

# 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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**Edited and Published by:**  
**G. A. Gibson, 919 Dufferin St., Apt. 1505, Toronto, Ont., Canada M6H 4B3**

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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

**ESPERANCE** 6450, Western Australia—2 Emily Street—Memorial 11 am; Class Thursday 7:30 pm—Bro. Ray Hodges (same address).

LOVING Greetings to our brethren and sisters in Christ Jesus.

The Richard and Hye Gatherings of 1975 have been brought close to the Esperance ecclesia. By the mercy and providence of our Heavenly Father, sis. Ada and bro. Ray Hodges experienced the overwhelming joy that comes from the warm companionship of brethren and sisters associated together in love, to hear the Word of God expounded, and to be exhorted and encouraged in the Gospel Hope.

By conversation and many photos and slides of brethren and sisters, the exhilarating and uplifting experience has in some measure been conveyed to the Esperance ecclesia. Undoubtedly Fraternal Gatherings are an oasis in the wilderness journey of probation, offering spiritual strength and refreshment, and should be sought by all having the opportunity.

When returning to Australia, bro. & sis. Hodges had a short stay with the brethren and sisters of the Papakura and Whangarei ecclesias in New Zealand. This was an added bonus to the Gatherings mentioned, and it was a joy to meet with these brethren and sisters again.

World conditions give us hope that the great Gathering of the Lamb and his Bride may be near. May we all know the joy of association therein!

With love in the Truth to all our brethren and sisters from the Esperance ecclesia, —bro. Ray Hodges

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### Questions

**COMPARISONS:** —

	<b>AS—</b>		
1. Fat as	11. Weak as	21. Terrible as	6. Better than
2. Tall as	12. Black as	22. Leprous as	7. Holier than
3. Fair as	13. Black as	23. Precious as	8. Closer than
4. Wise as	14. White as	24. Unstable as	9. Lower than
5. High as	15. Bitter as	25. Harmless as	10. Higher than
6. Bold as	16. Sharp as	26. Beautiful as	11. Whiter than
7. Hard as	17. Sweet as	<b>2 THAN—</b>	12. Harder than
8. Clear as	18. Strong as	1. Wiser than	13. Clearer than
9. Swift as	19. Comely as	2. Purer than	14. Deeper than
10. Cruel as	20. Upright as	3. Fairer than	15. Fiercer than
		4. Worse than	16. Swifter than
		5. Softer than	17. Swifter than
			18. Heavier than
			19. Blacker than
			20. Sharper than
			21. Broader than
			22. Sweeter than
			23. Mightier than
			24. Stronger than
			25. Smoother than
			26. More value than
			27. More stout than
			28. More noble than
			29. More bitter than

### ANS:

grave	Anakims	<b>THAN—</b>	lions	noonday
(Note	snow	serpents	I	thou
two	doves	palm tree	oil	Agag
lists)	water	sackcloth	oil	snow
<b>AS—</b>	sun	Jerusalem	sea	death
lion	moon	wormwood	hell	eagles
iron	grease	tents of Kedar	coal	honey
gold	honey	2-edged sword	flint	7 sons
roes	Tirzah	nether millstone	sand	Daniel
snow	heaven	army with banners	milk	infidel
				the angels
				his fellows
				Thessalonians
				2-edged sword
				many sparrows
				evening wolves
				children of men
				weaver's shuttle

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### WHAT IS THE ANSWER?

Though by nature I am wood, I was possessed of flesh and blood;  
 I puffed & leaped & sprang & sprawled, a thing more dreadful never crawled.  
 All of my brethren in my way I swallowed up without delay;  
 And did my owner so alarm he fled from me for fear of harm.  
 Yet after all were wrought by me great wonders, both by land and sea.  
 The like before were never known, nor ever afterwards were shown.

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## **The Stone of Israel** **Jesus: the Foundation and Builder of the House of God**

*"The House was built of stone made ready before it was brought thither: so there was neither hammer nor axe nor tool of iron heard in the House while it was in building"—1 Kings 6: 7*

EVERY builder realizes the importance of a good foundation. In view of this, the builders of great skyscrapers always look for solid rock on which to form the foundation of their structures. Concerning one great building, we are informed that the excavation exceeded 80 feet. And the building not only rests upon solid rock, but the foundation is anchored to the rock in such a manner that it becomes a part of it.

This is no new thing. Builders have recognized this necessity for centuries. In fact, we find that in the construction of the temple by Solomon, the same care was exercised. Josephus says—

*"King Solomon laid the foundations of the temple very deep in the ground. The materials were strong stones, such as would resist the force of time. These were to unite themselves with the earth, and become a basis, and a sure foundation for the building."*

In support of this record, recent investigators report—

*"Our investigation shows that the foundation was sunk to an astonishing depth, and composed of stones of singular magnitude, and very durable. Being closely mortised into the rock with great ingenuity, they formed a basis adequate to the support of the structure."*

This is intensely interesting information, but as we turn to the Scriptures of Truth, we not only find confirmation of these things but we discover many things of even greater interest.

At the outset, it is important to bear in mind that the plans were of divine origin. Presenting the instructions to Solomon, David said—

*"Take heed now; for the Lord hath chosen thee to build an house for the Sanctuary: be strong, and do it"*  
(1 Chron. 28:10).

Detailed instructions follow in vs. 11-18. In v. 19, David said—

*"All this the Lord made me understand in writing by His hand upon me, even all the work of this pattern."*

After the death of David, God endowed Solomon with great wisdom and understanding. He then determined to build the House unto the Name of the Lord, and arranged with Hiram, king of Tyre, for the necessary materials.

*"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the House" (1 Kings 5:17).*

It is particularly important for us to observe that these stones were cut out of the mountains, and so perfectly prepared that, when they were brought to Jerusalem (1 Kings 6:7)—

*"The House, when it was in building, was built of stone made ready *before it was brought thither*: so that there was neither hammer nor axe nor any tool of iron heard in the House, while it was in building."*

This is a very wonderful circumstance, quite unique we believe, in the history of architecture, and it has great and solemn significance. First, it throws light and beauty upon the perfect divine preparation of a remarkable stone of which Daniel speaks (2:34-5)—

*"Thou (Nebuchadnezzar) sawest until a Stone was cut out without hands, which smote the Image upon his feet that were of iron and clay, and brake them to pieces . . . and the Stone that smote the Image became a great mountain, and filled the whole earth."*

Then it is a very striking lesson to us that there will be no hasty, deeply-repentant, last minute preparations at the site. The weeping oil-less virgins will be turned, still weeping and oil-less, away. Suddenly there will come a time when the decree rings forth—

*"He which is filthy, let him be filthy still . . . he that is holy, let him be holy still" (Rev. 22:11).*

The present day of opportunity, so graciously given us by a loving Father, will suddenly be ended forever.

The Temple was a magnificent building: not distinguished by magnitude but by its marvellous architectural proportions, beauty of workmanship, and costliness of materials.

But why should we speak of these things? Does it matter to us what this Jewish building of so long ago was like, or how it was made? Yes, we shall find out that it *does*, when we investigate the scriptural principle and relation of natural to spiritual, shadow to substance, and type to antitype. In the matter of Solomon and the Temple, we behold a remarkable foreshadowing of Christ. And to the spiritual and perceptive mind, these beautiful hidden types are an even more powerful evidence of the divinity of Scripture than open prophecy.

However, while Solomon—as builder of the Temple—typifies Jesus as the Builder of the House of God, he was limited to that capacity. A "greater than Solomon" has appeared; and, in Christ, we have not only a Builder but the Cornerstone as well. This assurance comes to us from the prophet Isaiah (28:16)—

"Behold, I lay in Zion for a foundation a Stone, a tried Stone, a precious Cornerstone, a sure foundation: he that believeth shall not make haste."

—that is, shall not be in trepidation, but steady and established. Peter (1:2:6) renders it, "shall not be *confounded*" (or "ashamed"—as in Rom. 9:3 3—same original word as Peter uses.

Here we have a very comprehensive prophecy. The Stone has been tried, but it has not yet been actually laid in Zion. In the prophetic sense, however, the statement is true, as Paul explains—

"God calleth those things which be not as though they were" (Rom.4:17).

This statement of Paul's would doubtless be based upon the Father's Own declaration (Isa. 46:9-10)—

"I am God, and there is none else: declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure" (Isa. 46:9-10).

Jesus is the Stone, and when laid in Zion will be a foundation not to be removed. When he appeared in Israel, he was to most of the people a "stone of stumbling," and has remained so unto this day. Therefore it is essential that he come again, and lay the foundation of the Kingdom of God in Zion, in fulfilment of Isa. 40—

"O Zion that bringest good tidings . . . lift up thy voice! Say unto the cities of Judah, BEHOLD YOUR GOD! Behold, the Lord God (Yahweh) will come with strong hand, and His arm shall rule for Him. Behold, His reward is with Him, and His work before Him" (vs. 9-10).

Or as Jesus expressed it—

"My reward is with me, to give to every man according as his work shall be."

Then the precious Cornerstone will be laid in Zion, and—

"The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. 24:23).

We spoke a moment ago of the Temple of Solomon: how it was founded upon a rock, and how the foundation stones were mortised or fastened firmly into the rock. What a wonderful type!

Moses spoke of God as the 'Rock of Salvation.' And David asks:

"Who is a Rock, save our God?" (Psa. 18:31).

Here then we behold Jesus, as the foundation Stone, fastened firmly to the Father, as he declared—

"Thou, Father, art in me, and I in Thee" (John 17:21).

Here is another important feature of the Temple: the building did not come in direct contact with the rock. The foundation lay between. The type stands out clearly, and reflects Jesus as the Mediator, as Paul stated to Timothy—

"There is one God, and one Mediator between God and men, the man Christ Jesus" (1 Tim.2:5)

Even as the Temple foundation was anchored to the rock, so Paul, speaking of the Promises made to Abraham which form the basis of the Hope of Israel, says of that Hope—

"Which Hope we have as an anchor of the soul, both sure and steadfast" (Heb. 6:19).

The foundation we are considering is well-laid and durable. Says Paul—

"And other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

"The foundation of God standeth sure" (2 Tim. 2:19).

Upon this foundation God has purposed to build a Temple in the earth: a "House not made with hands." The saints of God will constitute the structure, and "the Tabernacle of God shall be with men." Peter speaks of the saints, the holy ones of God, as "lively (living) stones," everyone "precious and selected." Out of the great mountain of humanity, from every nation and tongue, they will be called out and made ready, and will be (Eph. 2:20-22)—

"Builded together for an Habitation of God through the Spirit, all built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Cornerstone—in whom all the building fitly framed together groweth unto an holy Temple in the Lord."

While the burden of our remarks to this point relate to the Stone (*foundation-laying*) phase of the work of Jesus we must remember that he is a Builder as well. And so it is testified of him (Zech. 6:12-3)—

"Behold the man whose Name is THE BRANCH. And he shall grow up out of his place, and he shall build the Temple of the Lord.

"And he shall bear the glory, and shall sit and rule upon his throne; and he shall be *a priest upon his throne*: and the counsel of peace shall be between them both" (Zech. 6:12-13).

This is the time to which Jesus referred when he said —

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31).

It is possible Paul was thinking of Zechariah's words when he wrote—

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed him, as also Moses was faithful in all His House.

"For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the House hath more honour than the House. For every house is builded by some man, but He that built all things is God.

"And Moses verily was faithful in all His House as a servant, for a testimony of those things which were to be spoken after. But Christ as a *Son* over his own House, *whose House are we*, if we hold fast the confidence and the rejoicing of the Hope firm unto the end" (Heb. 3:1-6).

These words of the apostle have been quoted with reference to Jesus as a Builder. But let us stop and think for a moment, and consider ourselves. Paul says we are the House of Jesus, but *on conditions*: and those conditions must not be lost sight of, if we would enter the Kingdom of God.

There are many called brethren who have eyes to see, but see not: and they have ears to hear, and hear not. Do not let us drift into that state: it is fatal. Rather let us ever be "awake to righteousness," and "put on the armour of light." Note what it is Paul says about the House of Jesus, and our relation to it—

"Whose House we are IF we hold FAST the Hope FIRM unto the end."

To "hold fast" is to seize strongly and tenaciously, to not let go for a moment, to keep constantly before the memory so that it is a continuous, powerful, controlling influence on conduct. Many times this expression is used to emphasize great urgency—

*PAUL: Stand fast in the Faith*

*Stand fast in one spirit*

*Stand fast in the Lord*

*Hold fast that which is good*

*JESUS: Hold fast my Name*

*Hold fast till I come*

*Hold that fast which thou hast*

*Hold fast the form of sound words*  
*Hold fast our profession*

There must be some powerful reason for the repetition of this so urgent warning and exhortation. And if we consider the history of the Truth from apostolic days, and if we look around us today, we shall perceive that reason. To a large extent, the Christadelphian body throughout the world is in the grip of lukewarmness. My beloved brethren and sisters, *Hold fast!* Be assured it has great recompense of reward. Let no one tell you it is unimportant what we believe, or how we live. Lukewarmness creeps on us so stealthily, as the things of the world press in on us, and we see others around us—once zealous—relaxing their firm hold on their zeal and labour.

Remember the strong terms of disgust in which Jesus condemned the lukewarmness of the Laodiceans. Listen to him—

*"I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither hot nor cold, I will SPUE THEE OUT OF MY MOUTH."*

Now this word "spue" does not merely mean that their attitude and conduct were distasteful to Jesus in a general way. This word literally means to vomit. This is not a pleasant thought, but this is the Spirit's language, and it is clearly chosen for strong and striking emphasis. We see how Jesus feels about lukewarmness.

But let us come back to Jesus as the Builder. As we do, we hear him speaking to Peter in this manner—

"Upon this Rock I will build my Church (Ecclesia)."

This statement came about as a result of a question put to the disciples by Jesus—

"Whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. 16:15-6)

This is the Eternal Rock upon which he will build his Ecclesia. In his message to the ecclesia at Philadelphia he says (Rev. 3:12)—

"Him that overcometh will I make a pillar in the Temple of my God."

On a certain occasion, while contending with the scribes and elders, Jesus spoke to them of other builders who went about with ignorant and fleshly zeal to build a temple which God could not dwell in. He spoke to them the parable of the vineyard, and receiving an answer descriptive of themselves, he quoted from Psa. 118—

"Did ye never read in the Scriptures: The Stone which the builders rejected, the same is become the Head of the corner. This is the Lord's doing, and it is marvellous in our eyes" (Matt. 21:42).

Like many other things which were spoken to them by Jesus, they could not understand this saying. Day after day, and month after month the antipathy of the rulers toward Jesus increased, till it became a burning hatred and only his death would satisfy them.

They rejected the Stone of Israel, revealed to them with all the signs of God's approval and power—and by wicked hands he was slain. They had stumbled as Isaiah had prophesied of them—

"And he shall be for a Sanctuary: but for a stone of stumbling and rock of offense to both the houses of Israel, and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken" (Isa. 8:14-15).

Why was it that these men, who were so well educated and who were thoroughly familiar with the Scriptures, could not understand Jesus nor recognize him as their promised Messiah? With Paul's help we learn the reason (Rom. 9:32-3)—

"Wherefore? Because they sought it not by faith, but as it were by the works of the Law. For they stumbled at that stumbling stone, as it is written, Behold, I lay in Sion a stumbling stone and rock of offense, and whosoever believeth on him shall not be confounded."

Following this in the next chapter, Paul goes deeper in his explanation:

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

How important then is *knowledge*—true sound knowledge from the Scriptures, and not human thought. Do we all realize how easy it is for us to become subject to this same form of self-deception by relying on our own thinking, and not strictly on the Word? It is fatally easy, therefore we must be extremely careful to humbly submit to God's designated way of righteousness, not our own ideas.

Christ is not only a stone of stumbling to Israel, but is equally so to Christendom. Under the influence of pagan doctrines and their own worldly wisdom, they have subverted the Truth of God as it relates to Jesus and his mission.

For their treatment of God's beloved Son, Israel has paid a heavy penalty. Likewise a day of trouble lies in store for Christendom: as a snare it will come upon the whole earth. If we do not constantly watch and pray as we should, it will also come upon us.

Christ, as the prepared instrument and manifestation of God, is the Builder of God's city; but God Himself is the ultimate source of all. Therefore, like Abraham, we (Heb. 11:10)—

"Look for a city that hath foundations, whose Builder and Maker is God."

John saw this city in vision coming down from God —

"And her light was like unto a Stone most precious, even like a jasper Stone . . . for the glory of God did lighten it, and the Lamb is the Light thereof" (Rev. 21:11,23).

This introduces us to another aspect of the work of Jesus: as the Lamb of God. And he is not only the Lamb of God, but also the Good Shepherd who laid down his life for the sheep, styled by Jacob, in his prophetic blessing, *the Shepherd, the Stone of Israel!*

The great stones that formed the foundation of the Temple are representative of Christ. The names "rock" and "stone" denote firmness and great strength and permanence. Therefore Christ is called a Stone to show his firmness and duration. He is the Chief Cornerstone of the foundation of the Temple of God, and supports the whole Household of Faith.

He is called a *precious* Stone to denote beauty and value, for he is infinite in glory and excellency. Isaiah says—

"Thine eyes shall see the King *in his beauty*" (33:17).

And as Aaron his type, in his garments "of glory and of beauty" bore the precious stones with the engraven names of Israel on his shoulders and over his heart, so Jesus in strength and love shall bear the glory when he sits as Priest and King upon his throne.

Precious stones have no beauty without *light*. Jesus, as the "light of the world," reflects the glory of God, and, millennially—

"The nations that are being saved shall walk in the light of it" (Rev. 21:23).

Jesus is called a *living* Stone because he is alive for evermore, and he is the embodiment and repository of life for all his faithful brethren. Death hath no more dominion over him, for he now ever liveth unto God—

"As the Father hath life in Himself, so hath He given to the Son to have life in himself."

To Martha, Jesus said—

"I am the Resurrection and the Life: he that believeth on me, though he were dead, yet shall he live"  
(John 11:25).

And to the ecclesia at Ephesus he said—

"To him that overcometh will I give to eat of the *Tree of Life*, which is in the midst of the Paradise of God"  
(Rev. 2:7).

He is called a *tried* Stone because he was "made perfect through suffering," and "learned obedience by the things that he suffered." He is, therefore, able to sympathize with us in our weakness, having been tried in all respects like ourselves, yet without sinning.

"In the world (said Jesus), ye shall have tribulation, but be of good cheer: *I have overcome the world*"  
(John 16:33).

Yes, Jesus has overcome the world. Now John informs us that—

"All that is in the world" is "the lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:16).

Therefore, all these Jesus has conquered. To "overcome" or to conquer implies a fight, and this we all bitterly realize from the sin-tending nature that we bear. But how could Jesus apply this to himself? Did he possess the same sin-cursed nature as ours? Paul says that he did, for we read in Heb. 2:16—

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

*"But," say some, "his nature was under such complete control that all promptings to sin had to originate in, and proceed from, an outside source. He could not feel any of the promptings that we experience."*

To present the truth of the matter, in contrast to this incorrect assumption, we quote the words of 2 of our sleeping brethren. First bro. Thomas, in Eur. III:65—

*"Jesus was tempted by both the Diabolos and a Satan. These were both concerned in the trial to which he was subjected; and as the one cooperated with the other, they are spoken of as if the same.*

*"Jesus was led up' or 'driven' of the Spirit into the wilderness 'to be tempted of the diabolos,' or that which causeth to transgress and 'hath the power of death'—sin's flesh."*

Second, bro. Wm. Smallwood, in Sin & Sacrifice, pg. 76—

*"If the principle of corruption had not pervaded the flesh of Jesus, if there had been no devil in his nature inciting to transgress, he could not have been tempted in all points like his brethren, nor could sin have been condemned there."*

These statements are both based upon the Word of God, and we go to the Word for further confirmation. Paul says (Eph. 2:14-6)—

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished IN HIS FLESH the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.

"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" [*more literally, as in margin: 'slain the enmity in himself—see Nestle's Greek-English NT.*]

And further—

"He was in ALL POINTS tempted like as we are" (Heb. 4:15).

"Forasmuch then as the children are partakers of flesh & blood, he also himself likewise took part of THE SAME, that through death he might destroy him that hath the power of death, that is, the devil [*diabolos*]

—Heb. 2:14.

So he overcame in all things. With assurance then we can declare that this Stone of Israel is a sure foundation. Though many destined through him to be living stones went before him in point of time, even the Fathers and Prophets, they must all rest on Jesus.

"If the foundations be destroyed, what can the righteous do?"

The Psalmist has asked the question, and in present things it is a question we all must face. But thanks be to God, the foundation He has laid in Zion can never be destroyed. Let us therefore build with confidence upon this sure foundation for eternity: not wood, hay, stubble, but gold, silver, precious stones—the very *best* we have. And, having built, let us be patient unto the coming of the Lord.

"For in that day He will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and will raise up his ruins, and will built it as in the days of old" (Amos 9:11).

And it shall be said in that day —

"Lo, this is our God (*Elohim—Mighty One*); we have waited for Him that He might save us. This is YAHWEH! We have waited for Him; we will be glad and rejoice in His salvation!" (Isa. 25:9).

These, brethren and sisters, are the real, eternal things. Let us fill our minds with them, and be ever joyful in our God, even as did the great, faithful cloud of witnesses who have gone before and who rest in hope. This is what we are called to by the Gospel.

*"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ"—1 Pet. 1:13.*

—EDITOR

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As we go to press, the October issue is still unmailed, due to Canadian P.O. strike.

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### **The New Covenant Confirmed And the Old (Mosaic) Covenant Taken Out of the Way**

**BY BROTHER JOHN THOMAS**

*"And He (God) gave him (Abraham) none inheritance in this land, no, not so much as to set his foot on, yet He promised that He would give it to him for a possession"—Acts 7:5*

#### **PART TWO**

THE Promise, before it became a confirmed Covenant with Abram, indicated the country he is to inherit, but it did not point out its territorial frontiers. This deficiency was supplied at the confirmation. It was to extend from the Euphrates to the Nile, comprehending a tract of country of considerable extent, and inhabited by the nations enumerated in the Covenant. Abram, therefore, could be at no loss to know in what direction, or to what limits, his future country was to extend, for he had travelled it all over in its length and breadth. Now, if a map of the territorial area indicated in the Covenant be examined, it will be seen that the broadest extent is "*from sea to sea,*" as it is expressed in Scripture—that is, from the Mediterranean to the Persian Gulf. And its greatest length, "*from the rivers to the end of the land*"—or from the Euphrates at its junction with the Gulf, northward; and from the Pelusiac branch of the Nile to the entrance into Hamath.

But the frontiers of the territory were afterwards more particularly marked out at the time of the captivity in Babylon. The 12 tribes were then all in exile from the land, and it was once more wholly possessed by the Gentiles, as it is now. They were powerless and prostrate under the heel of the oppressor, and without hope of recovering the country by their own efforts. At this crisis the Lord revealed to them the extent to which in after times they should repossess their country. He said—

"This shall be the border whereby ye shall inherit the land according to the 12 tribes of Israel. And this shall be the border of the land toward the north side, from the Great Sea (Mediterranean) the way of Hethlon as men go to Zedad; Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazarhatticon which is by the coast of Hauran. And the border from the sea shall be Hazarenan, the border of Damascus, & the north northward, and the border of Hamath. This is the *north side* of the land.

"And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the East Sea. And this is the *east side* [running along the Euphrates].

"And the south side southward from Tamar to the waters of strife in Kadesh, to the river toward the Great Sea. This is the *south side* toward Teman.

"The west side also shall be the Great Sea from the [west end of the south] border till a man come over against Hamath. This is the *west side*. So shall ye divide this land unto you according to the tribes of Israel!"

(Ezek. 47:13-21; 48:28).

Now, let it never be forgotten, in the investigation of the "things of the Kingdom of God," that the Israelites have *never possessed* the country as defined in this survey since it was revealed to them through the prophet. The 12 tribes have not even occupied the land together; and those of them that have dwelt there after the return from Babylon to the overthrow by the Romans, held but a very small portion of it, while the Gentile kingdoms lorded it overall the rest.

Now, either God is a liar (as some people make Him out to be who deny the restoration of the 12 tribes), or the time He refers to in the Promise of the land according to these boundaries, is not arrived. This is the only conclusion a believer in the Gospel of the Kingdom can come to. If Israel be not restored, then the Promise to Abraham will have failed. But Abraham's seed are under no apprehension of this kind. They believe in God, Who has sworn by Himself, that what He promised He is able, willing, and determined to perform.

Here, then, is a noble domain, lying between Assyria, Persia, Arabia, the Red Sea, Egypt, & the Mediterranean; capable—when peopled by an industrious, enlightened, & well and strongly governed nation—of commanding the commerce & sovereignty of Asia, and the wealth of Europe and America. Such is the land, containing (according to the survey of the British government) 300,000 square miles, concerning which God said to Abraham—

"To thee will I give it, and unto thy seed, FOR EVER" (Gen. 17:8).

But the apostle says that the Covenant, confirmed 430 years before the Law was promulgated, was "concerning Christ" especially (Gal. 3:16-7). It was the Father's Covenant, of which Christ was the Mediator. This being the case, his death was necessitated; for so long as he was alive, the Covenant had no force. Neither Abraham, Isaac, Jacob, nor himself, could inherit the land for ever, until the Covenant was ratified by his death. Hence his was—

"The blood of the New Covenant, which was shed for many."

—that they which are called might receive the remission of sins, and the Promise of the inheritance for ever (Matt.26:28; Heb.9:15-7).

The Covenant of Promise, then, was typically confirmed 430 yrs. before the Law, and finally dedicated by the death of the Mediator. This being accomplished, the Covenant could not be disannulled or added to.

But when we look at Jesus in the light of this divine Covenant, we perceive some grand and important deficiencies in its effects, if the history of the past is to be taken as the criterion of its accomplishment. In the *historical* view of the Covenant, we are led to the conclusion that it has not been carried out at all, and that its beneficiaries have received none of their Father's estate. Look at Abraham. He has received nothing. The same is true of all who believed the things hoped for from his day to this. Even the Lord Jesus, who has been perfected, has received nothing of what is assigned to him in the Covenant. God said—

"I will give THIS LAND to thy (Abraham's) Seed FOR EVER."

Now look at the facts in the case (John 1:11)—

"Jesus came to his own, and his own received him not."

What is to be understood by this? What is signified by "his own" twice repeated in this text? Jesus came "to his own things" (kingdom or realm), but his own people, the Jews, the "children of the kingdom," did not receive him, but rejected and crucified him.

"But to as many as received him, to them gave he power to become the sons of God, to them who believe in his Name" (John 1:12).

But what constituted the land of Canaan his realm, more than John the Baptist's, or any other Jew's? Because it was promised to him in the Covenant; and because he was the sole surviving heir of David's throne. We see however that, like his father Abraham, he never possessed even so much as to set his foot upon; and so poor was he that, though the "foxes had holes, and the birds of the air had nests," yet he "had not where to lay his head." Under God, he was indebted to some of those who received him, for his daily bread. What significance this fact attaches to that petition of the prayer he taught his disciples!—

"Our Father, Who art in heaven, give us this day our daily bread."

There were 13 of them, himself and the Twelve, who had all to be provided for from day to day; and though he could multiply a few loaves and fishes to feed 1000s, his own wants were supplied by contribution.

When Jesus was crucified and buried, his enemies conceived that his claims to the realm and throne of David were extinct. The common people would have taken him and made him king if he would have permitted them. But the rulers—already possessed of the Vineyard—hated him, for they knew that if he should obtain the Kingdom they would be cast out. They rejoiced, therefore, at his death. But their joy was soon turned into dismay, for God raised him from the dead. And for what purpose? In the words of the apostle—

"God raised up Christ to sit on David's throne" (Acts 2:30; Luke 1:31-3).

For, in the words of David (Psa. 37:29,34)-

"The righteous shall inherit the Land, and dwell therein forever . . . Wait on the Lord, and keep His way, and He shall exalt thee to inherit the Land."

But even after his resurrection, when he was made both Lord and Christ, though "*heir* of all things," yet were not all things subjected to him (Heb. 2:8). He received neither the land nor the sceptre, but ascended to heaven, having received nothing promised in the Covenant. He left the land, the Kingdom, Abraham, and all the prophets, behind him. In after years, the land was reduced to a wilderness, its cities laid waste, and the Hebrew commonwealth dissolved. It became the battleground of Crusaders, Saracens and Turks, and until this day has been subjected to the "worst of the heathen.

39 centuries have passed away since God confirmed His promise of the land to Christ, who has been waiting 1800 years at His right hand for its fulfilment. Is Jesus never to possess the land from sea to sea, and from the rivers to its extremities? Are Turks and Arabs, and a motley crew of Papists, Greeks, and Fellahs to perpetuate its reproach forever? Or a Gentile dominion to be established there to lord it over Asia?

Where is there a believer of the Gospel of the Kingdom to be found who will affirm it? Millions of *professing* 'Christians' imagine something of the kind, but they are not believers in the Covenants of Promise. To affirm any other destiny for Palestine and Syria than that stated in the Promise is, in effect, to tell God that He has spoken falsely. But on the ground that "He cannot lie," what does the nature of the case necessitate in order to fulfil the Promise to Abraham and Christ? This is the answer, and let the reader mark it well: to meet the demands of the Covenant, *it is indispensable that Jesus return to Canaan, and that he raise Abraham from the dead.*

Hence, the Second Advent is as necessary as the First. The appearance in sinful flesh was necessary for the dedication of the Covenant by the death of the Mediator. The 2nd appearing in the spiritual nature in power and great glory is necessary for his effectual carrying out of all the provisions of the Covenant, for it is manifest this cannot be done except by One who is all-powerful.

Abraham, Isaac and Jacob, and all constitutionally in them, are the beneficiaries. The things promised them are eternal life, the land of Canaan, and "a city (or state) whose Architect and Builder is God."

Hence the Mediator must be able to form them out of the dust, and to give them life forever. He must be mighty in battle, for he will have to expel the Mohammedans, Catholics, and other barbarians from the land, and to restore the Kingdom of David "as in the days of old."

The accomplishment of these, and many other things to be hereafter developed, makes the future pre-millennial advent of Christ a necessity. It is a matter of absolute certainty, and the *belief* of it is as essential to a participation in the Kingdom of God as faith in the death and resurrection of the Lord. For a man to deny the advent of Jesus to Palestine in power and glory before the millennium is to proclaim his utter ignorance of the glorious Gospel of God.

To talk about his coming at the *end* of the millennium to make a bonfire of the world, is ridiculous. Restitution and renovation— and *not* destruction—of the earth is the Almighty fiat. "Come, Lord Jesus, come quickly!" is the heart-breathing of the true believer who with hearing ear rejoices in the Bridegroom's voice, which says:

"Behold, I come as a thief, and quickly, and *my reward is with me*, to give every man according as his work shall be. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame"  
(Rev. 22:12; 16:15).

The prolonged absence of Christ for 10 more centuries would break the hearts of the saints of God, who have long since cried with a loud voice saying—

"How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them who dwell on the earth?"

No, no: the day is come at length when He is about to gather the vine of the earth, to reward His saints, and to destroy the oppressors of the world (Rev. 11:18; 14:19-20). Then will—

"The kingdoms of the world become those of Jehovah and of His King, and He shall reign forever and ever"  
(Rev. 11:15)

—*and the Covenant with Abraham concerning Christ will be fulfilled in every jot and tittle of its details.*

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## The Spirit Word

BY BROTHER ROBERT ROBERTS

"Which things we teach, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth"—1 Cor. 2:13

**This was in reply to a letter (quoted in full) from one separated from in the Inspiration Division. Bro. Roberts answers all the objections and difficulties raised in the letter, which are typical ones and which the writer appeared to consider the most conclusive against verbal, infallible inspiration of the Bible.**

THE contention that the Bible is only *partly* the work of inspiration has been succeeded in some cases by the idea that while it is *all* the work of inspiration, inspiration has only *partly* done its work—imparting *ideas* to the writers, but leaving them at liberty to use any *words* they chose, with the result expressed in the foregoing letter,—that the words of the Bible partake not only of the peculiarities but of the weaknesses and fallibilities of the writers.

This may seem a very harmless version of Partial Inspiration. It is less objectionable than the view that it may be man's ideas as well as man's words, but it still brings the same evil with it in that it detracts from the sense of absolute reliability which is essential to the binding authority of Bible teaching. Words are the medium through which we receive ideas, and if the words are defective and possibly mistaken, we have no guarantee that the ideas conveyed are correct.

To the person who is the *subject* of inspiration, it might be immaterial that ideas were imparted without any guidance as to the words. But to those to whom it is designed those ideas should be conveyed, it is a matter of serious moment whether the selection of the words is a divine and unerring selection (whether by superintendence or dictation), or whether it is left to erring and fallible man.

The view that the words are of human, fallible selection is founded on an argument which might be briefly stated thus—

*"Here are 2 or more differing accounts of the same matter. They cannot all be right. Therefore the Spirit of God cannot be the author of them in the strict sense. It may be the author of them in the sense of having imparted or given form to the IDEAS, but it has evidently left fallible men to their own fallible modes of expressing them; hence we have discrepancy and variation. Not only so, but there are instances of a limited knowledge and a confessed ignorance in parts of these writings and of manifest literary idiosyncrasies, which are inconsistent with the idea of the Spirit of God having literally inspired them."*

It will not be difficult to show that this argument is founded on a misconception of the nature of the work the Holy Spirit performed by the instrumentality of the apostles, and that all the facts when logically construed—while leaving the fullest place for the part performed by the apostles as men—not only admit but necessitate the wholesome belief that the *words* of their testimony are as much the reliable utterance of the Spirit as if no human instrument was employed.

The dangerous idea that in the writings of the apostles we are dealing with writings in which the element of fallible words is largely present has only *seeming* countenance in the facts alleged in justification of it, and this seemingness is due to the wrong idea with which the subject is approached, as to what the action of inspiration was in the case, and to an unfounded assumption as to what its effects should be. We will best see this by an analysis of the elements of the case.

1. *What is a writing?* It is a combination of *words* reduced to a written form, the authorship of such a writing is due to the selection and arrangement of the words. The man who selects & arranges the words is the author. No one is considered or spoken of as the *author* of a writing if he did not select and arrange the words, or revise and sanction the selection and arrangement in a particular manner.

If the Spirit has had nothing to do with the selection or sanction of the words of the apostolic writings, then those writings cannot be considered as divine writings, but as human only. They may or may not in that case correctly

represent divine ideas. This would be due to the degree of accuracy or otherwise with which a merely human & confessedly fallible operation was performed.

Such a view goes in a certain way farther than Partial Inspiration in the direction of undermining the Word of God. It says there is no inspiration *at all* in the selection of the words: that this was merely the work of erring men, and that though their individual understanding was secured by direct inspiration, the correct *transmission* of that understanding to us has not been secured, because they were left to do their natural best in the choice of words, and did as a matter of fact make mistakes (for this is the contention on which the argument is founded). If the element of mistake is present at all, we are without the guarantee of truth which faith requires.

2. *What are inspired writings?* The element of mistake cannot be present in writings that are inspired, unless the Spirit can make mistakes. Logic requires that a man say either: 1. that the apostolic writings are inspired and therefore free from error; or 2. that they're not inspired because they contain error; or 3. that inspiration can err.

To say the *writers* were inspired but not the *writings* is to say that God sent men to write but did not qualify them to write *perfectly*: & the effect is to insulate us from the benefit of their inspiration. For the link of connection between us & their inspiration is their words. If their words are not to be implicitly trusted, their inspiration is practically inaccessible to us.

If it is admitted that the writings are inspired as well as the writers, then we have writings in which the Spirit of God co-operated in the selection of the words, and hence the idea of error is excluded.

3. *Are the apostolic writings inspired?* There is no more conclusive evidence of their divine inspiration than the writings themselves. This, which carries no force with minds lacking discernment, carries more force than any other consideration whatever with those whose experience and judgment of men and matters enable them to distinguish in the higher ranges between things that differ.

Both as regards the topics selected for treatment, and the mode & method of narrative & comment, the apostolic writings are as different from the turgid and puny efforts of man as the calm blue of heaven is different from the grimy walls of a human workshop. The stamp of divine wisdom is upon them *to the eye that can recognize it*.

It is not every eye that can. This fact maybe offensive to the unfortunate egotisms that run amok among divine sublimities in their polemical blindness, but the *fact* remains as the explanation of the intellectual insensibility that can handle the apostolic writings without seeing and feeling that they are in the presence of gift not of or by man.

The character of writings depending on the arrangement of their words, we have in the apostles' inspired writings, writings in which the Spirit of God co-operated with the apostles in the arrangement of the words composing them.

This would seem to be an inevitable conclusion even if we lacked illustration of this work of the Spirit in guiding the apostles in the selection of words. The conclusion is made absolute when supported by such illustration. Such we have in Christ's remark concerning the attitude to be observed by the apostles before persecuting tribunals—

"Take no thought beforehand how or what ye shall answer, for it shall be given you in that same hour *what ye ought to say*: for it is not ye that speak, but the Spirit of the Father *that speaketh in you*."

Such illustration also we have in Paul's definition of the verbal modes of apostolic tuition—

"Which things we teach, not in words which man's wisdom teacheth, but which the *Holy Spirit teacheth*"  
(1 Cor. 2:13).

--with this practical result which he enforces (1 Cor. 14:37)—

"The things which we write are the *commandments of the Lord*."

It follows as a result that the *wording* of the apostolic testimony is not the sole selection of the apostles, but is the joint work of the apostles AND the Spirit, and is not subject to fallibility and error.

4. *What part did the apostles perform in the production of their writings?* The apostles DID perform a part. If we realize this part in its true relation to the controlling influence of the Spirit, we shall get a key to the things that prevent some from recognizing the work of the Spirit in the work of the apostles.

We shall apprehend this in a general view of the work to which they were called. The Spirit employed the apostles as witnesses to testify conjointly with itself the things pertaining to Christ, as saith Jesus—

"The Spirit of Truth which proceedeth from the Father, *HE* shall testify of me, and ye also shall bear witness, because ye have been with me from the beginning" (John 15:26-27).

The apostles were to be witnesses (that is, testifiers) of the—

"Things they had *seen & heard*" (Acts 26:16; 1:8; 2:32; 4:20, etc).

Hence the qualification of an apostle was that he should have been a companion of Christ from his baptism to his resurrection (Acts 1:22), or at least that he should have seen Christ after resurrection (1 Cor. 9:1).

A witness is one who speaks from personal knowledge. The apostles, as witnesses, spoke from personal knowledge, and to this extent their personal characteristics would affect their personal testimony as to their literary peculiarities, as evidenced by the authorities perceiving that the inspired Peter and John were "unlearned" men.

But then, we must not judge of their work by this view *alone*. The Spirit of God was upon them to guide them in what to say & how to say it. Their natural endowments were employed, but they were employed by the Spirit, and in strict subordination to the purposes aimed at by the Spirit. Even their *actions* were checked and guided in harmony with these, as when Paul and Silas (Acts 16:7)—

"Assayed to go into Bithynia, but *the Spirit suffered them not!*"

Or as when John was about to write certain things which he heard, and a voice from heaven said—

"Write them not" (Rev. 10:4).

When, therefore, we read an apostolic writing, we read a writing which—though humanly written—has been shaped by the Spirit for its own ends. When we peruse the apostolic testimony to the sayings and doings of Christ, we peruse testimony which, though theirs, is only so much theirs in the characteristic sense, as the Spirit permits.

This is a *duality* in the production which accounts for every feature in the case. The apostles & the Spirit *both* had to do with the production, but the apostles were under the strict control of the Spirit. This accounts for so much of the human peculiarity of the writer as may be visible (which is a very faint element in the case). The Spirit permitted it for its own end. At the same time it accounts for the superhuman tone and attitude that are their most conspicuous features.

In this view, it is impossible to discriminate between words permitted and words dictated. They are *all* equally authoritative, and therefore practically the same. Being all either endorsed or prescribed by the Spirit, they come to us as the Spirit's words by apostolic instrumentality, and therefore free from error.

It is as if (for example) Bismarck, desiring for his own ends to have 4 separate accounts of a political event—as a Reichstag debate—were to ask 4 men who had been present to each write his own account & submit it to him, with a view to his revision and use. Bismarck would go over each account and, knowing the object he was aiming at in its publication, would strike out parts, modify parts, and give the whole a Bismarckian shape and authority. Though the groundwork of the reports would retain something of the character of the reporters, the Bismarckian treatment would stamp the 4 accounts as official.

The difference is that the Spirit does not need to strike out & alter. It performs the operation in the brain of the writer, so the writing at its first production possesses all the characteristics it designs.

5. *How are we to estimate the variations in the apostolic writings?* It is impossible to impute them to error if we allow the participation of the Spirit in the work. Any theory that brings the suggestion of error is to be strenuously resisted on every ground. It brings a practical evil of the most serious kind, which is most strongly felt by those who most appreciate the Scriptures as the only accessible expression of the mind of God in our age.

It either denies practically that the apostolic writings are the work of the Spirit; or it imputes error to God; or it tells us that the Spirit has allowed error without any indication of where it is so allowed; in any of which suppositions it undermines the reliability & consequent value of the Scriptures as a whole. For it is impossible to rely on any part if there is an unreliable element that cannot be distinguished.

Jesus said the Spirit would guide the apostles into all truth (John16), and we must therefore recognize as a cardinal postulate in the consideration of the question, that whatever *appearance* of discrepancy may exist, it is not to be accounted for on the principle that there is an element of error in their writings.

There are *variations* in the apostolic narratives, but variation isn't error. Four men necessarily relate the same thing in different ways. Even the same person relating the same matter 4 times would narrate it differently each time. Mental operation is too subtle a thing to be held in stereotyped grooves.

The apostolic variations are due to the diversity of the men employed by the Spirit to give testimony to Christ. But their diversities are held in strict subordination to truth. Their narrative was controlled by the Spirit. The Spirit, knowing all meanings, can secure the exact meaning in a diversity of forms. The diversity of form does not interfere with the presence & guidance of the Spirit in the diversity. Nay, it is rather an attribute of the Spirit, whether in Creation or in Revelation, to delight in diversity in unity (1 Cor. 12:4-11)—

"Diversities of gifts, but the same Spirit . . . Diversities of operations, but the same God which worketh all in all . . . all these worketh the one and the self-same Spirit, dividing to every man severally as He will."

Hence the variations which stumble some are not inconsistent with the Spirit's guidance. First, as to the order of events in the 4 Gospels. It is not the same. This would be a difficulty *if* there was a profession in each case to observe the exact order of the events as they occurred. There is no such profession except in Matthew. In this, each scene is linked with what goes before in a way that involves historic sequence.

But in Mark & Luke, there's no such exact placing of events. They have *an* order, but they do not profess to give *the* order. Therefore diversity of order is not conflict. The order was immaterial, and was evidently not aimed at by Mark and Luke, except in a rough way, as a basis of what Jesus did and said. Hence the frequency of such general introductions as—  
"And it came to pass on a certain day . . ."  
"And it came to pass as he went to Jerusalem . . ."  
"And it came to pass as he went into the house of one . . ."

But the order of events has a certain importance: therefore in Matt. we have a chronological basis by which the others can be arranged. As for John, his effort was a supplementary one, with the specific object of giving the conversations & discourses of Christ that had bearing on his relation to the Father. Here also the exact order of events is immaterial to the object and is not professed to be given.

Then as to the words attributed to the actors in the scenes selected for narrative, there is no profession that a verbatim report is given. The substance of what passed is related, and often in the identical words, though frequently with variations. In this, there can be no difficulty when we realize that many words besides those reported must have been spoken in connection with each transaction.

Each writer reports words spoken, but does not profess to give all the words. Therefore each may select different words while reporting the same matter, and the difference in the words does not mean that in either case there is a wrong report, but that a different selection is made from the words spoken, and that in its place each is right.

The difficulty only arises when a false assumption is introduced as to what an inspired account should be. Those who oppose the inspiration of the Gospels tacitly contend that 4 inspired accounts should be exactly the same. In this they leave out of account the dual nature of the authorship. They forget that the apostles are used as witnesses and that, therefore, their narratives—though shaped & guided by the Spirit—reflect to the extent permitted the diversities of natural spectatorship. Or, on the other hand, they wrongfully insist that if the Spirit has had anything to do with the selection of the words, the human aspect of the testimony ought not to be visible at all.

6. *How are the variations to be reconciled?* The general principles indicated in the foregoing will supply the answer. The variations are due to the plurality of minds concerned in the production of the narratives, but because all these minds were under the control of One Mind which was using them for its own purposes exclusively, the variations were so regulated as to all be consistent with truth.

Even in such an extreme case as the variations in the wording of the inscription on the cross, it is not difficult to apply these principles.

There is first the fact that the writing was in *3 languages*, and it is impossible to tell from which of the 3 the several writers made their selection. Matthew wrote in Hebrew, and may have selected the Hebrew. Luke wrote with

the educated world in view, & though he wrote in Greek, he may have selected his rendering of the inscription from the language of the ruling power—the Roman (Latin). John, writing for the brethren after the dispersion, may have selected the Greek—currently spoken language of the East. All making their respective selection under the guidance of the Spirit, of course. Here would be a source of verbal variation without the least literal inaccuracy. The idioms of the languages differ; whence a variation of language might arise, in addition to which there may have been an intentional difference in one inscription from another.

Pilate's draftsman may have varied them with a view to the spectators. He might introduce 'of Nazareth' into the title for the strangers who might be in the crowd. Who knows? There are these uncertainties in the case, and we are bound to exhaust their possibilities rather than give in to the charge of error in the apostolic writings which so many considerations exclude.

And even if there were not these alternatives, there's an easy escape in another way. The several gospel narrators do not profess to give us the exact wording, though John does. They simply tell us that his accusation was written over his head, & what the accusation was. They do not say "This was the exact wording."

MATTHEW: "He set up over his head his accusation, written: 'This is Jesus, the King of the Jews'."

MARK: "And the superscription of his accusation was written over him: 'The King of the Jews'."

LUKE: "And the superscription was written over him in letters of Greek and Latin and Hebrew: 'This is the King of the Jews'."

JOHN: "Pilate wrote a title and put it on the cross, and the writing was: 'Jesus of Nazareth, the King of the Jews'."

There's not the least ingredient of inconsistency in these 4 accounts. Only one professes to copy the writing. The others give the sense, in nearly the very words. There's here only the variation of truth. There's scarcely even variation: only *degrees of selection*. There is in fact complete agreement. Mark says: THE KING OF THE JEWS. These words were in the inscription: he doesn't say they were the *only* words. Luke says: THIS IS THE KING OF THE JEWS—2 words more: these were in the inscription. Luke does not say they were the only words. Matthew says: THIS IS JESUS, THE KING OF THE JEWS—3 words more. They were in the inscription: he does not say there were no others. They all fit into one another like different sized dishes. John adds OF NAZARETH to the words of the others, and omits the demonstrative pronoun—probably copying the exact phraseology of Pilate's Latin.

It must be obvious these variations are but forms of truth, whose place in narratives self-evidently divine compels us to include them in that supervision and sanction of the Holy Spirit from which an unskilful criticism would exclude them.

The same remark applies to the other cases relied on by those who contend for a fallible composition. Their explanation is found in the Spirit's union with the apostles in the authorship which imparted a liberty of variation not permissible to a merely human reporter. The Spirit was the Author of all the sayings and doings recorded, & could therefore paraphrase or vary the description of His Own acts or utterances, with the liberty that any author exercises.

It is the failure to recognize the all-prevailing presence of the Spirit in the production of these writings that creates the difficulties of criticism. Rules applicable to merely human productions are applied to a class of composition which is outside the ordinary literary category altogether. There's no parallel between a human writer who records his own thoughts and impressions merely, and one whose mentality is fused for the time being with a guiding Mind outside of his own, Whose servant he is, and under Whose influence he may even write things he does not understand.

The Spirit of God aimed in the apostolic narratives to present the essence of the facts recorded, and not the particular form in which they were presented or expressed at the time of their occurrence. The New Testament is not a newspaper, but a storehouse of spiritual power—the power lying not in the transient forms of expression, but in the things expressed. Hence, when it tells us that on a certain occasion, Jesus was publicly proclaimed the Son of God, it secures the record of the fact in a form beyond all question, but it does not give us all the details belonging to the occasion, nor tell us everything that was said. It is evident from John's narrative that much more passed—both as regards what John said, and as regards what the Spirit said— than would appear in the other narratives. And if 2 forms of the Spirit's words are given—

"This is My beloved Son". . ."Thou art My beloved Son."

—it is possible that both forms were used during the transaction: one addressed to the spectators, and the other to Jesus himself. The narratives are too meagre as narratives (though full of *substance*) to give ground for a definite contention on a point like this.

Any view is legitimate rather than the view that the Spirit of God helped the apostles and allowed them to blunder. The variations are all variations of truth: and if they were much greater than they are, they would be perfectly legitimate in the Spirit's rendering of its own intentions in the record of its own work, though inadmissible in a mere witness's record.

These remarks meet every case. The words recorded as those used by the Lord in the institution of the Lord's Supper do not profess to be all the words he spoke. Many more words were spoken than are recorded. Those recorded are but a selection: & in different accounts a different selection is made (though the difference is not great). Nothing in this is inconsistent with perfect truth. It is a very narrow and unskilful treatment of the subject that uses the variation as a ground for denying that the Spirit had to do with the selection of the words.

Variation of narrative was one of the *objects aimed at* by the Spirit in selecting various witnesses—not because the testimony was to be a fallible one, but in order that a foundation of faith might be furnished to men who are so slow to believe one witness.

The only case not apparently covered by these explanations is Stephen's quotation. God says by Amos in the Hebrew original—

"I will cause you to go into captivity beyond *Damascus*."

Stephen, quoting this, quotes from the Greek version—

"I will carry you away beyond *Babylon*."

The question is asked: "Why was Stephen inspired to quote from the Septuagint?" No man can answer for the Holy Spirit: but if we might suggest an answer, we would say the reason the quotation was allowed was because the Septuagint Scriptures were best known by the people, and because substantially it was a correct translation—the Spirit being a perfect judge in the particular quotation made.

"Beyond Babylon" certainly was beyond Damascus, reckoning from the geographical standpoint of Jerusalem. And beyond Babylon the 10 Tribes *were* taken. If either name equally represented the Spirit's idea, it was in the prerogative of the Spirit (in the quotation of its own words) to adopt the one or the other according to circumstances. The Spirit's aim is very different from a man's, who—unlike the Spirit of God—is fettered by the necessity of technical accuracy in quoting from a book he did not write.

7. *Paul asking for his cloak, not knowing how many he baptized at Corinth, etc.* It is intellectual poverty alone that cannot conceive the Spirit having an object in moving Paul to record these *true* things regarding himself. If he had referred to an imaginary cloak, or professed a knowledge about Corinth he did not possess, there might have been some excuse for trying to base an argument against inspiration on such things. We could suggest a reason why such personal details should be assigned a place in writings intended to be in the hands of the friends of Christ during his absence. There is not an item or a peculiarity in all the Epistles (down even to the impulse that led Paul's amanuensis—Tertius—to interject his love during a pause in Paul's dictation) but what comes within the scope of the spiritual objects that the Spirit was with the Apostles in order to promote. But we've said enough. Some of the objections are too puerile for notice.

Let the two features of the case be distinctly apprehended: 1) the Spirit's presence and control, & 2) the part assigned to the apostles as witnesses—and all difficulty will vanish. The application of one or other of these to the exclusion of the other is the cause of the confusion—in the orthodox school on the one hand, and the critical school of merely human learning on the other.

The basic issue is far from being the unimportant matter of 'theory' that some would make it out to be. It is a matter affecting the character and reliability of the Scriptures in every part, and therefore concerns the stability of the whole foundation of faith.

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## Thou Puttest Thy Nest in the Rock

(Continued from last month)

The Kenites next appear in 1 Samuel 15, when Saul was commanded to destroy the Amalekites, in fulfilment of Moses' curse and Balaam's prophecy. With our familiarity with the coarse surliness of most of Saul's actions as king, he seems rather out of character as we find him taking the trouble (v. 6), apparently on his own initiative, to gently warn the Kenites to get out of the way of danger, lest some harm befall them. Here we find them, again, dwelling in unmolested peace among the fierce and warlike Amalekites.

\* \* \*

In 1 Samuel 27, David, while under the service of Achish the Philistine king of Gath, raided (v. 8) the alien tribes on the south borders of Judah, but in reporting this to Achish (v. 10) he says it was—

*“Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.”*

This was true, but Achish understood him to mean he had attacked this part of Judah—not the nations south of it. We see the Kenites are still living on the south borders of Judah, and in sufficient numbers to give their designation to an area.

A little later, in 1 Samuel 30, when David is distributing the spoils of the Amalekites to the cities and areas that had befriended him when he was a fugitive from Saul in the wilderness of Judea, we find (v. 29) the “cities of the Kenites” among the recipients. The mention of “*cities of Kenites*” may be an indication that by this time they had begun to adopt a more settled form of life. This fits in with later events. We are now about five hundred years after the Exodus.

This incident is a clear indication that the sympathies of the Kenites were with David, though we have seen that—true to their pattern—they were on good terms with Saul. There must have been something about their simple and separate way of life that largely insulated them from the conflicts of the times. They apparently had little themselves, and coveted nothing others had, and were therefore left in peace.

We now come to the two most interesting and instructive episodes of their long and unique history. About one hundred and fifty years after the time of David, we find Jehu anointed by Elisha to destroy the wicked, idolatrous house of Ahab, and to reign in his stead in the northern kingdom of Israel.

In 2 Kings 10, Jehoram, Ahaziah and Jezebel have been slain, and Jehu is in process of wiping out the remnants of the family. In the course of this slaughter, on his way from Jezreel to Samaria (v. 15)—

*“He lighted on Jehonadab the son of Rechab coming to meet him.”*

Elisha had earlier prophesied that Ahab’s house should be destroyed. This was public knowledge, as Jehu made clear in verse 10. Elisha had recently anointed Jehu, and said he was the one to do the work. This would not yet be public knowledge, but it seems clear that Jehonadab knew it. From their known characters and interests, it seems certain that Elisha and Jehonadab were acquainted. From some cause, whether direct instruction or not, Jehonadab was coming to meet and help Jehu—apparently from Judah, for all we ever hear of the Kenites they are in Judah, both before and after this, except for the single case of Heber who it specially says had “severed” himself from the main body. The Kenites, as worshipers of God, would certainly not move to the wicked, idolatrous kingdom of Israel, especially in the times of Ahab and Jezebel.

Verse 15 indicates that Jehu knew Jehonadab, but that they had had no previous intercourse about *this* matter. Jehonadab was a leader of the Kenites, and it is very probable he was widely known and respected as a righteous man. It is apparent from the subsequent history that he was a very outstanding character, and a strong and dominant personality. He left such a deep impression on his people that regulations he made were faithfully kept for at least two hundred and fifty years.

On meeting, Jehu blessed Jehonadab, and said—

*“Is thy heart right, as my heart is with thy heart?”*

Jehonadab said, “It is, it is!”—as the original has it. Jehu was saying—

*“Are you with me in the destruction of Ahab’s house and the Baal worship, as I am with you in the worship of the Lord?”*

We know that Jehu was not a righteous man, but it was not apparent at this time. In the divinely appointed work of destruction he appeared very zealous for God, as many do. For the flesh, criticism and destruction are very pleasant and gratifying, but God requires faithful builders.

Jehu said, “*Give me thine hand.*” Jehonadab did so. This was a joining together in the work. Jehonadab got up into Jehu’s chariot and went with him (v. 17) as he killed the remnants of Ahab’s house.

Then came the incident of the slaughter of all the worshipers of Baal by calling them to a supposed sacrifice to Baal. In this, Jehonadab was not only an approving supporter of Jehu, but an active partner, as we see in verse 23. It was a basic and necessary law of God that worshipers of false gods must be put to death. This was the second time when the normally peaceful and separate Kenites took a dramatic part in the history of Israel.

We hear no more of Jehonadab at this time. Immediately after the slaughter of the Baal worshipers we read (v. 29) that Jehu departed not from the sins of Jeroboam who had at the beginning of the northern kingdom set up the calf worship. The revelation of Jehu’s unfaithfulness would be a great disappointment to Jehonadab, and would immediately end any association between them.

With the divinely decreed destruction at the hands of the seemingly so zealous Jehu of the two wicked kings of both Israel and Judah, and Jezebel, and all the Baal worshipers—Jehonadab doubtless looked forward happily to a reform throughout the whole land. Instead, wicked Jehu ruled in Israel, promoting the calf-worship; and even more wicked Athaliah ruled in Judah, promoting Baal worship, and the people were always ready to follow wicked rulers into the pleasant and fleshly corruptions of idolatry.

It may well have been at *this* time that Jehonadab renewed and reinforced the separated position of his people the Kenites, binding them to it in perpetuity. He doubtless could sadly see that national reformation was a hopeless dream that could not possibly endure, even if it should briefly happen.

In 1 Chronicles 2:55 we have the identification of Jehonadab, as father of the Rechabites, with the Kenites. This is in the midst of the genealogy of Judah, just before going into detail about David—

*“And the families of the SCRIBES which dwelt at Jabez: the Tirathites, the Shimeathites, and Suchathites. These are the KENITES that came of Hemath, the father of the house of RECHAB.”*

It is very interesting that they are spoken of as “scribes.” Throughout their history we find them a pastoral people, choosing the open country and tent life, but this is no indication that they were rustic and ignorant. The shepherd David was the world’s greatest poet. Scribes were usually associated with study and teaching of God’s law.

In Jeremiah 35 we learn more of this house of Rechab of the Kenites, and of Jehonadab’s relation to it. He is there called Jonadab, so we will use that form hereafter. This is the most detailed and intimate picture we get of this unusual people, and the most significant.

It is now two hundred and fifty years after the time of Jonadab, in the reign of wicked Jehoiakim, near the end of the kingdom of Judah. The armies of Nebuchadnezzar are, or already have been, in the land. A group of Kenites of the family of Rechab has taken temporary refuge in Jerusalem, because of the Babylonian invasion. Whether or not this was a wise move we do not know, but it fitted in with God’s purpose at the time. They would be encamped in tents in some open place in the city, and would be an object of public interest because of the strangeness of their ways. Thus they were an ideal subject for God to use as a lesson to Israel.

God told Jeremiah to bring them to the Temple, and set wine before them, and invite them to drink. They refused the wine, saying—

*“We will drink no wine, for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye nor your sons forever. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any.”*

*“But all your days ye shall dwell in tents; THAT YE MAY LIVE MANY DAYS IN THE LAND WHERE YE BE STRANGERS” (Jer. 35:6-7).*

For two hundred and fifty years this family of the Kenites had been faithful and obedient to the instructions of their father Jonadab. For two hundred and fifty years they had been a sign and a warning to Israel, for any who had eyes and ears to perceive. Clearly Jonadab’s purpose was to keep their lives simple and separate from the settled inhabitants of the land, who were so easily given to idolatry and corruption.

No vineyards, no agriculture, a movable tent life such as faithful Abraham followed. No self-indulgence, few worldly possessions, no comfortable house or fixed abode: strangers and pilgrims in the earth. We live in very different times, but very similar in so many ways. It behoves us in these last corrupt and luxurious days of the Gentiles to examine ourselves in the light of these things, and take account of our stewardship. How much of God’s goods, entrusted to us for *His* service, do we unfaithfully squander on ourselves and our families?

No vineyards: no wine. The Nazarite condition was the ideal in Israel of complete separation and self-abnegation from the things of the world, and devotion to God. In all probability, this was the foundation of Jonadab’s regulations concerning wine. The end of verse 7—*“that ye may live many days in the land where ye be strangers”* (repeated from the fifth Commandment)—shows Jonadab’s recognition of the relation between righteousness and possessing the land.

He could see Israel itself, the chosen people, both north and south, sinking deeper and deeper into those conditions of wickedness that God from the beginning—through Moses and later through the prophets—had warned would bring their expulsion and dispersion. Jonadab wanted to preserve his own Kenite people from corruption and punishment, and also to make them a wholesome element of preservation for the nation, and an example that might prolong God’s mercy and forbearance toward them all.

It seems certain, too, in the light of Kenite history, that these were not on the whole new regulations, but were rather a calling back to, and making more firm and secure, a general way of life to which this people had always held, but which—with the passage of time and dangerous associations—was in danger of being lost, especially in the evil period in which Jonadab lived.

The addition of the Nazarite wine vow may have been Jonadab’s way of reinforcing and adding spiritual depth to the testimony of the Kenites’ separated way of life. There is much more power and dignity in the whole story if we can discern more in the Rechabite way of life than just blind, servile submission to arbitrary, man-made regulations. Certainly Jonadab had a *purpose*, and certainly his faithful descendants *recognized* that purpose. The closing words of the chapter—God’s words—surely testify to this (vs. 18-19)—

*“BECAUSE ye have obeyed the commandment of Jonadab . . . Therefore thus saith the Lord of hosts, the God of Israel: JONADAB THE SON OF RECHAB SHALL NOT WANT A MAN TO STAND BEFORE ME FOR EVER.”*

Usually, to “stand before God” means more than just to be under His care. It usually means to hold a position of responsibility before Him in His work. It was used frequently of the tribe of Levi as the especial ministers of God.

In the final reference to the Kenites, Nehemiah 3:14, we find a “Malchiah the son of Rechab” helping Nehemiah rebuild the walls of Jerusalem. This reference is taken to indicate that, according to Balaam’s prophecy nearly a thousand years earlier, the Kenites were taken away in the captivity, and some returned after the proclamation of Cyrus. It is to be expected that the faithful Rechabites would be among those anxious to return and rebuild the city of God.

Some apply the genealogical reference in 1 Chronicles 2:55 to the period of return from the captivity. This is quite possible, as the next chapter takes the line of David down to the return from Babylon. In the reference in 1 Chronicles 2:55 to the Rechabites as “scribes”—a Levitical occupation—some see the fulfilment of God’s promise to the Rechabites of “standing before the Lord” as associated with the tribe of Levi in the Temple service.

It was through Moses, of the tribe of Levi, that the Kenites first became related to Israel. Jethro their father was priest of Midian and offered sacrifices of which Moses and the elders of Israel partook.

Certainly they were a very unusual people, and this final scriptural statement concerning them is a unique and high commendation in the direct words of God Himself.

Throughout their history they kept a separate path—a Gentile people drawn to Israel by the worship of Israel’s God, living a simple life at peace with all, as far as they were able, though at certain times of crisis they play a decisive role in the affairs of Israel, always—as far as we have any record—on the side of helpfulness and faithfulness and wisdom and truth. —G.V.G.

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## Current Events Fulfilling Prophecy

**NEW SINAI PACT.** US committed to unprecedented & significantly expanded Mideast role. Has given Israel what amounts to unofficial security pact which all but guarantees US intervention in any future war. Says high Israel official: "This is a US-Israel defence pact." (Tm 9:8)

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Basic point in accord: Egypt neutralized as active belligerent in 27-yr. Mideast conflict. Egypt & Israel renounce use of force during life of pact. (USN 9:8)

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US appears big winner, Russia loser. Peace virtually assured for 3 yrs. between main Mideast antagonists. US stands out as force that gets results. Russians refused to attend agreement signing in Geneva: Sadat called Russians "seditious rumour mongers trying to divide Arabs."

Israel yielded important Mitla & Gidi passes, & Abu Rudies oil fields.

Egypt won't use force, or impose military blockade; will open Canal to non-military cargoes to & from Israel.

US will set up & monitor electronic warning system between 2 sides; help Israel fill oil needs; give Israel \$2.3-billion aid & Egypt \$650-million. (USN 9:15)

\* \* \*

US committed to steep price. 200 US monitoring technicians were crucial to agreement. New, much wider buffer zone makes surprise attack by either side virtually impossible; puts Canal out of Israeli artillery range.

With key exception of Saudis, Egypt's Arab allies almost unanimously outraged by accord. Russia too made its displeasure abundantly clear. (Nwk 9:15)

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Kissinger called it "most sweeping document since Israel was made a state." It's closest thing to declaration of peaceful intentions toward Israel made by any Arab nation since '48 War. (Tm 9:15)

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US's long-range Mideast hopes rest on Sadat, &: Sadat's grip on power depends heavily on his ability to launch era of reconstruction in Egypt. ¾ of people live in hardscrabble villages without electricity. Birth rate soaring: 37 million population will double by '95. Egypt owes world \$11-billion: having trouble borrowing enough money to pay the interest.

Egypt lacks almost everything, from bread & drinking water to railways & factories. The millions of peasants who jam the narrow strip along the Nile live a simple, brutal life, essentially unchanged from Pharaonic times: 1 man, 1 buffalo, 1 plow. Sadat has had 2 heart attacks in recent years: if anything happens to him, there's no promising successor in sight. (Nwk 9:29)

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Most prominent victim of Sinai pact is Arab unity forged so tightly in '73 War. Egypt & Syria last wk. continued campaign of mutual vilification. (Tm 10:13)

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Arafat says: "Sinai pact won't work. Russia is still strong ally of Palestinian revolution. It stands with us against Israel. US is backing our aggressive enemy to the hilt. Our Soviet friends, however, support us on all levels. The war will last as long as Palestinian people are living away from their homeland. As long as it is occupied by international Zionism with US backing, the Palestinian people have no choice: we'll continue to struggle with all means until we achieve all our aims." (USN10:13)

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Congress has approved 200 truce-monitoring US technicians in Sinai; Israel has signed accord, & has turned oil fields over to Egypt. US & Egypt expected to discuss US Navy use of Egypt ports. In return, Sadat will want

military aid. Syrian Pres. Assad rushed off on surprise visit to Moscow: he has been fuming for weeks over US arms aid promised to Israel. (Nwk 10:20)

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First-ever meeting at White House of Egyptian & US Presidents underlines historic changes taking place in Mideast: evidence of dominant role US is playing. Sadat took dangerous gamble signing separate agreement with Israel, exposing him to charge of betraying Arab cause & unity. To demonstrate to his people that gamble is paying off, he's counting on Ford for large-scale economic aid & military assistance. He's gotten his arms from Russia for 20 years.

Cairo dreams of brighter tomorrow, peaceful Mideast, better life, helping US hand. Exhausted by 30 yrs. of no-win wars, Egypt counting on new relationship with US to bring relief from crushing poverty. Sadat has finally unharnessed Egypt from Arab war chariot: may open way for unprecedented partnership with US, not long ago regarded as Egypt's mortal enemy.

Sadat's shift to more liberal economics has paid clearly visible dividends: foreign businessmen & tourists are flocking to Egypt. Venomous anti-Egypt campaign in Arab world is producing Egyptian backlash: closing ranks behind Sadat, demanding "Egypt first" policy. Sadat trying to reduce ties with Communists. Saudis & Persian Gulf emirates have pledged \$3-billion for industrial development. (USN 10:27)

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26 foreign cos. exploring for oil: hope to produce million barrels a day by '80. 50 new hotels being built or are planned. (Tm 11:3)

**WE have just seen a great step—perhaps one of the greatest steps in the right direction in our lifetime. Both sides seem to so view it. Six months ago, US's Mideast policy seemed a shambles, with US discredited, to Russia's benefit. Arabs were apparently strongly united, with the "destroy-Israel" hardliners in the ascendancy. Now Egypt has broken with the hard liners, & seems irrevocably committed to closeness to, & dependence upon, US. And US is committed more than ever to the preservation of Israel, & now also to the upbuilding & wellbeing of Egypt. We watch eagerly for movement toward US use of Egypt ports & bases, which would be another giant step in shaping final events. The Tarshish power doesn't belong in Portugal, or Spain, or Italy, or Greece, or Turkey—they all belong with the King of the North—but Tarshish DOES belong in Egypt.**

**RUSSIA & US GRAIN.** Why can't Russia feed itself? A Russian farmer produces only 1/10 as much as US farmer. Russia selling \$636 million in gold to get cash to buy grain. (Tm9:1)

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New long range grain deal is clear evidence US has gained upper hand. Moscow faced hard choice: accept US terms or face food crisis. Russia short staggering 50 million tons of grain this yr. US crops all time high in wheat & corn.

Increasing signs Russia's harvest will fall even below disastrous '72 total. Ford's grain embargo has hurt: Soviet leaders had to tell Russians about disastrous '75 crop because there was no way to hide it any longer. Russia's desperate need for US grain is forcing Kremlin to adjust foreign policy. (USN 10:27)

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Under new pact, Russia agrees to buy at least 6 million tons of wheat and corn a yr. Anything over 8 million tons must be negotiated with US. (Nk 11:3)

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Indications that US, in flexing "food weapon" for first time, may be charting new international course. N. America is breadbasket of world. Most countries must now import food. World reserves have fallen from 105 days' supply in '61 to 35 days supply now. Given the heavy dependence on US food, could Russian leaders seriously entertain attack on US? (USN 11:3)

**A STRANGE irony that the workers' "paradise" cannot feed itself, & must come hat in hand to its arch-enemy, tho it has 1/6 of world's land. They do not seem to be able to apply slave-state methods to agriculture—or is God taking a hand? As suggested, this may temporarily affect her world conquest plans, but that will come at the proper time.**

**OIL & ENERGY.** If US wants to survive in world of future, it must get going on coal, atomic & other energy resources. US has pumped out nearly half its oil. US production peaked in '70, now dropping. Newer oilfields of Mideast & Communist lands won't hit peak production till about 2000, & most of theirs is onshore-easier & cheaper to get. US's mostly offshore or Alaska. (USN 9:8)

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Last wk., after 3rd showdown over oil prices, Ford & Congress still in deadlock. Serious question whether US will ever reduce its dependence on foreign oil, or govt. ever resolve differences. US has no energy policy. (Tm 9:22)

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OPEC oil price upped 10%: adds \$10-billion yr. to world bill. (Nwk 10:6)

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Ford has proposed \$100-billion, 10-yr. crash program to develop new sources of energy to end dependence on Mideast, on pattern of Govt's WW II synthetic rubber program. US has abundant raw materials for alternate energy sources: twice as much oil in shale as Arab reserves; vast coal deposits. Great opportunities in nuclear, solar & geothermal power. (USN 10:6)

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OPEC's oil cost increase is one more step on road to disaster: another turn of the screw—greatest challenge to US since WWII. OPEC is threatening US's security: West Alliance is in total disarray. US & allies are undercutting each other in eagerness to deal with Shah & sheiks. We've given up any effort to escape this blackmail. If Shah wants atom power plants or fighter planes, we race to fill order. We saved Iran from Communism, & whole Mideast for that matter. Shah wouldn't be sitting on his plush throne today lecturing us, if it hadn't been for US support. Yet here he is, stating world must be restructured on new terms. He got \$3.3-billion US aid since WWII.

It's no secret Arabs are using power of this money to enforce their political aims in Mideast, & at same time to assemble a massive military arsenal with our eager help & support. They're creating an enormous potential volcano that we're faithfully constructing for them— & just because it hasn't erupted yet, we're being lulled to sleep. (USN 10:13)

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After centuries of poverty, famine, exploitation & misery, China is emerging as next great oil producer. Could tide of Chinese oil disrupt OPEC cartel & break world prices? Will China use oil as diplomatic weapon, seducing oil thirsty Japan from West? China's oil riches are vast: expect 1.3 million barrels a day this year, 3.8 million barrels a day by '80. (Nwk 9:29)

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US natural gas shortage this winter will be 19% of normal demand, closing factories. Gas now supplies 1/3 of US energy, & has been cheapest source. At current rate, supplies will be exhausted in 11 years. (Nwk 10:20)

**US oil & gas are running dry, & for 2 years since embargo US has bickered & floundered. Dependence on Arab oil constantly increases. Ford's plan, obviously urgent & necessary, given little chance. Russia has huge untapped oil riches, & is also strategically & powerfully close to vast Mideast oil treasure. We know this is where she must soon strike in her bid to cripple West & gain world power. China's entry into picture is interesting.**

**UN APPLAUDS AMIN.** Uganda Pres. Amin made what must rank as one of most bizarre debuts ever at UN. He charged US had been "colonized by Zionists" and called for "extinction of Israel." (Tm 10:13)

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Moynihan, US Ambassador to UN, sharply denounced Amin's anti-US address, saying, "Every day at UN, on every side, we are assailed because we're a democracy. In UN today there are about 2 dozen democracies left: totalitarian Communist regimes & assorted ancient & modern despotisms make up all the rest. Nothing so unites these nations as the conviction that their success ultimately depends on our failure. Most new states have ended up as enemies of freedom." African & Arab spokesmen launched a blistering counterattack on US. Ford said Moynihan "said what needed to be said." (Tm 10:20)

**DEMOCRACY (even such as it is) is a pitifully small & embattled minority in this brutal & dictatorial world. The ominous aspect is that Amin was generally applauded by UN, & US condemned. Democracy is a shrinking entity, discredited by its own selfish, materialistic excesses, & rigid autocracy is the "wave of the future," as bro. Thomas foresaw for the terrible time of the end.**

**NOBEL PEACE PRIZE TO SAKHAROV:** first time ever to a Russian. For Sakharov, it climaxed long, lonely struggle for human rights in Russia. Father of Russian hydrogen bomb, he became an indefatigable fighter for nuclear disarmament & democracy in Russia. Improbable Kremlin will let him go to Oslo to receive the medal & \$140,000 prize money: writers Pasternak & Solzhenitsyn weren't allowed to go in '58 & '70 for Literature award. Peace award to Sakharov even more objectionable to Kremlin: he's still Russia's most famous scientist, decorated 3 times with Russia's highest award of Hero of Socialist Labour. He has been denounced & threatened by Kremlin bosses ever since he provoked Khrushchev's anger in '61. Khrushchev planned to violate the nuclear test pact with 100-megaton hydrogen bomb; Sakharov objected. (Tm 10:20)

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Soviet reaction to award was sharp & bitter, branding Sakharov as "anti-patriot, & Nobel committee as playing politics. But to friends & supporters the prize brought unexpected joy & solace. Exiled Solzhenitsyn first recommended Sakharov for prize, praising him for selflessly sacrificing career & health in cause of oppressed. It's

increasingly lonely task, for Soviet Govt. has whittled away most of dissident movement by exiling famous & jailing unknown.

For this kind of life, Sakharov gave up brilliant career. At 32, he was youngest ever elected to Soviet Academy of Science. He has also given up the privileges of Soviet elite: chauffeurs, bodyguards, financial security. (Nwk 10:20)

**A STRIKING figure. A man who sacrificed glory, honour & luxury for conscience. What are we prepared to sacrifice for an infinitely greater cause? He puts us to shame.**

**TURKEY.** Voters last wk. re-elected conservative, free enterprise Premier Demirel over former Premier Ecevit who favours bigger social welfare programs and stronger nationalist foreign policy. But it was by margin so slim that govt. has uncertain mandate. Demirel, tho winning, actually got less votes: 41% vs.44% for Ecevit. Demirel's problem is that National Salvation Party, a vital part of his coalition govt., opposes any concession to Greeks in Cyprus. (Tm 10:27)

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Moscow has finally cracked Turkey's long-standing anti-Russian policy with first major weapons sale. Spurred by embargo slapped on them by US Congress, Turks will buy Russian helicopters. Since embargo, Turks seeking to end 28-yr. policy of relying on US for arms. (Nwk 11:3)

**TURKEY is fairly evenly divided politically. Side least antagonistic to US still clings to power, tho by precarious coalition with extreme nationalists, so there's no chance of bold & generous initiative to solve Cyprus conflict which has divided Turkey & US. Big first step in right direction (forced by blind US Congress): starting to buy Russian arms. A good & welcome sign, for Turkey (mouth of dragon) must be with Russia at end.**

**ARGENTINA.** Deepening problems: astonishing 234% annual inflation: political violence rising. Last week Pres. Isabel Peron handed over power to President Luder of Argentine Senate & left for month's rest. Could be a long farewell. Within 24 hrs. Luder forced resignations of her closest advisers.

Isabel owes her rulership of Argentina to a chance encounter with Juan Peron in '56 in Panama, when she was a dancer touring Central America. He invited her to become his companion in luxurious exile. When he returned to power in '73, she became Vice Pres., & succeeded him when he died. (Tm 9:29)

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Last wk., after month rest, Isabel launched an uncertain comeback. In her absence, other Peronists jockeyed for power, undermining Luder & threatening to split movement. Economy close to collapse; radical urban guerrillas running wild—164 people killed at random in her absence. Govt. leaders decided she was only hope for unity. But Isabel appeared to have found no fresh answers, & her comeback likely to be last gasp of Peron movement.(Nwk 10:27)

**THE fluke of history has thrown up a nondescript itinerant nightclub dancer as the ruler of 30 million people. Under her erratic rule, Argentina has sunk deeper & deeper into economic stagnation & terrorist violence. She was eased out of power, but her political heirs were divided, & things got even worse without her, so she was called back. Once stable & prosperous Argentina has been battered sorely in recent years. But, as elsewhere, the former stability & prosperity were built on oppression & exploitation. Peron stirred up the masses with impossible promises, & Argentina has since been ungovernable.**

**SPAIN.** Paroxysm of anti-Franco rage swept Europe at Spain's execution of 5 terrorists convicted of murdering policemen. Mobs besieged embassies in dozen cities: smashed windows, burnings & bombs. Spain's Premier Arias bitterly asked why no "pious voices" raised for widows & orphans of 2 dozen police recently killed. Readiness of many Europeans, from politicians to street demonstrators, to denounce repression in Spain is rarely extended to Communist countries. Yet from beginning, E. European Red regimes have made practice of coldly liquidating opponents, & even most peaceful forms of protest still get long sentences at hard labour. Spain has just executed 13 since '60: situation far worse in Red dictatorships with much less West outrage. (Tm 10:13)

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Last wk., 200,000 Spaniards gathered in Madrid to roar approval of Franco & scream defiance at rest of world. It showed millions of Spaniards passionately share Franco's views. With its eagerness to retain its Spanish bases, US trod gingerly on question of the executions. US officials say Spanish bases almost irreplaceable, but in '73, Spain denied their use to supply Israel. (Nwk 10:13)

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Reign of Franco, which sprang from bloodshed of Civil War nearly 40 yrs. ago, drawing to violent end. Wave of political violence & repression that grips Spain has dealt severe blow to hopes for peaceful change. (USN 10:13)

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Franco's death will end epoch for Spain & Europe. He has decreed that Prince Juan Carlos (grandson of last king who abdicated 44 yrs. ago) shall rule Spain as king. Most dangerous course new regime could take would be to ignore pressures for change that have been surging through Spain.

In 1912-26 Morocco campaign, Franco got reputation for unflinching physical courage. At age 33, he was youngest general in Europe since Napoleon.

When leftist govt. of Reds, Socialists & anarchists swept '36 elections, bringing street fighting, strikes & assassinations, he made world headlines by launching sea & air invasion of Spain. Within 24 hrs. Hitler & Mussolini were sending him men & supplies. The 2½ yrs. of fighting constitute one of grimmest episodes of modern European history. Military campaigns of unparalleled ferocity led to enormous casualties. Saturation bombing, continuous artillery bombardments of cities, incendiary bombing by Hitler's planes that in 1 day destroyed the Basque city of Guernica, gave world its first view of "total war."

When he won, Franco took a bloody & merciless revenge on his political enemies: 2 million were imprisoned, & perhaps 200,000 executed.

US desire for air & sub bases led to '53 military pact that boosted Spain's international standing. In '60s Franco led Spain thru economic miracle: swift switch from decaying feudal empire to industrial state. He spent his last years trying to keep lid on Spain's seething political cauldron. (Tm 11:3)

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On both sides, Spanish Civil War was marked by ruthlessness that astounded civilized world: a million were killed. Backed by the military & the Roman Catholic Church, Franco rapidly rooted out all traces of democracy. And he made no secret of his sympathy for Germany & Italy in WWII. (Nwk 11:3)

**IT IS an ominous sign that Europe made so much pious fuss about 5 terrorists being executed for murdering policemen, yet so little is said about daily, universal & systematic Communist terrorism. Truly Franco's reign, backed by the Catholic Church, has been bloody, cruel & oppressive. A mighty man in his day, but the present pitiful, doddering, dying Franco is a tragic commentary on the brevity of man's pomp & power.**

**ISRAEL'S ATOM BOMBS.** Israel is believed to have at least 10 nuclear bombs, made with the uranium by-product of their Dimona reactor. Israel's scientists have method of enriching uranium by laser beam rather than more cumbersome gas diffusion method. Bombs can be delivered by plane or by Israel Jericho missile that carries 1500-lb. warhead over 300 miles. (Tm 8:25)

**IT seems clear, from repeated reports, & from the very nature of the case, that Israel has atom bombs. They certainly have the ability (Jewish scientists were foremost in nuclear development), & in their perilous circumstances it would be suicidal to neglect this vital weapon of last resort. And it seems certain, too, that in the last extremity, they're bound to use them. With Lebanon aflame on Israel's north border, & Syria chafing to intervene, it would take little to start a chain of events that could set the world on fire.**

**SPANISH SAHARA.** Morocco, Mauritania, Algeria & Spain—may soon be at one another's throats. In dispute is Spanish Sahara, a barren 103,000-sq.-mile piece of land on coast of N. Africa which has nothing but 10 billion tons of phosphate underground. Morocco has vowed to send 350,000 unarmed people to "liberate" the territory. Outside US & Russia, Morocco has 60% of world's phosphate, & Spanish Sahara has 20%. If Morocco controlled Sahara, it would have virtual monopoly & could raise price almost as high as it wanted. Even without it, it has managed to raise price from \$14 a ton to \$68 in 2 yrs. (Tm 10:27)

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Barren but mineral-rich slice of desert in NW Africa has overnight become centre of dangerous international controversy. 1000s of Algerian troops, well-armed by Russia, are massed at border. (USN 11:3)

**ANOTHER conflict, based—of course—on greed. Morocco wants a monopoly so as to escalate prices. With Spain's Franco dying, it seems a good time to grab. But tensions are rising & a violent showdown seems looming. Note Russian-armed Algeria is entering the fray. The area could give Algeria an Atlantic coastline and Atlantic bases.**

**UN CONDEMNS ZIONISM.** Prodded by Arabs, UN's 3rd World bloc significantly escalated its warfare against Israel last wk. UN's Cultural Committee voted 70-29 to define Zionism as "form of racism." (Nwk 10:27)

**THE dictators of the world—Black, Arab, Catholic & Communist—are uniting in hatred against little Israel: "All nations against Jerusalem," as prophesied so long ago. How soon will they make their attack, & be destroyed on the mountains of Israel by God?**

**BANKRUPT NEW YORK.** NY City quickly running out of ways to stave off worst financial disaster in US municipal history. Has piled up debt of \$12-billion: time of reckoning at hand. Years of spending over income set

stage for today's crunch: increasing array of services, tuition-free university, costly health facilities, multi-billion-\$ welfare program. NY has 100,000 more city employees today than in '61, tho population is down. (USN 9:15)

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What happens if NY defaults? Till recently, prospect almost unthinkable. Could paralyse municipal bond market ,undercut basic US credit system, start run on banks. NY's debt services alone are \$1.8-billion a yr. (Nwk 9:15)

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NY City is broke: without emergency federal assistance, it will go into default before Christmas. NY is victim of both outside events & massive misrule. It is so far gone that reform may no longer be possible without serious social unrest. Shock waves from city's financial collapse could hurt national, perhaps even world, economy. City's swollen payroll—\$7-billion a yr.—has increased almost mindlessly, as if there were a job for everybody at taxpayer expense. Many city jobs pay much more than private industry: subway coin changer gets \$229 per wk. while NY bank clerk gets \$164. Employees can retire at ½ pay after 20 yrs. with pensions based on last yr's salary plus overtime. Workers are virtual dynamos in 20th yr., frantically piling up overtime: thus worker can retire in early 40s with \$15,000 a yr. pension, & work elsewhere. (Tm 10:20)

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In last ditch effort, Mayor Beame outlined stringent budget cuts and wage freeze. Unions rejected plan & threatened general strike. (USN 10:20)

**HOW Russia must be laughing at the blind, greedy follies that are destroying the rich democracies! NY is typical of whole US—endless greed & endless spending—piling up stupid & burdensome debts with no thought of tomorrow. Every segment of society is selfishly clawing & scratching to get more & give less. Because of greed, the present generation has cruelly saddled all future generations with endless & rapidly-climbing usury payments. What divine wisdom that the Law of Moses forbade the interest principle in Israel!**

**PORTUGAL.** Despite ouster of Goncalves, who vowed to reshape Portugal in Soviet image, Communists still far from finished. Leftist military forces have substituted one Communist supporter for another by making Navy chief Azevedo as head. Those who oppose Reds can't agree on common program.

Communists could still win by default. Portugal is already far down road to extreme leftist dictatorship. ⅔ of private industry has been nationalized. For 13 months Goncalves undermined non-Communist parties & cut democratic liberties. Most armed forces units have been purged of non-leftist officers. Trade union structure is under Communist control, including press, radio, TV. All military groups struggling for control are Marxist. (USN 9:8)

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Fall of Goncalves is most devastating setback Communists have suffered since Apr. '74 revolution. New Govt. seems solidly moderate-centre. (Tm 9:15)

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Honeymoon quickly ended for new govt. Lisbon filled with rumours of impending new coups. Army units in north support govt.; units in south openly rebellious. Only bright prospect for Azevedo govt. is that it will soon get financial & technical aid from US & W. Europe. (Tm 10:13)

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Discipline has all but vanished in armed forces. Communists who came within eyelash of seizing control last summer haven't abandoned hopes. This time, instead of muscling to power from top, they're working thru armed forces rank & file, & their radical allies in factories & farms. Portugal seems again on brink of civil war. Military discipline disintegration brought about by highly skilled leftists at top of military hierarchy. (Nwk 10:20)

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Azevedo Govt. struggling for survival against anarchy & chaos at hands of Communists, who make no secret of goal to topple govt. (USN 10:20)

**COMMUNISTS have had setback, but have great potential for damage, & possible final victory, for they are single-minded & ruthless, while the moderates are cautious & divided. It would be a gigantic task to bring order & prosperity to Portugal, even if all worked together with sincerity & cooperation. With Communists determined to frustrate all efforts, the task seems impossible. We know how things must finally go in Europe.**

**ANGUISHED IRELAND.** Sectarian war's 6-yr. casualty toll is 13,000 wounded, 1300 dead. After 6 yrs., British Army still caught in seemingly insoluble dilemma, and faces impossible task. (Tm 9:1)

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Like plague that has no remedy, Irish sectarian violence goes on & on. Last wk., bomb exploded in London, killing 2, wounding 28—5th London bombing in 2 wks. In N. Ireland, where killing has become almost matter-of-fact, bloodshed took 20 more lives in just one week. (Tm 9:15)

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Week began on note of hope. N. Ireland's Constitution Convention scheduled to resume talks: appeared Protestants & Catholics might be on verge of settlement. Hope proved hollow. Protestants voted to reject any power sharing with Catholics on Cabinet level. Convention gathered gloomily later in wk., but Catholics didn't go. Probably dooms latest try at solution. (Tm 9:22)

**THE senseless, mindless strife & slaughter continues, feeding on its own increasingly embittered hatred. Every move toward sanity is so easily sabotaged. We never cease to marvel at this appalling lesson of hopeless human evil, brought home to us so searchingly because these besotted fiends of inhuman violence are our own national flesh & blood. It is the same hateful cancer that is destroying Britain. And we cannot help but reflect that Russia would have solved this problem with brutal efficiency long ago, with overwhelming force & with probably less overall suffering & bloodshed.**

**DEATH OF SELASSIE.** As Emperor of Ethiopia he had wielded virtually absolute power for almost 60 yrs.—longer than any other contemporary head of state. He was deposed in an army coup in Sept. '74. Last wk. he died at 83.

In an earlier era he had tried desperately to bring Ethiopia into the modern world; & toward end of his life he became the grand old man of independent Africa. He was primary force behind founding of Organization for African Unity in '63. He will perhaps be best remembered for his appearance before the League of Nations in June, '36. His country had been overrun by Mussolini [who was seeking glory of an Empire]. As he stepped down, he murmured the words that were to be epitaph not only for the impotent League but for whole pre-war world: "Today it is us: tomorrow it will be you." The League took no action against Mussolini's aggression.

In his early years, he launched a drive to build schools, highways, railways. He issued new constitution in '55 proclaiming equal rights for all. Yet Ethiopia remained desperately poor; its 26 million still have one of world's lowest per capita incomes: \$80 a yr. As discord grew in the land, the aging Emperor seemed incapable of dealing with it, or even understanding it. (Tm 9:8)

**A SAD end to a one-time world hero. Such is human glory. It is possible he at one time sincerely desired & worked for the good of his people; but power corrupts, & age destroys, the best of natural men. Whatever his intention, he left Ethiopia worse off than he found it, & still under the heel of a greedy oligarchy & a corrupt church. US & Britain supported the dictator to gain his favours, but Marxist revolutionaries now rule, promising justice.**

**LEBANON.** For 4th time in 6 months, bloody fighting between Christians & Moslems. Trouble is that current census bears no relation to Covenant of '43 which established power ratios. Moslems, then a minority, now exceed Christians 3 to 2, tho Christians still wield major power. (Tm 9:22)

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6 months of war between Moslem leftists & Christian rightists is tearing apart what was always thought to be Mideast's most tolerant nation. (Tm 9:29)

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Beirut is a shambles. Till this yr., Lebanon was neutral island where people could live good life & do business in open society. Was banking & investment capital of Mideast, & major tourist centre. Moslems adamantly insist on greater share of power: Christians resist any concessions in fear of losing all. (Nk 10:6)

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320,000 Palestinians in Lebanon are central point of conflict between Moslems who support them & Christians who resent their presence. (Tm 10:20)

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Last wk., for 5th time in 6 mos., Christians & Moslems fought pitched battles. Palestine guerrillas joined in. Dozens of innocents killed in crossfire. Israel says if Syrian troops get involved, it would have to protect its "security interests" in Lebanon. Beirut's days as Mideast finance centre at end. (Nwk 10:20)

**ANOTHER man made tragedy: a once peaceful & prosperous little country being ruthlessly destroyed by sectarian & racial passion, in which all lose. The "Christians" (what a blasphemous misnomer!) hold power & privilege, & won't give it up, tho they're now minority. But the ½ million Palestinians are a major factor in the strife. It will be worse for Israel if the Moslems crush the Christians & get full power, as seems likely. Israel's constant raids on Lebanon may have contributed to bringing on the showdown.**

**INDIA.** Democracy is faltering. Mrs. Gandhi's bold seizure of emergency powers has perhaps permanently crippled democracy in India. Parliament reduced to rubber stamp; press heavily censored; political opponents arrested daily.

India joined ranks of nuclear nations a yr. ago. Has world's 3rd largest army, with modern weapons. But barely ½ population has access to pure drinking water, & less than ½ can read or write. Per capita income, among world's lowest, continues to sink: ½ of people live on under \$60 yr. Booming population has almost doubled since independence, to over 594 million. Average Indian subsists on only 1730 calories—½ less than safe minimum.

Malnutrition in '74 led to 3 to 4 million deaths. For yrs., India has been world's most-aided country, but interest on foreign debt takes 1/3 of each yr's aid. Defence takes 32% of national budget. India has been one of most militarily active nations in Asia, sending troops into 6 neighbouring states. (USN 9:15)

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Political repression & press censorship are of no great interest to majority of India's 600 million, who are more concerned about fact that govt. has completely halted inflation. Mrs. Gandhi has won widespread support for seizing a rare opportunity to ram thru a score of social reforms. Day after day, ambitious new programs have been announced. (Tm 10:27)

**INDIA sinks deeper into poverty, & takes 1/3 of current foreign loans to pay interest on past loans: the cruel noose is being pulled tighter & tighter in the name of "aid." But starving, dirt-poor India fearfully & stubbornly insists on lavishing 1/3 of national budget on war preparations. In this jungle world, "defence" against fellow-man takes urgent precedence over food & welfare. Millions may starve, but India must have the atom bomb.**

**PREPARE WAR!** From the mid-'30s, war has been so continuous & "normal" a state of society that we find it awkward, even impossible, to detach it from our unconscious assumptions. There is a peculiarly modern consciousness of war. It began in the trenches of France in 1914. A fault line had been opened in history, & all that had been taken as normal vanished into its rumbling cleft.

Nobody, not even the generals, had any idea what trench warfare—the dominant reality of WW I—would be like. When it came, it was indefinable: 100s of 1000s of young men existing like stupefied moles in the badly shored-up gutters of mud & decaying flesh that zigzagged across France. At 7:30 am on July 1, 1916, 110,000 English & Australian troops started walking toward the German barbed wire along the Somme valley. A few hours later, 60,000 were dead or wounded. Cries of abandoned men were heard rising from no-man's-land for days afterwards. It was greatest military slaughter in history. (Tm 10:20)

**NOTE that this article defines 1914 as a great dividing line in history: inaugurating the modern era of total, brutal, all-out, vicious & destructive war without pity or quarter—the peak & flower of human civilization. WW I, terrible as it was compared to all that went before it, pales before the horrors of WWII. To us, 1914 marks the beginning of the time of the end of the dark, cruel Gentile night of human evil & misrule of the earth.**

**WOMEN PRIESTS.** "Women should keep silence in the churches," said Paul to the Corinthians, but recently his words have fallen on deaf ears. In past few years, fight for women's ordination has shaken almost every Western religion. Women are resorting to legal suits and lobbying groups in struggle for ecclesiastical equal rights. Angriest attacks have come from Episcopal women who have flouted bishops' orders & received unauthorized ordainments. Rev. Betty Schiess has filed sex-discrimination charges against Bishop Cole in New York. She says, "I came into the church timid, & learned to talk tough—that's what I learned in the Episcopal Church." In most Protestant denominations, getting ordained is not insurmountable problem for women. (Nwk 10:13)

**THEY recognize the Bible forbids it, but it has no weight or authority with them. The desires and reasoning of the flesh are paramount. How man wickedly cheapens & destroys the beauty of God's appointments. And what ugly, unChristlike tactics the flesh uses!**

## October Answers

1. Treason!—Athaliah
2. Here am I—Samuel
3. This is now—Adam
4. We may eat—Eve
5. Intreat me not—Ruth
6. Drink, my lord—Rebekah
7. Sell me this day—Jacob
8. How is it that ye—Jesus
9. Give me children—Rachel
10. I know not: am I—Cain
11. How shall this be—Mary
12. Lord, now lettest—Simeon
13. Cursed be Canaan—Noah
14. Go return each to—Naomi
15. Prove thy servants—Daniel
16. Where is he that is—Wisemen

## FIRST RECORDED WORDS.

17. Repent ye for the—Jn. Bapt.
18. We have found the—Andrew
19. Did not ye hate me—Jephthah
20. Who art thou, Lord—Paul
21. Can any good—Nathanael
22. Let us go up at once—Caleb
23. I have seen a woman—Samson
24. Feed me I pray thee—Esau
25. If ye have judged me—Lydia
26. Rabbi, we know—Nicodemus
27. If it were a matter of—Gallio
28. The Lord be with you—Boaz
29. The Lord forbid it me—Naboth
30. Go & search diligently—Herod
31. They have taken away—Magdaln.
32. Master we have toiled—Peter

33. Who is the Lord that I—Pharaoh
34. Let me I pray thee kiss—Elisha
35. It maybe that my sons—Job
36. Unto which of all us—Jehu
37. Wherefore smitest thou—Moses
38. If thou wilt go with me—Barak
39. Give me also this power—Simon
40. Men, brethren & fathers—Stephen
41. I am an Hebrew, & I fear—Jonah
42. A bloody husband—Zipporah
43. What accusation bring ye—Pilate
44. Shall I go & call to thee—Miriam
45. I would also hear the man—Agrippa
46. Whereby shall I know—Zacharias
47. My father, behold the fire—Isaac
48. There came men unto me—Rahab
49. Hear I pray you this dream—Joseph
50. How long thou be drunken—Eli

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"What is the answer?"—**The brazen serpent.**

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