

# The Berean Christadelphian

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

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

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

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**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

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## Ecclesial News

**RICHARD**, Sask., Can. SOM 2PO—Memorial 10 am; S.S. classes 12 noon; Lecture last Sun. of month 8 pm; Eureka Class Wed. 8 pm. Bro. Arthur Jones, Route 1

TO all our brethren and sisters in Christ we send our greetings.

Some few months have passed since we last reported from the ecclesia at Richard. A new year has begun, and the dawning of a new day is imminent, a day when the Sun of Righteousness will arise with healing in his beams.

We must keep oil in our vessels, and our lamps trimmed and burning brightly, and be ready when the Bridegroom comes.

We have been encouraged since our last report by the visits of: bro. Norman Blacker (Edmonton); bro. & sis. Arthur Bennett and bro. & sis. Michael Bennett and family, all of Lethbridge.

On Dec. 26, bro. Ed Torres of Houston, and bro. & sis. Joe Jackson (accompanied by their 3 sons) of Winnipeg attended our Breaking of Bread meeting & our Young People's program on Dec. 27. In this program each one, including the 3 Jackson boys, gave a short talk on one of the shorter books of the Old Testament prophets, bringing out some interesting points profitable to consider, revealing that the daily reading of God's Word and the study of Scripture bring forth fruits of knowledge and understanding.

A profitable day was spent by all present at our ecclesial hall, which has now been enlarged, so that we will have more room for Sunday School work and future meetings and gatherings, if the Lord wills.

We hope that brethren and sisters everywhere will make a supreme effort to maintain and uphold the Truth in beliefs as well as in works, so that our cooperation in working together may not be marred by division and disunity.

Let us lift up our heads, for our redemption draweth nigh! All of us in Richard send our love to all in Christ.  
—bro. Arthur S. Jones

**The following are summaries of the essays bro. Jones mentions. Doubtless the very young had a little assistance, but we believe most were individual efforts on their own. It is very encouraging to see and take note of sincerity and spiritual activity among the young. They are the nucleus of the future. Our prayer is that they may go on to perfection.**

### GIDEON

THE story of Gideon begins with Israel being punished because they had forgotten God. Israel cried in their oppression by the Midianites, and Gideon was raised to save Israel. After Gideon was called, he broke down the altar of Baal, and built up and sacrificed on the altar of God.

The Lord had chosen Gideon to lead Israel against the Midianites because of the trouble they had caused Israel. The signs of the dew on the fleece and not on the grass, then on the grass and not on the fleece, were given to increase his faith.

Gideon was to lead Israel against the Midianites in battle, but not all the people were needed to reveal God's powerful helping arm. By the way they drank, 300 men were chosen to fight. God showed Gideon another sign by having him listen to another man's dream; and then Gideon was ready to fight. He used the 300 men, each with a pitcher with a lamp inside, as his army. When they blew their trumpets and broke the pitchers so the light shone forth, the Midianites killed each other, ran away, and were in total confusion. Thus God saved Israel by very few, and them without their swords.  
—Debbie Truelove

### COLOURS OF SALVATION

A PRISM is used to bring out the colours hid in white light. The 3 main colours are red, yellow and blue.

Red stands for flesh, blood, sin in the flesh.

Yellow represents tried faith, gold very precious.

Blue stands for the Word of God, heavenly things.

When one mixes red and blue together, one gets purple. This colour represents royalty and kingship. Christ had man's nature mixed with God's fatherhood, and by this came salvation and kingship.

Blue and gold mixed together give the colour green. Green is the colour of life: we see it everywhere in grass, trees, herbs of the field—the colour of nature.

The white light colour will be the colour of the saints' garments when they are given raiment of righteousness.

We know that the bow in the sky containing these colours was a sign of peace and divine life offered by God. Also it signified no more world floods. The bow, if we could see it all, is a complete circle, just as God's plan is complete.

—Darren & Delma Truelove

### JOEL

JOEL has but a short message, and it fits in so well with Daniel's book. We are not told of what tribe he was, but by their names they were apparently a God-fearing family. His father Pethuel's name means *spread or enlarged by God*, and Joel means *Yahweh (He will be) strength*.

To gain strength we must "Study to show ourselves approved."

Joel told of terrible things that were to happen, and some of these prophecies apply to our day, when the King of the North will come down. Joel exhorts to repentance (2:12-13)—

*"Therefore, saith the Lord, turn ye to Me with all your heart . . . rend your heart and not your garments, and turn unto the Lord your God, for He is gracious and merciful, slow to anger and of great kindness."*

Israel has been destroyed by great and mighty nations before. So again in the future will the Northern King come down (2:2, 11)—

*"A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations . . .*

*"And the Lord shall utter His voice before His army, for His camp is very great; for He is strong that executeth His word. For the day of the Lord is great and very terrible, and who can abide it?"*

This is to us the promise of the fulfilment — our hope of the great future. Are we ready for it? —Dan Jackson

### AMOS

WE know that all the prophets spake as they were moved by the Holy Spirit. Amos was a dresser of vineyards and fig trees. He came from the wilderness of Engedi area, from a place called Tekoa. He prophesied somewhere around 765-750 BC, and was one of the earliest minor prophets. He spoke during the time of king Uzziah of Judah. His name means *burden-bearer*, and truly he did bear the messages of burden to the 6 nations around Israel, as well as to Judah and Israel. He was prophesying in or near the same time period as Isaiah.

Amos also herded sheep as well as looking after vineyards. He therefore uses the natural to bring out lessons: he also was a shepherd to Israel. The sheep are supposed to listen to the shepherd, and do what is asked. The prophets had a hard task. The vinedresser works the ground around the trees, and encourages them to grow and produce fruit. Trees are also for refreshment and shelter.

Israel at this time was in wealth, and thus they forgot the need of God, and trusted in themselves and lived in idleness. We think of the warning given by John to the ecclesia that thought they had everything and were in need of nothing; yet they were wretched, poor, blind and naked, because they lacked what was most important.

Amos was turned away from the king's house by a false prophet: the king listened to the false prophet over the prophet of God. God told Israel that He hated their sacrifices because they were not done in the right spirit.

The plumbline, which is used to build straight, was not being used in Israel. The nation of Israel was doomed to be scattered because of lack of following God's way. Although this appears a sad burden to bear to Israel, God had not forgotten His promises to Abraham, but would fulfil them for the ones that obeyed Him. These obedient ones would be reminded of the river of life and the wood of life in the Kingdom of God.

—Tim Jackson

### OBADIAH

VERY little is known about the prophet Obadiah, and his book is the shortest in the Old Testament. The date of his writing is uncertain, but around 588 BC is suggested. Obadiah means *worshiper and servant of Yahweh*.

The book appears to be written after a calamity has happened to Israel, probably the time of the Babylonian invasion. Obadiah's words are against Edom for its part in this invasion. A curse is pronounced against it yet to be fulfilled—

*"For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever" (v. 10).*

There has always been contention between Israel and Esau. Edom is denounced for having laughed at the calamity of his brother Jacob when he was being punished; nor should he have killed those that were escaping. The warning is given—

*"For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee" (v. 15).*

The book ends with a note of completion. Israel will be restored to her land—

*"And saviours shall come up on Mount Zion to judge the mount of Esau: and THE KINGDOM SHALL BE THE LORD'S" (v. 21).*

—Gordon Jones

#### JONAH

Jonah's name means *pigeon or dove*. A dove is a sign of peace, so it is a fitting name for a messenger of God. His messages, however, were not peace to Nineveh. This was an evil city, with high walls: capital city of the Assyrian territory. The destruction pronounced against it was deserved.

God sends Jonah, but he flees away from his mission. We know that even though he hides from God, God causes the lot to come out right, and Jonah is thrown overboard to save the other men of the ship. A large fish swallows him; but God remembers him, saves him, and sends him on the mission again.

Jonah's attitude after he has delivered the message was wrong. When the people of Nineveh heard the message from God, they repented of their evil, & God didn't destroy them. Instead of rejoicing that the message he had taken did some good, Jonah felt so sorry for himself that his message had brought no destruction. He felt Nineveh *should* be destroyed.

Jonah was supposed to be a Christ-like representative: a dove is a sign of perfection and innocence. Jonah was 3 days & 3 nights in the fish's belly, as Christ was 3 days & 3 nights in the heart of the earth. Jonah was in a way dead and then raised after 3 days, as Christ was from the grave. And Jonah preached to the Gentiles, as Christ (through his disciples) did, calling to repentance.

The whole lesson in the book of Jonah is that God *must* have His ways obeyed, but He will forgive if we repent.

—Gwen Jones

#### MICAH

MICAH lived during the time of kings Jotham, Ahaz and Hezekiah. His name means *who like Yah?* His message is punishment on Israel because of idol worship; but as in other prophets' messages, hope of the future is again spoken of.

God was going to punish Israel because they would not listen to the true prophets, but the false ones. They were accused of "hating the good and loving the evil." God spoke against the prophets too who "make My people err." God warned that the rebels will be purged out, and the righteous will be left in Jerusalem. Then will Jerusalem be set up as the capital centre of the world.

"Daughter of Zion" refers to the 12 tribes of Israel: they would have punishment, but God promises to deliver them. In the end the remnant of Israel will be with the saints who are used to judge the nations of evil. God will redeem Israel. Then in ch. 5 the Saviour's birth is predicted—

*"But thou, Bethlehem Ephratah, tho thou be little among the 1000s of Judah, yet out of thee shall he come forth unto Me that is to be ruler in Israel."*

By this Saviour mankind will have the opportunity of redemption. As God saved Israel out of Egypt, so He will save the righteous out of the darkness of this world. Israel is shown what God requires in ch. 6—

*"Will the Lord be pleased with 1000s of rams, or with 10,000s of rivers of oil? Shall I give my firstborn for my transgression: the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"*

(vs. 7-8).

So we see sacrifice is only for a time: obedience is necessary always. In ch. 7, he relates a sad truth about the state of Israel in his time—

*"The good man is perished out of the earth; and there is none upright among men. They all lie in wait for blood: they hunt every man his brother with a net. . . . The best of them is as a briar; the most upright is sharper than a thorn hedge" (vs. 2-4).*

A sad state for the people of God to get into, and it happens in every age. Israel was reminded time and time again that God was the only One Who could save—

*"Trust ye not in a friend; put not confidence in a guide " (v. 5).*

The same message of hope is given at the end as in other prophets: Israel will fall, but God will raise her up again. Her enemies will be punished after she is restored to her own land (vs. 19-20)—

*"He will turn again, He will have compassion upon us, He will subdue our iniquities. Thou wilt cast all their sins into the depths of the sea.*

*"Thou wilt perform the truth to Jacob and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old."*

This is the summary of Micah's book. May this increase our faith.

—Phyllis Jones

#### NAHUM

THE name Nahum means *comforter*. Nahum was an Elkoshite. His message also was to Nineveh, and was given about 150 years after Jonah gave his. There was however a great difference: Jonah's message brought repentance in Nineveh and therefore mercy was granted by God to the people; Nahum's message was one of vengeance. This shows the goodness and severity of God. His goodness is offered for *just so long*: then destruction is brought on the disobedient.

Although the message of Nahum was not a comfort to the people of Nineveh, it was a great comfort to Israel because of the evil Nineveh had brought against God's people. God often uses the forces of nature to punish the evil. We read—

*"Who can stand before His indignation? And who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him . . . With an overrunning flood He will make an utter end of the place thereof, and darkness shall pursue His enemies" (1:6-7).*

We know even today judgment is being carried out by natural disasters such as earthquakes, volcanic eruptions, storms, etc. We see that this will be a time of great vengeance (2:3)—

*"The shield of his mighty men is made red, the valiant men are in scarlet."*

This is the colour of blood: shed to avenge Israel for all the evil brought on them—

*"The chariots shall rage in the streets . . . Woe to the bloody city! . . . The horseman lifteth up both, the bright sword and the glittering spear. There is a multitude of slain, and a great number of carcasses; and there is none end of their corpses . . . And it shall come to pass that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste" (2:4; 3:1,3,7).*

The destruction of such a mighty city will be so complete! The time for destruction will be just right: God will be in control of the whole situation. But though this utter destruction will upon the evil ones, and rage will be in the earth for a time, peace is prophesied to come (1:15)—

*"Behold upon the mountains the feet of him that bringeth good tidings, That publisheth peace! O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass thru thee: he is utterly cut off"*

—Shirley Jones

#### HABAKKUK

HABAKKUK is introduced by himself. He begins on a sad note—he is despised and rejected by his people. His name appears to mean *the wrestler*, and how fitting it is, as his life is spent in wrestling with himself, his people, and with God's motives. It is thought he was a Levite. It was sad to see his people sliding from their position of favour with God because they were forgetting Him.

Like other prophets, he cried to God for his people. He had to give God's messages to Israel and they would not hear, yet he must continue to give them.

He questions God's way of doing things, and God gives him answers. He asks:

*"O Lord, how long shall I cry, and Thou wilt not hear! Even cry out to Thee of violence, and Thou wilt not save! Why dost Thou show me iniquity, and cause me to behold grievance? Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous: therefore wrong judgment proceedeth" (1:2-4).*

The righteous sometimes feel this way, but this is God's answer —

*"Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days which ye will not believe, though it be told you. For lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march thru the breadth of the land, to possess the dwelling-places that are not theirs. They are terrible and dreadful" (vs. 6-7).*

Thus God shows He uses one nation to punish another. We think of 2 Sam. 24:1)—

*"And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah."*

David disobeyed God, and God punished Israel as a result of all their sins by destroying some of them, as a direct result of David's sin. So Babylon would be used to punish Israel, and later Babylon would be punished for touching Israel, the "apple of God's eye."

It was Habakkuk's responsibility to warn Israel of the evil of their doings, whether they listened or not. It is thought he prophesied in Jehoiakim's reign. We read of Jehoiakim in Jeremiah's record (22:19-21)—

*"He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. Go up to Lebanon, and cry; and lift up thy voice in Bashan; and cry from the passages—for all thy lovers are destroyed. I spake to thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not My voice."*

This was the state of Israel in Habakkuk's time. Israel was told that when they were punished, the nations around them would forsake them, and laugh at their calamities. Habakkuk denounced idol-worship, declaring in contrast (2:20)—

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

Habakkuk was fully impressed by God's great display of punishment, and he shows that he trusts in his God, as we must also trust (3:13-19)—

*"Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed. Thou woundedst the head out of the house of the wicked . . . Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hinds' feet. He will make me to walk upon mine high places" (3:13-19).*

When we have problems as the prophets did of not being accepted, then we must listen to the words of David in Psa. 55:22—

*"Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved."*  
—Sidney Jones

#### ZEPHANIAH

ZEPHANIAH prophesied during the reign of Josiah, king of Judah. Judah was corrupt like Israel. The time period was about 630 BC. Even Zephaniah's name gives us the feelings of the time: *Yahweh has hidden*—hidden His face from Israel. Zephaniah appears to have been related to the king, so was readily accessible to him. The man in the responsible position knew the warnings of God.

Zephaniah's message was also one of warnings of the evil which was to come upon Judah because of their state of heart. They gave only lip service to God, but did not obey. Ch. 1 warns of the nearness of the judgment (14-15,4)—

*"The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly . . . That day is a day of wrath, a day of trouble and distress . . . I will also stretch out Mine hand upon Judah, and on all the inhabitants of Jerusalem."*

In ch. 2 more nations are spoken against (vs. 8-10)—

*"I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached My people, and magnified themselves against their border. Therefore as I live, saith the Lord of hosts the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah . . . and the remnant of My people shall possess them. This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord."*

The destruction of Judah was very sad; but by its very completion in the fulfilling of the prophecy, God's message is confirmed. God is always faithful to fulfil what He says. Therefore in all the prophets we see warning, rebuke, punishment mixed with mercy and prophecies of a transformed world for those that still believe and follow God (3:13-20)—

*"The remnant of Israel shall not do iniquity, nor speak lies. . they shall feed and lie down, and none shall make them afraid.*

*"Sing, O daughter of Zion! Shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem! The Lord hath taken away thy judgments . . . The King of Israel, even the Lord, is in the midst of thee: thou*

*shalt not see evil any more. At that time I will bring you again, even in the time that I gather you: for I will make you a name and a praise among all the people of the earth, when I turn back your captivity before your eyes."*

We are so privileged to see all this happening before our eyes! Let us be prepared for the coming of the Lord.  
—Wonda Frazer

#### HAGGAI

HAGGAI lived during an interesting time period in Israel's history, when they were just finished their 70-year captivity in the land of Babylon. Cyrus had given proclamation for the Jews to return to Jerusalem to work on the restoration of the Temple. Haggai began his prophecy in the 2nd year of king Darius, and his words were spoken to Zerubbabel and Joshua, the leaders of the returned people. Zechariah was also prophesying in the same time period.

The way the prophet spoke, we know the people needed having their faith strengthened: they were holding back when an important job should be done—

*"Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's House should be built.*

*"Then came the word of the Lord by Haggai saying, Is it time for you, O ye, to dwell in YOUR ceiled houses, and this House lie waste?"*

Unity was needed, and a willingness to GIVE TO GOD, so the Temple could be rebuilt and Jerusalem's walls set up. This was not a time to slacken from doing their duties. With this prompting by Haggai, the building began. It would bring back many memories to Israel. Some of great joy of things of the past; and some of sorrow, of things that had not been for so long—

*"Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet as the Lord their God had sent him, and the people did fear before the Lord . . .*

*"And the Lord stirred up the spirit of Zerubbabel and the spirit of Joshua and the spirit of the remnant of the people; and they came and did work in the house of the Lord of hosts their God" (1:12-14).*

For a time the work on the Temple had been stopped by the enemies of Israel; but by God's will another king was raised up who allowed the work to go on & the materials to be supplied caused the materials to be supplied.

Haggai and Zechariah worked together to inspire the people to return to the work of the Lord, and the rebuilding was re-commenced.  
—Andrew Jackson

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#### Editorial

### **Fear Thou Not for I Am With Thee**

*"Let us not be weary in well doing: for in due time we shall reap, if we faint not"—Galatians 6: 9*

THE believers of the Gospel, who are fully aware of the obligations resting upon them because of their knowledge of the Way of Life, are scattered here and there throughout the world. In some cases they are alone in isolation, where there is nothing to obstruct the mental view of the things of God, and the daily readings are pored over and absorbed with keenness and power. Others are identified with groups of various sizes where they experience the advantages, or disadvantages, of ecclesial life. Of course, if all members of an ecclesia were faithful in all points, and holy in all manner of conversation, there would be no disadvantages. But the advantages and disadvantages work together for good to those who love God. The ecclesial framework is the ideal environment in which God desires His children to grow up into Christ: ideal as to their own training and development, and their helpfulness and usefulness to others.

Conditions in the ecclesias have never been all that God desires them to be. Up to a point, this must be borne with in patience and hope and love. But beyond a certain point, as the Scriptures often instruct us, something must be done in faithfulness to preserve the soundness and integrity of the Truth and of the Body.

There were problems in apostolic times. Problems are an essential part of our schooling in righteousness. Paul speaks of some, in a very young and inexperienced ecclesia, who came to the conclusion there is "no resurrection of the dead"—1 Cor. 15:12. Later on he speaks of some who were "false apostles and deceitful workers"—2 Cor. 11: 13,

and he tells us that one of his great afflictions came upon him when he was "in perils among false brethren"—2 Cor. 11: 26. The outlook was so serious that when he had called the elders of the Ephesian ecclesia together, he said to them —

"After my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29).

If such conditions existed in the days when the ecclesias were under the guidance of the apostles, what can we expect today? What was the outlook from Paul's viewpoint? Here is how he wrote to Timothy—

"In the latter days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God."

Is he speaking just of natural, animal man, who has always been generally like this, or is he speaking of those professing to follow God? It would appear the latter, for he goes on—

"Having a *form* of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5).

We see these things in full flower in the "Christian" world around us: are they creeping in among us? It is generally conceded, and has been for a number of years, that we are living in the period styled by Paul and others "the latter days," when these things are to come in special intensity. Therefore it is only reasonable to expect to see these conditions in varying degrees among those calling themselves Christadelphians today. There are some who realize that this is true and, being conscious of it, are willing and happy to be associated with a remnant who are doing all in their power to maintain and proclaim the high standards set before us in the teaching of Jesus.

Many of us have been deeply saddened when some have wearied of the way, and have left us in order to be associated with larger groups. What has happened? Do they really love the Truth itself, or is it the social side of ecclesial life that the majority hold so dear?

The term "fragmentation" has been applied disparagingly to those who have stood out for the sound foundation of our pioneers: but let us not be dismayed, or discouraged. The same has been said of all the faithful minorities of the past by those who look down from the vantage point of greater numbers. It is far better to be with the few who are striving to keep themselves separate from the affairs and ways of the world, than to be with the many who seem to be ignoring Paul's appeal where he says—

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2).

The road that leads to the Kingdom of God is not paved with the pleasures and luxuries and interests of this life: nor is it adorned with lukewarm policies relating to the commandments and teachings of Jesus. The Master has warned us that (Matt. 7:14)—

"Narrow is the way that leadeth unto life, and few there be that find it."

This principle has always been characteristic of the Way of salvation. When men began to multiply upon the face of the earth, *only Noah*, of all those myriads, found grace in the eyes of the Lord. How they must have derided him as an extremist, a fragmenter, a splinter group, etc. But he held his ground, and stayed separate from them. And he alone, with 7 members of his immediate family, was saved by water.

In the days of the Exodus under Moses, a vast host of 600,000 men left Egypt in high hopes: all of them "people of the Lord." But only 2—Caleb and Joshua—of that great number who had started out on the journey, entered the Promised Land. The rest left their forgotten bones in the wilderness. Commenting on this, Paul says—

"Unto us was the Gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it. So we see they could not enter in because of unbelief" (Heb.4:2; 3:19).

From this we observe that *lack* of an active, working *faith* constitutes, in God's sight, an *unbelief* that bars attainment of the reward. When we consider the numerical relationship of those who entered the Land of Promise to those who perished in the wilderness, the thought is staggering. All were baptized into Moses in the cloud and in the sea. All drank the Horeb-waters; all ate the heaven-sent manna. Do we begin to comprehend the meaning of Jesus' words?—

"Many are called: but *few are chosen*" (Matt.22:14).

If, in our endeavour to be faithful to the Truth, we find ourselves few in number, scattered, faint and weary; if the road is rough, and the air feels cold, and the long night is dark, and companions few—let us not be discouraged, for this is what Jesus has warned us to expect. He said that iniquity would abound (and 'iniquity' is anything outside the narrow way of holiness), and that because of it there would be strife and division; that the trial would be too rigorous for many, and their love would grow cold. But, he added—

"He that shall *endure unto the end*, the same shall be saved" (Matt. 24:13)

The times in which we live are difficult for those who would walk in the paths of holiness. The general tendency in all forms of life is evil, for "The whole world lieth in wickedness"—1 John 5: 19, even as it always has—for all its deceptive appearance of surface piety. Among those using the name of Christadelphian, our Statement of Faith is questioned openly by some, and given but lip-service by others, and if we try to be zealous in its proclamation and application, we are looked upon as trouble-makers and disturbers of the peace.

What is our wisdom at this time? Let each one of us be clear regarding the foundation of our Faith, and definite in our testimony to the Truth. There must be no compromise with those who would weaken our established foundation, or attempt to broaden the path that leads to the Kingdom of God. Thank God, and take courage!—

*"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord!"* (Psalm 31:24).

—Editor

### "EVERY DAY WILL I BLESS THEE!"

WE live in a glorious sphere, whose ordinances are based in the highest beneficence. The grandeur of the glittering firmament on high; the overpowering glory of the splendid sun in the heavens; the softness and benignance of the "blue ethereal sky"; the pleasant play of light in its infinite variations of colour & shade; the invigorating rush of the healthful breeze; the charming fragrance of opening flowers; the beauty of earth's variegated carpet; the pleasure of every healthful function—in fact, the whole paraphernalia of being, reveals the fact that the creating, sustaining, and presiding Genius of heaven and earth is the good and wise and gracious being revealed to the fathers of the house of Israel.

When to all these we add the promise of life everlasting, a nature incorruptible, society joyful and ennobling, a kingdom unfading, we can see what reason we have for joining—and that rapturously, too, in the exultation of David—

*"I will extol Thee, my God, O King! I will bless Thy Name for ever and ever!"*

*Every day will I bless Thee, and praise Thy Name for ever and ever!"*

—R.R. 2/77

### FEBRUARY ANSWERS

#### Connect thing/person

- |                      |                          |                           |
|----------------------|--------------------------|---------------------------|
| 1. Ear—Malchus       | 19. Wedge—Achan          | 39. Lanterns—Judas        |
| 2. Gulf—Lazarus      | 20. Purple—Lydia         | 40. 70 heads—Jehu         |
| 3. Gate—Rhoda        | 21. Riddle—Samson        | 41. Potsherd—Job          |
| 4. Mice—Philistines  | 22. Dagger—Ehud          | 42. Bedstead—Og           |
| 5. Apes—Solomon      | 23. Javelin—Saul         | 43. Vineyard—Naboth       |
| 6. Plow—Elisha       | 24. Tombs—Legion         | 44. Olive leaf—Noah       |
| 7. Pulse—Daniel      | 25. Shrubs—Ishmael       | 45. Fig leaves—Adam       |
| 8. Lime—King of Edom | 26. Amber—Ezekiel        | 46. Penknife—Jehoiakim    |
| 9. Darts—Joab        | 27. Ravens—Elijah        | 47. Bulrushes—Moses       |
| 10. Cross—Simon      | 28. Strakes—Jacob        | 48. Plumbline—Amos        |
| 11. Sheet—Peter      | 29. Ouches—Bezaleel      | 49. Spikenard—Mary        |
| 12. Noses—Passengers | 30. Shrines—Demetrius    | 50. Flying roll—Zechariah |
| 13. Organ—Jubal      | 31. Locusts—John Baptist | 51. Mandrakes—Reuben      |
| 14. Pulpit—Ezra      | 32. Gallows—Haman        | 52. Translation—Enoch     |
| 15. Husks—Prodigal   | 33. Timbrel—Miriam       | 53. Parchments—Paul       |
| 16. Weeds—Jonah      | 34. Conduit—Hezekiah     | 54. Thick cloth—Hazael    |
| 17. Fleece—Gideon    | 35. Oxgoad—Shamgar       | 55. Insurrection—Barabbas |
| 18. Coffin—Joseph    | 36. Thumbs—Adonibezek    | 56. Seething pot—Jeremiah |
|                      | 37. Artillery—Jonathan   | 57. Oil of myrrh—Esther   |
|                      | 38. Hammer—Jael          | 58. Scarlet thread—Rahab  |

## The Mystery of Godliness "I WILL BE WHO I WILL BE"

"He that hath seen me hath seen the Father"—John 14:9

"I am in the Father, and the Father in me"—John 14:10

"God was manifest in the flesh"—1 Timothy 3:16

"I and my Father are one"—John 10:30

BY BROTHER JOHN THOMAS

In 1877 (as at most other times) there were crotchets afloat concerning Christ and the manifestation of God in and through him. Some were endeavouring to use bro. Thomas' writings to support the "mere man" theory then current. Others—missing the beauty of the true doctrine he expounded of the Mystery of Godliness, "God manifest in the flesh," by not following him carefully and closely—were accusing him of confounding Christ with God along Trinitarian lines. A brother therefore assembled the following extracts from bro. Thomas' writings, to give a balanced picture. We are not concerned with the crotchets, but there is great value in meditating on these divine things. Our mind can never be other than its natural state—a useless shrivelled bag of rubbish destined to death like all the rest of the animal world—unless we meditate long and lovingly on the revealed spiritual things of the Word. This alone can expand the mind from its natural cramped smallness, and cause us to be lifted from the perishing animal state up to the enduring spiritual state. "This is life eternal, that they may KNOW Thee."

### THE DEITY HIMSELF

MOSES and the prophets teach (that there is)—

ONE self-existent supreme fountain of Power, AIL, Who is Spirit, and self-named I SHALL BE, or *Yahweh*; that this ONE YAHWEH-SPIRIT POWER is "*God*" in the highest sense, and constitutes the "*Godhead*," or FATHER IN HEAVEN;

that He is the Springhead of many streams, or rivers of spirit, which assume *organic forms* according to the will of the *Yahweh-Spirit Power*; and

that—when formed after the model, archetype, or pattern presented in His Own hypostasis, or *Substance*, they become SPIRIT-ELOHIM, or *Sons of God*, and are Spirit because "born of the Spirit"—emanations of the formative SPIRIT, being *ex autou*: "out of Him."

The Spirit-Elohim was also "God"; nevertheless they are created. They are formed and made *out of, and by*, That which is uncreated. They are Spirit-Forms, the *substance* of which (spirit) is eternal; while the *forms* are from a beginning. Each one is a god in the sense of partaking of the DIVINE NATURE and being, therefore, a Son of God. Now, if we understand this, we shall be able to discern the force and beauty of the expression *Yahweh-Elohim*, which occurs so frequently in the Hebrew Scriptures. *Yahweh* is the name of the Uncreated Power; *Elohim*, the organizations of that Power after Its image and likeness ... Hence also the beauty and fulness of the phrase—

"I am HE the Mighty Ones that formed the earth and made it."

Phanerosis 55\*\*

\* \* \*

The Source or Fountain of power in the universe is One. It is a Unit. Therefore everything which exists is *ex autou*: out of Him.

—Phanerosis 46

\* \* \*

By *Godhead* is meant the Source, Spring, or Fountain of Deity—the Divine Nature in its original pre-existence before every created thing.

—Phanerosis 68

\*\* We use the page numbering of the 1969 Logos edition because it is currently available.

\* \* \*

There is one ETERNAL UNCREATED SUBSTANCE, Which is essentially Power, Incorruptibility and Life, dwelling invisibly in unapproachable light; and known before the days of Moses by the name of AIL-*Shaddai*, "the Strength of the Mighty Ones"; and from his interview with the Angel at the Bush, by that of YAHWEH, or *Yah*, "He Who Will Be."

—Eureka 1:105

### THE SPIRIT

That which connects the Focal Power of the universe with the embodied Sons of Power, and indeed with all created things, is Spirit—styled in Scripture "free spirit"—Psalm 51:12. It is free or uncombined in space, and fills immensity as the water fills the basin of the seas.

The atoms of all material things are elemental condensations of free spirit, connecting the orbs of heaven and all they contain, with the Great Central Focal Power of the Universe. It is the principle of cohesion, attraction, form; penetrating and pervading everywhere. To this universality the psalmist alludes when he enquires of *Yahweh*:

"Whither shall I go from Thy Spirit? And whither from Thy face shall I flee? If I shall ascend to the heavens, Thou art there. Though I shall spread down in *sheol* (the grave), behold Thee!

"I will take the wings of the dawn; I will dwell in the utmost end of the sea: moreover, *there* Thy hand (or power) shall lead me, and Thy right hand shall take hold of me" (Psa. 139:7-10).

All this is equivalent to saying that the Father-Power is omnipresent *by His Spirit*. Hence He needs not to be locomotive to see what passes in the sun, moon, earth and stars. His all-pervading Spirit places Him in contemporary juxtaposition with them all; so that at one & the same instant He knows the fall of a sparrow on earth, and any other event, small or great, on the sun. In this way it is that, as Paul told the Athenian idolaters—

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

We are "out of Him, and in Him, and thru Him," as physical beings. This is equally true of all flesh that breathes. Hence Moses styles the Father-Power *Ail Eloahi haruchoth l'kol-bashar*: "Power, Powers of the spirits, for all flesh"—Numbers 16.22. Here is Power as the cause of life, called *Ail*; and powers as distributed to each living thing, and therefore called *Elohim*. . .

*Ail* is life absolute; for, as Paul says:

"He only hath deathlessness"(1 Tim.6).

Life radiating from His *hypostasis*, or substance, is Spirit-life. Formative of a creature, and sustaining it in life, it is power of spirit, or spirit-power, for that creature. Hence these *Elohim* are Son-powers or emanations from *Ail*, the great Paternal Power. He is therefore the *Ail* of all flesh, as well as *Elohim* for all flesh . . .

In this elaboration, then, we have Father-power, Son-power or emanation, and Free-Spirit. Moses and the prophets teach this, as we have seen. The Father-Power is one. The Son-power is the one Father-Power in plural manifestation. And the manifestation is developed by Free Spirit emanation from the Father-Power.

—Phanerosis 48-49

\* \* \*

Holy Spirit is an emanation from the substance of the Deity, intensely radiant and all-pervading. When focalized under the fiat of His will, things and persons without limit as to number or nature are produced.

—Eureka 1:100

\* \* \*

#### THE TERM "JESUS"

Jesus Anointed is Power, or Spirit, manifested in flesh, and justified in Spirit—1Tim 3:16, or (Romans 1:3-4)—

"Made of the seed of David according to the flesh, and constituted Son of God in power, according to spirit of holiness, out of a resurrection of dead ones."

—and therefore styled—

"The Lord the Spirit. . . a life-imparting Spirit" (1 Cor. 15:45; 2 Cor. 3:17-18).

Here are Spirit and Flesh. The Spirit is *Theos*, or Deity. The Flesh was the Son of Mary, and named Jesus; and when anointed with Spirit again at his resurrection, became Jesus Christ, or the Anointed Jesus.— Eureka 1:13

\* \* \*

Jesus is the flesh, and the Seven Spirits is the Deity with which the resurrected flesh is anointed so as to be omniscient and almighty. Thus combined, the salutation is from "the Lord the Spirit." —Eureka 1: 124

#### JESUS BEFORE ANOINTING

When we contemplate the Cherub before his sealing and anointing, we see only the Son of Mary, the "Seed of the Woman" in the words of Moses; and the Son of God in the same sense that Adam was. The New Testament writers give us very little information concerning Jesus during the 30 years of his sojourn in the covenanted land. All we learn concerning him after his return from Egypt is that he dwelt in Nazareth and was subject to Mary and Joseph; and worked at the trade of his mother's husband.

He knew his real paternity was not of Joseph. He never went to school, yet was he wiser than those who assumed to be his teachers, being filled with wisdom, the grace of God being upon him; and was the beloved of all who knew him—Matt. 11:23; Luke 2:40-52; Mark 6:3; John 8:15; Psa. 119: 97.

He was clearly in an intellectual and moral condition parallel with Adam's before he transgressed. The "grace of God" was upon Adam and imparted to him much wisdom and knowledge; but still left him free to obey the impulses of his flesh if he preferred it, rather than the divine law. This was the case also with Jesus who, in his

discourses, always maintained the distinction between what he called "*mine own self*," and "*the Father Himself*" Who dwelt in him by His effluence—

"The Son can do nothing of himself...I can of mine own self do nothing" (John 5).

He refers all the doctrine taught, and all the miracles performed, to the Father Whose effluence rested upon him and filled him. If this be remembered, it will make the "hard sayings"—John 6: 60 of his teaching easy to be understood.

—Phanerosis 83

\* \* \*

"The flesh," said Jesus, "profits nothing"—John 6: 63. As son of Mary, he pretended to no power, wisdom or superiority. Mary's son was the "Veil of the Covering" to be rent; the Veil in which the Father-power was veiled; the Flesh-medium of Power-manifestation.

—Phanerosis 48

#### JESUS AFTER ANOINTING

Now Jesus was one, and the Father was another . . . It is written in the Law of Moses that (John 8:17-18)—

"The testimony of 2 men is credible. *I am one* that bear witness of myself; and *the Father Who sent me* (the other witness), He beareth witness of me."

Here then are 2 personages. The Father by Himself being *Ail*, or Power; but when associated with the Son of Man (who, when so associated, was powerful—"anointed with the Holy Spirit and with power"), He was *Ail Eloahh*, the Power mediately manifested: the *Power* being one *Eloahh*, and the *medium of manifestation* another.

—Phanerosis 43

\* \* \*

Peter says—

"The Deity *anointed* Jesus of Nazareth with *holy spirit and power*."

And of the Son of Man, Jesus says:

"Him hath the Father, the Deity, sealed" (Acts 10:38; John 6:27).

Now, as sealing has to do with *instruction*, we find Jesus was not only able to do works of power, in—

"Healing all that were oppressed of the devil" (Acts 10:38).

—but he could speak words of spirit and life which the sealed only can do—

"The words I speak unto you are spirit and life" (John 6: 63)

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

"I have not spoken of myself; but the Father Who sent me, He gave me a commandment what I should say and what I should speak" (John 12:49).

"I am in the Father, and the Father in me. The words that I speak unto you I speak not of myself"

(John 14:10).

Hence the discourses of Jesus must be received as the discourses of the Deity or Spirit in him. What he gave utterance to was the 'Word' or teaching of the Spirit—the things sealed or impressed upon his brain by the Deity:

"I have told you the truth I have heard of the Deity . . . I speak to the world those things I have heard of Him"

(John 8:40,26)

These things spake Jesus. He was sealed by what he heard.

—Eureka II: 291

\* \* \*

Jesus of Nazareth, in the days of his flesh, was the reflection of the moral attributes of the Deity; as likewise are all his brethren who walk in his steps . . . Jesus is the Chief-Begotten *Eloahh* of AIL; and, when sealed with holy spirit at his immersion in Jordan, the Deity *manifested Himself* in him by the truth he spoke and the wonders he performed . . .

However perfect and complete the *moral* manifestation of the Deity was in Jesus of Nazareth, the divine manifestation was nevertheless imperfect as concerning the *substance*, or body, of Jesus. This was what we are familiar with as the flesh. It was not angel-flesh or nature; but that common to the seed of Abraham, styled by Paul *sarx hamartias*, "flesh of sin"; in which, he says, "dwells no good thing" (Rom. 8:3; 7:18).

The Anointing Spirit-dove which, as the Divine Form, descended from heaven upon Jesus at his sealing, was holy and complete in all things. The *character* of Jesus was holy, harmless, undefiled, without spot or blemish or any such thing; but his *flesh* was like our flesh in all its points—weak, emotional, unclean.

Had his flesh been like that of Angel-Elohim, which is consubstantial with the Eternal Spirit, it would have been unfit for the purpose of the Deity in His manifestation. Sin, whose wages is death, had to be condemned in the nature that had transgressed; a necessity that could only be accomplished by the Word becoming Adamic-Flesh,

and not Elohistic. For this cause, Jesus was—

"Made a little lower than the angels, for the suffering of death . . . that he, by the grace of the Deity, might taste death for every man" (Heb. 2:9).

For this cause, and forasmuch also (v. 14)—

". . . as the children (of the Deity) are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy that having the power of death, that is, the *diabolos* . . ."

—or elements of corruption in our nature inciting it to transgression, and therefore called—

"Sin working death in us" (Rom. 7:13).

Another reason why the Word assumed a lower nature than the Elohistic was that a basis of future perfection might be laid in obedience under trial. —Eureka 1:105,106, 107

\* \* \*

That born of Mary was *bain Eloahh*, Son of Power. Beside that Power there is no Saviour. Apart from the Power, the Son could not save; for he, as son of Mary, testifies—

"The Son can do nothing of himself."

That the Supreme-Power would save by a Servant-Power is manifest from Isaiah as well as Peter. In that prophet, the Only Potentate says to one He styles His Servant (Isa.49:6)—

"Thou shalt be My Servant to raise up the tribes of Jacob, and to restore the desolation of Israel. I will also give thee for a Light to the nations, that thou mayest be My *Yeshua*, salvation, to the end of the earth."

The *I* and the *thee* of this passage are but One Power—Power in Servant-manifestation:

"I the First and I the Last: and independent of that I there are no *Elohim*, or powers" (Isa. 44:6).

—Phanerosis 51

\* \* \*

"The Flesh, or Mary's Son, was the earthen vessel, the Cherub, hidden as a polished arrow in the quiver or shadow of the power of the Eternal Spirit. In other words, "The Spirit of Yahweh rested upon him" after his anointing. He was filled with the Effluence of the Eternal Substance, and covered with it as with a halo of power, so that he was hidden, covered, or protected from the machinations of evil doers, and from evil influences, which could not harm him until the protecting effluence was withdrawn.

This resting upon, indwelling, and covering, was the sealing and anointing of the Father, foretold in Dan. 9:24—

"Sealing the vision and Prophet; and anointing the Holy One of the holy ones."

And John the Baptist bare record of this, saying —

"I saw the Spirit descending from heaven like a dove, and it abode (or rested) upon him" (John 1:32).

The Spirit-Dove was the seal or mark of the Father, the form or shape assumed by the Divine Effluence in the anointing of Jesus . . .

This sealing and anointing of the Cherub was the subject of the following testimonies —

"The Spirit of Yahweh shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the reverence of Yahweh, and shall make him of quick understanding in the reverence of Yahweh" (Isa. 11:2-3).

—Phanerosis 81

\* \* \*

The Eternal Wisdom is the Revealer of the Apocalypse. He gave it to Jesus, whom He anointed— "Both Lord and Christ" (Acts 2:36).

Hence, when the Anointed Jesus speaks in the Apocalypse, it is the Eternal Who speaks. For this reason it is, that at the end of each epistle the hearer is reminded that it is the Spirit speaking to the ecclesias. Thus we see the same rule maintained in the Apocalypse as in the testimony of John: the Eternal Wisdom speaking thru Jesus, himself become Spirit in being begotten and born of the Spirit from among the dead. —Eureka 1:350

#### THE TERM "MERE MAN"

Instead of holding fast the Spirit's Name, they were developing what in history is called the *Arnestitheos apostasia*, or Deity-denying Apostasy, which affirmed that 'Christ was no more than a man.' The Spirit's Name is the Father by His Spirit manifested in Sin's Flesh begotten and born—not by the will of man—but by His own creative energy, as was Adam the first. But to say that he was no more than a man was to affirm that he was begotten of blood

or of the will of the flesh or of the will of man; which was to lay the basis of a name which the Spirit not only will not recognize, but one which He hates. —Eureka 2: 147

\* \* \*

Christ was the "end of the Law." . . . He is declared by Paul to be the Christian Altar. "We have an Altar," says he—Heb. 12:10, which, in being cleansed by the blood of Jesus, is made identical with him. He was the Altar of earth, or of unhewn stone; and in his making or generation he was begotten—

"Not of blood, nor of the will of the flesh, nor of the will of man, but of the Deity" (John 1:13).

To affirm that in his generation he was begotten of Joseph is to "pollute him." In admitting his altarship, and at the same time affirming his paternity to be of Joseph, and not of the Deity as related in Luke, is to make Joseph the builder of an altar of hewn stone—a polluted altar, upon which a man's nakedness has been discovered.—Eureka 2:223

(To be continued next month, if the Lord will)

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### ONE THING ONLY CAN SEPARATE US FROM GOD

THERE is one thing, and one only, can separate us from God's love. It is this—

*"Your iniquities have separated between you and your God" (Isa. 59:2).*

God will have no regard for those who forget Him or neglect His commandments. Those who sink into a state of self-service; who let God slip from their practical recognitions, His Word from their studies, His honour from their concern, His commandments from their lives, will awake to find that where life and death, and men and angels, and heaven and earth, were powerless to interpose an obstacle between them and the friendly regard of the Almighty, their own folly has done it without further remedy.

God is love; but our God is also a "consuming fire." He will not be mocked. He will not be put off with the fag-ends of our service. He demands the WHOLE heart and the WHOLE life; and he who refuses the call is not his own friend. For there will come a time when the man who has served himself will find he has served a master who can only pay him at last with tribulation, and anguish, and death; while the man who obeys the divine call will at the same period discover that in making God his portion, he has secured the joyful eternal inheritance of all things.

—R.R., Feb. 1877

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### LONDON FRATERNAL GATHERING

THE London ecclesia is planning, if the Lord will, to have a Fraternal Gathering on Saturday & Sunday, October 8-9, 1977. Further details will be announced later. It is hoped that all who can possibly attend will do so.

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### TO ALL WHO RECEIVE THE BEREAN FREE

WE would appreciate a postcard every few years saying it is being received safely and continues to be desired. We are very reluctant to ever drop names from the list, as often we get letters of deep appreciation after many years of silence, but we do find it necessary to periodically review the list and drop some names.

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### The Queen on Thy Right Hand

#### PSALM FORTY-FIVE

*"Hearken, O daughter, and consider, and incline thine ear: forget thine own people and thy father's house. So shall the King greatly desire thy beauty."*

**BY BROTHER ROBERT ROBERTS**

It is remarkable in how many places in the Scriptures we find the glad tidings of the Kingdom of God. It cannot be considered surprising, in view of the all-prevalent authorship of the Spirit of God throughout these writings. That One Spirit, operating "at sundry times and divers manners," should enunciate with frequency the one great purpose underlying all its communications—the purpose of finally bringing everything upon earth under one head, to the glory of the Eternal Creator, must, in a sense, seem natural.

The illustration this morning is the 45<sup>th</sup> Psalm, in which David appears before us full of matter on this subject.

*"My heart is inditing a good matter . . . My tongue is the pen of a ready writer."*

This suggests the idea of lively contemplation and stirring impulse to utter. The origin and nature of this mental fulness and activity we may easily understand in view of the testimony that “*the Spirit of God came upon David from that day* (the day of his anointing by Samuel) *and forward;*” and David’s dying declaration:

“*The Spirit of Yahweh spake by me, and His word was on my tongue.*”

“*Where the Spirit of the Lord is, there is liberty*”—liberty of thought—liberty of utterance. David’s natural ardour divinely supplemented thus, naturally made him a powerful singer of the divine verities.

The theme in this case he tells is “*touching the King.*” This was the theme of his last words:

“*He shall be as the light of the morning when the sun ariseth, even a morning without clouds*”  
(2 Sam. 23:4).

What king was this? Was it himself, or any contemporary? Nay. This he excludes:

“*My house is not so with God.*”

How did the topic come in then? He tells us:

“*He hath made with me an everlasting covenant, which is all my salvation and all my desire.*”

To whom the covenant related is authoritatively settled for us in the apostolic testimony several times over: Peter tells us the covenant-undertaking was that God should raise up Christ to sit on David’s throne. Consequently, we are not speculating. Our feet are on the rock of incontrovertible truth. In Psalm 45 we have before us a divine oracle on the glory of Christ. He is the “*King*” whose charms inspire the meditations of the writer, and give wing to the utterances of his tongue. In him we have the kernel of the Kingdom of God. A kingdom is a king’s power territorially applied. It is the King that makes the Kingdom of God what it will be—a house of righteousness and a haven of rest.

We need a King. The democratic idea is not true to nature. The universe has a head. Nothing works well without a head.

“*The head of every man is Christ.*”

We have Kings and heads, but none of them are fit for their office. They are mere makeshift appliances by which God regulates the present evil, till the moment arrives for His purpose to—

“*Gather together all things under one head, even Christ.*”

We require a head who towers far above us in every respect—in love, and wisdom, and power, and life. God has provided for us such a head. The mass of mankind are indifferent to Him, or worse; they say with disobedient Israel,

“*We will not have this man to reign over us.*”

Our meeting this morning has to do with Him. We are not of Israel’s alienated mind. The love of Christ constraineth us.

The psalm is in His praise, and suits the mood which the table of remembrance inspires.

“*Thou art fairer than the children of men.*”

In what sense? Fairness of countenance? Beauty of person? Christ will be all we could wish on these points, but this is not what is meant, as the next sentence shows.

“*Grace is poured into thy lips.*”

Grace of lip or language is the principal part of grace as affirmable of a man. A man may be graceful from the artistic point of view, but lacking of the most valuable grace. If his words jar on the ear, we instinctively feel that his personal comeliness is of very small account. He may have the personal grace of an angel, but if his “*throat is an open sepulchre,*” his very beauty of form becomes a nauseating mockery. On the other hand a person of plain features becomes positively desirable in our eyes if his mind as expressed in his speech is fair and beautiful. He may even be ugly, and his very ugliness becomes the pleasant symbol of his excellence. The surpassing fairness of the King lies in the grace of his speech linked with power. His enemies bore witness to it in the days of his flesh:

“*Whence hath this man this wisdom?*”

“*They were astonished at his doctrine.*”

“*Never man spake like this man.*”

Whence came this extraordinary, this superhuman grace? The psalm says it was “*poured into his lips.*” How? from what source? We have only to know who he is to see the full answer. He was no mere earthborn. He could say to the Jews:

“*Ye are from beneath: I am from above.*”

His name tells the mystery of his excellence—Yahhoshua, in English pronounced Jesus.

“*The Father dwelleth in me.*” “*God was in Christ.*”

We understand how, when we remember his inception. (“*The Holy Spirit shall come upon thee* (Mary): *the power of the Highest shall overshadow thee*), and when we follow him to the banks of the Jordan and behold the shaft of spirit-light rest on his head in the form of a dove, and hear the voice—

“*This is my beloved Son in whom I am well pleased.*”

“*God anointed Jesus of Nazareth with the Holy Spirit and with power.*”

When we remember these things, we are at no loss to understand the supernal grace that characterised the Son of David. He was a spring from the Eternal Fountain.

As the Psalm unfolds his picture, there are things that are surprising from the popular point of view. They are in harmony with every exhibition of the Messiah to be met with in the Scriptures: but they are at variance with the traditions of ecclesiastical theology. According to these, the grace that makes Christ fairer than the children of men is the grace of a sublime meekness that can never be ruffled: a benignity that can never be disturbed: a beneficence that can never shine in self-assertion or frown in displeasure at the wicked. This is an artificial view. Christ is the perfection of meekness and beneficence; but there is another side which we see here:

*“Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king’s enemies, whereby the people fall under thee.”*

Here is a spectacle of executive power which, though foreign to popular conceptions of Christ, forms a natural part of the perfection of the King appointed. He who is to bless mankind must be able to expel the ungodly from place, power and possession. He must be one who can punish the wicked, and teach the world righteousness by the overpowering display of the power of God. His meekness and kindness and righteousness, unsupported by acts of vengeance and retribution would be unheeded and contemned and uninfluential in a lawless world like this. There is no flaw in God’s arrangements. He who, in fit time, was led as a lamb to the slaughter, and stood like a sheep before its shearers dumb, opening not his mouth, will yet cause the world to tremble with the lion-roars of his mouth.

*“He shall not fail, nor be discouraged till he have set judgment in the earth”* (Isa. 42:4).

*“Faithful and true, in righteousness doth he judge and make war. His eyes as a flame of fire, on his head many crowns . . . Out of his mouth goeth a sharp sword that with it he should smite the nations and he shall rule them with a rod of iron, and he treadeth the winepress of the fierceness and wrath of Almighty God”* (Rev. 19:11-15).

At his coming, he will break in pieces and consume all kingdoms of the earth preliminary to the establishment of his own power (Dan. 2:44; 7:15). He will take vengeance on them that know not God or obey not the gospel (2 Thess 1:8), chief among whom is the Roman man of Sin, —

*“Whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming”*

(2 Thess. 2:8).

He will overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the heathen (Haggai 2:22). Then shall his kingdom be established, and *“the isles shall wait for his law.”*

All this is contemplated in the words next addressed to the King in the psalm before us:

*“Thy throne, O God, is for ever and ever. A sceptre of righteousness is the sceptre of thy kingdom. Thou lovedst righteousness and hatest iniquity. Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”*

Here are two beautiful *“things of the kingdom”* brought to our view. The kingdom will be truly a kingdom of righteousness, and it will have no end. What restfulness and joy of life is meant by righteous government. In the present state of things, public life of all kinds is a thing of hurry and worry and fright. It is only fit for the human dogs and sharks that disport themselves voraciously in its turbid and boisterous waters. You cannot go to the meanest rate office without feeling that you are in touch with a merciless machinery that will grind you to powder in the name of law. There is no mercy or justice in legal process. It is an affair of soulless technicality. It cannot, of course, be otherwise in human hands: but so it is. What a change when technicality will be unknown, except as a convenience, and kindness and justice will be the inspiration of all law and its administration. The humble and the widow and the orphan will not then find the world such a dreadful place. The King is a shepherd and not a wolf: his servants, lovers and friends, and not bone-gnawing foxes.

*“He shall lead his flock like a shepherd, and gather the lambs with his arms.”*

*“He shall judge for the poor and the needy, and save the children of the needy, and break in pieces the oppressor. Men shall be blessed in him”—not blighted and cursed and withered.*

Then to think that the head and fountain of all authority will have risen to his position through that very ordeal of personal probation, through which all the children of God are made to pass—probation with reference to those principles of righteousness then triumphant in the Kingdom, but which are now of so little account,

*“Thou hast loved righteousness and hated iniquity. Therefore God hath exalted thee.”*

What encouragement to us while the vision tarries. It enables us to feel that however much it may appear to be in vain for a man to serve God, and to stand upon scruples dictated by His law, it is very, very far from being what it seems.

*“Light is sown for the righteous and gladness for the upright in heart.”*

*“Unto the upright, there ariseth light in the darkness.”*

For our proper trial, the darkness must prevail for a time. Sometimes it may prevail with an intensity of inhospitable coldness added to the darkness that seems to extinguish all hope, but it is only for a time. Hold on.

*“Weeping may endure for a night, joy cometh in the morning.”*

It is the morning of Messiah's long and glorious day. It will break upon our night, and show us light and gladness that will fill our mouths with laughter and our lips with singing: We have God's own word for it:

*"They shall not be ashamed that wait for me."*

We shall yet say,

*"The Lord hath done great things for us, whereof we are glad."*

The glory and comfort of the Kingdom are portrayed in the second half of the psalm. We are so accustomed to suffering and dishonour as God's appointment for the narrow way that we may have a difficulty in realising the great change that God purposes for His friends. As someone has said, "The present always seems for ever." But the future will come, however long the present lasts. And it is a future all sweet and good without alloy. It has been written,

*"Eye hath not seen, nor ear heard, nor heart of man conceived what God hath laid up for those who love and serve him."*

This is true, though—

*"God hath revealed it unto us by his Spirit."*

We get glimpses here and there. It is mostly in figures and similitudes. So in this case:

*"All thy garments smell of myrrh, and aloes and cassia, out of the ivory palaces, whereby they have made thee glad. King's daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir . . . with gladness and rejoicing shall they be brought: they shall enter into the King's palace."*

It would not be possible to suggest more graphically scenes of gorgeous beauty and delight—coming after the establishment of the King's power by acts of judgment: the delicious odour of spices; the beautiful purity of ivory dwellings; the splendour and grace of royal women—combine to ravish the senses.

A practical application is thrown in having special interest for us. "*King's daughters*" are mentioned, and then there is this invitation:

*"Hearken, O daughter, and consider and incline thine ear: forget also thine own people and thy father's house. So shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him."*

Considering that the King is Christ beyond all contradiction or doubt, in view of the frequent applications of the psalm to him in the letters of the apostles, what meaning can there be but one to this proposed espousal?

*"I have espoused you to one husband,"* says Paul, *"that I may present you as a chaste virgin to Christ"* (2 Cor. 11:2).

It is neither more nor less than an invitation from the Almighty Creator of heaven and earth to poor earth worms to come into His glorious family. It is for "*him that hath ears to hear.*" It is on a par with the pathetic adjuration of Isaiah 55.

*"Ho, every one that thirsteth, come ye to the waters. Buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not?"* And again,

*"Whosoever will, let him take of the water of life freely."*

The glory of the invitation is not now manifest. People are apt to dismiss the matter as being sentimental. It is far from that. It is a proposal of substantial and lasting goodness of the highest order, as all will see those who attain to it stand in the bright presence of the King—themselves desirable and most blessed, and offering to the King a worship that will not come short of rapture. The lowest in the Kingdom will be objects of the highest attention on the part of the great of the earth.

*"The daughter of Tyre shall be there with a gift: the rich among the people shall entreat thy favour."*

Tyre, at the time the psalm was written, was the wealthy emporium of maritime commerce. It was a synonym for the riches of the sea. Tyre also was a friendly power in the day of Israel's glory—in alliance with Solomon. The anti-type in the day of the greater than Solomon will be seen in the attitude of a greater than Tyre. The wealth of the sea in this latter day is centred in Britain. This will be at Israel's service in the day of their restoration, as it is written:

*"The abundance of the sea shall be converted (that is, turned) unto thee . . . Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, **their silver and their gold with them.**"*

Consider what is involved, then, in this allusion to the latter-day daughter of Tyre, and "*the rich among the people.*" They are to be "*there with a gift.*" They are to entreat the favour of Christ's accepted people. His people are those who believe, love, and obey him, now in his absence, when "*darkness covers the earth, and gross darkness the people.*" These at present are "*the offscourings of all things.*" The mighty people of "Society," whether in London or the provinces (Oh, how lofty are their eyes!) would not deign to bestow a look upon them, as they sweep past in their fine equipages. What a gratifying change to all lovers of righteousness when these lordly folks forget their pride in the terrible events which in that day will exalt the Lord alone and His chosen; and come bowing abjectly, like Joseph's brethren, for a crumb of recognition at the hands of the humblest of Christ's accepted people. It is no picture of the fancy or wild thought of fanaticism. It rests on the word and purpose of Him who humbled Pharaoh before a flock-

master, and brought the necks of Canaan's kings under the heel of Joshua's officers. It is not in the power of man to expunge this oracle from the written records of the earth:

*"According to the days of thy coming out of the land of Egypt will I show marvellous things. And the nations shall see and be confounded at all their might . . . they shall lick the dust like a serpent; they shall move out of their holes like worms of the earth. They shall be afraid of the Lord our God and shall fear because of thee"* (Micah 7:15, 17);

*"The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day"* (Isa. 2:11).

The figurative "King's daughter" who is to be thus elevated in public life, "to praise and honour and glory at the appearing of Christ," would need to be worthy of such exaltation, would she not? Of some we read, that they are "not fit for the Kingdom of God." (The words are Christ's.) We may be sure that those who are "not fit for the Kingdom of God" will not enter therein. Christ is judge of the fitness: and he has specified it beforehand. It is graphically figured in this Psalm:

*"The king's daughter is all glorious **within**: her clothing is of wrought gold."*

The excellence is internal:

*"Man looketh on the outward appearance. The Lord looketh on the heart."*

A certain **state of mind** is essential to acceptability. What that is, is abundantly revealed in the apostolic epistles which may be said to be the fashion book of the king's daughter. The leading feature is hinted at in "the clothing of wrought gold." Gold is the constant symbol of faith worked up by love into various forms of practical service. What is pleasanter in a friend than that completeness and ardour of conviction that leads to ready action? We are friends of God if this is our state in relation to Him and His affairs. This faith without it, we cannot please God. He has so informed us, and we may as well accept it once for all as a first principle not to be questioned. It is a reasonable requirement: for what an insipid company of people would half believers be. We shall have undergone a great change of nature before we stand in the presence of the King "all glorious within," with clothing of wrought gold; but even then, the crowning beauty of the elect of God will be the ardent faith that overcomes the world in these times of trial.

The greatness of the position to which the King's daughter is called accounts for what is demanded of her meantime:

*"Hearken, O daughter, and consider, and **incline thine ear**: FORGET ALSO THINE OWN PEOPLE and thy father's house. **So shall the king greatly desire thy beauty.**"*

This denotes affectionate preference for "the things that are Jesus Christ's," and separation from friendships that have their basis in merely natural things. Both must appear in the highest degree reasonable in the eyes of those who have attained to full conviction concerning Christ; and when Christ comes they will appear reasonable in the eyes of those who have not so attained. How could a man be fit for the society of Christ who did not value him at his real worth, or who was so badly instructed as to think other men and things on some degree of level with him? How could a man be fit for the Kingdom of God whose heart is with those who know not God, and obey not the Gospel? This is the state of things with "thine own people and thy father's house" everywhere. The divine invitation is to "forget" them. Christ's command is relatively to "hate" them: Paul's command is to "come out from among them." The flesh is a flower that blooms but for a moment. It is great with the children of the flesh everywhere. In all times and places it vanishes away: yet they learn not the lesson. Be not enslaved by the universal folly: but "consider, and incline thine ear." Open thy heart wide to "the things of the Spirit of God." So will you become interesting to the King, who will greatly desire the beauty of the new man formed within thee. "In raiment of needlework" will you be presented for the wedding: even in the fully-manifested and recognised deeds of righteousness begotten of faith in long-forgotten times, but now remembered and proclaimed with divine commendation, which will be praise worth having. The cup of gladness will be filled complete with the addition of "virgin companions," even an innumerable company of angels, who will cooperate as the servitors of the saints, and minister to the glory, honour, and peace of the Father's newly-begotten servants and sons.

*"With gladness and rejoicing shall they be brought, and enter into the King's palace."*

*"Instead of thy fathers shall be thy children;"—*

For in a thousand years wedlock with the glorious Bridegroom, the Bride, the Lamb's wife, will bring forth a glorious family of rejoicing sons of God, who shall inherit the earth for ever. The endless ages beyond will give full scope for the fulfilment of the final promise.

*"I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever."*

—1891: 93

## LIGHT IS THE GROUND OF RESURRECTIONAL RESPONSIBILITY

ENOCH, the 7th from Adam (of whom, in the days when men lived nearly 1000 years, Cain was probably a contemporary), prophesied (Jude 14)—

*"Behold the Lord cometh with 10,000 of His saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."*

Jesus says—

*"Every idle word that men shall speak, they shall give account thereof in the day of judgment"* (Matt. 12:36).

The 2 statements together point to the resurrection of Cain, who was responsible in standing related to the light. The ground of responsibility is access to the light; and that which will raise a man to everlasting life will in its obverse side raise him to the condemnation of the great day of judgment.

*"Knowing therefore the terror of the Lord, we persuade men."*

—R.R. Feb. 1877

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## Do It With Thy Might

### The Opportunity and Obligation of Constant Usefulness

*"Go to the ant, thou sluggard, consider her ways and be wise . . . How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?"* —Proverbs 6:6-10

#### ROMANS CHAPTER TWELVE

BY the love and mercy of God, we are able each first day of the week to assemble at the Memorial Table. The emblems thereon cause our thoughts to embrace the past, the present, and the future. The bread and wine help us to visualize a crucified, dying figure, and we recall why he died thus. This past establishes the fact of man's mortality: we are reminded that the wages of sin brought death. We are also reminded by the symbolized crucified figure that perfect obedience brought resurrection to life eternal for the crucified Christ.

We see in that past history of Jesus of Nazareth a life of perfect obedience to God, the Lamb without spot or blemish, and thus able by his sacrifice to conquer mortality that came by sin. We behold in Christ the Cornerstone of the Gospel of the Kingdom of God. We see opened a doorway from death to life; and we can lift our heads in hope of passing from mortality, via that doorway, to immortality and the glories of the Kingdom of God.

The past of Calvary proclaims a vital lesson: *obedience to Yahweh manifested in love and faith*. This lesson brings us to the present: this short span of human life which, like the grass of the field, today is and tomorrow vanishes away. And like the brief life of grass, the present provides that short space of time to bring forth seed, which, returning to the earth, may yet come forth anew to life.

The present is our day of opportunity. It assumes for us a far greater urgency than the past or the future. The *past* is accomplished fact, fixed and unchangeable. The *future*, depending on how we use the present, offers the opposites for eternity: life or death. The present is so vital to each of us. It is how we use the present that determines whether we love the Adam of Eden or the Christ of Calvary; whether we seek Yahweh, the Creator, or the earthy idols of man; and so— *life or death*. The past holds lessons and examples: our value of them can only be measured by the way we apply them in the present life.

The churches of the world look back to the past, and ignore the future which the past foretold. They extol the cross, but honour not the sanctifying sacrifice nailed thereon. It is futile to enter ornate buildings dominated by a cross; in pious manner listen to sermons of the cross—and heed not the teachings of him that died thereon.

The cross has rotted away. The crucified mortal figure is not there. We remember his last words thereon—

*"It is finished"* (John 19:30).

True, Christ has asked us to remember his death, burial and resurrection; but his request is for a daily, active, *fruitful* remembrance—

*"If ye love me, KEEP MY COMMANDMENTS"* (John 14:15).

—and this can only be done in our present brief span of life: our short today of opportunity. It is of no use directing our prayers to, of seeking guidance and strength from, Calvary. Calvary, for that lonely figure, was but a sad milestone on a journey to a glorious far country: to resurrection, to eternal life, to the right hand of God!

The emblems on the table tell us not only of a sacrifice, a dying—but also of a victory, a resurrection. It was in faith of resurrection he endured the shame and agony. Recall his words—

"Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death; and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: *and the third day he shall rise again*" (Matt. 20:18-19).

Believing Christ did rise, we do not look back to Calvary, nor seek the living among the dead; but we lift our eyes to heaven, to our ever living High Priest and Mediator; to him who, seated at the right hand of God, makes possible our approach to Yahweh in prayer.

In his immortal flesh, our Mediator has the scars of nail-pierced hands, carrying from Calvary to the present the great lesson of obedience to God manifested by love in faith. Scars of suffering. Recall:

"He learned obedience by the things which he suffered" (Heb.5:8).

Can we expect to tread the path he followed unto the goal he reached, and not become scarred, or suffer? Did not his apostle say—

"We must *through much tribulation* enter the Kingdom of God" (Acts 14:22).

And further—

"*If we suffer (with him), we shall also reign with him*" (2 Tim.2:12)

So Paul, beginning this chapter, pleads with us—

Vs. 1-2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

The transformation from the ways of the world to the way of Christ, by the renewing of our minds, striving to present our bodies a living sacrifice which is our reasonable service, can only be rendered in the *present*. There comes, so soon, a day in this mortal life when there will be no tomorrow for service. The sun will have set on our day of opportunity. What regret when it's too late, if our *now* has been wasted!

Certainly we will awake with the rest, with the wise virgins, when the Sun of Righteousness arises to herald that new day in shining glory, majesty and power of the Kingdom of God on earth. But, if in the present, if in the day of our opportunity, we have wasted our hours, enjoying and basking with pleasure in the rays of the world's setting sun; procrastinating until tomorrow the works of today: in fact—

"A little sleep, a little slumber, a little folding of the hands to sleep" (Prov. 6: 10).

—as in idle day-dreams we contemplate the future glories under the reign of the King of kings, unconscious of the urgency of *active service on our part*—then certain it is that the rising of the Sun of Righteousness will not bring warmth and comfort to us, but a cold shivering fear and dread, as conscience recalls his words—

"I would that ye were either cold or hot" (Rev. 3:15).

How easy to become so comfortably, so relaxedly lukewarm! How necessary that the lash of exhortation sting and stir us into action—

"By his stripes are we healed" (Isa. 53:5).

—a fuller meaning, that is certainly implied. This mortal flesh is ever in opposition to God. Man's ways are not God's ways. If this flesh is not brought into subjection by tribulation, if we do not bear in our bodies the marks of warfare against the gross darkness and evils of this world, then we are not soldiers of Christ. If our flesh does not carry the scars of scourging, we are not following in his footsteps. If our knees are unbloodied, unscarred from personal stumbling & falling; if our bodies are unscarred from conflict with the adversary, the flesh, the things of this world, then certain it is that we have not entered the arena of fighting the good fight of faith.

If we can look at the scarred, bleeding knees of a stumbled brother, and see him only as weak, and can look on our own knees as unscarred, truly we are in danger of uttering—

"I thank Thee God I am not as other men."

Look at these emblems, and see a pain-racked figure suspended in crucifixion: will any dare to think they are worthy of the love offered by that scourged sufferer?

Sometimes exhortation may sound discouraging to our ears. We may tend to think a brother lays too much emphasis on our frailties, stressing how little of our days we devote to the things of God. We would rather listen to the future glories of the Kingdom expounded, or to hear some beautiful new analogy brought forth from the new-old treasure of the Word. "*Do not remind us of our faults; tell us pleasant things of the Kingdom; do not keep stressing the character we should be!*" The Spirit through Solomon instructs—

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou *shalt* beat him with the rod, and deliver his life from the grave" (Prov. 23:13-14).

Being constantly reminded of our shortcomings and how weak we are may annoy us, but it will not kill us: not facing up to the daily constant reminders of our weaknesses *will*. Who thinks their works, their walk, sufficient to justify the gift of God? Remember—

"Whom God loveth He chasteneth, and scourgeth every son whom He receiveth."

It will be only those with chastened and scarred backs that will be bidden to the right hand of our Judge. If we are to share Christ's victory, we must—if following his footsteps—experience and suffer the tribulations of striving against the flesh of mortal man.

But the Truth has many aspects, none to be overlooked. The Gospel is not all scourging. In Deut. 25:3 we read of scourging—

"Forty stripes he may give him, and not exceed; lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee."

Scourging or chastening of the flesh is a daily and needful necessity for the children of God; but as the passage just quoted illustrates, scourging goes just so far. God will not chasten beyond our need or our strength to sustain. He chastens and reproves in love and mercy with our ultimate eternal welfare in mind. Yahweh, knowing our need of chastening for the subjection of our flesh to His ways, has also provided the healing medication of mercy, love and care. Let us be certain we are never without supply of this medication, ever-ready, and quick to apply its healing and comforting influence to those struggling together with us on the narrow path of Truth. *We must be sure that love and mercy loom large in our understanding of the Gospel.*

Let us also speak often one to another of the hope we are privileged to share; of the ecstasy of seeing and being in the presence of our Lord in the Kingdom, and hearing the gracious words of his mouth. In this age, there are several ways we can converse, even though vast distance separates—and for this too we should thank God. How pleasant and uplifting to converse of the things of the Gospel among ourselves. And will not the ears of all be attentive to a brother who has taken time putting together thoughts from the Scripture for exhortation, be the effort ever so humble? How few of us would have the courage to stand forth if this were not so!

And surely humbleness is the pre-requisite for any speaking brother. Such are very conscious of their own many weaknesses, and that the words of exhortation from their own mouth can judge them. No true brother seeks pre-eminence; seeks the praise of brethren and sisters; or strives to ostentatious deeds, as Paul reminds us (v. 3)—

**"For I say through the grace given unto me, to every man among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith."**

True it is that some brethren can express themselves more coherently, and bring greater spiritual depths to light; but all must speak the same Truth. There is great danger in the conceit of wanting to find and expound a new principle. We have the Gospel Truth: let us keep it intact and constantly before us as an active influence in our lives and characters. Remember the lesson of Naaman the leper. He looked for great and ostentatious deeds; but when he performed the simple request he was cleansed. May we humbly and gratefully give God our little all, for insignificant man has naught to offer his Creator other than faith manifested in love and obedience.

Yet we must bear fruit; we have at least one talent to increase and to account for to the Judge. At times we feel we have wrapped in a napkin this talent entrusted to us; a feeling of inadequacy frustrates us; the minutes and hours of our day of opportunity tick by, and we do not appear to accomplish anything in the service of the Master. We cannot interest any in the Gospel message; our efforts to find even one with ears to hear are barren and discouraging. A sense of inability makes us hesitate to prepare an exhortation or lecture. Especially is this so in a small ecclesia, where often talents are not varied, and are minimal from fewness of brethren.

*But we are in the Vineyard. We have all been hired to work: there is therefore work to be done, and it is as close to hand as our own individual self or our nearest brother or sister.*

Paul in this chapter lists clearly the work required of us, individually, and as a Body. These are not lowly, insignificant works, though to man they may seem so: they are the greatest of all works: simple obedience. It is vital that we labour diligently to perform them, if we are to overcome evil with good; if at the end of the day we are to receive eternal life at the hands of the Master of the Vineyard.

In vs. 4-6 Paul reminds us that though we be many members, we are one Body in Christ; and though members have different functions, all are designed to perform for the well-being and efficient functioning of the whole Body. He then relates, in the succeeding verses, the many requirements to be performed to develop a happy, healthy, and robust Body. Truly reading these verses makes us aware of the work available to all members, be they ever so humble. There is no excuse for idleness on the part of any.

In v. 8 Paul exhorts exhorting brethren to devote themselves diligently to their task of exhortation. Exhorting brethren of some years standing can look back on their earlier efforts with the realization that they now have a greater and deeper understanding of the scriptures they quoted in earlier years, due in the main to the many members of the Body who have laboured in this phase of the work. Zeal in our first tender years in the Truth tends to make us read the Scriptures in the letter only, without always perceiving the full spirit of the teaching. But as the years pass of our probation, with their trials and tribulations scarring our backs, and as bruised and cut knees remind us of our weaknesses and many falls, we appreciate and gain comfort from our Lord's words—

"I am not come to call the righteous, but sinners to repentance" (Matt. 9:13).

Any tendency to look beyond ourselves and to criticize another's efforts is tempered by the knowledge—  
"With what judgment ye judge, ye shall be judged" (Matt. 7:2).

This is the experience of all brethren and sisters; for the longer our years of probation, the more we learn to appreciate the Gospel prominence of love and mercy, and how great the individual need of all for these attributes of the Father and His Son.

We do not confuse the stumbling efforts of one trying to walk in the narrow pathway of life with the upholder of false doctrine. To refrain from criticism of the latter is not manifesting love and mercy, but the reverse; quiet toleration of error encourages the eternal death of the errorist. We must cry out for their sake and that of the Body.

In v. 7 one of the gifts Paul refers to is teaching. Now whether our teaching takes the form of lecturing, or debating, or by medium of Sunday School classes, or the instruction of our children, there must first be an appreciation and application in our own lives of the qualities outlined in this chapter, ere we can qualify to teach.

We may have the gift of oratory, able to show fluently the falsity of the orthodox church teachings of Immortal Soulism and Trinitarianism; able to define clearly the scriptural teaching of Satan and the Devil, etc. But if our lives and characters do not reflect the attributes listed by Paul in this chapter, we are but a noise, a sounding brass. We are influencing people to build on sand if we bring them to the waters of baptism seeing no deeper than the falsity of Church doctrines; not comprehending that in becoming the Temple of the Living God the vital necessity is developing in life and character these godly qualities.

We can fail as teachers of our children if we do not strive daily to reflect the characteristics recorded here by Paul; for children discern quickly, and if the parent's religion is only an evening class and Sunday morning affair, that will be the child's understanding too.

Oratory is not a necessity for teaching. If the things of this chapter are influencing our lives, if daily we are striving to fashion our characters by them, then our light will shine forth: neighbours, those with whom we work, will see us in this light. And if it be God's will, they will be drawn to the light. Any brethren or sisters striving to pattern their lives, their characters, by these things cannot help but increase the talent entrusted to them. Though they may never stand on a platform to speak, if their lives are motivated by and reflect the influence of the Word of God delivered by Paul here, then they are teachers of God's Word by example—and there is no higher method of teaching.

### **V. 9: "Let love be without dissimulation."**

The real import of these words can be emphasized by linking them with the quotation—  
"Let a man examine himself" (1 Cor. 11:28).

Does our conscience prick us? Is love for our brethren shallow or nominal or feigned—a form of words? Are we as deeply concerned for their welfare as for our own? Are we willing without hesitation to share to the uttermost; or are we apt to say by our actions, "Be clothed and fed," and not go beyond good wishes? Is our professed love for our brethren proven in a practical way? Does it reflect v. 10—

**"Be kindly affectioned one to another with brotherly love, in honour preferring one another."**

What wonderful havens of joy ecclesias would be if this were the universal rule! Do we try, when problems arise, to always comfort, encourage and strengthen each other: or does the flesh take over? Do we proffer enthusiastic, cheerful companionship to those that walk beside us, putting their desires and convenience before our own? This is the brotherly love of which the Scriptures speak. Finally, is our love for Yahweh and His Son sincere and unfeigned? That is, are our hearts and minds and lives filled with thoughts of them, or with fleshly things, worldly schemes, present pleasures? What does our mind love to turn to and dwell upon: earthly, or heavenly, things?

**V.9: "Abhor that which is evil: cleave to that which is good."**

Paul here reminds us that we cannot serve 2 masters; that man's ways are not God's ways. To abhor evil is to abhor the natural thinking and propensities of the flesh of man, in which dwelleth no good thing—Rom.7:18. Conflict becomes our lot, with the inevitable scourging of the flesh as we daily strive to reject the evil within us and cleave to the laws of Him Who is all goodness and perfection.

**V. 11: "Not slothful in business."**

"Business" here (*spoudee*: diligence) is any activity of any kind—natural or spiritual. We can relate this to our daily employment and the instruction to do *everything* we do "as unto the Lord"—Col. 3:23, to the very best of our ability, in the manner prescribed in the rest of the verse—

**" . . . fervent in spirit, serving the Lord."**

We all know that by so doing we manifest our appreciation of God providing us with our daily food. But what we may overlook, and so lose the comfort and joy of, is the fact that *this obedience is as pleasing to Him, may even be more so, than the more attention-catching work of a lecture.*

**V. 12: "Rejoicing in hope, patient in tribulation, continuing instant in prayer."**

Experience may have led Paul to link these 3 injunctions together, for they are so necessary to each other. It is the joy of the Gospel Hope that has led us to take up the yoke of Christ and, like the patient ox, to labour though the goad of tribulation falls upon us. The unmuzzled ox could feed as it laboured. It was strengthened and nourished by the fruits of its own labour for others; so we by prayer and daily reading of the Word of God for the presenting it to others can gain that spiritual food and drink to sustain ourselves through our day of probation, with the ending of which our Hope will become a reality as—toil completed—we rejoice at day's end with the worthies of old.

**V. 13: "Distributing to the necessities of saints, given to hospitality."**

This is not confined to food, clothing and shelter: it includes spiritual needs also. Sisters do not lecture or speak the word of exhortation, but this does not relegate them to the one-talent class. Sisters can, and do, teach very effectively by radiating an active, living faith in daily life; setting an example by "distributing" enthusiastic zeal, cheerful, happy companionship, comforting sympathy and encouragement. Do we not all need at some time the uplift of these "necessities"? Remember also: it is not for some to do all the distributing and some all the receiving. All are capable of, and responsible to, offer refreshment to the weary traveller, be it only a cup of cold water.

The balance of the chapter portrays the humble and sincere oneness that should exist between brethren and sisters in the Lord; but in the main it teaches the patient acceptance of tribulation and persecution, no matter from what quarter they arise. We must defend the purity of the Truth (and there is a correct spirit of doing this); but any attack on ourselves, any outburst of spite against us, does not call or allow for retaliation—

**V.17: "Recompense to no man evil for evil."**

Rather let our lives, our characters, fashioned by the Word, speak for us with an example of godly kindness to the undeserving—

**V. 21: "Be not overcome of evil, but overcome evil with good."**

—ever ever conscious of—

**V. 19: "Vengeance is Mine: I will repay, saith the Lord."**

Brethren and sisters, we need not fear what man can do to us. Let us accept, in the manner of the worthies of old, any tribulation, any scourging that the following of Christ's footsteps may bring on us, patiently enduring it in a living faith; that when we stand before our Judge we may behold in his voice and face the loving welcome—

"Come, ye blessed of my Father: inherit the Kingdom prepared for you!"

The day of Vineyard workers draws to a close: let us diligently apply ourselves to the work allotted us. If we are ever in doubt as to where work lies, we can turn to this chapter, and for good measure add this:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, THINK ON THESE THINGS" (Phil. 4:8).

"Think on *these* things": fill your minds with them: put away all contrary thoughts—this is the Lord's work: mental purification. Truly there is work for all; our hands and minds need never be idle, or ill occupied. If we are earnestly labouring, if we appreciate the love symbolized in the bread and wine, and the lesson of loving obedience to God they portray, then may we be comforted and uplifted by Paul's further words to these same brethren he had begotten—

"Rejoice in the Lord *alway*: and again I say, Rejoice! Let your moderation (*epieikes*: gentleness) be known to all men. The Lord is at hand. Be careful for nothing: but in everything by prayer and supplication *with thanksgiving* let your requests be made known to God.

"*And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ*" (Phil.4:4-7). —R.W.H.

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## **Current Events Fulfilling Prophecy**

**CIA SERIOUSLY MISCALCULATED RUSSIA'S DEFENCE EFFORT.** CIA (Central Intelligence Agency) has been presumed to have an unmatched degree of expertise on Russian defence effort. For at least 10 years, critics have said CIA's picture bore little relation to reality; yet for years the sheer weight of the CIA's resources carried the day.

Now CIA's Soviet picture has been found to be incredibly distorted. By its own admission, it seriously underestimated Soviet defence spending. It admits its current estimate is double its earlier estimate. What it has not yet disclosed, however, is that its earlier estimate of Soviet weapons spending was far worse than its estimate of overall Soviet defence spending. Current CIA figures for that are 4 times their previous estimate.

Quite possibly more fundamental errors are involved. Current CIA data suggest a pattern of Soviet behaviour strongly at odds with earlier views. It had previously said Russian war spending was declining in relation to the overall Russian economy. What CIA has suddenly decided is that Russian war spending has been 11 to 13% of GNP—more than double the rate in US & Europe . . . This would mean Russia has been placing an increasingly high priority on military strength at the very time when the superpowers were supposedly ushering in a new period of detente.

In early'75, CIA estimated Russia's total defence outlay was 27 billion roubles. But by June'75, at time of CIA's annual presentation to Congress, its estimates were in total disarray, and it was excused from discussing them. What had happened was that secret operatives had gotten actual Soviet documents, with irrefutable evidence that CIA's '70 figure was only ½ what it should have been.

It was only thru James Schlesinger that CIA was finally called to task. They all wanted to squelch the evidence. If it wasn't for that, we'd still be stuck with the same ridiculous figures. The question remains, however, whether CIA has any deeper understanding of Soviet developments than before.

It was not till Israel captured large numbers of armoured vehicles during the '73 War that CIA discovered that such Soviet vehicles have for several years been equipped with costly ventilating and other devices to foil nuclear, chemical, & biological warfare contamination.

The current revision of estimates, rather than reflecting a more detailed understanding, may just paper over a profound information gap.

US policymakers now know that Russia has devoted a greater effort to armaments than was previously thought, and that it is a lot harder to estimate this effort than was previously thought. This carries the further implication that Russia may have more & better weapons than CIA knows of. (BsWk 2:28)

\* \* \*

US strategy is premised on the principle of war avoidance; Russian strategy is premised on war winning. Soviet strategic policy and force development call for capabilities to fight, survive and win a nuclear war. (USN 2:14)

**THIS has tremendous implications, both as to the scale of Russian war preparations, and as to US's ability to find out what and how much Russia has. To students of Scripture & prophecy—not blinded by eat-drink-&-be-merry wishful thinking of "Peace in our time," or by the man-is-good-&-getting-better absurdities of modern witch doctors—the dedicated Russian drive in preparation to strike for world dominion is far more obvious than Hitler's should have been 40 years ago.**

**If the highly-touted CIA does not know what it is doing, or what the Russians are doing, then US's safety & continued existence is in incompetent hands. A couple of daring operatives (& they were volunteers) went in & got actual facts & proof, exploding theories and guesses which CIA's huge staff, at huge cost, had worked on for years.**

**The Feb. 21 US News reports that Americans spend over \$150 billion a year on "recreation"—that is, pleasure-seeking: nearly \$1000 for every man, woman & child in US. And that, of course, is only a part—the active, sporting part—of pleasure-seeking: it does not include all its other forms of indulgence & entertainment. Meanwhile, Russia labours night & day for its moment of destiny, confident that luxury-loving, self-indulgent, unprepared US will be busily occupied in having a "good time."**

**RHODESIA: GROWING PERIL OF RACE WAR.** Rhodesia is a battleground already. Will its neighbours, ruled by Blacks or Whites, join the war? Some appear ready to make their move. Blacks & Whites are braced for renewed escalation of Rhodesia's 4-yr.-old guerrilla war. Hopes for peaceful settlement began fading in January when Smith rejected British proposal for transition to Black rule in 14 months.

Entrance of the 5 frontline Black countries (Mozambique, Zambia, Tanzania, Botswana & Angola) in the war would lead to Russia increasing its military aid—both arms & advisers—to African countries. In fact, OAU (Organization of African Unity) has announced it would not object if the Black Rhodesians call on "Cuba or other foreign powers" for help.

Guerrillas based in Mozambique & Zambia are already operating on 3 fronts: the small (28,000) Rhodesian Army must patrol 100s of miles of borders. There's question how well Blacks in Army (over 60%) will fight to save a White regime in a showdown. Landlocked Rhodesia has only 2 rail links with world: 1 thru Botswana; 1 thru S. Africa—& 1 major road, to S. Africa. All are under guerrilla attack. In contrast, the Blacks get Russian supplies unhindered thru Mozambique ports. Front line Black nations are training & financing the guerrillas: Mozambique also has its own troops in the action.

Direct entrance of Black nations into the war could open wide the door for Russian intervention, as in Angola. Already, Mozambique & Angola are heavily dependent on Russia for military & other help. Rhodesian guerrillas are using Russian-supplied arms. However, the surrounding Black nations need their armed forces to maintain internal political control: sending troops into Rhodesia could undermine security at home.

For US & West, prospect of general race war in Rhodesia poses nightmare. It could ignite revolt by Blacks in S. Africa. That could open way for more flagrant Russian penetration, leading to Communist control of Black liberation movements. In end, this could threaten West access to a region that contains vast mineral wealth, and that dominates vital sea lanes in Indian Ocean and So. Atlantic. But it isn't likely US or its allies would intervene to save Rhodesia's White regime. Price could be forfeiture of influence in all of Africa. (USN 2:7)

**RHODESIA & So. Africa, once bright & prosperous jewels in the imperial Victorian crown, are built on White privilege & Black subservience. As the winds of change, fanned by Russia, have begun to blow, they have doggedly dug in their heels.**

**If it were not for Russia in the background, doubtless Britain would have had no difficulty controlling its restless Empire, & ½ of Africa would still be a proud Empire-red on world maps. Even today, apart from Russia, the Rhodesian Blacks could easily be subdued to their "proper" place. But Russia makes all the difference. Strange it is that the most evil empire in history is the great professed champion of the rights & freedom of all people except its own. While 250 million Russians are enslaved, & slightest dissent is crushed with an iron fist, Russia demands freedom for Blacks of little Rhodesia. And the blind Black regimes invite her in, to enlarge & consolidate her creeping grasp on the African continent.**

**STRANGE NEW U.S. FOREIGN POLICY.** Contradictory, offhand statements by top US officials giving major US allies bad case of nerves. UN Ambassador Young gave widely-publicized opinion that US should recognize, perhaps give aid to, North Vietnam. Vance quickly shot that down. Then Young said that Cuban troops sent by Russian orders had brought 'stability' to Angola. Adding to Carter's woes: naming of soft-boiled men to key security jobs (USN 2:14).

\* \* \*

Carter last week nominated Paul Warnke for both Director of Arms Control & Disarmament Agency & chief negotiator at SALT talks with Russia. Warnke is the super-dove of the foreign policy establishment. He has opposed many of those weapons systems (MIRVed missiles, Trident subs, etc.) that have given Russia the incentive to come to the negotiating table.

Warnke has offered some questionable proposals. In 75 he urged US to suspend development of some of its advanced weapons in order to set an example, arguing that "restraint on US's part will be reciprocated by Russia." He has relentlessly criticized the Pentagon & size of defence budget. (Tm 7:14)

\* \* \*

So far, more disarray than coherence in US foreign policy, to dismay of US allies. Series of Carter statements implying radical change in US policy on strategic-arms & nuclear-test negotiations with Russia caused consternation among his top advisors. Series of apparently contradictory declarations by State Dept. & White House has left diplomats guessing. Andrew Young, while ostensibly subordinate to State Dept., regards himself as an independent operator with a mandate from the President to speak his mind on racial & Third World questions, taking positions on issues before formal policy is set. That, in the opinion of professional diplomats, is a formula for continued disarray.

Defence Sec. Brown is trying to persuade Carter—so far unsuccessfully—to quit talking as tho new arms agreement is more important to US than Russia: Carter is weakening US's bargaining position. (USN 2:21)

\* \* \*

Young has made several highly naive comments that the State Dept. was busy correcting for some days thereafter.

Carter has thrown his full weight behind repeal of the Byrd Amendment, which sanctioned US importation of Rhodesian chrome in violation of UN boycott. According to a UN report, many nations—including Russia & 4 East Europe countries—have been secretly violating the boycott. (Tm 2:21)

\* \* \*

Whirlwind of diplomatic activity by Carter & his foreign-policy team sparking consternation in US & key world capitals. Stream of statements—some of them off the cuff—have suggested radical changes in US policies on such vital issues as detente, arms negotiations & Black rule in Rhodesia.

Carter, in seemingly casual comments, supported moves to normalize relations with Cuba, Vietnam & Marxist Angola.

UN Ambassador Young, after mission to Africa, called for major change in US role there from mediator to partisan on side of Blacks. Young's announcement is example of lack of coordination. Neither Carter nor Vance had approved it. Idea caused consternation among British officials.

This is verdict of a leading Washington foreign-affairs expert: Carter & team are moving too fast, talking too loosely, & operating without a clear definition of US goals or a strategy for achieving them.

Debate over Russia's aims. Is Russia driving toward superiority over US in strategic weaponry, & using SALT talks to further this aim? Paul Warnke, Carter's choice for chief negotiator with Russia, has taken the position that many of US's big weapons programs of recent years could have been cancelled without jeopardizing security; and that US can safely suspend major weapons development to "set an example" for Russia.

On the other side of the debate are strategic specialists who maintain that Russia is driving for strategic superiority; and that once achieved, that superiority will be exploited to extend their domination. They charge Russia is building & planning with view to fighting a nuclear war.

As advisor to McGovern in campaign for President in '72, Warnke advocated US defence spending cuts & restraint in new weapons programs. He says, "The proposition that we must remain ahead of Russia in most elements of military power is a fallacy." His philosophy is rooted in the hope that Russia's military posture is born of fear & not aggressive military designs. All evidence today is against this. As negotiator with Russia, Warnke would be a key figure in shaping answers to vital questions on US weapons & defence preparations.(USN 2:28)

\* \* \*

Carter has ordered immediate cut off of CIA aid to Jordan's Hussein. One US official says it was worth every cent. Hussein has given US valuable entree to Arab intelligence & counterintelligence circles, and maintained a consistently moderate enclave in an increasingly radical Arab world.

Carter says he has received information "from indirect sources" that Castro might be willing to remove his troops from Angola. But a top US Intelligence source says Castro is not moving a single one out, except the sick. ( Tm 2:28)

**NATURALLY we wonder how the new Carter administration will fit into the developing prophetic picture. Carter campaigned on a platform of reducing defence expenditures and greatly increasing social benefits: the old Roman bread-&-circuses approach, ignoring the looming shadow of the northern barbarians.**

**By the men he is appointing to key positions, he seems moving in the required prophetic direction of making US weak & Russia strong. He first nominated Theodore Sorenson, an avowed pacifist & conscientious**

objector, to head the vital CIA, the intelligence-gathering agency on which US's planning and national safety largely depends. This nomination, however, was rejected by the Senate as absurd.

He has chosen as UN (& roving) Ambassador Andrew Young, a Black, who has promptly aligned himself & US with the Black terrorists against the White Rhodesian regime, & who regards the Russian-sent Cuban troops propping up the Red regime in Angola as a "stabilizing force." In the same sense, the Russian govt. itself is a very stabilizing force in Russia.

For the man to deal with the shrewd & hard-bargaining Russians, who are straining every effort to build their military might. Carter has chosen Paul Warnke who has in the past urged unilateral US arms reduction as an 'example' he was sure the Russians would follow, and who has consistently argued for reduced US defence spending.

Carter could be just the right man to put the Tarshish powers in their required position of weakness and defeat at Armageddon. Fortunately our faith is in a far wiser and more powerful Deliverer on that occasion.

**ETHIOPIAN POWDERKEG.** Last week there was a shootout at Selassie's palace, occupied since '74 coup by the army officers who overthrew him. Shooting was soon followed by announcement of execution of Gen. Teferi Benti, Ethiopia's Chief of State, & 8 of his supporters in the Dergue (governing body).

It was another power struggle within the Dergue. It seized power brutally in 74. Power struggles are slowly reducing its membership, & possibly its power to control the country. There were 120 officers in it originally: after last week's shootout, number was down to about 60. Previous Chief of State was shot in Nov. 74. Last July several other high officials were killed. (Tm 2:14)

\* \* \*

Signs are that East Africa about to boil over. US & Russia hold high stakes there. Trip wire for trouble is strategic Ethiopia. A bloody struggle for power divides the ruling military junta. Eritrean rebels, seeking independence, are scoring impressive victories over junta's armed forces. Marxists & monarchists lead other revolts. Should Ethiopia fall apart, covetous neighbours might move in. Ethiopia isn't only flash point. Tiny Afars & Issas (formerly French Somaliland) is due for referendum on freedom June 30. French are moving out. Both Ethiopia (US-backed) & Somalia (Russia-backed) claim it. (USN 2:21).

**RUSSIA already controls the southern access of the Red Sea, with bases on both sides in former British Aden and former British Somaliland. Russia slowly, ploddingly, patiently, with infinite patience in the overall picture, gradually squeezed Britain out of both, without firing a shot; and now she solidly controls what was once the vital lifeline of the mighty British Empire. Signs are that Russian-controlled Somalia will swallow up Afars & Issas, tightening the noose on Ethiopia, and cutting it off from the sea.**

**SOLVING CYPRUS PROBLEM?** In74, following the Athens-inspired coup against Pres. Makarios, Turkey invaded Cyprus & a savage war left it with an internal frontier of barbed wire, mines & armour. Turkey seized the northern 40% of the island, causing 200,000 Greeks to flee to the south. The war also left the east flank of NATO in a shambles, with both Greece & Turkey blaming US.

Carter has sent Clark Clifford to try for a settlement. First signs of a thaw between island's heavily-armed & mutually suspicious communities occurred 4 weeks ago, when Makarios & Turkish Cypriot leader Denktas held an unexpectedly cordial meeting: their first in 13 years. Makarios accepted reality of Turkish ethnic state as part of a 2-state federation; Denktas said he was willing to reduce Turkish share of the island to 33% or less.

The 520,000 Greeks in south have reacted to defeat with astonishing resilience. They have a new airport at Larnaca, and per capita income of the Greek part of the island is back to pre-74 levels. The 120,000 Turks in the north lack the skilled manpower to run the factories left behind by the fleeing Greeks.

Both Denktas & Makarios are anxious to appear conciliatory. Denktas is under pressure from Turkey, which is anxious about a \$1 billion arms aid bill held up in US Congress pending a Cyprus settlement. Makarios needs continued international support to maintain his political position in the face of strong gains by the Greek Cypriot Communist Party. (Tm 2:28)

**THE last sentence struck our eye: "strong gains by the Greek Cypriot Communist Party." Cyprus, with all the rest of the area, must be absorbed by Gog. This is the trend to watch.**

**EGYPT'S MOUNTING WOES.** Sadat, good US friend, in deep trouble: mounting economic woes, massive foreign debt, unfulfillable rising expectations of 40 million people. Egypt spends 1/3 more each year than it produces. Population grows 1 million a year. Arable land is shrinking as expanding population builds on former farmland. Revenues meagre. Natural resources few. Industry almost nonexistent. War spending takes 1/4 of entire GNP. Foreign debt is \$15 billion on which \$1 billion yearly interest must be paid. Egypt's entire exports in '75 were \$1½ billion; imports were \$4.7 billion. Already large disparity between rich & poor is worsening. A new get-rich-quick class has

emerged from current foreign financing & efforts to modernize. A veteran US diplomat says, "If there isn't a massive bail-out effort, this country is going under in next few years!" A top Egyptian economist agrees, "Without help from the West, you will see another Bangladesh here in 5 years, & revolution will be a certainty."

One knowledgeable Egyptian says, "There's only 1 thing to do—sign a treaty with Israel & get it over with. The Arab cause has brought us nothing but misery & death. While we fight & starve, the other Arabs gamble & chase women." Egyptian newspapers stress the theme that Egypt has fought 4 wars & spent 40 billion \$s in crusade against Israel, only to starve while other Arab nations pour billions of \$s into their own development. (USN 2:28)

**THE \$40 billion stupidly squandered on trying to destroy Israel could have put Egypt well on the way to prosperous development. God makes sinners fools so they punish themselves. Israel isn't in much better shape, with the same war burden due to Arab viciousness. Perhaps Israel & Egypt will be forced by circumstances into closer cooperation. A complete renunciation of belligerence & arms-bristling frontiers could immensely benefit both.**

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## One Hundred Years Ago

FROM THE CHRISTADELPHIAN, FEBRUARY, 1877

**THE "Signs of the Times" began (concerning the Conference of the European Powers called to settle the Serbian)\* —Turkish War)—**

\*We have previously used the spelling common at the time (Servian), but we plan henceforth to use the modern spelling (Serbian). It is the same place: part of Yugoslavia.

### FAILURE OF THE CONFERENCE AND CERTAINTY OF WAR.

"To the alarm of the world in general, but to the joy of those who are "waiting for the consolation of Israel," the Conference of the Powers at Constantinople is a complete failure. It has been sitting for nearly 2 months.

"The Conference discussed the project, and pared and clipped it to the lowest point that it might be made as acceptable to Turkey as possible. When it was finished, it was submitted to the Grand Council of the Turkish Empire."

**On presentation of the demands (independence for Serbia, joint European oversight of the government of Bulgaria, etc.), there were (Jan. 18)—**

"Loud shouts of 'War rather than any interference of foreigners in our own affairs. Death rather than submission!' A unanimous vote was taken to reject the project of the Conference."

**As bro. Roberts was writing the Signs, both Russia and Turkey were preparing feverishly for a renewal, on a far larger scale, of the war (which had been halted temporarily by the armistice demands of the European Powers). The war, which lasted nearly 2 years, lost and cost Turkey far more that acceptance of the Conference's demands would have.**

**During January, bro. Roberts had written, gotten printed, and had ready for distribution, the 56-page booklet "Prophecy and the Eastern Question," much of which is very pertinent for today, tho there have been tremendous (and some unexpected) changes in the world picture in the intervening 100 years. The brethren were right in what they expected, and much of it has now occurred, but they expected it all to happen much more quickly than has turned out.**

**At the time, it appeared that the march to Armageddon had begun. Bro. Roberts, in the booklet, recognized that after the "dismemberment of the Turkish Empire," there would be "a peaceful interval" during which the Jews would return under the protection of Britain who would be then in possession of the land.**

**As the war began, there was tremendous revulsion throughout Britain against the Turkish barbarities, and very deep sympathy for the oppressed "Christians" of the Balkans for the welfare of whom Russia was ostensibly going to war. But public opinion changes, and can be manipulated by adroit politicians and a self-serving news-media. Two years later, when it appeared Russia would destroy Turkey, fear for India and the Empire had tempered Britain's righteous indignation, and the government was able to issue an ultimatum to Russia to halt at the gates of Constantinople. Early in the war, in fact, the British government had decided to go to war if Russia took Constantinople, and doubtless this had been communicated to Russia. By the time the ultimatum was issued, Russia already gained most of her immediate objectives, and was ready for a period of peace to consolidate them.**

\* \* \*

**Regarding the situation of the Jews, bro. Roberts reports—**

"During the past month, a meeting with reference to Jewish interests in the Eastern Question has been held at Paris. The meeting was an extraordinary one. It was a meeting of Jewish delegates from all parts of the world—a thing that has not happened since the destruction of the Jewish nationality 1800 yrs. ago.

"Baron Henry de Worms, one of the Jewish delegates from England, said: 'The holding of the Jewish Conference is a remarkable thing in the annals of Judaism. For the first time the Jews are really becoming a united people'.

"The *Jewish Chronicle* says, "The general Press in several countries, and even in Turkey, has lately frequently referred to the restoration of the Jews to their own country. Some have sneered at the idea; others have simply ridiculed it; others again have spoken of it approvingly, and seem prepared to support it'."

\* \* \*

**Elsewhere in this (Feb. 1977) issue—pgs. 41,47,54—are extracts from this Feb. 1877 issue of bro. Roberts'. If practical, we hope each month to thus extract some of our "fillers" from the same month of 100 years ago. There is a wealth of material.**

CONNECT THINGS					
<b>Bible Questions</b>	<b>WITH PERSONS</b>			37. Artillery	48. Plumline
1. Ear	10. Cross	19. Wedge	28. Strakes	38. Hammer	49. Spikenard
2. Gulf	11. Sheet	20. Purple	29. Ouches	39. Lanterns	50. Flying Roll
3. Gate	12. Noses	21. Riddle	30. Shrines	40.70 heads	51. Mandrakes
4. Mice	13. Organ	22. Dagger	31. Locusts	41. Potsherd	52. Translation
5. Apes	14. Pulpit	23. Javelin	32. Gallows	42. Bedstead	53. Parchments
6. Plow	15. Husks	24. Tombs	33. Timbrel	43. Vineyard	54. Thick cloth
7. Pulse	16. Weeds	25. Shrubs	34. Conduit	44. Olive leaf	55. Insurrection
8. Lime	17. Fleece	26. Amber	35. Ox goad	45. Fig leaves	56. Seething pot
9. Darts	18. Coffin	27. Ravens	36. Thumbs	46. Pen knife	57. Oil of myrrh
				47. Bulrushes	58. Scarlet thread

**ANSWERS**

Og	Jubal			Ishmael	Jonathan
Job	Noah	Hazael	Rhoda	Reuben	Hezekiah
Jael	Ehud	Lydia	Joseph	Lazarus	Zechariah
Saul	Judas	Adam	Legion	Bezaleel	Philistines
Paul	Elijah	Moses	Miriam	Prodigal	Demetrius
Joab	Amos	Jonah	Haman	Malchus	Passengers
Ezra	Jacob	Simon	Gideon	Shamgar	Jehoiakim
Jehu	Esther	Rahab	Ezekiel	Solomon	Adonibezek
Mary	Daniel	Enoch	Naboth	Jeremiah	John Baptist
Peter	Elisha	Achan	Samson	Barabbas	King of Edom

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