flesh is already there, and needs no cultivation. Faithful reading and attendance at our meetings will contribute greatly towards developing the spiritual mind.

We must remember that when attending our meetings, we are not "going to church" as most people do. We are the *ecclesia of the living God*, and occupy a very exalted position. Our ecclesial meetings are designed to develop within us a character well pleasing to God. Such a character can only be formed by complying with divine standards, as revealed in the Word of God.

It is no easy matter to develop a godly character in this age, where the ambitions of the flesh are encouraged in every walk of worldly life. It requires courage and determination—courage to face the world, and do what we know to be right. And determination to carry out whatever we set our hands to do in the service of the Lord, regardless of the cost.

Important as they are, the daily reading of God's Word, and faithful attendance at the ecclesial meetings are not the most important elements in the work of preparing a people for the coming of the Lord. There is still a greater one stated by Paul—

"That you might WALK WORTHY OF THE LORD unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God"—Col. 1:10.

We may read the Scriptures daily, and attend all ecclesial meetings; but unless we "*walk worthy of the Lord*," we do not know the only true God and Jesus Christ whom He has sent. Walking worthy was the foremost subject matter of Paul's preaching and writing. To the brethren at Thessalonica, said Paul —

"You know how we exhorted and comforted, and charged every one of you, as a father does his children, that you would walk worthy of God, Who hath called you unto His Kingdom and glory"—1 Thess. 2:11-12.

The danger of failure in these things is so great that Paul kept repeating essential things, as he said in one place—

"Therefore, watch, and remember, that by the space of 3 yrs., I ceased not to warn every one NIGHT AND DAY with tears."

Why did Paul appeal so much to the brethren, and plead with them so much about walking worthy? And why do we have the word of exhortation each week? We all know the Truth, and we all know what it means to walk worthy of God. Well, the mind of the flesh begins to reason, and before we realize it, we find ourselves trying to serve two masters. If, however, we let the Word of God be our guide, we will always find ourselves on safe ground.

But even then we must be on our guard, for when we would do good, evil is present with us, and the mind of the flesh begins to ask questions, such as, "Do you think there is any harm in doing this? or do you think it is wrong to do that?" If we are not careful we will be trying to make the path of wrong appear right, or less dangerous than the Word shows it to be.

Let us not forget that *the love of the present world is in the heart of each one of us*, and we must wage war against it. We must do all in our power to overcome the mind of the flesh, for it is *only to those who overcome* that God will give the great prize of eternal life. It is our bounden duty to keep as far as possible from the things of the world, and as close as possible to the things of the Spirit. As our love for the new increases, so our love for the old diminishes. If we, like Paul, should say "Lord, what will you have me to do?", the answer comes to us like this—

"If, then, you are RISEN WITH CHRIST, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection (or your mind) on things above, NOT ON THINGS ON THE EARTH"

—Col. 3:1-2.

If we had no other instruction on how to walk worthy of God, we would have all that is required in this letter—

1. *Set your affection on things above.*
2. *Let the word of Christ dwell in you richly,*
3. *Walk in wisdom toward them that are without.*

By observing instructions of that kind, it will produce within us a zeal for God. We will WANT to know all we can about Him. We will WANT to stand apart from the things of the world as much as possible. On Sunday morning we will awake with a strong desire to be at the meeting on time, so that we may worship God in the beauty of holiness, and that we may remember Christ and what he has done for us.

We will listen to the exhortation carefully so that we may find some instruction in the way of righteousness to help us in our walk in the Truth. The word of Christ would dwell in us richly, and we would find ourselves teaching and admonishing one another in psalms and spiritual songs.

Jesus is expected in the earth again. To us that coming can be one of two ways, and either of them will be sudden. If death overtakes us, our probation will end at once. If we live until he comes, his coming will be just as sudden—like a thief in the night. When he does arrive, the supreme question will be, ARE WE PREPARED TO MEET HIM? We know whom he will choose; it will be those who have *devoted themselves to the service of God*. We also know who he will reject; it will be those who have made friendships with the world—a world that is full of things opposed to God's will. If we expect the friendship of Jesus in the age to come, we must stand apart from the world, and leave all that it loves to those who have no delight in God.

In the first century, Paul warned the brethren *night and day with tears*. If such warning was needful then, surely it is needed much more today. There is grave danger that we may become satisfied to know the first principles of the Truth, and stop at that point. There is also danger of trying to walk with one foot in the path to the Kingdom, and the other in the path away from it.

The Gospel is simple, and easy to be understood. Eternal life is offered unto men and women on condition that they have unwavering faith in the promises of God, in which He has assured us that all nations will be blessed through the seed of Abraham. That this seed, Jesus, is the Son of God who came into the world to take away sin by the sacrifice of himself; that he was faithful in all things, even unto death, and was raised from the dead, and is now alive forever more; that he will come again to establish the kingdom of God, and will redeem those who have walked worthy of God out of every kindred, and give them glory and immortality.

Let us, therefore, stand fast in the Lord, and think upon His Name, and talk of those things that will cause Him to hearken and inscribe our names in the book of remembrance. By so doing, our ecclesias will prosper, and be edified and built up in love. The fruits of the Spirit will have free course among us, and we will have joy and confidence as we walk in the Truth. When Christ, who is our life, shall appear, then shall we also appear with him in glory. Who shall appear with him?—*those who have overcome*. For, said Jesus, "He that overcometh shall inherit all things."

"Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come into him, and eat with him, and he with me"—Rev. 3:20.

Do we hear him knocking?

Do we hear his voice?

Are we opening the door? Will we let him in?

If we do not let him in now, it will be too late when he comes. This is *LIFE ETERNAL*, the whole marvelous, glorious secret of life, that we may truly, personally *KNOW* him, and let him into our heart, that he may cleanse us from all the workings of the flesh, and be the pure and loving motivating force of *ALL* our actions and thoughts.

—G.A.G.

"WHEN PRIDE COMETH, THEN COMETH SHAME"—Prov. 11:2.

If we believe the Bible, that should be sufficient to rule out pride. It is a guarantee that pride inevitably will lead to shame—the very thing that pride fears most. Pride is one of the most common and active characteristics of natural man. The Bible groups the activities of the mind of the flesh under 3 heads—lust of the flesh, lust of the eye, and pride. The lust of the flesh is all the physical desires of the body. The lust of the eye is the desire to possess and accumulate.

All the rest is pride—the desire to nourish self-esteem and attract the notice and praise of others. It causes people to paint their faces and wear showy clothing and jewelry, and to talk about themselves and their possessions and accomplishments, and to struggle to achieve social and economic advantages in the world. The proud glory in activities that would shame and embarrass the wise. Pride wears people out, and leaves them unhappy and unsatisfied. If we lose our temper, that is pride. If we think our feelings are offended, that is pride. If a man is truly wise and

humble, it will be impossible to offend or annoy him. The more you try, the more sorry he will be for you and want to help you become wise.

The most dangerous and hopeless form of pride is when it invades the spiritual realm and disguises, itself as zeal and godliness. The apostle warns, "Knowledge puffeth up, but love edifieth." This is not to say that we should refrain from seeking scriptural knowledge—the whole exhortation of Proverbs is the exact opposite of that—but we must seek, not merely the bare facts of knowledge but the basic principles of wisdom.

There is no danger of true scriptural wisdom fostering pride. The purpose of scriptural knowledge is to teach us the naked truth about ourselves. It will drive out our pride—it will expose it and make it offensive to us. This is the great difference between the healthy effect of Divine wisdom and the blighting, puffing-up effect of worldly "wisdom."

The Two Mountains of Brass

BY BROTHER JOHN THOMAS

"O Shepherd of Israel inhabiting the Cherubim, shine forth! Before Ephraim and Benjamin and Manasseh arouse Thy might, and come for salvation to us"—Psalm 80:1

ZECHARIAH CHAPTER SIX

Having beheld the Harlot of the Ephah keeping house in the land of Shinar, the prophet Zechariah again informs us (6:1) that he "*turned*"—"I turned," says he, "and lifted up mine eyes and looked." This indicates that his attention was directed to new objects, which he describes in the following words—

"I looked, and behold 4 chariots going forth from between 2 mountains; and the mountains were mountains of brass.

"In this 1st chariot red horses, and in the 2nd, black horses; and in the 3rd, white horses; and in the 4th chariot spotted horses and fleet."

"Then I responded and said to the angel speaking with me, What are these, my Lord? And the angel replied and said to me, These are the Four Spirits of the Heavens going forth from standing by the Ruler of all the earth.

"The black horses which are in that, are going forth to the land of the north, and the white went forth to follow them. And the spotted went forth to the land of the south.

"And the fleet ones went forth; and they asked to go for to run to and fro through the earth; and he said, Go, run to and fro through the earth. So they ran to and fro in the earth.

"Then he proclaimed to me, and spake unto me, saying, Behold those going forth to the land of the north have caused My Spirit to rest in the land of the north."

Here is an amplification of the vision of the Two Olive Branches, or Anointed Ones that stand by the Ruler of all the earth. *The reader will perceive that the Two Branches and the Four Chariots and their Horses all relate to the same agents by comparing Zech. 4:14 with 6:5.* In these places they are all said to "stand by the Ruler of all the earth."

In both these chapters they are represented as *symbols of Jehovah's Spirit*. "These" (the chariots and horses) said the angels,

" . . . are the Four Spirits of the Heavens going forth from standing by the Ruler of all the earth."

In the first passage they are in the *standing* position; in the last, they are in *motion* from thence on their appointed mission.

These four chariots are the cherubim of glory, which constitute the chariot of Jehovah. In speaking of the four-faced figures with wings outstretched over the Mercy Seat of the Ark in the most Holy Place, David styles them in 1 Chron. 33:18, "*the Chariot of the cherubim.*"

The Spirit of Jehovah rested in the form of a cloud between and upon their wings, from the dedication of Solomon's temple until the Glory took its departure in the days of Ezekiel, and shortly before its destruction by the Chaldeans. Alluding to this cherubic incumbency of the Spirit, David says in Ps.80:1—

"O Shepherd of Israel **inhabiting the cherubim**, shine forth! Before Ephraim and Benjamin and Manasseh arouse Thy might, and come for salvation to us. . Mighty Ones (Elohim), turn us, and cause to shine Thy Faces, and we shall be saved."

The cherubim were the typical throne of Jehovah, before which the High Priest presented himself on the occasion of annual covering of the sins of the nation.

In chaps. 1 and 10 of his prophecy, Ezekiel shows what they typify or represent. Let the reader peruse these chapters in connection with Rev. 4 and 5, and he will find that *the cherubim are representative of the Spirit corporealized and manifested in the Saints, the Elohim of Israel*—the One Eternal Spirit in multitudinous manifestation—

"Whithersoever the Spirit was to go they went."

"They ran and returned as a flash of lightning."

"The noise of their wings was like the noise of great waters, as the voice of Mighty Ones in their going, the voice of speech, as the noise of a camp."

Zechariah's Four Chariots are identical with these. They represent the resurrected saints in the execution of the judgment written—Psa. 149. There are "four" of them because there were 4 faces to the typical golden cherubim of the Ark of the covenant in the temple; and "4 living creatures" in Ezekiel's vision; and "4 living creatures" in the Apocalypse. And the reason why there are *four*, and not three or five, is because of the military organization of Israel. The 12 tribes were set off into 4 camps—the Camps of Judah, of Reuben, of Ephraim, and of Dan.

The standard of Judah's camp or host (we are told) was a Lion; of Reuben, a Man; of Ephraim, an Ox; and of Dan, an Eagle; and the faces of these 4 were united in the 2 Cherubim of the most Holy Place; and became the Elohim-Faces of the Eternal Spirit, self-named Jehovah, which stood by the Ruler of all the earth, while He dwelt in them previous to the Babylonian captivity.

Now as the Saints, without regard to the accident of their fleshly descent, are all *Israelites* by adoption through Christ, their organization is based on that of the 12 tribes; so that they came thereby to be represented by the Standards of Israel's Camp.

In vision, the 4 camps of the Saints (constituting nevertheless one encampment) occupy the position of the 4 camps of Israel in the wilderness—Judah on the east side; Reuben on the south; Ephraim on the west; and Dan on the north.

For this reason, Zechariah's Four Chariots are termed "the Four Winds (or Spirits) of the Heavens;" and in their New Jerusalem symbolization, the Saints' city is said to be "four square."

Zechariah saw the 4 cherubic chariots going forth from between Two Mountains of Brass. This metal connects these mountains, or dominions, with the brazen part of Nebuchadnezzar's Image, the Body and Thighs, and with the "Claws of Brass" pertaining to the fourth beast; and the "Band of Iron and Brass" around the Stump of the Babylonian Tree.

The 2 mountains of brass and the 2 thighs of brass are identical; and represent the *Greek Element of the "Great Mountain"* that is to become a Plain before Zerubbabel, before the Two Anointed Ones, before the Four Chariots and their horses, before *the Saints and Israel*.

In the days of the Maccabees the 2 mountains were the Greek Kingdom of Egypt, and the Greek Kingdom of Syria, including Assyria and other adjacent countries; the former styled in Dan. 11, the *King of the South*; and the latter, the *King of the North*.

Now, though these countries are and will be in other hands than those of people purely and simply Greeks, they are nevertheless regarded in prophecy as the countries of the Brass Dominion; and are so designated, as in the place before us.

At the epoch of the Four Chariots; that is, just before they are seen going forth, we learn from Daniel and Ezekiel that there will be *two antagonist dominions*, the one occupying Egypt, and the other Syria and the adjacent countries.

The latter is the King of the North, existing on the political map in the time of the End; and called "Gog" by Ezekiel. The other is the Kingdom of Egypt.

These 2 mountains of brass will be in a state of war before the going forth of the cherubic chariots; and (as Daniel tells us) the Egyptian province of the South Mountain of Brass will "not escape" subjection to the Brass dominion of the North—"the land of Egypt shall not escape"—11:42.

This will be the relative position of the 2 mountains (with the Holy Land between them—the battleground and bone of contention between the two powers) at the going forth of the chariots. But we may remark here, that though the rulers of the 2 mountains, or the dominant race, will not be racially Greek, still the North Mountain of Brass will be Greek in its superstition or state ecclesiasticism; and the South Mountain also Greek in the possession of the Greek islands of the Mediterranean and Aegean Seas. Being, therefore, Hellenistic ecclesiastically or geographically, or both, they are *dominions of brass*, occupying—in relation to the Holy Land—the same political status as the 2 Kingdoms of the Ptolemies and Seleucidae in the days of the Maccabees, or Era of the Asmoneans, 358 years after Zechariah saw the vision of the Chariots; and 167 years before the birth of Jesus Christ.

Zechariah saw the Four Chariots of cherubim "going forth from between" these 2 mountains of political geography. He must, therefore, have seen them going forth from the Holy Land, which occupies that position. They first stand by the Ruler of all the earth as the Two Anointed Ones of the Four Faces.

In this position they are the "Four and Twenty Elders" and the "Four Living Creatures full of Eyes before and behind," filled with the Spirit as a lamp is filled with oil; and which in them burns before the throne as the Seven Spirits of God; which when in motion, "*are sent forth into all the earth.*"

But before they leave their standing position to "run to and fro," they sing to the Captain of their salvation—

"Thou art worthy to take the Book, and to open the seals thereof for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongues, and people, and nation; and hast made us for our God Kings and Priests; and we SHALL reign on the earth."

When they sing this song they are in the land of Judah (Isa. 26:1). They are there as "the Kings which are from a Sun's risings;" to prepare whose "way" the political Euphrates is "dried up" (Rev. 16:12), and the 2 mountains of brass are found temporarily occupying the place of its waters.

* * *

But Zechariah saw the chariots "*going forth.*" The wings of the cherubim are their armies; and the horses of the chariots are the same. "When they stand," says Ezekiel, "they let down their wings," which in motion are, "as the noise of great waters," or a multitude of people.

They go forth to conquer for themselves their dominion, or as Daniel expresses it, "to take the kingdom;" to "slay the fourth beast and to destroy his body;" to "take away his dominion, to consume, and to destroy unto the end."

They "*shall reign upon the earth;*" but the nations will not accept them for kings and priests without compulsion. The saints in their career of conquest are "the stream of fire flowing and issuing from before the Ancient of Days." They are "the angels of Christ's power in a fire of flame;" the tormentors of the worshippers of the Beast and his Image, and the receivers of the mark of his name, with fire and brimstone in the presence of the Lamb and the 144,000 redeemed from the earth—the first-fruits—who follow the Lamb whithersoever he goeth.

They are the chariot wheels of the Spirit, full of eyes, and a burning fire—Dan. 7:9; Rev. 14:3 10; 2 Thess. 1:7; Ezek. 1:18.

The Four Chariots in motion are "the called, and faithful, and chosen" in company with the King of Kings, in actual conflict with the nations of the earth (Rev. 17:14); and are seen in Rev. 19:14, as the armies in the heaven upon white horses following the Word of God, who smites the nations with the sword of his mouth, and rules them with rod of iron. They are the war-chariots of the Spirit in the conflict of "the great day of God the Omnipotent Ruler—*Pantokrator.*

They invade the north and the south, and then make their expeditions into all other parts of the earth. The horses of the chariots represent the forces commanded by the Saints; and the *colors* of the horses, their operations upon their enemies. The chariot horses are not literal horses; for it is written in Hos. 1:7,

"I will have mercy upon the house of Judah, and will save them by Jehovah their Elohim, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen;"

But—

"He will make Judah as His goodly horse in the battle."

"And they shall be as mighty men, who tread down their enemies in the mire of the streets in the battle; and they shall fight BECAUSE Jehovah is with them" (v. 5).

Judah and Israel are Jehovah's battle-axe and weapons of war, by which He will break in pieces the nations and destroy the kingdoms—Jer. 21:20; but without the Spirit they can no more effect this than a battle-axe can wield itself in fight.

The saints will ride the tribes of Israel in their wars. They will be their goodly horses, then, in their conflicts with the Kings of the earth and their armies, which will be utterly routed and overthrown. Says Habakkuk —

"Thou wilt ride upon Thy horses, Thy chariots are salvation. Thy bow is made bare; the oath concerning the tribes is the word, Selah."

"With indignation Thou wilt march through the earth; even in anger Thou wilt thresh the nations. Thou wentest forth to save Thy people, to save Thine Anointed . . . Thou leddest Thine horses through the sea, the foaming of mighty waters."

And alluding to the same crisis David says in Psa. 68:18 —

"The chariot of 20,000 Elohim, 1,000's of 1,000's: the Ruler is among them as on Sinai, in the Holy (Land)."

From these collateral testimonies we see that the symbols of Zechariah's vision represent the tribes of Israel, the Saints and the Messiah at their head, as "the chariot of Israel and the horsemen thereof," in which the Eternal Spirit rides for the redemption of His people and the subjugation of the world.

(Continued next month, if the Lord will)

He Is Altogether Lovely

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

BY BROTHER ROBERT ROBERTS

Christ was more than man. We may overlook this in the efforts which have rid us of the false conceptions derived from "the vain traditions of our forefathers." He was a man, but a man who was the vehicle of a manifestation of God, and that, God the eternal God, even the Father.

The manifestation was a progressive one, but *real at every stage*—fainter at the beginning than at the end, but *as real at the beginning as at the end*. A rose in the bud is as really a rose in nature as when it is full blown. The babe that received the adorations of the wise men of the east, and whose birth was that same night angelically signalized on the plains of Bethlehem, was as really *the manifestation of the Name of the Father* as the glorified man who felled Saul of Tarsus to the earth.

The difference was a difference of degree. The Holy Spirit overshadowing Mary gave the impress, which laid the foundation of the manifestation to be made. But for this impress there never would have appeared in Israel such a man as Jesus of Nazareth. There never would have come the Lamb of God without spot. Poor Adamic flesh, in which "dwelleth no good thing," never could have yielded such a perfect character as that of Jesus, unless the Father had *taken hold of it and wrought it for us* into such a pattern. It is "*of God*" that—

"He (Christ) is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

This in no way excludes the fact that the perfect man so made for us was of the same physical nature, and put to the proof, and in all points tempted like as we are. Without temptation, the perfection of the result would not have been manifest.

The best of characters, even among men, are not pronounced or seen to be the best till they have come through the fire. And it was needful for the perfection of this most glorious of the works of God upon earth, that in suffering, its excellencies should be tested and made manifest. But though put to the proof, it was in itself the excellent thing God had made it—a pattern of His *Own* character, the exhibition of His *Own* excellence, the interposition of His *Own* power and kindness for the salvation of His people from their sins.

At thirty years of age, with the maturity of developed manhood and the anointing of the Holy Spirit in abiding fullness, the manifestation entered upon a fuller phase; but it was the same manifestation: the manifestation of God among men: the exhibition of the Word made flesh—a man who was one with the Father—sanctified and sent forth into the world by the Father, for the manifestation of the *Father's* Name and the accomplishment of the *Father's* work.

When his work in the flesh was accomplished; when—having, through the Eternal Spirit, offered himself on the cross without spot unto God (Heb. 9:14)—he was raised from the dead and glorified, and transformed into luminous and powerful spirit substance, the manifestation of the Father's Name was complete, with the result of giving to mankind such a head as their every need calls for—a head that appeals to every sympathy and strikes the chord of our deepest admirations, and evokes our highest praise. Talk of "heroes"! They are mostly figments of the imagination. The Gentile gods are stucco when you come close to them. The excellencies of Christ are such as grow in brightness in proportion to our contact and acquaintance.

They cannot be exhausted: they cannot be exaggerated. "*The fulness of the Godhead bodily*" is the only description that at all approaches an accurate description. The Divine origin of Christ supplies an explanation of every phase in which the Gospel narratives exhibit the Lord Jesus Christ, and every utterance that came out of his mouth. They give the key that is beyond the reach alike of those who consider him to have been a *mere man*, and those whose theology compels them to describe him as *eternal God*.

They account to us for what appear otherwise to be contradictions. They explain to us why, in a *man*, the deportment of *God* is visible; why in sinful flesh, a sinless character was evolved; why in the impotent seed of Abraham, the power of Abraham's God should be shown; why a man born as a babe in Bethlehem should speak of having come down from heaven; why a man not forty years of age should speak as if he had been contemporary with Abraham; why a man should at once be David's son and David's lord; why a man of our own flesh and blood should assume the authority that belongs to God only, saying, "Ye call me Master and Lord: and ye say well, for so I am;" why of a man it should be said that the world was made by him, that he dwelt in the bosom of the Father, and that he was the image of the invisible God, by whom and for whom all things had been created.

They explain, at the same time, why such a man should say:

"Of mine own self I can **do nothing**";

"My Father is **greater than I**";

"I have kept my Father's commandments and abide in His love";

"My God, why hast Thou forsaken me?"

They show us that there is only one God, even the Father of our Lord Jesus Christ, and that *whatever in Christ's sayings seemed to indicate another God, was referable to the Father in him*, Whose Son and medium and power he was, and in no way inconsistent with the fact that Jesus was but His *Son*, in *loving submission to all His commandments*.

Christ is glorious to us in the converging of all these elements. He is not only our brother; he is our God, as Thomas greeted him (John 20:28). He is not only the first-born among many brethren, but he is their Head, their Redeemer, their Savior, their Lord. He is not only a son of Abraham saved, but the God of Abraham, incarnate in such a son. Not a forgiven sinner himself, he has power to forgive sins. Without sin himself, we are washed in his blood, though it was blood drawn from our poor sin-cursed stock.

Clothed with strength, crowned with glory and honor, he has known the weakness of human exhaustion, and the bitterness of ridicule and insult. Anointed with joy and gladness, he has a history of sorrow and grief as a perpetual background to his everlasting glory. Loving friend and powerful God, compassionate Savior and sinless example, saved man and embodied Godhead, a sympathetic high priest and devourer of the adversary—there is no element awaiting to the charm of his Name.

Not only in power and legal status, but in the intrinsic attributes of his character and nature, Christ stands in that relation to man which justifies the ardent declaration of his servant Paul that he counted all things dross and dung by comparison.

Excellent men are universally admired for what they are in themselves, even though the excellence is not rooted in them, but is a mere *organic phenomenon*, like the beauty or the fragrance of the rose. But in Christ the excellence we see is *rooted in himself* by reason of the indwelling of God —

"In him dwelleth all the fulness of the Godhead bodily."

And what *is* this excellence? It is *every* excellence. There is no excellence that was ever seen among man that is not to be found in him in superlative degree and there are excellencies in him that were never shown by any man. These words of the psalm are apposite, as they never were to Solomon1—

"Thou art fairer than the children of men; grace is poured upon thy lips. God hath blessed thee for ever."

Consider his *dignity*. This comes in all cases with the strength of conscious power and security, and the sense of the lawfulness of supremacy. Men accustomed to power show it in measure, though they are but as the worm in their ephemerality, and have no right to authority. But here is one who is *rooted in the Eternal Father*, and who is "the same yesterday, today and forever"—one everlasting as God, and to whom it is commanded that every knee should bow; and one, therefore, mantled with the dignity of unapproachable and ineffable power.

He showed it all through his mortal days—creating astonishment and commanding obedience by the authority with which he spoke. What must it be now—in strength of immortal life and power? What an unspeakable delight it will be to be permitted to observe the movements and wait upon the commands of such an august Master, to whom all power in heaven and earth has been accorded, and at whose beck glad legions of the angelic host wait submissive!

Realize, too, that this unspeakable kingliness of carriage is blended with a *grace of purity* and a *sweetness of kindness* never seen in the haunts of men. We get a glimpse occasionally of the beauty of goodness in man but *how mixed with inferior elements!* And even if approximating for a moment to the grace of the divine original, how incapable of continuance!

The human organism cannot long stand the combustion of the heavenly flame. The power of corruptible man soon burns out, and through sheer weakness of nature, the Divine phenomenon collapses. Understand here why royal courtesies are so brief, and the genialities of public men so transient and intermittent. But here is one in whom the springs of power and grace are inexhaustible: in whose wise kindness there is no flaw: and in the stream of which there is no check or failure from exhaustion or fatigue.

The perfection of the character of Christ is seen in every view we take of him. His kindness and sympathy are a healing ocean in which the world will yet bathe to the healing of all their woes. *This* phase of his character is naturally attractive to all.

But *there is another side*—a stern side—which might seem inconsistent with his meek and lowly side, and yet which is one of the chiefest glories of his character. How defective would that character be if it had not this other side! How lamentable if his kindness and sympathy were not counterpoised by the *faithfulness and firmness essential to justice!*

The popular conception of Christ mars him in this respect. He is considered all love—nothing but love. This would be moral weakness, and would fail to constrain the adoration evolved by the perfect blending of *all* the excellencies. The attitude of Christ, when he was upon the earth in the days of his weakness and submission to evil, ought to be sufficient of itself to correct this one-sided idea of him. His brusque setting aside of domestic relationships and obligations when they come into competition with duty towards God; his unsparing denunciation of Peter as "Satan," when his thoughts ran counter to the Divine plans; his condemnation of the rulers and teachers of the people, in language which could not be exceeded for heat and severity, are all illustrations of a vigor outside the modern ideal of the character of Christ.

But when we go forward to the day of his appearing, how immeasurably is this consideration strengthened! Look at the judgment seat, before which are gathered the multitudes of responsible men and women of all generations, of whose destiny he is the sole appointed arbiter. Consider what is involved in his *rejection of the bulk of them* —

"DEPART FROM ME ... I NEVER KNEW YOU!"

What inflexible faithfulness! What judicial vigor and stern executiveness implied in his sentence of a vast, wailing crowd to everlasting death, and their dismissal from his presence!

And when this scene is over, follow him with the phalanx of his loved and loving brethren—accepted and glorified: follow him to the waiting conflict with the nations of the earth. Contemplate "the war of the great day of God Almighty." Behold the scenes of violence and carnage. Consider the deeds of war and judgment by which he overcomes the confederate hostility of all the world, and treads the winepress of Yahweh's anger, in preparation for the spreading of his imperial pavilions in the midst of men for their blessing.

Pondering these scriptural exhibitions of the work that waits him, we get even a more vivid view than is yielded by his attitudes when upon earth, of the *mighty and majestic will-power that dwells in the midst of his kindness.*

If we are for a moment overborne by the sternness, we are reassured by the recollection that it is exerted on behalf of righteousness, and that none will feel the terrible kindlings of his wrath but those who refuse to "kiss the Son" in implicit and revering and obedient trust.

"Weeping may endure for a night, but joy cometh in the morning"—Psalm 30.

The weeping of the night is essential to the perfection of the morning's joy. Knowledge of good and evil have always been inseparably linked, right from the Garden of Eden. The weeping of the night, once it is past, will be a highly valued memory. Its actual sorrows will have left the mind, but its beneficial effect will be eternal. Nothing is unnecessary in the working of God's purpose. "ALL things work together for good to those who love God."

But we need not wait. The morning can be of our own making. Weeping belongs to the night, but ye are not of the night but of the day. Weeping belongs to the darkness, but ye are children of light! "God is light and in Him is no darkness at all."

If we wait till a duty is pleasant before we do it, we shall often fail, and arrive at the end of the journey with a barren life to look back to. Pleasure, even in the matter of duty, is an uncertain star to steer by. If we steer by it, we are sure to go wrong. What we have to do is to consider the things that are right, and to do them. Do not do them because it will please anybody else; but in your own mind cultivate the habit of seeing Him Who is invisible, and acting from the force of that consideration. **If you do that, you will keep always at WORK, from one year's end to another, under all circumstances.** —R.R.

He Found Nothing But Leaves

"He came if haply he might find anything thereon . . . and when he came to it, he found nothing but leaves" (Mk. 11:13).

Our readings in Mark have brought us to the last week of Christ's ministry. Since the raising of Lazarus he had spent a few weeks east of Jordan, and is now returning with his disciples.

At the end of chapter 10 they pass through Jericho. From here to Jerusalem was about fifteen miles—a steady climb out of the valley into the mountains—a rise in altitude of nearly a mile. Bethany lay on the route, about two miles from Jerusalem, at the eastern edge of the built-up Jerusalem suburbs—from there on down to Jericho was through barren hills. It was on this route that the parable of the Good Samaritan was laid.

At the times of the yearly feast (and this was one of them) this road was filled with travelers coming down to Jerusalem from Galilee and the north.

As chapter 11 opens, Jesus and his disciples are in the vicinity of Bethany and Bethphage, the latter being between Bethany and Jerusalem and apparently the village where, in verse 2, he sends two disciples for a colt. Matthew here refers us to Zechariah—

"This was done that it might be fulfilled what was spoken by the prophet, Rejoice greatly, O daughter of Zion: behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass."
(It is interesting to note that for "having salvation" the margin in Zechariah 9:9 has "saving himself.")

"Lowly, and riding upon an ass." The ass was a very common animal, a beast of burden and humility and peaceful activity, in sharp contrast to the horse, a symbol of pride, rulership and war.

Israel were forbidden to multiply horses, and in harmony with this we find in their early history their judges riding upon asses. Later their kings, in earthly splendor, turned to horses.

The prophecy in Zechariah immediately continues—

"I will cut off the horse and the battlebow . . . and he shall speak peace to the nations . . . and his dominion shall be from sea to sea . . ."

—this lowly king who comes into his kingdom riding upon an ass. Surely the thoughtful Jew from Zechariah's day on must have wondered and pondered over this strange prophecy!

The ass was one "on which never man had sat." Two points are emphasized in this, uniqueness and separation. Jesus, we remember, was laid in a tomb "where never man had laid." In his life and death, he broke new ground—opening a "new and living way" which never man before had trod.

But there is another aspect. In the Law, the red heifer which was sacrificed and burnt to provide the ashes of separation that were used to cleanse anyone unclean, must be one which had never borne a yoke—never been used for any other purpose. Its whole life and existence must be entirely devoted to the one cause.

No man can satisfactorily serve two masters. If he tries, he will fail in both. *"No man that is called to be a soldier entangleth himself in the affairs of this life."* (What an unsuspected depth of meaning there is in that word "entangleth!")
"They found the colt tied by a door without, in a place where two ways met" (Mk. 11:4).

What is the reason for putting that in? Perhaps it is to give us a sense of sign and symbolism in these events. We remember that the events of this day were the climax and turning-point of Christ's mission to Israel. All that went before was building up to this.

This day he was to be presented to them as the divinely-sent King and Savior, and they were to joyfully accept him as such. But, within a week, what a change was to occur, and with what long and bitter consequences for Israel!

Surely Israel stood, this day, *"by a door – ('I am the Door') – in a place where two ways met."* One way was *"Hosanna to the Son of David"* – the other was: *"Crucify him!"*

What are we to learn from the method of taking the colt? Jesus told them to just walk up and take it, and if the owner questioned them to simply say: *"The Lord hath need of him."* No request, no explanation.

Is not this the lesson of Job? *"The Lord hath need of him."* The Lord's purposes and the deep counsel of His wisdom requires things a certain way. Man may not understand, but his wisdom lies in believing and readily accepting the will of the Lord in faith.

There is something marvelous in the statement itself: *"The Lord had need of him."* How could the Lord have need of anything? Of all the wonders of creation, there is nothing to compare with the wonder of creating personalities which can, through trial and sorrow, become fit to minister to God's eternal pleasure and fellowship. *"The Lord hath need of him."* God does not rest upon His Own divine all-sufficiency, but seeks the love and companionship of man.

Having brought the colt to Jesus, they spread their garments on it, and he sat thereon. In this coronal procession, as the King came to his royal city, the furnishings of his mount were not the usual jewelled and gorgeous equipage of royalty, but the common clothes of his humble followers.

The natural mind will say: "What a haphazard makeshift for such an important occasion! How much better it would have been to have planned it properly and have gotten suitable equipment! How much more orderly and impressive it would have been!"

We need only think back to the splendors of Solomon's court – the wonder of his age – to see the contrast with this one who came claiming to be his greater and more majestic son.

But there is far more depth and significance and beauty in this scene, and in the use of the common work-clothes of his followers, than in all the empty trappings of Solomon's external splendor.

John records at this point that much people, when they heard that Christ was coming, went to meet him, carrying palm-branches and crying, *"Hosanna to the Son of David."* Here we see enacted a symbol of Christ's later approach from the east to the Holy City with the 144,000, bearing the palms of victory in their hands and singing the Song of Moses and the Lamb.

And so this ever-increasing procession advanced toward the Holy City, just as eventide was approaching. The road led over the southern slope of the Mount of Olives, which up to this point in the journey obscured the view of the city. But Luke says that as they came to the descent of the Mount of Olives – that is, as they reached the crest of the road and the city came into view – there was a spontaneous burst of song –

"The whole multitude began to rejoice and to praise God with a loud voice" (19:37).

But there were two exceptions to the general rejoicing, as we learn from Luke. On the one hand some of the Pharisees said, *"Master, rebuke thy disciples."* It is quite evident they were displeased and out of harmony with the spirit of the event.

Doubtless they sincerely felt it was presumption and blasphemy. Doubtless they also felt it was a very undignified and unseemly proceeding, out of harmony with solemn, restrained religious worship and liable to bring upon them the restrictions of the Romans.

And as the acknowledged religious leaders of the people, they would resent any popular religious movement that was outside of their own initiative and control. Probably this latter would be the most powerful motive of their annoyance, though they would not recognize it as such.

But there was another who did not enter into the general rejoicing, though for a far different reason.

“And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!” (v. 41-42)

“At least in this thy day!” The great day of crisis and of opportunity for Jerusalem came—and passed, and they did not know.

He was not deceived by the fickle Hosannas of the multitude. He knew that within a week all this shallow enthusiasm would have melted away and he would be standing in Pilate’s judgment hall, looking out alone upon a human sea of malice and hate, self-hypnotized by the chant of *“Crucify him, crucify him!”*

From the crest of the Mount of Olives road, as the palm-bearing and singing multitude approached from the east, the whole city lay spread out before them. On the left, to the far south, was Gehenna, the valley of Hinnom; above that, within the south wall, the royal hill of Zion.

Before them, in the valley between them and the city, was the Garden of Gethsemane, which would mean nothing to the multitude, but much to Christ as he gazed on the scene.

At the north end of the city (now looking toward the right) was the gleaming white Temple, built by an Edomite usurper who had striven to destroy the royal Heir at his birth. Edom is the same root as Adam—red earth. The Temple truly stood for the flesh—the very symbol Jesus himself used—shining in its whitewashed hypocrisy of external religious pretension and internal fleshly bickering and hate.

God was in His holy Temple—but *not in this one*. The glory had departed from this spot six hundred years before, as Ezekiel saw in vision. God was in the Temple He had prepared for Himself—the spiritual Temple that this fleshly Temple was even now plotting to destroy, and did destroy. But in three days God raised it up again.

And further north—beyond the city wall—the hill of Calvary.

* * *

“And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.”

“And when he had looked about upon all things”—another of those strange expressions that lead to so much thought! Here was his final survey—his final evaluation. And how sadly short it fell of what might, and should, have been!

“He came if haply he might find anything thereon, and when he came to it, he found nothing but leaves”—
—nothing but outward pretence and show.

It was now evening. The dark night was closing down upon Jerusalem, and Jesus and the twelve disciples went back over the Mount of Olives to spend the night in Bethany with Lazarus, Mary and Martha.

In the morning, on the return journey to Jerusalem, the scene of the previous evening, and its consequences, is enacted in impressive symbol, as recorded in verses 13-14—

“And seeing a fig tree afar off having leaves, he came if haply he might find anything thereon . . . and he found nothing but leaves, and he said, No man eat fruit of thee hereafter forever.”

Fig leaves. Ever since the Garden of Eden they have been a symbol of a vain attempt to conceal barrenness and nakedness. The fig was a slowly-maturing tree, requiring several years of patient, hopeful labor. When matured, it was very prolific, bearing two crops a year. Hence it became a symbol of well-established plenty and prosperity, long waited for.

In the Kingdom age, every man will sit under his own vine and fig tree. So Jesus, by the power of the Spirit, saw Nathanael—the *“Israelite indeed in whom there was no guile”*—sitting under his fig tree.

In connection with a former destruction of Jerusalem, Jeremiah in vision saw Israel as figs—good and evil.

The fig tree was remarkable in that the fruit began at the same time as the leaves, unless the tree were barren. The statement *“For the time of figs was not yet”* seems a little out of harmony with the picture, but the simplest meaning seems to be that the ripe-fruit time, the *picking* time, was not yet, so there should be fruit. A comparison of the wording of similar passages supports this.

We note, *“He was hungry.”* He *needed* the fruit, just as we have seen in the case of the ass—*“The Lord hath need of him”*—The fig tree had the honored opportunity of ministering to his needs, and it failed. He was hungry, and it gave him no meat.

In the parable of the fig tree, in Luke 13, the householder says: *“These three years I come seeking fruit on this fig tree, and find none.”* We wonder whether God has come to inspect our accounts, and has said: *“No fruit yet—just leaves.”* And how much longer before the edict is pronounced: *“Cut it down; why cumbereth it the ground?”*

It is notable that this was Christ’s only miracle of cursing, and it was upon a tree. The only other miracle in any way comparable is the destruction of the swine in connection with the healing of the demoniac. There it was animals. To round out the picture, it was fitting and necessary that his judicial, as well as healing power be manifested, but only in a symbolic way, on animals and trees, for his mission at that time was to save men’s lives, not to destroy them.

The closest he ever comes to harming human beings is in the next verse of this chapter, where he cleanses the Temple—another vivid and deeply symbolic manifestation of the power and authority he possessed.

The Temple was both the proudest and the most sacred spot in the nation—the center of the glory, dignity and responsibility of the ruling priesthood.

“Make not my Father’s house a house of merchandise” (Jn. 2:16). What was wrong with selling sacrificial animals and providing the necessary money-changing facilities? These were not only not wrong—they were essential. But the trouble was that these necessary things kept growing and closing in until they obscured, and then overshadowed, and finally smothered the spiritual.

“It is written, My house shall be called of all nations the house of prayer” (Matt. 21:13).

That was the great and central divine purpose in the Temple and in the Jewish nation—a nation of priests to manifest His Holy Name to the Gentiles—but it had become hopelessly bogged down in merely natural, fleshly things.

This is one of the biggest things we have to fight today—to keep the perfectly legitimate natural from swamping the spiritual. The Gospel of God is the most wonderful and most holy thing among men—it is the power of eternal perfection and redemption—but the great problem is to keep it held up high and clean and separate from natural things.

We have no illusion about this hall being the House of God, but inasmuch as it is devoted to the service of God and proclamation of His eternal, saving Truth, we are under responsibility to keep it clear from all that is merely natural or social.

Paul emphasized the same lesson and the same ever present danger when he wrote to the Corinthians: “*What, have ye not houses to eat and to drink in?*” The spiritual—never too strong in this dispensation of weakness—was, as ever, being crowded and suffocated by the robust companionship and pleasure of the flesh.

The next day, passing the same way, they discovered the fig tree “*dried up from the roots.*” Upon their exclaiming at it, Jesus brought out the greatest lesson involved—

“HAVE FAITH IN GOD. Whosoever shall say to this mountain, Be cast into the sea, and shall not doubt in his heart—he shall have whatsoever he saith” (vs. 22-23).

No obstacle can stand before the power of Faith. Now abideth these three—Faith, Hope and Love. Faith is the first, the foundation, the root, blossoming into Hope, and bringing forth the fruit of Love.

What is Faith? Both Paul and James made it clear that Faith is the power and driving force that makes men act contrary to nature and in defiance of human wisdom.

Faith does not consist of a passive acceptance of certain doctrines—it is an *active, living way of life*. Faith, says Paul, is the power that made Noah give his life to building the ark; that made Abraham leave everything behind and wander as an alien for one hundred years; that made Moses turn his back on the luxuries of Egypt and throw in his lot with a rabble in a wilderness because they were—in their destiny and their potentialities—the people of God.

“Faith cometh by hearing, and hearing by the Word of God” (Rom. 10:17).

Faith is not ignorant superstition, or surface emotion. Faith is deep rooted in knowledge, though there are many shallow imitations that only time and testing can reveal.

Jesus here tells his disciples that prayer without Faith is useless. There is no use praying unless our way of life gives evidence that we believe God not only can, but WILL, take full care of those who seek Him.

“He that cometh to God must believe that He is a rewarder of them that diligently seek Him” (Heb.11:6).

There is no use professing faith while at the same time giving evidence in our lives that we have more confidence in the protective power of worldly goods, or worldly organizations, or worldly companies whose guarantees of protection we buy.

But what else does Jesus here say is essential to effectual prayer?

“And when ye stand praying, forgive, if ye have ought against any: that your Father also may forgive you” (v. 25).

There is a form of forgiveness – cold, patronising and self-righteous – that is worse than no forgiveness at all. True forgiveness, as Jesus makes clear, is that kind we ourselves hope to get from God. It is not a matter of writing off the offence, and letting the barrier remain – unless we are quite content to be so treated by God.

There is a proud and evil human saying, “I forgive, but I do not forget” – a selfish attitude that seeks the personal gratification of granting forgiveness without assuming any of its humility or burden. Here again – would that type of forgiveness from God satisfy us, when we ask Him to *blot out our failures from His memory*?

Jesus is always slipping a few words that upset our carefully-framed picture, and make it so hard for the flesh. Speaking of the fate of the unmerciful debtor, he says –

“So likewise shall my heavenly Father do also unto you, if ye FROM YOUR HEARTS forgive not every one his brother” (Matt. 18:35).

“From your hearts” – there is the key. We must get resentment and irritation clean out of our hearts, or they will poison us and bring us down to death.

At the end of the chapter the rulers, incensed by the events of these three days, come to him in another attempt to trap him in his words. What was his authority for doing these things?

But he gave them an answer which, while perfectly relevant to the question – as all the eagerly listening multitude would perceive – still turned their question against themselves.

He asked them, “*Was John’s authority of God or of man?*” The point and relevancy of his answer lay in the fact that John proclaimed himself as being sent for the very purpose of testifying to, and preparing the way for, Christ. John publicly and dramatically, as the climax of his mission, identified Christ as the Messiah.

Jesus simply reminded his questioners that he and John stood or fell together, and that they could answer their own question by telling where John got *his* authority.

Here the divine wisdom and mercy is shown in sending John to lay the foundation for the work of Christ. John was in line with what the people would naturally expect of a prophet. He was wholly and harmoniously within the established framework of the Mosaic system. But his work was to teach them to expect and be prepared for a change.

So it is with the unfolding of the divine purpose. It is precept upon precept, line upon line, each built upon that which preceded. The rulers rejected Christ because they rejected John. But the people accepted John and still rejected Christ. How could that be? In the same way they accepted Moses and rejected Christ. Jesus told them, “*He (John) was a burning and a shining light, and ye were willing for a season to rejoice in his light*” (Jn. 5:35).

“For a season.” But there was no permanent effect—no depth of earth—no true comprehension of the purpose—above all, *no fundamental change of life*, for John’s basic mission was to bring about a national purification and renewal of heart. His warning was: “*The ax is laid to the root of the tree*” (Luke. 3:9)—the barren Israel fig tree. Therefore he exhorts with imperative urgency – “*Bring forth fruits – fruits meet for repentance*” (3:8).

But no fruit came – only more leaves – a prolific and showy display of the fig leaves of piety and religious pretence. But no fruit – none of the essential inward fruits of the Spirit – love, joy, peace, long-suffering, gentleness, meekness – so the Roman ax descended, and the Israel fig tree fell, and lay downtrodden and prostrate for eighteen long and terrible centuries.

But now, in the great cycles of God’s purpose, the fig tree is again putting forth leaves, and soon the King will come again from the east to seek the fruit, and to present himself to the royal city. –G.V.G.

Christ's Death the Devil's Destruction

“In my flesh dwelleth no good thing”—Rom. 7-18.

Among the fundamental principles of the One Faith, there is none of deeper interest to us than the death of Christ. The greatest importance must ever be attached to this subject by all who are interested in the truth. Those who would know Jesus Christ, whom to know *aright is life eternal*, must have a thorough comprehension of this most vital element of our faith.

Considering the simplicity with which the theme is so beautifully unfolded in the apostolic writings, and also the clear and lucid manner in which it has been explained and brought to light in these latter days, all those who understand the things concerning the Kingdom should also be well rooted and grounded on this great question. However, such is not always the case. Some do not "*give the more earnest heed*" that is so necessary, and others are forgetful—they let things slip; and the danger of the situation is apparent when we remember the statement of Paul, that salvation depends upon our *keeping in memory* the things which were preached by Jesus and his apostles (I Cor. 15:2).

We have all heard of *Renunciationism*, but perhaps all do not understand what is meant by the name, yet those who have the desire can easily acquaint themselves with its origin and history. I do not now propose to give a lengthy explanation of that system which originated in the renunciation of the true doctrine of Christ's nature and death. But some, while they repudiate and denounce Renunciationism in *name*, unwittingly uphold and promulgate renunciationist theories in *argument*, because of the indefinite ideas they entertain with regard to the death of Christ.

I wish, for the benefit of these and all who are investigating the subject, to call attention to the fact that the statement that "*Christ did not die for himself, but could have entered eternal life alone without dying,*" is most erroneous, and is the very centre and core of Renunciationist doctrine; and those who say that there was no *physical* but only a *moral* change in Adam at the time of his condemnation are making one of the most misleading and objectionable statements resulting from that theory.

Those who are earnestly and patiently investigating the Truth will not consider this a hard saying, for all who are familiar with the apostolic writings well know that the duty of all who understand the Truth is to contend earnestly for the One Faith so precious to all the true children of God.

While our efforts in this direction should be marked by courtesy and consideration for the feelings of others, they should never be wanting in *definiteness* and *firmness*, indicative not only of the solidity of the foundation on which we stand, but also of our intention not to be moved from our position by the unfriendly criticism of any.

We cannot have a proper understanding of the death of the *second* Adam unless we have a clear perception of the cause of the death of the *first*. In the Mosaic account of the creation of man, Adam is described as being "*very good,*" and if there was no physical change in him at the time of his condemnation, he remained so throughout life, and in that case his posterity, who inherited the qualities of his physical organization, would surely be described by subsequent writers as having at least something good dwelling in their nature; but the contrary is found to be the case, for Paul in Rom. 7:18 wrote:

"In me (that is, **in my flesh**) dwelleth NO GOOD THING."

When Adam roamed in the beautiful fields of Eden he was not hampered with the shackles of sin, groaning under the bondage of corruption, with sorrow of heart and bodily pain. No; his home was one of "joy and gladness," and he "a living soul," *neither mortal nor immortal*, but *entirely free from "the power of death."* But the transgression brought both a moral and physical change. His flesh and blood nature was then no longer free from the principle of death. There was infixed in it the seeds of decay, which ultimately brought forth death.

His flesh became *diabolos* flesh, or "sinful flesh." Sin became a *law of his being*—a physical principle in his constitution. This principle was denominated "sin in the flesh," and it was transmitted to *all* his descendants, *Jesus Christ* included, whose genealogy is traced back to Adam in Luke 3.

In being born of Mary—"made of a woman"—he was "*made sin,*" he became a partaker of the nature that had sin in its constitution—the *law of sin and death in its members*; and as that law had not been abrogated, his obedience could not exempt him from death—he could not enter eternal life alone without dying.

In Matt. 19 we read that a young man, in asking the Saviour a question, addressed him as, "Good Master." The Saviour replied—

"Why callest thou **me** good? there is none good but One, God."

In view of this statement we may ask: *what was there about the Son of God that was not good?* His moral character was peerless in perfection, and unparalleled in history. The excellence of his life and conduct was such as extorted from Pilate the declaration:

"I find no fault in him."

What was there in him, then, that was faulty or *not good* in the eye of the Spirit that spake through Jesus? Obviously, it was his defiled and unclean nature inherited from Adam through Abraham, David, and Mary. That nature, originally "very good" and free from the principle of death, had been physically changed in this respect by the introduction of the "law of sin and death in its members," and as Jesus was born with this nature, we can see how he, while being perfect morally, was yet not "very good" constitutionally or physically.

Had he been as perfect physically as Adam was before the Fall, death would have had no claim on him whatever, and consequently there would have been an injustice committed in giving such an one over to death. And had he been as imperfect morally as he was physically there would have been no resurrection and consequently no salvation. Both features were required in the plan of redemption that God—

". . . might be just AND the Justifier of him that believeth."

"Sin in the flesh," when personified in Scripture, is called "*the devil*," and it was a part of the mission of Christ to *destroy this devil through death* (Heb. 2:14), which would have been impossible if sin, as a physical element, had had no existence in him. But having sin in him constitutionally, we can see how he "put away sin by a sacrifice of himself." This *diabolos*, or devil, being in all Adam's posterity, is styled "our old man," and "the old man."

In mankind generally we see "the old man *with his deeds*" (Col. 3:9), but in Christ the "old man" existed *without his deeds*, that is, without evil-doing. In his death the "old man was crucified, that the body of sin might be destroyed"—the enmity in himself was slain and abolished (Eph. 2:15).

There was *justice* in his death, and *justification* in his resurrection. In his death there was a declaration of God's righteousness, by showing man's sinfulness even by nature; and in his resurrection an illustration of the fact that God would not suffer an holy one even in sin's flesh to see corruption.

When Christadelphians say that Adam's nature was not changed or altered, they mean to say that it was not changed from immortality to mortality, as some of the "orthodox" teachers suppose, but they do not mean to say that death was inherent in Adam's nature from his creation.

Those who maintain that mortality was a law of his being previous to the transgression, and that as a result of his disobedience he was simply driven from the Garden and allowed to die when his nature wore out, cast a reflection on the work of the Deity, by teaching that that which works death in us was in Adam before he sinned, and that consequently *death did not come by sin as stated by Paul in Rom. 5:12*, but rather by the law of nature as at first constituted.

It also *destroys the force of the Apostle's reasoning in Heb. 2:14*, as to why Christ was a partaker of our nature, by nullifying his statement that the power of death lay in the *diabolos*, or sin in the flesh, unless it is affirmed (which is virtually done by some) that the *diabolos* existed in Adam before the Fall, but in that case it must have been a "very good" *diabolos*, and if "very good," we may ask—why destroy it?

But as has been shown, *there was no diabolos in Adam's flesh previous to the Fall*. The infixing of the law of sin and death in his members by the sentence, was the introduction of a something that did not previously exist there: and that something, having in it the power of death, was transmitted to all born in him, *causing death to pass upon all*, and the only way of salvation for any of the descendants of Adam who were passing away under this irrevocable law of their nature, was by the *destruction of this evil principle in their nature by death*, after living a morally perfect, upright and holy life, keeping and honouring all God's commandments, which would entitle all such to a resurrection from the death they had been subjected to for the condemnation of sin in the flesh and the destruction of this evil principle in their nature.

But this was a moral impossibility with mankind, because of the depravity of their nature, caused by indwelling sin. None were able to keep the law of God perfectly and sin not, and consequently, none were able to

secure a resurrection. God, Who understood this and knew what was in man, saw the weakness of the flesh, and in infinite love and wisdom developed a plan of redemption by "*sending His own Son in the likeness of sinful flesh.*"

Concerning the working out of this plan, we read that God was *in Christ*—in him by His Spirit, which dwelt in him without measure. It was God in Christ that enabled him to overcome the world, the flesh, and the devil, or sin in the flesh. Through death he destroyed this devil, and by the shedding of his blood offered a sacrifice for sin's flesh, and therefore could and did thereby obtain eternal redemption for himself because of his perfect life.

This was God's purpose from the beginning, namely, *the perfecting of one of the race for the salvation of many*; making by him a declaration of His righteousness, and showing thereby the justice of His dealings with the human race; and having done this, He, through forbearance, remits or passes over the sins of all coming unto Him through this perfected Son, whom He has constituted a Mediator, and in whom He has been sanctified—on condition of their belief or faith in certain promises relating to this work, and a manifestation of their faith by obedience to certain commandments and ordinances which He wisely instituted.

Thus God has opened up a way through His dear Son whereby many shall be redeemed from death. As in Adam we die, so in Christ we shall be made alive. In Adam we partake of his sinfulness, and in Christ we are covered by his righteousness. Christ having had our nature, "Our old man was crucified with him, that the body of sin might be destroyed;" and God through His forbearance having remitted our sins, we can understand that—

"There is therefore now no condemnation to them which are **in Christ**, who walk not after the flesh, but after the Spirit."

The law of the Spirit in Jesus Christ maketh us free from the law of sin and death. And so it is that—

"As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rm. 5).

But it must be the obedience of *one of the race that was under the condemnation of death*. This was the case with Jesus Christ, who was the Son of Man as well as the Son of God, and consequently it was not possible for him to enter eternal life alone without dying.

Some when they hear these things, cry out in dismay that such a theory belittles Christ, but the argument really turns the other way; for it is truly honouring Christ and the Father to say that a life of perfect obedience was forced, as it were, out of a nature encompassed with the infirmities of our flesh.

This was the case with Christ. Hence the apostle wrote that—

"By reason hereof he ought as for the people so also for himself to offer for sins" (Heb. 5:3).
And—

"This he did once when he offered up himself" (Heb. 7:27).

Those who maintain a contrary opinion do not comprehend the glorious plan of redemption that God has wrought out in Christ. Paul wrote to the brethren in Corinth saying,

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the **same mind** and in the **same judgment**" (1 Cor. 1:10).

John wrote in his second epistle—

"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. If there come any unto you and bring not this doctrine, receive him not into your house ('spiritual house,' see 1 Pet. 2:5), neither bid him God-speed."

Thus saith the Lord—the Spirit—by his apostles: and experience teaches us that we cannot compromise the truth on this question without introducing an element of discord that would ultimately cause not only the disruption, but the entire obliteration of the unity of the One Faith. Therefore, we are persuaded that whenever the false doctrine

is boldly put forward it is incumbent upon every child of God to oppose it with resoluteness and earnestness, and to maintain the Truth in its purity.

—B. J. Dowling, *Christadelphian*, January, 1889.

"SEEK YE FIRST THE KINGDOM OF GOD"

Where is the wisdom of so much care for the present life? Where is the wisdom of large aims for present advantage? When death overtakes us the care is at an end, and the advantages exist no longer for us; and meanwhile, the care may have killed us; the riches, and the pleasures, destroyed our prospects in Christ, in having deadened the heart and interfered with a good account for the judgment seat.

The danger in this respect is very great because very insidious, being associated with so much that is legitimate. We are apt to pass from the bounds of what is right and safe to that which is unwise and deadly before we are aware.

The cares and pleasures of life find a powerful response in the instincts of the natural man, which are strong with us all, at the beginning of the race at all events. We have to be on our guard.

A look at a dead friend is a help to this attitude of circumspection. We realise what is wisdom for them, at all events. We think how bootless their anxiety, of say a week before, has been: how well they might have spared themselves the load of their cares; how perfectly wise was their zealous addiction to the works of Christ, which alone remain their property in the eternal prospect.

A reasonable mind will transfer these views from the dead to the living; from a dead brother or sister to one's own still living—but perhaps to be soon dead—self. Such a mind will see and feel and surrender to the force of the apostolic precepts.

Be without carefulness; cast your care upon God, Who careth for you. Have faith in God. Having food and raiment, be therewith content. Labor not to be rich. Mind not high things. Pass the time of your sojourning here in fear. Live soberly, righteously, and godly. Be diligent to every good work. Seek first the Kingdom of God. Be counted with the despised.

Be like Moses, who refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt. —**Bro. Roberts.**

"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom"—Luke 12:32.

Current Events Fulfilling Prophecy

"The whole world lieth in wickedness"—I John 5:19

COUP IN PORTUGAL. Army has thrown out dictator Caetano. It took just 14 hours to smash dictatorship established by Salazar 45 yrs. ago, & set Portugal's 8 million people on what army promises will be new, democratic course. It signals profound changes for Portugal's vast colonial holdings.

Rhodesia & So. Africa extremely nervous that Portugal will break the solid front of White govts. in southern Africa. Rhodesia's position could become untenable if Mozambique turned hostile, & Rhodesia's lifeline to sea were broken.

Empire began 500 yrs. ago following the discoveries of the great Portuguese' explorers sent out by Prince Henry the Navigator, 1394-1460. Struggle to keep territories has nearly wrecked Portugal, poorest nation in all Europe. (Tm 5:6)

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Without the Portuguese shield, Rhodesia & S. Africa would be truly isolated on a Black continent, & face guerrilla upsurge. (Nk 5:6)

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Abrupt changeover in Portugal likely to benefit mainly the Socialists & Communists. Both were politically suppressed, yet stayed alive and well-organized underground. Both appear to have foreign financial backing. Communists in a Portuguese Cabinet would likely try to force US out of its Azores base (vital in last year's Arab-Israel War) (USN 5:13)

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Tremors in Portugal. Gen. Spínola, seeking more power, has been rebuffed by the military that installed him as head of coup—a clear sign they'd had enough of his drift to Right. Communists appear to have gained most in this

last incident. Since coup, Communist Party has moved relentlessly ahead; has established 44 party cells across Portugal, & seized control of top posts in Labor movement. Its financial needs amply covered by Russia. (Nk 7:22)

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After barely 75 days of freedom, Portugal seems drifting back to dictatorship. Govt. simply could not govern. Prime Minister resigned, saying military would give him no real power. For moment, Spínola remains at head, but civilian phase seems at end. (Tm 7:22)

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African Empire doomed: will to hold it is gone. Only Army & Communist Party have the cohesion & discipline to rule. If Communists rule Portugal, NATO could lose a member; US an ally. (USN 7:22)

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Military has forced out moderate Prime Minister: installed a strongly left leaning Army man & a military-dominated Cabinet. Triumph of Left over Right in the military. (Tm 7:29)

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After 500 yrs. of colonialism (the last 13 mired in bloody guerrilla war) Portugal is leaving Africa. Wars in the colonies have consumed 40% of Portugal's budget. Colonies have ¾-million Whites, 15 million Blacks. (Tm 8:12)

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Guinea-Bissau has been recognized as independent nation by 100 countries. Mozambique to get Black govt. by '75; Angola by '76. Blacks seriously divided: civil war possible. Russia supports some; China others. Already there are signs of breakdown of law & order. (USN 9:2)

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Portugal drifts. Promises—like the end of economic stagnation, & return to democratic govt. after 50 yrs. Of dictatorship—not yet begun to be realized. Little done to halt serious economic drift. Tourism, key source of foreign earnings, down 40%. Rash of bankruptcies. Army of unemployed will be swelled by boatloads of refugees from collapsed empire.

Spínola seeks free hand: may never get it—his foes stronger than ever. Ubiquitous hammer-&-sickle posters in every town indicate Communists are best organized & financed party. Cunhal, Communist Party leader, has emerged as best politician after Spínola. His speeches around country outdraw any other politician. Communist Party has embarked on vast voter education program. (Tm 9:9)

NOTE: The last great colonial empire has suddenly collapsed. Dirt-poor Portugal has crumbled under the increasing burden of trying to maintain the illusion of the glories of the past. 500 years ago brave adventurers carved out for little Portugal a vast empire around the world, in 1494, Pope Alexander VI imperiously drew a N-S line 370 leagues west of the Azores, & gave the west side of the new Western world to Spain, & the east side to Portugal, in 1529 another N-S line was drawn just east of the Philippine Islands, thus dividing the whole world of exploration between Spain & Portugal. Portugal had colonized large areas of Africa, Persian Gulf, India, & East Indies before the first British colony was dreamed of. In 1502 the Pope confirmed the King of Portugal as "Lord of the conquest of India, Ethiopia, Arabia & Persia." By 1507, Portugal had taken possession of over 2000 miles of the east coast of Africa. Portugal, US's staunchest ally in Europe, is now in imminent danger of a Communist takeover.

CUBA EMERGING FROM QUARANTINE. One by one, W. Hemisphere nations are resuming relations. Cuba's trade with Latin America up 500% since '69. Enormous sugar price jump (Cuba's main crop) is providing major source of foreign exchange. After obligations to Russia, Castro has \$1½-billion worth to sell world this year. By beginning of '75, most Latin American nations will have resumed relations. (Tm 9:2)

NOTE: In the early days of UN, all S. America was in US's pocket, & voted obediently as US ordered. The Cuban trade & diplomatic quarantine, imposed on S. America by US when Cuba went Communist, has now almost disintegrated. S. America is predominantly Catholic.

CHURCH GUNRUNNER. Archbishop Capucci heads Palestine's Melchite Catholic Church (subject to Pope). As he entered Jerusalem from trip to Lebanon, Israeli agents found huge amounts of arms & ammunition hidden in his car. He was released to avoid a diplomatic incident with Church, but further investigation revealed he's been biggest supplier of arms to terrorists in Israel. He has been re-arrested, & will be tried or deported.

Involvement of clerics is far from unique. Russian Orthodox priests have served as Russian spies; Franciscan monks suspected of working for Arabs. Ease with which clerics can cross borders without search makes them especially valuable operators. As priest, Capucci not normally searched. (Tm 9:2)

NOTE: An interesting insight into important aspect of Catholic diplomacy.

OIL CRISIS BOOMS RUSSIA. While US & Europe struggle to meet soaring cost, Russia cashing in on high oil & gas prices. Has ample supplies. Export of these has turned Russian trade deficit into surplus. (USN 9:9)

NOTE: In every way, the oil crisis has been a tremendous boon to Russia, weakening & dividing & impoverishing & frightening the West at same time it strengthens & enriches Russia. This is surely its most significant aspect, & doubtless its providential reason. So we accept it with joy.

NATO DOWN: REDS UP. Greece & Turkey on brink of defaulting on NATO troop commitments (Greece has since pulled out). Iceland wants to scrap US air base. NATO's weakest spots are Scandinavian & Mediterranean flanks. NATO has 12 different antitank missiles, 40 heavy guns, 23 kinds of planes—could well end up looking like a military museum. Warsaw Pact (Red) nations have steadily modernized & increased their forces: now outnumber NATO in manpower, tanks and planes. (Nwk 7:1)

NOTE: NATO is a sad hodge-podge, not only in weapons but in squabbling & divided "allies." This is exactly how it must be.

BRAZIL ON WAY TO WORLD POWER. Booming economy growing at 10% a year. Industry expanding rapidly, with stress on steel, metals, autos, electronics. Rich in iron & vital minerals. Sao Paulo building \$1-billion expressway system, 40-mile subway, \$800-million airport. Brazil, with over 100 million people, seems on way to becoming economic giant. (USN 7:22)

NOTE: Brazil is a harsh, cruel & efficient dictatorship. With memories of the hopeless messes that democratic govts. made, the Brazilians-like the Filipinos, So. Koreans & others, seem willing to trade freedom for prosperity.

MIDEAST WEALTH. After 2500 years, Mideast again on threshold of golden age of wealth & influence, because of world's thirst for oil. Influx of new wealth defies comprehension. Oil revenues could top \$60-billion this year; by '80 could be \$300-billion a year. IRAN (Persia) in midst of \$50-billion, 5-yr. industrial expansion plan. LIBYA in 3-yr., \$6-billion plan. (Till '57, when oil was discovered, Libya's principal export was steel scrap from WW II tanks). ALGERIA has \$13-billion, 4-yr. plan.

Arabs will be heavy investors in West during coming years. Oil-producing nations will become potent force in world economy. (IndWk 7:8)

NOTE: What a striking & heart-warming picture! The Mideast, ancient cradle of man & civilization—heartland of Biblical history—now suddenly wallowing in a wealth, activity & prosperity that even a year ago would have been scoffed at.

SADAT PINS EGYPT'S FUTURE ON US. It's US that Egypt's man in street looks to. These are "days of the Americans." "Days of the Russians" are closed chapter. This view goes right to top. (USN 6:24)

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Euphoria floats over Egypt. All seem gratified that relations with US are again warm & friendly, & Russians gone. In Cairo, US businessmen almost tripping over one another. Egypt is ideally located to be Mideast manufacturing & distributing center. With Suez re-opening in early '75, Egypt will again be Mideast crossroads. Egyptians are good, adaptable workers. English is 2nd language, taught widely in schools.

Camels & water buffalo are used in crude agriculture. The land is lush, rich in water & fertile land in a strip along Nile. Great opportunity is seen for improvement in agriculture: that's where US expertise does best in underdeveloped nations. Hopes high that oil output will top million barrels a day by the early 1980s. (USN 7:29)

NOTE: The minor details of prophecy change from day to day. The US-Egypt picture may change again, but right now it is exactly what prophecy requires, & it does appear permanent & rapidly moving toward the end.

UN's GOLAN HGTS. PEACE-KEEPING FORCE term expires in November. Syria won't extend it unless Israel makes further withdrawals. Israel says Syria is preparing to renew the war. (Tm 9:16)

NOTE: Cyprus showed how little the UN peace-keeping force means. The Turks just pushed it aside, & it stood by helplessly while Turks seized 1/3 of island. To have the continued UN presence dependent on Syrian approval makes it even more meaningless.

KOREAN DICTATORSHIP. US fought 3-yr. war, 55,000 dead, 100,000 wounded, to save S. Korea from Red dictatorship, and then gave \$9-billion for rebuilding. But no one now would describe S. Korea as "showcase" for US political ideas & ideals. Fast becoming land of silence: 1000s arrested, 100s jailed. By mid-July, 14 executed for political crimes. It's not wise to talk politics, or grumble, unless you're ready to spend 15 years in jail.

But there's unprecedented prosperity; people colorfully dressed, well-fed. 17% growth in '73: world's highest. Industrial production rose 36% last yr. Per capita income is 4 times what it was 10 years ago. Shipyards building 265,000-ton tankers. S. Korea's credit is among best in world. (USN 7:29)

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S. Korea now building 300,000-ton tankers; constructing facilities for building 700,000-ton ships; planning for million-ton ships. (USN 9:30)

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Pres. Park seems determined to retain power at any cost. Political dissent a crime, in some cases punishable by death. Most notable among those sentenced to death is Kim Chi Ha, S. Korea's best known poet. Park has seized Yun Po Sun, 76, President from '60-62, for giving \$1000 to anti-govt. student demonstrators. Sentence could be death. (Tm 8:5)

NOTE: Another booming & efficient dictatorship that has pushed aside bumbling & squabbling "democracy." US had high hopes of making the world over into her image. That hope has faded; that image is badly tarnished.

OCEAN RICHES: VAST CONFLICT DEVELOPING. Nations rushing increasingly to sea for food & minerals. Scramble intensified by oil embargo & threatened raw material cartels. 150 nations gathered in Venezuela to work out international treaty. If they fail, plunge for ocean resources would be a lawless free-for-all. Biggest ocean business certain to be oil: more expected from sea than from land. Britain expects to be oil exporter by 1980.

Oceans hold equally tantalizing prospects for solid minerals: enough copper to at least double known reserves, plus manganese, cobalt, etc. World today depends on Zaire for ¾ of its cobalt. Myriad of minerals in oceans: diamonds, phosphorus, bauxite, zinc, silver, gold, etc. (Nwk 6:24)

* * *

Wild West scramble for ocean control. Today's technology has unlocked sea depths, opening new store of treasures. Industrial nations poised like runners, waiting 1 signal: who has legal title? Answer being hammered out in UN Law-of-Sea Conference: 5000 delegates from 150 countries. Like opening of US West: everybody's trampling everybody else to stake claim.

If no new law is devised, could be jumble of jurisdictions that could make rational development of resources impossible, & lead on to war. Nations now claim ownership & jurisdiction from 3 to 200 miles offshore. China/S. Viets, Japan/Russia, Greece/Turkey squabbling over offshore oil.

In all world's major fishery areas, nations wrangle acrimoniously over catches. There's military threat in growing claims to 200-mile offshore jurisdiction: if accepted, would close all major international straits (Gibraltar, Dover, Persian Gulf, Red Sea, etc.) to free shipping.

Ocean floor has estimated 1½ trillion tons of metallic nodules, worth \$200 a ton: 100 companies working on mining techniques. Offshore oil will probably exceed land production in 10 years. World's sea-food haul has more than doubled since '50. Seas are badly over-fished for common species, but annual haul is only 1/2000th of yearly fish growth. There are over 30,000 kinds of fish not at present eaten. (Tm 7:29)

NOTE: Will man equitably & harmoniously distribute the ocean riches unselfishly for benefit of all? Is there anything in man's past evil record to give reason to think so? "There is no peace, saith my God, to the wicked."

ARAB CASH. Saudi Arabia (with only 8 million people) will this year surpass US and Japan in monetary reserves. (Nwk 7:1)

IS DEMOCRACY DEAD IN PHILIPPINES? Run by US for 50 years, Philippines was extolled as Asian "showcase of democracy," shaped in US image. That ended Sep.'72 when Marcos declared martial law & imposed tough one-man rule. Once one of world's most outspoken democracies: now newspapers/radio/TV strictly controlled. 1000s of political foes in jail. Filipinos have decided to endure loss of civil liberties & due process of law. In return they get: lower crime rate, land-reform program that has distributed land to over million tenant-farmers, & revitalized economy that has pulled country back from brink of bankruptcy.

Heavy hand of no-nonsense Govt. has created surging economy. Able young technicians have implemented long-delayed reforms. 10% industrial growth last year (vs. 4% loss in '72.) Exports soared 60%. Foreign exchange (zero in '70) now over \$600 million. Philippines international credit is A-1. But wide gap still separates rich minority from vast poor majority. (USN 8:5)

NOTE: Another key area where democracy has been a casualty of pragmatic reality. US-style "democracy" was swiftly drowning the Philippines in violent chaos & economic stagnation. So an efficient "no-nonsense" dictatorship has pulled the country back from the brink of anarchy—but at a dreadful cost in liberty & freedom. "Democracy" could be Utopia if it were the true, co-operative, uncorrupt, unselfish thing it should be, & pretends to be: but animal man will not rise to the professed ideal.

TROUBLED NATIONS TURN TO MILITARY REGIMES. In turbulent world, old theme recurring: civilian rulers get in mess; man in uniform steps in. Over 40 non-Communist countries now have military heads. (USN 8:12)

NOTE: How can man maintain the fiction of ever-advancing civilization when ¼ of world is floundering under impotent, headless democracy, & other ¾ is under the iron heel of dictatorship, military & otherwise?

FRANCO OF SPAIN, 81 & ailing, has turned over power to Prince Juan Carlos, after 38 years of dictatorial power. Can Carlos meet problems of suppressed rage & rebellion that course thru Spain? Only Army is solidly behind him, & would drop him if he showed signs of disturbing the status quo. (Tm)

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Carlos will be caught between 2 violently opposing forces: Franco traditionalists pressing for arch-conservative path, & progressives pushing for democratic reform. (Nwk7:29)

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Spain's Communists have formed coalition with followers of Prince Juan, liberal father of Juan Carlos (& true heir—passed over by Franco). Spain after Franco may not go as Franco ordains. (USN 8:12)

NOTE: The Socialist Communist coalition just missed capturing the control of France (49 to 51%) in last election. Portugal, nearly a year after the collapse of the dictatorship, is in deep disarray, with the Communists by far the best prepared & organized political group. And now, in Spain, the son, tutored by Franco, takes the reins, while the father plots with the Communists to undermine him.

DeGAULLE IS ALIVE & WELL. Giscard practicing little more than sanitized DeGaulism. Was first foreign leader to take pot shot at Pres. Ford, criticizing him for failing to mention Europe in inaugural address. Cornerstone of French policy is France's atomic power. Gaullist heritage reflected in Cyprus crisis: in direct slap at NATO, France openly sided with Greece's pullout of military forces. At time when US's prestige in Greece is at zero, France's move gave it an instant opportunity to expand its influence. Giscard's "new" France seems little different from old. (Nwk 9:9)

NOTE: How unerringly did bro. Thomas put his finger on the major as peels of the prophetic picture of the last days! With such undreamed of changes in past 100 years, how wonderfully is his basic delineation confirmed.

PERON'S DEATH creates perilous political vacuum in Argentina. Enormous economic & social problems. In his first term ('46-'55) he bankrupted the nation—morally, politically, economically. Opponents were hounded into silence or prison; courts & universities purged; newspapers muzzled or put out of business. Finally, the army threw him out.

But as one regime after another floundered, Peron's time eventually came again. In '73, the discredited army regime called elections; Peronistas won. Peron was elected with 62% of vote. But because of his fragile health, he was little more than a symbol. Argentina continued to be plagued by terrorism and social & economic travails. (Nwk 7:15)

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Violence is nothing new in Argentine politics, but it's now at proportions that are staggering even by Argentine standards. Last Sunday night terrorists scattered over 50 bombs round Buenos Aires. Next night, before city had recovered from first onslaught, 60 more bombs were planted. Since Aug. 1, one death by terror every 19 hours, & rising steadily. (Tm 9:30)

NOTE: One more great & once-prosperous country whose present condition is tragic, & future dim. The forces of revolutionary terror & violence are tearing Argentina to pieces, to Russia's joy, & doubtless with her help.

TURKEY RE-LEGALIZES OPIUM after 2-yr. ban under US pressure. Turkey was source of 80% of US heroin. US has quickly moved to halt military & economic aid, & recalled ambassador. If Turkey cut off from aid, it may loosen ties with NATO, & expel US from vital bases. (Nwk 7:15)

NOTE: Another bitter bone of contention between US & a NATO ally. US forced & bribed Turkey to ban opium raising, but ban was politically unpopular, & the proposed crop alternatives far less profitable. There are vast profits in the illegal opium trade, which Turkey is now abetting.

FRANCE-PERSIA ARMS DEAL. Iran to buy \$5-billion in equipment, technology, nuclear plants, arms in next 10 years. (Tm 7:8)

NOTE: Persia must be lined up with Russia at the end. So must France. A \$5-billion deal seems unprecedented, apart from the current parallel US-Saudi Arabia industrialization deal. The oil billions are moving.

FINANCIAL FOLLY. "Easy Credit" driving more & more US families to—& over—brink of financial ruin. 5 or 6 of every 100 families in serious trouble. Personal debts up 35% in 2 years: over \$820-billion at end of '73. 1 in 25 homeowners behind in payments; bankruptcies up. Finance companies charge up to 36% interest. (USN 7:15)

NOTE: If man would only submit his foolish mind to the wisdom and instruction of the Scriptures: "Owe no man anything" . . . "Having food & raiment, therewith be content. " How pitifully easy it is for the vicious money

interests to entice silly, lustful man into the quicksand folly of credit buying!—by inciting his infantile greed for baubles.

JAMAICA COPIES ARABS. Jamaica is US's major source of bauxite for aluminum. Last week it announced 700% increase in export royalties. Shows how vulnerable US is to countries controlling key materials. (Nwk 5:27)

MAN OUT OF HIS DEPTH. 11 eminent scientists announce they're halting experiments in gene manipulation of bacteria, for fear they'll loose on world new forms of life that could cause epidemics, & be resistant to all available antibiotics. They've found they can cut up bacteria molecules & recombine them to form new bacteria whose potential for creating disease is unknown and cannot be predicted. (Tm 7:29)

NOTE: Why are they meddling with these things? And why are they piously publicizing their professed decision to stop? Is science sending up trial balloons—testing general sentiment—getting man used to these new horrors?

WORLD OF DANGER. Problems facing Pres. Ford: CYPRUS: seemingly impossible dilemma. Greek NATO withdrawal would disintegrate south flank & force US fleet back on Italy for support. Concessions to Greece risk greater losses from Turkey (NATO's southern headquarters).

MIDEAST: tensions building again; support for Israel jeopardizes US's growing dependence on Arab oil.

VIETNAM: an Asian time bomb. Prognosis for S. Viets is dim.

PERSIAN GULF: billions of \$s in massive oil reserves; sophisticated weapons; bitter local rivalries—an explosive mixture.

RUSSIA-CHINA FRONTIER: Russia steadily building forces. China fast developing missiles that could hit Moscow. Mao's death (he's 81), followed by near-certain violent succession struggles, could induce Russian attack. Russian victory would shift global of power against US.

YUGOSLAVIA: Tito is 82 & ailing. Political chaos will follow his death. Russia will be sorely tempted to try to force Yugoslavia back into fold.

PAKISTAN-INDIA: cockpit of war: more hostilities seem inevitable.

SOUTHERN AFRICA: Portugal pullout sending shock waves thru Rhodesia & So. Africa; their vulnerability greatly increased.

LATIN AMERICA: uncertainties abound: many danger spots. (USN 8:26)

NOTE: A dismal picture, naturally speaking, but beautifully in harmony with prophetic predictions for the dark last days. We lift up our heads & rejoice, not at calamity, but at the glorious sequel it portends.

IRAN BUYS INTO KRUPP, industrial empire that supplied munitions for Germany's wars for over century—\$100 million deal. Ideal marriage—Krupp needs capital, Iran needs technical knowhow. (Tm 7:29)

NOTE: The oil billions are beginning to change the world scene. Iran buys into Germany's Krupp; has \$5-billion deal with France; lends \$1-billion to poor bankrupt Britain; financially bails out US's Grumman Aircraft so it can go on making Persia's warplanes. What a change!

Bible Questions

WHO WAS A—

QUESTIONS

- | | | | | |
|-----------|---------------|----------------|-------------------|---------------------------|
| 1. Queen | 9. Singer | 17. Archangel | 26. King's seer | 39. Chief captain |
| 2. King | 10. Apostle | 18. Chancellor | 27. Evangelist | 40. General of army |
| 3. Scribe | 11. Publican | 19. Sorcerer | 28. Prophetess | 41. Keeper of sheep |
| 4. Tanner | 12. Steward | 20. Centurion | 29. Tentmaker | 42. Tiller of ground |
| 5. Hunter | 13. Pharisee | 21. Tirshatha | 30. High priest | 43. Keeper of women |
| 6. Lawyer | 14. Minister | 22. Herdman | 31. Soothsayer | 44. Captain of guard |
| 7. Eunuch | 15. Tetrarch | 23. Treasurer | 32. Bondwoman | 45. Doctor of law |
| 8. Judge | 16. Physician | 24. Chief man | 33. Silversmith | 46. Seller of purple |
| | | 25. Cupbearer | 34. Coppersmith | 47. King's counselor |
| | | | 35. Chamberlain | 48. Ruler of synagogue |
| | | | 36. Sheepmaster | 49. Deputy of Achaia |
| | | | 37. Fig gatherer | 50. Master of magicians |
| | | | 38. King's friend | 51. Governor beyond river |

ANSWERS

- | | | | | | | |
|------|-------|-------|--------|---------|----------|------------|
| Hege | Joab | Chuza | Vashti | Huldah | | |
| Gad | Amos | Mesha | Hagar | Nimrod | Gamaliel | Alexander |
| Abel | Lydia | Zenas | Philip | Crispus | Lysanias | Ebedmelech |
| | | | Elymas | Erastus | Zaccheus | Ahithophel |

Paul	Asaph	Aquila	Shebna	Publius	John Mark	Mithredath
Doeg	Rehum	Gallio	Balaam	Michael	Cornelius	Nebuzaradan
Cain	Simon	Daniel	Samson	Nehemiah	Demetrius	Nebuchadnezzar
Luke	Aaron	Tatnai	Hushai	Nehemiah	Nicodemus	Claudius Lysias

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