

# The Berean Christadelphian

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

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

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

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

## Ecclesial News

**LONDON, Ont.—Christadelphian Hall, 166 Central Ave. (1 block west of Richmond)—S.S. 10 am; Memorial service 11 am; Lectures 1st & 3rd Sundays 7 pm; Bible Class every other Wed.8pm—Bro. David Clubb, 42 Oneida Rd. London N5V 2X1; phone (519)451-4063.**

LOVING Greetings to the Household of Faith.

We have again been saddened with another loss in our ecclesia. In December brother Joseph McConnell fell asleep in Christ after a period of 36 years of service in the Vineyard. Previous to his ill health the past few years, bro. McConnell had been very active in the Truth through Sunday School teaching, exhorting, lecturing, arranging, etc. He will be greatly missed, but we know that he now sleeps in hope awaiting the resurrection morn.

Because of our reduced numbers, we have sadly been forced into a position of changing some of our ecclesial functions. We ask the brethren and sisters to note the changes: Sunday School 10 am; Memorial service 11 am; Public lectures the 1st and 3rd Sundays of each month at 7 pm; Evening Bible Class every other Wednesday at 8 pm.

We also wish to express our appreciation to all brethren and sisters in the nearby ecclesias for their continual encouragement and help in our ecclesia. Their every effort has been deeply appreciated.

God willing, we plan to have a Fraternal Gathering Saturday and Sunday, October 8 and 9. We cordially invite and urge all who can to be with us at that time. With love to all from the London ecclesia, —bro. David Clubb

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### NOTICE TO AUSTRALIAN SUBSCRIBERS

We have been concerned at the trouble and expense involved in sending small amounts of money from Australia, so we have made simpler arrangements. Australian subscriptions may now be sent to bro. Ray Hodges, 2 Emily Street, Esperance, Western Australia 6450.

It would help if mention is made as to whether it is (1) a new subscription, (2) a change of address, or (3) a renewal without address change. Bro. Hodges can then promptly pass on any information affecting the mailing list.

Please make payable to "Ray Hodges." Domestic cheques and money orders are acceptable, eliminating bank and exchange costs. The subscription is \$3.50 Australian. This notice is only for those who desire to pay. We are happy to continue to send the Berean to any who desire it, regardless of payment.

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### FRATERNAL GATHERINGS

If the Lord will

**HYE, Texas: Monday\* to Sunday, August 1 to 7**

**\*It is hoped to be able to start on SUNDAY, July 31, but it is not certain at this time.**

Bro. Nick Mammone, 70 W. 34th, San Angelo, Tx. 76901; Ph. (915) 653-5187

**LONDON, Ontario: Saturday & Sunday, October 8 and 9**

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

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### "A MERRY CHRISTMAS"

Another 'Christmas' has come and gone, and the traditional epoch of Christ's birth has been celebrated with the usual eating, drinking and making merry by the children of this world. "A merry Christmas to you all," say they, and so the godless world makes a grand effort to forget, for a while, the troubles that are coming upon it.

"A merry Christmas to you!" *Oh, how I dislike such a greeting*, especially when it falls from the lips of a brother. It may be from want of thought, but none the less objectionable. *Brethren of Christ should take heed lest by their words they countenance (unwittingly) the dominion of sin.* And what a host of evils are associated with "a merry Christmas"!

We were thankful for the opportunity which Christmas day presents, and consequently met together to sing psalms and hymns and spiritual songs unto the Lord, and to exhort one another. And what a source of comfort it was to us none can tell, except those of like precious Faith.

—Christadelphian, 1879.

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## They Perished in the Wilderness

### THE LESSON OF ISRAEL'S UNFAITH AND FAILURE

*"With most of them God was not well pleased . . . Wherefore let him that thinketh he standeth take heed lest he fall"*  
—1 Cor. 10:5-12

AMONG the things written for our instruction, there are none greater than the Exodus of Israel from the land of Egypt, that wonderful period of the open manifestation of God's mighty hand of which we have again recently read together in our daily readings—that heavenly daily food that is able to make us wise unto salvation. (And being "wise unto salvation" does not mean just knowing these things, but being transformed in our minds by constant meditation upon them).

In the 3rd month, they came into the wilderness of Sinai. Today, 3½ thousands of years later, it is still the same wilderness of Sinai, and in the same condition as then, tho the face of the world has generally been completely transformed in the intervening ages. And, very strangely, it was from this spot—100 years ago—that what is probably the most outstanding (and possibly the oldest) extant manuscript of the Scriptures came. And this area is very much a household word today because of its prominence in the Mideast conflict.

Here the newborn nation of Israel entered into a solemn covenant with God—  
"ALL that the Lord hath spoken, *we will do*" (Exod. 19:8).

Following this, they were established as a nation—the special, chosen people of Yahweh—and, under the mediatorial guidance of their great prophet Moses, they received a system of religion designed to govern them individually, and *eventually to lead them unto Christ*.

But instead of remaining faithful to their Sinaitic covenant, their history reveals a rapid decline in spirituality and faith till at the end of 40 years only 2 adult members of the race that came out of Egypt were permitted to enter the Land of Promise. *Just 2 out of approximately 2 million*.

During the process of giving the Law, Yahweh said—

"I will raise them up a Prophet from among their brethren like unto thee (Moses), and I will put My words in his mouth; and he shall speak unto them all that I shall command him" (Deut. 18:18).

The latter days of Israel's Commonwealth, when the fulness of the times had come, heralded the arrival in their midst of this God-sent Prophet of salvation; but only a very small remnant had sufficient faith and wisdom to recognize the days in which they lived. Only a small remnant had waited and watched in true love for his appearing, tho God thru Daniel had told them when it should be. To all the rest Jesus applied Isaiah's heavy message of condemnation (Matt. 15:8-9)—

"This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men."

To these people the Gospel was preached in all its glorious and living fulness: but in their warped attachment to Moses they failed to observe the fulfilment of the Law in Jesus. Therefore, said Paul—

"It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46).

Thus, in Israel's blind rejection of that for which they had waited so long, and by the all-foreseeing wisdom of God, the great sacrifice for sin was made, and the Way of Salvation was opened to the Gentiles, and Israel was temporarily cut off from their own olive-tree, to wander wearily in darkness for 2000 years.

And now we find ourselves in the latter days of our own people. The "times of the Gentiles," during which Jerusalem was to lie prostrate, are nearing their end. Another advent of that great Moses-like Prophet is soon to be made

manifest. And as Israel blindly cohered to the teachings of the Scribes and Pharisees instead of searching the Word, so the Gentiles blindly cling to the teachings of the clergy, who likewise "teach for doctrines the commandments of men."

*But there was a faithful remnant to welcome Jesus at his first appearing; and there will be a faithful remnant who will be watching and waiting for his 2nd appearing. If Jesus is to find the Faith when he comes, it will depend upon the action of that remnant in giving heed to his teachings; and not only giving heed, but walking in his steps as well.*

If anyone has the courage and independence of mind to anoint his eyes with the eye salve provided in the Word of God, he will have no difficulty in perceiving, with great sadness that—true to historic form—there has been a gradual decline in the spirituality of the aggregate bearing the name Christadelphian since the zealous and robust days of our pioneer brethren. All one has to do is to scrutinize the searching and virile exhortations of bro. Roberts, and compare them with present day palliative effusions where truth is withheld to avoid offense, and a smoothing-over policy prevails.

Oh, that one might come from God in these latter days, and cry aloud, and spare not, and lift up his voice like a trumpet and show the people their transgressions! This the prophets did: but we have no prophets in our midst. Nor have we a Paul, John or Peter. But *we do have their words*, and (Prov. 15:31-32)—

"The ear that heareth the reproof of life abideth among the wise; but he that refuseth instruction despiseth his own soul."

The Scriptures reveal that a character of great humbleness, simplicity, faithfulness and obedience is a treasure in the eyes of the Lord; and that of such—and such alone—He will choose His jewels for the Name He has appointed. For us to attain unto that divine Name, our Father in heaven has set a very high and holy standard of conduct before us, and its foundation is expressed by Paul—

"Wherefore come ye out from among them and *be ye separate*, saith the Lord, and *touch no unclean thing*. And I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18).

The application of this standard is also set forth by Paul in an imploring and heart-searching manner (2 Cor. 13:5)—

"Examine yourselves, whether ye be in the Faith. Prove (test) your own selves. Know ye not your own selves, how that *Jesus Christ is in you*, except ye be reprobates (rejects, fail to meet the test)?"

If, as a result of such an examination, we find our faith is sound, and our way of living and using all our time is such that would meet with the approval of Jesus, we have nothing to fear. If, however, we "fail to meet the test," then let us listen to the loving and concerned voice of Wisdom, and cast off any "works of darkness," and let us put on the heavenly armour of light as good soldiers of Christ, and—

". . . be afflicted, and mourn, and weep: let our laughter be turned to mourning, and our joy to heaviness. Let us humble ourselves in the sight of the Lord, and He shall lift us up" (James 4:9).

John says that every man who truly holds the hope of seeing and being like Christ *purifies himself as Christ is pure*—1 John 3:3. That is, *he does not live as other men live*. He lives completely as unto God. All his interests are in the things of God. All he has is devoted to the service of God. Having died completely to the things of the world, and been begotten to a new life by the Truth, all his love will be upon the Truth and all things connected with it.

If we hold a similar lofty and ambitious desire, even to be sons of God and partakers of the Divine Nature, then let us demonstrate by precept *and example*, and show our young people, as they enter the Household of Faith, that we are not only completely separated from the world in matter of doctrine, but in all our conduct as well.

We have cried aloud in these monthly messages, not from a holier-than-thou point of view, but from the aspect of brotherly love and mutual help and admonition, in an attempt to *arouse one another* to great watchfulness and diligence, that together we may all awake to the solemn and exalted duties laid upon us by the call of God and our acceptance of the Gospel of life. Let us therefore stand fast and strengthen that scriptural comprehension of the Truth which develops a faith that works by love, and purifies the heart in the loving obedience that it commands.

If we are wisely busy watching daily at the gates of Wisdom, *our minds will be filled with the divine ideas, principles, and affections set forth in the Scriptures*, and the beautiful and unearthly fruits of the Spirit will find expression in our daily lives. We will then be prepared for the messenger of Jesus and, when he comes and places his hand upon our

shoulder and announces that the Lord is here, and all the things of the present suddenly lose all their meaning and attractiveness, and we are face to face with eternal reality, then we will greet that great day with humble, thankful confidence and joy. —Editor

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### WHAT WAS CHRIST "PURIFIED" FROM?

Under apostolic guidance, we see Christ in the bullock, in the furniture, in the veil, in the High Priest—in brief in ALL these Mosaic "patterns" which were both atoning *and atoned for* (Lev. 16:33).

There is no counterpart to this if Christ is kept out of his own sacrifice. He CANNOT be so kept out, if place is given to all the testimony—an express part of which is that, as the sum-total of all the things signified by these patterns, he was "purified" with a better sacrifice than bulls and goats—namely, his own sacrifice.

(Heb. 9:12, 23; 13:20).

If he was purified, there was something to be purified from. What was it? Look at his hereditary death-taint, as the son of Adam, through whom death entered the world by sin—and there is no difficulty.

As the antitypical bullock without the camp, Jesus was as a *sin-offering*—an offering to be burnt, consumed-to be which he had to be the very nature cursed by sin, that "the *body of sin* might be DESTROYED" (Romans 6: 6).

—Bro. Roberts, 1897.

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## The Mystery of Godliness

### THE MANIFESTATION OF GOD IN CHRIST AND HIS BRETHREN

#### PART TWO

*"The Logos became flesh, and dwelt among us; and we beheld his glory, glory as of an only-begotten of the Father, full of grace and truth"*—John 1:14

BY BROTHER JOHN THOMAS

## THE LOGOS

THE apostle who had the honour of receiving the Apocalypse for transmission to the servants of the Deity has called our attention to the consideration of the fountain and origin of life and power in what is commonly called the Gospel according to John. He there points us to a certain commencement, and saith—

*"In the beginning was the Logos, and the Logos was with the Theos, and Theos was the Logos"* (John 1:1).

In the AV this reads—

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

We may see from this the propriety of God styling Himself "the First," "the Beginning," and "He Who is and Who was." He was from the beginning, whether that beginning be referred to the Creation narrated by Moses, or a remoter beginning before ever the earth was; and none but a fool, the Spirit saith, would affirm that God is not.

Though John introduces 2 words into the text, he is careful to inform us that they are not representative of 2 Gods contemporary with the beginning, but of 1 only; for he expressly says that—

*"Theos was the Logos."*

In this text then there is ONE DEITY, and He is styled the LOGOS. This word signifies—

*"The outward form by which the inward thought is expressed and made known; also, the inward thought or reason itself. So the word comprehends both the ideas of REASON and SPEECH."*

Hence, by John styling Him the Logos, it was equivalent to affirming that He was a Reasoner and a Revelator. Or, as Daniel declared to Nebuchadnezzar—

*"The Elahh in the heavens revealed secrets . . . the deep and secret things"* (Dan. 2:28, 22).

But was the Deity reason and speech *only*? In other words, an abstraction independent of substance, or, as some affirm "without body or parts"? To preserve us from such a supposition, John informs us—

"The Logos was with the Theos."

Here was companionship and identity—

"The Logos was with the Theos, and Theos was the Logos."

Never was there a conceivable point of time or eternity when the one existed without the other (Prov. 8:22-30)-

"Yahweh possessed me (saith the Logos) in the beginning of His way, before His works of old. I was set up from *olahm* (the hidden period), from the beginning, or ever the earth was.

"When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the earth, nor the open places, nor the highest part of the dust of the world.

"When He prepared the heavens I was there; when He set a compass upon the face of the deep; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree that the waters should not pass His commandment; when He appointed the foundations of the earth—

"Then I was by Him as one brought up with Him (*the Logos was with the Theos*), & I was daily His delight, rejoicing always before Him; rejoicing in the habitable parts of His earth, and my delights were with the sons of men."

No Logos, then there would be no Theos; and without Theos, the Logos could have no existence. This may be illustrated by the relation of reason, or intelligence and speech, to brain, as affirmed in the proposition: *No brain—then no thought, reason, nor intelligence.*

Call the brain *Theos*; and thought, reason and understanding intelligently expressed, *Logos*; and the relation and dependence of *Theos* and *Logos*, in John's use of the terms, may readily be conceived. Brain-flesh is substance, or the *hypostasis* that underlies thought; so Theos is substance which constitutes the substratum of Logos. Theos is the substance called Spirit, as it is written,

"Theos is Spirit" (John 4:24).

—and he who uttered these words is declared to be himself both substance and Spirit.

—Eureka 1:89-91

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THE Hebrew representative of THEOS is *AIL*. This is a primitive word which to the mind of the Hebrew always presented the idea of strength and power. It is applied in the prophets to the Former of all things when contemplating Him in His Almightyness. The meaning of the word is *strength, might, power*; and when used of a person signifies a mighty one, a powerful one, a strong one, a hero. The first place in which it occurs is Gen. 14:18 where Melchizedek is styled 'the Priest of the Most High AIL.' This teaches, by implication, that there are other *Ailim*, but that He Whose priest Melchizedek was, was the highest of them all.

—Eureka 1:93

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SPEAKING of Himself in His address to the ends of the earth, AIL says—

"Look unto Me, for I am AIL, and *none else*" (Isa.46:22).

And to Israel He saith (Isa. 43:10)—

"Ye are My witnesses, and My servant whom I have chosen; that ye may know and believe Me. and understand that I, YAHWEH, am He.

"Before Me, AIL or Power *has not been formed*, nor after Me shall be."

—a testimony that identifies *Ail* with the *Logos* and *Theos* of John, which, as ONE POWER, he saith (1:3)—

"Made all things, and without Him was not anything made that was made."

From Him came the Apocalypse, as it is written (Rev. 1:1)—

"A revelation which the THEOS committed to Jesus Christ."

—Eureka 1:95

\* \* \*

IN the Name and Memorial revealed at the Bush, the Deity declared that *He would be a person, or persons, not then manifested*. He announced to Moses that He was *the Mighty Ones* Who had appeared as '3 men' to Abraham, and as 'a host' to Jacob; but that at a future period He would manifest Himself in others, even in persons of the Adamic race. Hence,

in view of this new manifestation, and to keep it constantly in remembrance, He imposed upon Himself the Name of EHYEH, *I Will Be*. And this Name of the Deity was to retain its import in a certain time hidden in the future.

The time when it shall no longer be memorialized is not yet arrived. It is to continue for the *Olahm*, for that epoch when (Rev. 1:4-7)—

"*He Who is, and Who was, and Who is coming*. . . shall come with the clouds, and every eye shall see Him; and all the tribes of the earth shall wail before Him" (Rev. 1:4-7). —Eureka 1:98

\* \* \*

YAHWEH or *Yah*, as a noun and signifying "*He Who Will Be*," is then the Memorial Name the Deity chooses to be known by among His people. It reminds them that HE *will be manifested in a multitude*. . . This multitudinous manifestation of the One Deity—One in many and many in One by His Spirit—was proclaimed to the Hebrew nation in the formula of Deut. 6:4—

"Hear, O Israel YAHWEH our ELOHIM is the ONE YAHWEH."

That is—

"He Who shall be our Mighty Ones is the One Who shall be."

Certain Mighty Ones are promised to Israel . . . The Deity will be manifested in the Sons of Deity: He in them and they in Him by the One Spirit. And this company of Sons, led to glory by the Captain of their salvation, is—

"The ONE Who shall be . . . the ONE YAHWEH."

Of these Sons or Elohim, One is "the Firstborn"—

"The Child born, and the Son given" (Isa. 9:6).

He is the *Eloah* in Chief, the "Head of the Body" in whom "it pleased the Father that all the fulness should dwell," that "among all he might have the pre-eminence"—Col. 1 18-19.

This ELOAH is the great theme of prophecy. His manifestation was predicted in the promise of the Woman's Seed—Gen 3: 15; in Isaac—Gen. 21:12; of the royal Shiloh from Judah—Gen.49:10; of the sceptred Star out of Jacob—Num.24: 17; of the Divine Son assured to David—2 Sam.7: 14; born of a virgin—Isa. 7: 14; and to rule upon his throne—Isa. 9: 6-7.

In these testimonies it was revealed that he should be both Son of man and Son of Deity. How this could be, otherwise than is related in the New Testament, would be impossible to devise. The Spirit saith:

"Is there an *Eloah* without Me? Yea, there is no Rock: I know none" (Isa. 46:8).

The manifestation therefore must be by the Spirit of the Deity, or not at all. The time of manifestation was appointed and placed on record in Dan. 9:25, and—

"When the fulness of the time was come, the Deity sent forth His Son, made of a woman" (Gal. 4:4). —begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of the Deity—John 1: 13—by Holy Spirit coming upon her, and power of the Highest enveloping her: therefore also the holy thing she bore was called a Son of Deity, and named JESUS—Luke 1: 35, 31. Thus, says John—

"*The Logos became flesh*, and dwelt among us, and we beheld his glory, glory as of an only-begotten from the Father, full of grace and truth" (John 1:14).

For (v. 17)—

"The Law was given thru Moses; the Grace and the Truth came thru Jesus Anointed."

Now, "Theos was the Logos," says John; that is, *Deity was the Word*; and this Word became flesh in the manner testified. Was the product therefore not Deity? Did the union of Spirit with flesh annihilate that Spirit, and leave only flesh? Was the holy thing born a mere son of Adam? Or "*the fellow*" and "*equal*" of the Deity— Zech.13:7; John 5: 18; Phil. 2:2? The latter unquestionably.

After this manner, then, the ETERNAL POWER, or *Yahweh*, became flesh; and commenced the initiation of His promise that He would be to Israel for *Elohim*. The chief *Eloah* was now born; and as the STAR OF JACOB cradled in a manger, received the homage of the wise, and the acclamation of the heavenly host. This babe was the "body made in secret"—Psa. 139: 15; Heb. 10: 5 thru which the ETERNAL SPIRIT, when it should attain to the "fulness of the times," designed to manifest Himself. That time had arrived when—

"Jesus began to be about 30 years of age" (Luke 3:23)

He was now to be "sent forth," being—

"Made under the Law, that them under Law he might purchase from it, that we might obtain THE SONSHIP"  
(Galatians4:5).

His sending forth was subsequently to his immersion, and preceded by his anointing with Holy Spirit. The born of "YAHWEH'S *Handmaid*" six months after John the Immerser, John said of him—

"*After me cometh a man who hath been preferred to me; for he was before me.*"

Isaiah styles him YAHWEH and *Elohim* in his prophecy concerning John as the "Voice" that was to herald his manifestation, saying—

"Prepare ye the way of YAHWEH; make straight in the desert a highway for our *Elohim*" (Isaiah 40:3).

The Father was one *Eloah*, and Jesus was another; so that in the unity were developed 2 who, in the Hebrew plural, are termed *Elohim*. Here then was a practical illustration of the phrase so often occurring in the Scriptures of the prophets, "YAHWEH *Elohim*" most incorrectly rendered in the English Version "LORD God." Based on this combination of Holy Spirit and flesh, Jesus said to Nicodemus—

"I say unto thee, WE speak what WE do know, and testify what WE have seen, and ye receive not OUR witness" (John 3:11).

Here was *plural manifestation* IN UNITY. This is abundantly evinced in all the New Testament. Hence on another occasion Jesus said to the Jews—

"*I and the Father are one*" (John 10:30).

One what? We are, in the words of Moses, "One Yahweh." The Jews, who "judged after the flesh," were indignant at this, and attempted to stone him for blasphemy, saying that—

"Being a man, he made himself Deity" (John 10:33).

But Jesus rebuked the charge with an unanswerable argument—

"Is it not written in your Law, I said ye are *Elohim*, and *Sons of the Highest*, all of you (Psa. 82:6)? If He (the Deity) called them ELOHIM *to whom the word of the Deity came* (that is, to their fathers), and the Scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of the Deity? . . . know that *the Father is in me, and I in Him*" (John 10:34-8).

"He who hath seen me hath seen the Father" (John 14:9).

They judged after the flesh—John 8:15, and therefore imagined his words were flesh; that is, the mere utterances of the thinking of the flesh. But he told them that this was not so, for he said—

"My teaching is not mine, *but His Who sent me*" (John 7:16).

And John also testified that—

"He whom the Deity had sent spake the words of God" (John 3:34).

—as Moses had predicted in Deut. 18:18 concerning the Christ, saying—

"I (God) will put *My words in his mouth*, and he shall speak unto them all that *I shall command him*. and whosoever will not hearken unto *My words which he shall speak* in My Name, I will require it of him."

And so when the Word became flesh, the Word-Flesh recalled attention to what Moses had written, and said (John12:48-9; 6:68)—

"He that rejecteth me and *receiveth not my words . . . the word that I have spoken*, the same shall judge him in the last day. For *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 . . . the words of eternal life."

The words, then, that came out of the mouth of Jesus are to be received as the direct teaching of the Eternal Spirit, and to be interpreted of Him.

—Eureka 1:101-103

\* \* \*

THE ETERNAL POWER is the *Logos* or Word, which is identical with *Theos* or DEITY, glowing in light: SPIRIT substantial and corporeal.

—Eureka 1:105

\* \* \*

"I am the Alpha and the Omega, beginning and ending, saith the Lord, the Who is, and Who was, and Who is coming, the Omnipotent" (Rev. 1:8).

These words announce to us that He Who is coming is "The Almighty"; also that this Almighty One pertains to the past, the present, and the future; that he has a "beginning" and also an "ending," as symbolized by the first and last letters of the Greek alphabet, Alpha and Omega.

But let the reader understand that this annunciation is not an announcement that the Eternal Theos, styled "the Father" had a beginning. If He had not always existed without beginning, there would have been no Creation. To imagine a time, or point of past eternity, when *Theos* or *Ail*, commonly styled "God," did not exist, would be to suppose an epoch when there was nothing—no existing thing; and this supposition would be to make nothing the intelligent and wise creator of something, which is palpably absurd.

No; the annunciation before us carries us back no further than that "*beginning*" to which John had already introduced his readers, in the book he had already written, to convince men Jesus is the Anointed One, the Son of the Deity; and that believing they might have life thru his Name—John 20: 31—*the beginning of the pre-existent Deity, by His Spirit-Effluence or Logos, becoming flesh: the beginning of the—*

"Great Mystery . . . Deity manifested in Flesh" (1 Tim. 3:16).

This manifestation, then, as we have shown, had its beginning. It began in Jesus, Son of David and Son of Deity.  
—Eureka 1:151

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THE "clouds of heaven"—Dan.7: 13 constitute the Son of Man, who is brought before the Ancient of Days when "*they*" who compose him themselves come into His presence. The Ancient of Days is "the Lord the Spirit," the "Quickening Spirit," the Logos in David's Flesh, who is the Head of this Son of Man. —Eureka 1:166

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JESUS Anointed was the Glory of Yahweh. This is proved by John's testimony that—

"The Logos became flesh and dwelt among us (Israelites), and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth . . . And of his fulness have all we received, and grace for grace; for the Law was given thru Moses; the Grace and the Truth (represented by the Law) came thru Jesus Anointed" (John 1:14-17).

This Glory of the Father was seen by "Judah and his companions" *in the evening*—Exodus 16: 8 of the Mosaic Aion; and he was seen in the wilderness, as Isaiah had predicted, saying (40: 3-5)—

"The Voice of him that proclaimeth in the wilderness, Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim . . . and the Glory of Yahweh shall be revealed, and all flesh shall see together."

This was partially fulfilled in the evening of the Mosaic Aion, as related in regard to John the Baptizer. He was that Voice; the Spirit descending in the form of a dove was Yahweh or the Logos; and Jesus, the Eloah of Israel who, when anointed, became (as the voice of John proclaimed) "*our Elohim*"; or the Logos the Eloah from heaven become flesh in Jesus, the other Eloah of the house of David.

These two Elohim dwelt among the Jews as "the Only Begotten of the Father"—Son of Power and Son of Man—who hath declared the Invisible Deity to men. —Eureka 1:312

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

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## **Answers to Bible Questions**

**BY BROTHER ROBERT ROBERTS**

### **JERUSALEM: "YOUR FATHER AN AMORITE"**

*"Your father was an Amorite, and your mother a Hittite" (Ezek. 16:3)*

THIS could not refer to Abraham and Sarah, who not only had nothing to do with the founding of Jerusalem, but were Shemites imported into the land of the Amorites by divine command.

It is probably a reference to the first man and woman who took up their abode on Mt. Zion and started the settlement which afterwards developed into the city of Jerusalem. The whole sketch is historic, and must be held to go back to beginnings in the case.

The object of the sketch is to show that Jerusalem had nothing to boast of after the flesh, and that her subsequent elevation was due wholly to divine choice and rescue: whence arose the argument that Jerusalem ought to have been utterly subservient to God Who had chosen her as a dwelling place for His Name, instead of which she had been unfaithful and disobedient. —1898:21

### **THE DEVIL THAT TEMPTED CHRIST**

NO man can say positively who the devil was that tempted Jesus. The great point is that it was not the orthodox devil, because there is no such being.

There need be no special effort to identify the particular form of Bible diabolism that was at work. It cannot successfully be done. The Bible word *devil*, which is an untranslated Greek word in an Anglicized dress, does not tell us. It has its moral equivalent in the word *deceiver*; but there are many deceivers.

Sin is a deceiver, but so also is a man, as in the case of Judas (John 6:70); or the world, as in the case of the "god of this world" of whom Paul speaks, blinding the eyes of its devotees (2 Cor.4:4); or the authorities, as in the case of the devil at Smyrna who should cast some of Christ's friends into prison (Rev. 2:10); or the power of sin's flesh organized in the states & kingdoms of Europe (Rev.12:9; 20:2).

Because *devil* has this wide significance in the Scriptures—(morally identical but in form various)—no wise man will dogmatize on the particular form the generic devil assumed in the temptation of Christ. He may form an opinion; he may speculate: but that is a different thing.

That it was an external tempter (as the analogy of the 2 Adams requires, and also the complete subjection of the mind of Christ to the Father) does not interfere with the internal susceptibility of the Lord's nature to evil suggestion. No external temptation can be a temptation if there is no internal response to temptation; as in the case of the Lord's *hunger* in the case of the suggestion that he should illegitimately make bread.

Nor does the existence of internal susceptibility dispense with the need for external suggestion; rather the reverse. Latent tendency to evil does not, in the case of moderately-balanced minds, stir till it is appealed to from without. The Lord's mind was more than moderately balanced. He did 'always' those things that pleased the Father (John 8:29). He was 'about his Father's business' at 12 (Luke 2:49). It was his 'meat and drink' to do the will of the Father (John 4:34). Such a strength of mind in divine directions required unusual power of external temptation.

The devil that tempted the Lord 'departed from him for a season,' which cannot be affirmed of his nature. If a man think it was all subjective (all in his own mind and nothing outside), let him think so; but he will not insist on others thinking so, if he is wise. We must bear with him. His opinion does not injuriously affect any first principle, unless he make out the Lord to have been the worst instead of the best of men. —1898:68

### **"DEVILS BELIEVE AND TREMBLE"**

MEN possessed of unclean spirits were themselves spoken of as unclean spirits (or demons)—Mark 3.11. These lunatics were believers in God and in Christ, as is proved by their ejaculations on meeting Christ; but their faith was not a saving faith because *it did not work rational results in their lives*.

James, in the words of our heading—"The devils also believe and tremble"—points to this as a proof that "faith without works is dead" (2:19-26). —1898:107

### **THE ECCLESIA NOT THE KINGDOM**

TO all suggestions and arguments in support of the idea of Christ being now a King, and "the Church his Kingdom," it is a sufficient answer that a king is one whose law is compulsory, and not left to the goodwill of his subjects. And a kingdom is an area in which that law is *enforced*.

The law of Christ at present is for all who *choose* to obey. And as for the Ecclesia, it is a mere aggregation of candidates for his favour, developed by invitation to "whosoever will." To call such a state of things a "kingdom," and the absent, non-interfering Christ a "reigning king," is to play with words. Worse, it is to hide the Truth, and foster ecclesiastical tyranny. —1898:107

### THE THEATRE: AMONG WORST OF WORLD'S EVILS

*"Is it wrong to go to the theatre?"*

TO those who live in a scriptural atmosphere, it must seem impossible for servants of God to put such a question. The scriptural representation of the present position of such servants is that they are pilgrims walking thru a desert of sin to a land of holiness and worship beyond, for which they are now being prepared by trouble; that they are to "Pray *without ceasing*"; to "pass the time of their sojourning here in fear"; to "walk not in the counsel of the ungodly, to stand not in the way of sinners, to sit not in the seat of the scorner"; to "have *no fellowship* with the works of darkness"; to "*come OUT* from among them, and be separate". . . "touching not the unclean thing". . . "hating even the garment spotted by the flesh."

If there is an institution upon earth that has all the characteristics proscribed in these injunctions, it is the theatre. To be convinced of this, one has only to consider the character of the people most prone to theatre-going, and the character of the feelings excited by theatrical performances. In a theatre you are in the company of the vilest of mankind; and at the close of the performance, God and Christ and duty and the future have been driven far off. Life has been presented to you in a false light (a life that has no existence off the stage), and the effect is to impart false views of the life that has actually to be lived on earth; to interest you in people and things that have no existence; to *undermine your interest in the earnest principles of actual life*; and to stir up feelings *that require no stimulus* but which saints are busy striving to KEEP UNDER in response to the invitations and demands of the Gospel.

It is not possible for men and women whose minds are conformed to the standard of Christ's teaching to sympathize with parley and compromise. The Bible and the theatre do not run together at all: "*Why halt ye between 2 opinions?*" Paul's test of where a man is, is simple and sensible and practical—

*"They that are after the flesh do mind the things of the fleshy and they that are after the Spirit the things of the Spirit"* (Rom. 8:5).

What do YOU mind, like, or care for? Nothing is easier to settle. The 'things of the flesh' are the things for which the flesh, unenlightened in the law of God, has a liking by reason of their affinity with its propensities, desires and sentiments. Men of the flesh are found clustered thick around them, like flies round a honey-pot. For the things of the Spirit they have no relish.

"They that are after the Spirit" are shocked and jarred and *degraded* by contact with an institution which violates every principle of divine wisdom. —1898:255

**Faithfully and robustly spoken! And certainly many times more applicable to the theatre's vile modern offspring, television, whose fare is—by universal admission—far more corrupt and vicious and immoral than the worst the theatre dreamed of in bro. Roberts' Victorian day. It is impossible to be in range of its leering and hypnotic eye without a sensation of contamination and disgust. "They that are of the flesh do mind the things of the flesh."**

### WHY WAS CHRIST BAPTIZED?

THE reason Christ was baptized is to be gathered from what he said to John the Baptist when John objected to baptizing him—

*"Thus it becometh us to fulfil all righteousness"* (Matt. 3:15).

The act of baptism was righteousness, because God commanded it (Luke 3:2; John 1:33). Jesus was "obedient in all things"; therefore in this.

If it be asked *why* baptism was commanded, a needless question is raised. Still, it is a question that can be answered so far as the wisdom of God has condescended to explain His procedure on this matter. Baptism is exhibited by Paul as a symbol of death and resurrection (Rom. 6:1-6). Death and resurrection is the process by which God proposes to save dying man. It was seemly therefore that the ordinance by which man is initiated into that salvation should bear the symbolical impress of that process.

It has also a moral import that stands related to the physical. Sin is the cause of death. Baptism is a ritually-enacted death and burial to sin, as a preliminary to the rising again to life eternal—"freed from sin."

Tho Jesus was not a sinner, he was made subject to a sinful state of things in being born of a mother who was mortal because of sin, He was born into that state that he might heal it in death and resurrection—

*"When he died, he died unto sin once"* (Rom. 6:10).

Because of this, it was appropriate that he should commence his public life with an act that figuratively exhibited the process by which he was to become the Saviour of his people. —1898:342

### **HOW IS CHRIST "OUR WISDOM?"**

*"Jesus Christ is of God made unto us wisdom, and righteousness, and sanctification, and redemption"* (1 Cor. 1:30).

THE meaning of this statement is to be gathered from the remarks going before. The statement itself is only part of a long sentence, and not to be understood except as part of that sentence. Paul had said, "The Greeks seek after wisdom" (v.22). The Corinthians to whom he was writing were Greeks. There was, therefore, a personal application to his allusion. In their search for wisdom (or 'philosophy'), they despised the Gospel that Paul preached, which had nothing in common with philosophy. They considered it 'foolishness' (v.23).

But Paul maintained that this so-considered 'foolishness' was wiser than the wisdom of men. The wisdom of men was not true wisdom. It was not true in its primary elements; and it conferred no hope and no guidance where man needs them most—namely, as to the meaning of human life as it now is, and the prospect for endless futurity. Whereas the Gospel was an authoritative explanation on *both* heads from the Creator of all things, and therefore the *true* wisdom.

But the Gospel offers no scope for human pride, which human philosophy does; and therefore it resulted that "not many wise men after the flesh" were called to the Kingdom and glory of God. These were attainable on principles not congenial to wise men after the flesh: faith, humility, and obedience. God had chosen the foolish things of the world to confound the so-called wise, and—

*". . . base things of the world, and things that are not, to bring to nought things that are, THAT NO FLESH SHOULD GLORY in His presence"* (vs. 23-29).

"Not of works, lest any man should boast" (Eph.2:9): that is, not of works or arrangements or achievements of man's own invention; but "of faith" (which is God's prescription and requirement), "that it might be by grace" (favour), not of obligation.

The Greeks studied philosophy, and laid much store by the possession of it; but as for believers, their whole position and hopes were "of (or from or by) God in (or by) Christ Jesus, who (also) of (or by means of the power of) God is made unto us (the true) wisdom, and righteousness, and sanctification, and redemption."

By the knowledge of him, we understand what is WISE to be done; by faith in him, we are accounted RIGHTEOUS, as Abraham was; by the influence of him, we are SANCTIFIED or made clean "thru his word," as he said (John 15:3); and by the favour of him and the authority which God has given him as judge, we shall be REDEEMED by him. —1898:342

### **WHAT IS THE WAY TO CONVICTION?**

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

NO man can become thoroughly convinced of anything that is beyond the reach of his senses (as all historical matters are) except by familiarity with the documentary or other evidences thru which alone conviction concerning them is accessible.

In the case of the Truth, the Bible is that collection of documentary evidences; but it is possible to know them, and not be convinced. Argument in favour of Bible authority only paves the way for a belief in its truthfulness. Nothing will induce thorough conviction short of thorough acquaintance.

In the course of this thorough acquaintance, many evidences will strike home on the mind which are almost too subtle for definition in words, and yet powerful to fend off the glittering shafts of atheistic assault, however showily or confidently sent home.

The evidence is overpowering, tho it may not be realized in all its breadth at the first. Slowly it gathers strength with each day's reading and reflection, and slowly the difficulties of atheistic criticism dissolve one by one like snow before the sun, till at last (assuming a fair balance of the intellectual and moral faculties) the point is reached at which the

mind surrenders to a full faith, which becomes the foundation of prayer, and the joyful source of new resolution, which alters and sanctifies the whole form of life.

Hope springs from the new source of mental life, and purity follows in its train as the lofty principles of the Eternal Mind, as embodied in the Scriptures, are apprehended and absorbed by the affections.

If the process is not interrupted, a NEW MAN is the result.

—1898:344

### **KNOWING AND NOT KNOWING JESUS**

WHEN Jesus said to the Jews—"Ye both know me and ye know whence I am."—he did not speak inconsistently with the words he uttered next day—

"Ye neither know me nor my Father . . . Ye cannot tell whence I come nor whither I go" (John 7:28; 8:14-19).

The 2 statements refer to 2 separate aspects of Christ. To the eyes of men, he was merely the eldest son of Joseph of Nazareth, and "came out of" that place. They all knew Jesus in *this* aspect.

But there was a higher aspect which could be known only to God, and which was revealed by Him, and attested by Him in the works which He enabled Jesus to do—namely, his origin from heaven. He was the product of the Holy Spirit which came down from God. Had the Jews known this, they would have known who he was. As he said on the same occasion (John 8:19)—

"If ye had known me, ye would have known my Father also." —1898:435

### **MORTALITY CAME BY SIN**

ADAM'S nature was created "very good" (Gen. 1:31). In the days of Paul, Adam's nature as handed down to his children had ceased to have any good in it, and had become mortal . . . "dead because of sin" (Rom.7:18-23; 8:10; 1 Cor.15: 53; 2 Cor. 5:4). Consequently, somewhere between the one state and the other, a change had taken place. There is no difficulty in fixing the "when" and the "where." Paul says it was by one man that sin entered the world, and death by sin (Rom.5:12), and that sentence came at that time on all men to condemnation. —1898:435

### **THE PRAYERS OF SINNERS**

THE statement of the blind man in John 9:31 that "God heareth not sinners" must not be taken to mean unimmersed people necessarily, or sinners in any technical or classical sense. It is evident from the statement with which it is immediately supplemented—

"But we know that if a man be a *doer of His will*, him He heareth"

—that the term "sinners" was used in the sense of transgressors: men who live in daily disregard of the law of God. It was a recognized maxim in Israel that—

"The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is His delight" (Prov. 15:8).

The regarded prayers of Cornelius (Acts 10:2-4) show that tho such prayers do not alter a man's relation to eternal life, they receive the compassionate attention of Him Who knows the attitude of every heart, and Who says He—

". . . looks to the man that is humble, and trembles at His Word" (Isa. 66:2)

Therefore, tho not yet in the fulness of the light that the Gospel calls us to, as one "fully convinced (as you say) that popular belief is unscriptural," do not fear to pray on that God may reveal the matter more fully to you. It is not possible that God should be angry with such a prayer.

There is no case on record of a man's humble prayer "according to His will" being rejected. Even the petition of the Canaanitish woman who acknowledged herself a dog under the table, received an encouraging response—

"O, woman, great is thy faith: be it as thou wilt" (Matt. 15:28).

—when the presumptuous prayer of the man who thought to be heard for his much speaking produced no effect.

—1898:529

## AMELIORATING THE WORLD'S ILLS

ONE acquainted with *God's* plan of amelioration will see the impracticability and fruitlessness of all individual and associate enterprise in that direction. Ungospelized sin's flesh cannot socially ameliorate the flesh, if by amelioration is to be understood bettering its condition so that justice and truth shall be the law developing the happiness of its community. A truly wise man will take this world as he finds it, using it without abusing it, and "contending earnestly" for nothing but "the faith once for all delivered to the saints." As it is, mankind have even now more good at the hands of God than they deserve. They are rebels against His precepts, and treat Him as a liar, yet "He fills their hearts with food and gladness." They must first be made faithful and obedient before they can be blessed.

—Bro. Thomas, Herald, January, 1857.

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## Thy Word Is Truth

### THE DIVINE TREASURE OF THE SCRIPTURES

*"The Holy Scriptures are able to make thee wise unto salvation"*  
—2 Timothy 3:15.

IF there is any book in the world that holds the key to life and happiness, it is the Bible. If the Bible does not do that, nothing does; and man's case is hopeless: an animal existence; an animal end.

The Bible makes tremendous claims: divine inspiration; infallibility; revelation of man's origin and all his meaningful history, of the purpose of his existence, of his eternal future for good or ill, according as he submits without question and obeys without reservation the asserted universal authority of this Book.

The Bible is a purifying Book. It is a comforting, uplifting, inspiring Book. No one who truly studies and believes and *obeys* it could possibly be ever depressed or unhappy or dissatisfied or anxious about *anything*. It is the complete cure for all mental disharmonies: these are of sin and the flesh. Compared to it, *all* other supposed sources of relief and guidance are broken crutches and empty cisterns.

When we observe how the great churches of our day have cast aside the Bible as the divine, infallible guide to belief and conduct, and what a sordid, immoral mess they have sunk into as a consequence, we are more than ever impressed with the vital necessity of the pure Word of God as an absolute authority to keep man from sinking to the lowest bestiality and folly, as we see all around us today.

The Bible, prayerfully and consistently studied and obeyed, makes anyone better, wiser, and happier. It changes him from a dying, animal creature of the passing present, to a living, spiritually-minded child of God, related to the eternal future.

The strongest proof of the Bible's divinity is the personal experience of its light and power and wisdom and unassailable joy. It is truly a light shining in a dark place, and the more we prayerfully devote ourselves to it, the more irresistibly this will be impressed upon us.

The Bible is the *only* sound, dependable, unchanging thing in an unsound, undependable, and ever-changing world.

We must go to the Bible for ourselves. And we must be prepared to give much prayerful time and effort to the endeavor. It must be the major—the only real and deep—interest of our life.

The Bible means what it says, subject to the ordinary common-sense rules of language. The only special equipment we need to understand it is a deep love of God and a humble, teachable heart.

Truly it contains symbols, and mysteries, and figures of speech. But the vast bulk of it—*especially the commands concerning our actions and conduct and transformation of character from animal to spiritual*—is very plain and clear: painfully plain and clear.

The principal requirement to the understanding of any one part is a familiarity with the whole. If we are not prepared to take the time and make the effort to read and study it *all*, then we have little hope of properly understanding *any* of it, for mainly its explanation and unfolding comes from itself, with loving familiarity.

The literal and simple part must be accepted and *obeyed*. THEN the symbolic and deeper parts will gradually open up, in complete harmony with the literal. There is no other way to the knowledge that gives life. God is certainly not going to reveal His deeper things to those who refuse or neglect to obey His elementary commands.

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The Bible claims to give a complete and authoritative answer to man's origin and destiny. It claims to speak of an eternal future condition of unalloyed joy, and how man can attain it. It claims to speak with absolute authority. It demands absolute obedience by all. Over 2000 times it declares: "*THUS SAITH THE LORD!*"

No one need waste his time on the Bible who is not sincerely prepared to submit unreservedly to what he finds, and follow wherever it leads. God has no time or place for fools who merely want to play with the idea of salvation as an amusing hobby, while clinging to the things of the world.

\* \* \*

The great trouble with the world is SIN. This is at the root of every evil, sorrow, sickness and death. Sin is the opposite of obedience. Obedience is doing God's will. Sin is ignoring or disobeying God's will and doing our own will, the evil will of the flesh. Sin says, "I will do as I please." Obedience and wisdom say, "I will do as God wills."

We find within us the motions of sin, just as the Scriptures say: pride, envy, selfishness, greed, inconsideration, irritability, impatience, anger, cruelty. We see the earth filled with wickedness and violence and oppression and crime. Paul's lament—

*"I find a law in my members...a law of sin...when I would do good, evil is present with me"* (Rm. 7:21-23).

—is the universal experience of any who have thought on the matter at all. *Only the Bible explains these things*, and tells us how to recognize them and overcome them, and at last become completely free from them by a glorious physical change.

We freely recognize, if we have any sense at all, that kindness and patience and love and unselfish consideration for others would make a far happier world for all: but we find these obviously good and desirable qualities do not come naturally to us, but the very opposite. They are contrary to nature. *The Bible tells us why*, and it alone gives the all-sufficient and all-powerful solution.

The Bible is God-manifestation: God manifesting Himself to man, drawing man to Him, teaching man how to approach God, and enjoy God, and become like God, and be forever with God; teaching man how to become in his turn a glorious manifestation of God.

\* \* \*

The Bible is *one* book, one inseparable unity. No one can possibly understand the New Testament who rejects or neglects the Old, or who thinks the Old has served its purpose and need not be studied.

Christ and the apostles constantly referred to the Old Testament as an infallible divine authority. The New Testament speaks with commendation of some who, hearing Paul preach the *Gospel of salvation*, examined the *Old Testament* to see if what he was saying was true (Acts 17). Jesus said that if men did not believe what Moses wrote, they could not believe him (John 5:47). When Paul said that the Scriptures were able to "*make wise unto salvation*" (2 Tim. 3:15), he was speaking of the Old Testament. He said that he preached (Acts 26:22)—

*"None other things than those the Prophets and Moses did say should come."*

\* \* \*

Though written by 40 different men over a period of 1600 years, the Bible has one unified theme: God's dealings with the earth and mankind as He gradually works toward the fulfilment of His purpose—to fill the whole earth with His glory: everything beautiful and in harmony with His Own perfection and holiness. *With* the Bible, we walk in light and understanding in relation to this purpose. *Without* the Bible, we walk in darkness and ignorance that ends in death.

Throughout the Old Testament, beginning in the Garden of Eden, there is a continuous chain of reference to a Deliverer who was to come. He is foreshown to be both all-powerful in the earth, universally obeyed, ruling with an iron rod—*and also weak, despised, and rejected*.

Jesus, after his death in weakness and resurrection to power, explains this strange paradox and apparent contradiction to his wondering disciples—

*"O fools and slow of heart to believe **all** that the prophets have spoken! Ought not Christ to have **suffered these things** AND to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself"* (Lk.24:25-27).

The entire Law of Moses is an intricate and elaborate foreshadowing of the coming sacrificial Saviour. The whole book of Psalms presents him and his glorious work and overcoming. The tremendous prophetic power of Isa.53 cannot be avoided or evaded. The more we think on it, the more marvellously powerful it will become—

A faithful servant of God, wounded for our transgressions, bruised for our iniquities, brought as a sacrificial lamb to slaughter, bearing the sin of many, cut off from the land of the living, making his life an offering for sin—*then rising to triumph and victory, seeing the results and being satisfied, prolonging his days*, because he had poured out his life unto death.

To a godly and spiritual mind, that chapter alone, in the light of the record of Christ, is sufficient to stamp the Bible as divine.

\* \* \*

God declares flatly that the world and the universe as we see it is *positive evidence* of His reality, power and divinity, and that men are absolutely WITHOUT EXCUSE, if they cannot perceive it (Rom. 1:20). And surely any intelligent man unspoiled by worldly wisdom and philosophy and the childish absurdities of Evolution must see that this is so.

And if there is a God, as the Creation positively proves, and if He has made an intelligent and responsible creature like man, it is a practically inevitable conclusion that there would be given a message from God to man: a message of revelation and instruction, exactly as we find the Bible to be. For there not to be such a message, under the circumstances, would be a marvel indeed. Man has such a potential for good or for evil that it is incredible that an obviously wise and powerful Creator would just make him and then turn him loose without any guidance or instruction.

The Bible is the only book with any serious claim to be that message.

The modern pagan religion of Evolution asks us to believe on faith that marvellous and incredibly intricate and interwoven design has just happened by blind chance, countless millions of times over. This weird "explanation" to try to get rid of the reality and authority of God is just asking too much of credulity.

Consider the bee at work in the hive, each living but a few weeks, each born with the instinct to gather honey, not for itself but for others. Or the individual ant laboring in the vast anthill, doing its own specific and essential task for the whole. Or a rainbow, or a sunset. Or an atom of matter—any atom—an infinitesimal speck of matter, every one loaded with a bound-in concentration of almost incalculable energy. Or a star in the vast universe—

Then babble about blind, powerless, purposeless, futureless, hopeless "evolution" *creating* all these marvels! How can mankind be so thoroughly besotted? To the spiritual mind, the existence of one thing alone—beauty—brings the whole rickety contraption of evolution crashing down. Evolution—cold, dead, robot, mindless evolution—has no place in its dark imaginary world for beauty. And the apex of all beauty is

the "beauty of holiness," of which evolution knows and cares nothing. "*The fool has said in his heart, There is no God*" (Ps. 14:1).

\* \* \*

The Bible is a Jewish book. The Old Testament has been revered by the Jews and meticulously preserved by them as their national history and national treasure for at least a provable 2000 years. And yet from beginning to end it continually condemns them as wicked and stiff-necked and murderous and disobedient, and plainly foretells from the very beginning their long worldwide scattering and terrible suffering because of their inveterate wickedness. The Bible has hardly one good word to say about them as a nation, except their final purification and blessing by God of a small purged remnant.

All of today's principal modern alphabets—even Russian—are derived from the Hebrew alphabet in which the Jews, by divine inspiration, were writing beautiful poetry and deep majestic prose, authentic world history and eternal principles of wisdom, while all today's great nations were naked, painted, savage, illiterate barbarians.

The Jew is the center of the purpose of God with man and the earth. After 4000 years of history, the Jew continues as distinct and separate a people as ever. After 2000 years of worldwide scattering and homelessness he is again a nation in the earth, different from all others: the center of world controversy, sitting at the strategic crossroads of the globe.

Take away the Jew, and the whole world picture would change completely. The Mideast, with its crucial oil wealth, would still be firm and strong on the side of Britain and US, and Russia would have no foothold of hate and discontent on which to build her growing power and influence in the Mideast and Mediterranean and Africa. But Israel is the key: Jerusalem is the burdensome stone (Zech.12:3).

Take away the Jew, and there would be no cement to unite Catholic Europe, godless Russia, and Jew-hating Arab in the latter-day coalition against the mountains of Israel (Ez. 38-39).

The history of the Jews—*God's hand* in the history of the Jews—is the key to the understanding of the Bible. From the very beginning of that history, 4000 years ago, there have been many detailed prophecies concerning them. The vast bulk has already been fulfilled; some concerning the "last days" are in process of fulfilment or still to be fulfilled.

Those that have been fulfilled have been fulfilled *very literally and specifically*: their continual wickedness, the repeatedly foretold punishments, the final rejection of their long-expected Messiah, their scattering, their long period of suffering, their continued blindness, the desolation of their land, their continued separate entity as a people always prominent in the eyes of the world.

And finally, in our own highly privileged generation—before our eyes—the preliminary aspects of their final regathering and reestablishment in their own land. The few remaining prophecies—the inseparable final phase of this long unbroken chain of fulfilled prophecy—will equally be fulfilled literally and specifically.

God chose Abraham, the father of the Jewish race, and declared that through him and his seed He would work out His glorious purpose of filling the earth with His glory.

Through the Jews came God's holy Word of salvation and life; His marvelous manifestation of Himself to mankind; His Son, the Head and Savior of mankind, the future King of the whole earth.

In their wickedness and disobedience, the Jews (as foretold) rejected their God-given Savior, though he came to them fulfilling *all* the prophecies, manifesting all the attributes of God, and doing works none other man had ever done before. Then—and by means of Jewish rejection—in God's wisdom and foreknowledge, the sacrificial aspect of Christ's great work of salvation was accomplished.

For 2000 years the Jews, his own people, have rejected him in bitter blindness, and have suffered in consequence the dreadful judgments of God. But in our own day we have seen a wonderful and long-foretold change. Israel has been reborn after nearly 2000 years of political death and burial. Their initial regathering is, as foretold, in continued blindness and

disobedience and wickedness.

If there ever was the slightest shred of excuse for rejecting or denying the divinity of the Bible, there is no longer now. The reborn Jewish nation literally shouts out its witness to the divine origin of the holy Word of God. Jerusalem, God's city, the "City of the Great King" (Matt.5:35), was to be, in Christ's own words (Luke 21:24)—

*"Trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled."*

The sign of the ending of Gentile times was to be the rebirth and regathering of the nation of Israel. Israel is being regathered; and Jerusalem at the moment has for the first time in 2000 years escaped from the downtreading Gentile heel, though so far it is but a precarious escape, and the Gentiles, in an unholy Catholic-Arab-Russian alliance, are scheming mightily to get it under their desolating feet again.

\* \* \*

Concerning the latter days, the prophet Ezekiel was shown in vision a valley full of very dry bones. He was told they represented the nation of Israel, and he was asked—"*Can these bones live?*"

And God told him in answer—

*"I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all" (Ez. 37:21-22).*

The first two points—gathering into the land and establishing them there as a nation—have been preliminarily fulfilled before our eyes in very recent history. The third point—"One king to them all"—still remains to be fulfilled. Ps.102:15-16 declares—

*"When the Lord shall **build up Zion**, He shall appear in His glory...So the nations shall fear the Name of the Lord, and all the kings of the earth Thy glory."*

Israel's regathering is the great sign of the return of Jesus Christ to the earth—

*"God shall send Jesus Christ...whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" (Ac. 3:20).*

\* \* \*

The historical accuracy of the Bible right back to the beginning—4000 years before Christ—has been repeatedly confirmed by archeological discovery, while man's records for that period are a pitiful jumble of legends and myths. Until the advent of archeology, man's knowledge of the past, outside of the Bible, went just a few centuries before Christ, and was very limited and erroneous even that far. Up to a little over 100 years ago, the most pitiful rubbish was gravely peddled by the learned of the world as ancient history. One has only to glance through the long-famous "Rollin's Ancient History" to show that. It is not so long since "educated" men solemnly denied that there ever had been such a city as Babylon.

But amid all man's abysmal ignorance and darkness, the Bible's clear light went back 4000 years before Christ in lucid, specific, accurate detail. As archeology has gradually dug up and pieced together the past, more and more it has confirmed the detailed accuracy of the Bible and exposed the errors and presumptions of man, especially in many cases where the wise of the world denied Bible truth.

Many now well-known figures of ancient history—as Belshazzar, Sargon, Pul, the specific Egyptian Pharaohs, etc.—were completely unknown outside the Bible, and their existence denied, until the spade of the archaeologist confirmed the Bible and silenced the critics: silenced them, that is, on those specific points, for the flesh never learns wisdom but merely shifts its attack. The great Hittite Empire, once the rival of Egypt and Babylon, was not long ago so completely unknown that men scoffed at Bible references to them as a strong and feared people.

According to the chronology indicated in the Biblical records, the creation of man works out very close to

4000 BC. This is just about the time that man's own now archeologically *proven* history starts, as contrasted to blind guesses and speculations of millions of years. No written records or inscriptions have ever been found that can be dated before 3500 BC; and these oldest records come, of course, from the Mesopotamian valley, where the Bible says man began.

It is a very strange fact, if man has existed as claimed for hundreds of thousands of years, that he suddenly learned to write and make records just after the time the Bible says he was created, and that he shows up just where the Bible says he was. One is *fact*: the other pure speculation.

Ancient Babylon of 2000 BC had a higher degree of civilization and standard of living than that of Europe up to just a couple of 100 years ago, and higher than most parts of the world today. Babylon and Nineveh were two of the greatest cities of antiquity—perhaps *the* greatest. In their day, they were capitals of world empires, centers of world power. At their zenith of prosperity and pride, the Bible predicted they would be completely desolate.

They so completely disappeared that for centuries, up until a little over 100 years ago their very sites were unknown, and it was denied that they ever existed. Now their locations have been identified and unearthed, and their one-time splendor and magnificence confirmed.

Memphis (*Noph*) and Thebes (*No*), ancient Egypt's two greatest cities, likewise were at their height prophesied to become desolate, abandoned ruins. So they are today, though Egypt remains a nation, again as the Bible said it would (while Babylon would disappear). For centuries the greatest, most powerful, most scientifically-advanced nation of the world, Egypt has become—as *prophesied*—a base nation for the past 2500 years, under the humiliating heel of foreigners: never lifting itself up as a world power again. Fifty times Israel's size, and with more than ten times its population, Egypt—in concert with several other Arab lands—has four times in the past 30 years attacked Israel, and each time has been humiliatingly defeated, though armed to the teeth with the most fearsome weapons Russia's evil mind could supply.

\* \* \*

The Bible puts man's origin in Mesopotamia—the area of the Euphrates and Tigris rivers. Archeology has increasingly confirmed this *fact*, though on the meager basis of a handful of dubious and widely-scattered bone scraps, the wise of the flesh are frantically trying to put man's origin elsewhere—as central Africa or China.

A century ago it was the fad of science to try to make Egypt the original cradle of mankind and civilization, clutching at unsound assumptions of extreme antiquity, based on wishful misreadings of recently unearthed archaeological finds. The advance of factual knowledge through fuller and sounder archaeological study has thoroughly exploded that once popular theory. Solid fact and sound research put man's origin in just one place—exactly where the Bible says it was.

It was a popular fad in the scientific community 100 years ago—even as late as the 1890s—to say that writing was not invented till the 8th century BC, so it was impossible for Moses to have written the five books attributed to him. As always, science was wrong, and the Bible right. Objects bearing writing have been found that are universally agreed to date well over 1000 years before Moses. Science has shifted its attack elsewhere. The strange and sad thing is that mankind as a whole does not learn anything from these presumptuous blunders of science. They back away from their discredited arguments against the Bible, but come back with new ones just as silly.

Some may feel this is unfair to “science.” The scientific community, above anything else, wishes to be seen as the essence of reason and rationality and impartial objectivity, far above the common follies of superstition and ignorance. But man hasn't really changed from the days of the alchemists and astrologers. The scientific community generally, as a body, either by conviction or self-interest, worships at the altar of the modern superstition of Evolution—those with doubts suppressing them lest they be “cast out of the synagogue.”

Now, God tells us plainly that any who cannot see evidence of Him all around them in Creation are fools, blind, and without excuse; and furthermore that—"*The fear of the Lord is the **beginning** of knowledge.*"

Where then does this put the scientific community? The words are not ours but God's. Whatever their mechanical accomplishments or contrivances—and some indeed are spectacular, like going to the moon—still no group standing on the Alice in Wonderland foundation of Evolution can be called wise or intelligent.

Some among them, including some who sadly should know better because of their privileged association with God's Truth, try to combine this modern false god with worship of the true God, attempting to please both sides, but the hybrid offspring they create is more hideous than the original basic atheistic Evolution. The whole philosophy of Evolution is the "*Ascent of Man*" from primeval slime ever upward through the reptile and animal kingdoms, to the glorious, cunning and aggressive biped that proudly and brutally dominates the earth today. The true Bible picture is the very unflattering opposite: that man came from the Divine Hand 'very good'—a perfect product of Divine workmanship and love; and that by disobedience and willfulness he fell from that position, and has been degenerating through sin and evil ever since to his present pride, wickedness and immorality.

Man has repeatedly had to reverse himself with every advance of true knowledge. The Bible, on the other hand, has been increasingly confirmed as knowledge has creepingly grown. The marvellous theory of the physical world formulated by the genius of Isaac Newton in the 17th century met every then known test and fitted every then known fact; and was considered eternal gospel up to the end of the 19th century. Then Einstein showed that this long-accepted theory breaks down in the light of the latest observations. And without doubt, if sufficient time permit, another will come along and show how inadequate Einstein's theory is in light of further facts.

\* \* \*

The very continued existence of the Bible, in spite of intense and repeated efforts to destroy it, and especially its yearly multi-million worldwide distribution—always the world's best seller since the very beginning of printing—is in itself a fulfillment of prophecy, and a stamp of the uniqueness of this Book. It has been translated into well over 1000 languages, and more are added each year. It has recently been translated into Somali, which never had a printed alphabet till a few years ago. Sometimes writing has been created for an oral language just to permit the Bible to be written in it. At present 1000s of translators are working on versions in over 500 languages, many of which have never before had Bibles.

Throughout the Bible, as God's message of good news to all mankind, it presumes its own continued existence until its divine work is done—

*"The Word of our God shall stand forever"* (Isa. 40:8).

*"My Word shall not return unto Me void, but it shall accomplish that which I please"* (Isa. 55:11).

The Jews were very deeply impressed with the divinity of their Scriptures, and they took measures to preserve their accuracy that were far more comprehensive and rigid than any safeguards applied to any other book in history—repeatedly checking and rechecking even the number of letters, as they made copies. A copy of Isaiah recently found near the Dead Sea, and universally agreed to be 2000 years old, is to all intents and purposes identical with the book as we have it in the King James version.

The Bible, or Scriptures, of Jesus' day was the same as our present Old Testament, containing exactly the same books: no more or less. Jesus and the apostles spoke of this combined volume as the Holy Scriptures; they spoke of it as an inseparable unit; and they accepted and quoted it without question as wholly divinely inspired, word for word—basing fundamental arguments and doctrines on single words, and even parts of words (as singular or plural) (Jn.10:34; Gal.3:16). If it is not divinely inspired, word for word, then the arguments based on it by Christ and the apostles are pointless and powerless. Jesus said:

*“Till heaven and earth pass, **one** jot or **one** tittle shall in no wise pass from the Law till ALL be fulfilled” (Matt.5:18).*

The jot was the smallest Hebrew letter. Tittles were the little horns that distinguished one similar letter from another. This is how literally Jesus accepted the Old Testament Scriptures as infallibly inspired. He said again—

*“ALL things that are written by the prophets concerning the Son of Man **shall** be accomplished” (Luke 18:31).*

*“This that is written **MUST** be accomplished” (Lk. 22:37).*

And even more positively and sweepingly he said (Jn.10:35)—

*“The Scripture cannot be broken...**The Scripture CANNOT BE BROKEN.**”*

There is no possibility of doubt as to how Jesus viewed the Holy Scriptures, the Word of God. It is sometimes argued that in the days of his mortal flesh, he just ignorantly adopted current theories. Let us remember he was *immortal* when he said (Lk. 24:25)—

*“O FOOLS and slow of heart to believe **ALL that the prophets have spoken!**”*

Christ's words and the words of the apostles are absolutely full of Old Testament quotations and allusions, direct and indirect. The whole New Testament is thoroughly steeped in and saturated with the Old. Christ's whole life and death were consciously and deliberately in fulfilment of Scripture. Repeatedly he said—

*“Thus it **MUST** be...that the Scriptures may be fulfilled.”*

In his great temptation in the wilderness, at the very beginning of his ministry, his answer and defence always was *“It is written.”* This was the power and basis of his overcoming. Regardless of pressure or temptation, **he would do nothing contrary to what was written in the Word.** Could any testimony to its divine authority be stronger?

The first scripture Jesus quoted in his temptation was not chosen by accident, but is deeply significant to our subject—

*“Man shall not live by bread alone, but by **every word** of God” (Lk. 4:4).*

“Every word;” do we get the full significance of that phrase? If the Bible is not wholly inspired, as Christ taught it is, then who knows or is to say what part is *“every word of God;”* and what is not?

Christ always spoke of the Scriptures as the final authoritative standard of appeal. When he said to the Sadducees (Mk.12:24)—

*“Do ye not **therefore** ERR, **because** ye know not the Scriptures?”*

—he is saying that if they *did* know the Scriptures well enough, they would not err. Now, if knowing the Scriptures can preserve a man from error, then the Scriptures themselves must be free from error. An erring thing cannot preserve anyone from error.

Those who do not have a wholly inspired Bible do not have any Bible at all. Who knows where their Bible starts or ends: what part is inspired and what is not? Either it is wholly inspired, as Christ unquestioningly regarded it, or every man writes his own Bible according to his own fallible judgment of what *he* thinks is divine. Instead of being the obedient learner, man becomes the supreme judge.

Christ was the Word made flesh. It was essential in the purpose of God that he be absolutely perfect and true in character, word, and action. This is strong supporting evidence that the Bible—the *recorded* Word, that Word which Christ came to perfectly manifest and fulfill—is also absolutely perfect and true. For it to be anything less would surely be unfitting in the light of the required perfection of Christ, the *living* Word, who

was its fulfillment.

\* \* \*

The Bible demands man's complete submission and obedience to God as the only possible doorway to God's love and mercy and salvation. We shall never be able to obey perfectly, but this is no excuse but rather all the more reason to continually strain every effort to obey.

In the beginning, God placed man under a strict, specific law. It was not a general principle of morality or goodness that man could in any way figure out for himself as right. It was a completely arbitrary regulation to test his obedience and faithfulness: "You may eat this: you may not eat that." And upon simple obedience depended life and death. In the very last chapter of the Bible we have exactly the same story—

*"Blessed are they that do His commandments, that they may have right to the Tree of Life" (Rev. 22:14).*

The only way of access to the Tree of Life is to keep studying out what God has commanded, and making constant effort to obey. His commands are many, specific, and sometimes arbitrary—that is, in the sense that they must be specifically learned. For instance, Adam's "love" or "good intentions" could never have told him what trees he could eat of, and which not. It had to be *direct instruction* from God, carefully listened to and remembered.

Adam and Eve doubtless 'meant well,' but they allowed themselves to be persuaded that God did not really mean *exactly* what He said. They thought they could safely use their own good judgment. They did not realize that life and death depended on very careful and specific, word-for-word obedience. It is a great and primary lesson. The one thing God demands above all else is that we believe Him implicitly with complete childlike faith, and that we are very careful to—to the best of our ability—do *exactly* what He commands.

Without the specific, detailed instruction of the Bible, natural ignorant man cannot possibly tell what is 'right' or 'wrong,' 'good' or 'evil'—

*"It is not in man that walketh to direct his steps" (Jer.10:23).*

*"He that trusteth his own heart is a fool" (Prov. 28:26).*

*"That which is highly esteemed among men is abomination in the sight of God" (Lk. 16:12).*

*"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).*

In his memorable outline of his teaching given on the Mount (Mt. 5 to 7), Jesus gives many *specific commands*—commands that are directly contrary to the natural mind, and which would never appeal naturally to anyone's 'good intentions': *Love your enemies; do good to those who hate you; lay not up treasure on earth; resist not evil; take no oaths; take any loss rather than sue at law, etc.*

And then he says at the end (Mt. 7:26) that whoever does not obey *all* these commands is building his house on sand, and the coming storm of judgment will destroy it.

Only a clear recognition of the infallible divinity of the Bible can lead a man to obey these flesh-crucifying commands, regardless of consequences and contrary to all dictates of fleshly wisdom. A partially-inspired, half-right, half-wrong, hit-and-miss Bible has no transforming power.

\* \* \*

Salvation will not come from just a few tired minutes of mechanical, absent-minded reading of the Bible each day, but by an intense, earnest, overpowering, constant yearning to know more of God and His Word; to do more in service to Him; to love Him more deeply and to conform more closely to His will. This must be the reigning passion of our lives. If it isn't, we are not of the few wise that God will select from the perishing billions to live eternally with Him.

It is so fatally easy to delude ourselves into assuming we of ourselves are something special in God's sight, arbitrarily chosen from the perishing billions, and that He will somehow overlook our disobedience and neglect and waste of time, just because we're us.

We see others giving their whole lives with the intensity of fanaticism to what they mistakenly think is the Truth of God, and we pity their alien blindness with a sense of our own superior enlightenment, and we feel so snug and secure in our ivory tower of special divine choice.

But there is no excuse for this dreamy delusion. Time and time again we are told that God is no respecter of persons, and if we wish His approval we *must* diligently study and learn all His commands, and obey them to the limit of our ability: that there is *no* salvation *any* other way—

*"He that saith, I know Him, and keepeth not His commandments, is a liar, and the Truth is not in him" (1 Jn. 2:4).*

*"Ye are my friends, IF ye DO whatsoever I command you" (Jn. 15:14).*

*"Not every one that saith, Lord, Lord, shall enter into the Kingdom, but he that DOETH the will of my Father" (Mt.7:21).*

*"Whosoever DOETH the will of my Father, the same is my brother and sister and mother" (Mt. 12:50).*

*"Jesus Christ, Author of salvation to all them that OBEY him" (Heb. 5:9).*

*"If ye (baptized believers) live after the flesh, YE SHALL DIE" (Rm.8:13).*

Repeatedly the Word of God is likened to essential food and drink. Daily partaking and digesting and assimilating are vital to health and growth and very life itself.

Jesus said, not only "Come *unto* me;" but also (Jn.15:4-6)—

*"Abide in me...If a man abide not in me, he is cast forth and burned."*

And in the same context (v.10) he tells us *how* we abide in him—

*"If ye keep my commandments, ye shall abide in my love."*

Do we keep them? Do we *know* them? There is no other way to life. —G.V.G.

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## **Be Ye Thankful**

### **IT IS IMPOSSIBLE FOR US TO BE THANKFUL ENOUGH**

*"Search me, O God, and know my heart: try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting"*—Psalm 139:23-24

AT this time, at the close of the year, it is probably quite natural for us who are tillers of the soil to look back over the year's labours and fruits, and take an assessment of it all. Everyone probably does this at the end of his season of labour, whenever it may occur, in whatever field his occupation may be. This is a good thing to do. It gives us an opportunity to examine our efforts; to see if they have been profitable; and if not, why not.

Perhaps it would be good for us to do this *at least* as often and with the same careful interest and discernment in our spiritual life as we do in our natural endeavours. We ought to do it every week—even every day. However, often this becomes a formality and a ritual. It is all too easy to accept the day-to-day happenings and blessings with an indifference born of familiarity. I believe this is especially true in spiritual matters, where our interest should be keenest.

Just for a moment, let us think of the everyday blessings we enjoy. Apart from the essentials of life and life itself—very great blessings indeed—we have many things added which make life much more pleasant and interesting. Some of these natural blessings are noticed by the artists of our civilization, and acclaimed in word, song and picture. Are we, the children of God, any less impressed and appreciative? We can and should appreciate these things, realizing that they all come from the One Who is the Source of all that is good and beneficial and intelligent. These things alone give us great reason to rejoice, and to concur with David (Psa. 92: 1-5)—

*"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O most High! To show forth Thy loving kindness in the morning, and Thy faithfulness every night. .*

*"For Thou, Lord, hast made me glad through Thy work: I will triumph (cry out, shout for joy) in the works of Thy hands. O Lord, how great are Thy works! And Thy thoughts (purposes, contrivances) are very deep."*

But while we can and truly must be exceedingly thankful for all the blessings given us for this order and life, it is to be noticed that there is something else for which we should abound in thanksgiving—

*"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the Faith, as ye have been taught, abounding therein with thanksgiving"* (Col. 2:6-7).

To "abound" in anything is to have it in great quantity, and to increase it—just as a fountain of water runs over because more is welling up from within all the time. This is the kind of gratitude we should find overflowing our hearts as we understand the Gospel—the Good News of our salvation. Just as a fountain sends forth water constantly, day and night, rain or shine; so we should overflow with thanksgiving to God, to His Son, and even to each other as beloved fellow-companions in the Way of Life —*rain or shine*— in "good" times or "bad," because all is in the purpose, and in the wisdom, of God. The Psalmist uses this beautiful figure of a fountain like, ever overflowing heart of grateful joy, as in Psa. 45:1 (see margin).

It is not *natural* for us to be thankful. Thankfulness has to be learned, because we are all selfish and self-centred by nature, which means that we think of ourselves in what *we want*, before we think of what we can *give*. Gratitude involves an intelligent and humble realization of favour granted. We are above all a highly favoured people, because we have our opportunity of receiving God's greatest gift to human beings—endless, joyful future life to serve Him.

We should think much more about the favours we receive so freely from God. Our time and thoughts are too much taken up with other things. First, we must realize man's position in the real relation of things—not as we tend to see it in our limited, biased view.

Man is a part of God's creation, and therefore completely dependent on God for everything. We cannot really help ourselves, if there isn't anything there to help ourselves to! Paul truly reminds us—

*"We brought nothing into this world, and it is certain we can carry nothing out."*

We live here as permitted guests, not as lords and possessors: not as if it were our own, but by privilege, borrowing a little time and space, and using the things provided for our use, then passing on. Our Host is God. Not only has He made provision for this 'visit' by us in the physical realities of life, but He has asked those who have conducted themselves wisely, and shown a proper attitude while being guests, to come back when He will call them, and at last give them a home or a 'continuing city.' I'm sure you can see the parallel.

We have no claim to anything as our 'right.' Human 'rights' have been widely discussed lately, and much fleshly foolishness broadcast about them. Many kinds of societies have been set up to inform people of their 'rights,' and to get them to fight for them. But this is only comparing one with another. With God we cannot begin to demand rights, for the only right we have is to die: "The wages of sin is death," and we all sin and have sinned.

God does not owe us anything. Death comes as a natural follow-up of sin and its results on our physical makeup. God does, however, give us the essentials for our mortal existence: He does this for all mankind, generally speaking (Matt. 5:45)—

"Making His sun to rise on the evil and on the good, and sending His rain on the just and on the unjust."

But when it comes to the offer of salvation from death, we can indeed count ourselves privileged, especially when we meditate on these two fundamental thoughts given in Scripture—

"What is man, that Thou art mindful of him? or the son of man, that Thou visitest him?" (Psalm 8:4).

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2:9).

These 2 verses at first glance would seem to be almost contradictory, but they are not. The first shows man in his real light, his present utter insignificance; and the second tells man of the glorious things to which he can attain with wisdom. So then we know that we are highly favoured. The real problem is that while we may agree that we are favoured, we may not really feel quite as sure about it as we should: we tend to take these marvellous privileges thoughtlessly for granted. Perhaps it is only when we are jarred awake by something happening that is very sudden or very severe, that we will realize again the privilege we have of knowing the joyful message of salvation.

Just as with temporal things, so with the spiritual. Suppose that we were very poor, and didn't have sufficient to eat or wear, and only a very rough dwelling-place with no comforts or conveniences. Then somehow we were lifted out of all this, and given all the necessities of life in abundance. How would we feel? Happy? Privileged?

Yes! Well, the same applies in spiritual things. We have been lifted from grinding, hopeless poverty to an offer of boundless riches. But it takes the eye of faith to see these things, and a heart of spiritual love to keep them bright before the mind. Actually the lesson is more real in the spiritual sense than in the natural, because in natural things the joy and relief that comes with sufficiency is often—yea, usually—accompanied, not with satisfaction, but a desire for more and more, much above our actual need.

But with the spiritual, the more we become aware of our indebtedness to God and His Son, the more thankful and satisfied and contented and joyful we become. There is no room for boasting here, nor for craving after useless and meaningless luxury. There is room only for a keen realization of God's goodness to us, and of our insufficiency and unworthiness.

The thought with which we began is taking stock, searching self-examination, seeing how we really stand in the light of divine truth. We could be like those in Laodicea who said (Rev.3:17)—

"I am rich, and increased with goods, and have need of nothing."

This is very easy and very natural: it is almost inevitable. The whole weight of the flesh pulls us in this direction. The only way we can avoid being self-deluded like the Laodiceans is to faithfully take stock of our situation in the light of the pure divine standard that is given us in Christ—carefully adding our debts, and stacking them against our credits. There will be much red ink in the balance book. When you have done all, said Christ (and who ever does *all?*), we are still to humbly confess—

"We are unprofitable servants" (Luke 17:10).

But there is one man who, by his faithful life work, has saved as many as will be saved from this human bankruptcy: the man Christ Jesus. Were it not for him, we could try as we liked, but success in our struggle would evade us. But we have the comforting assurance—

"You, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with him, having *forgiven you all trespasses*; blotting out the handwriting of ordinances that was against us . . . taking it out of the way, nailing it to his cross" (Col. 2:13-14).

What can we ever do to show our gratitude for this great sacrifice on our behalf? The answer is easier to express than to fulfil. Here is the heart of it in Paul's stirring and searching words to the Colossians:

"If ye be risen with Christ, seek those things which are above . .  
 "Set your affections on things above: not on things on the earth . .  
 "Mortify (put to death) your earthy members (tendencies) . .  
 "Put off all anger, wrath, malice, filthy communication . .  
 "Put on the NEW MAN, which is renewed *in knowledge* . .  
 "Put on, as the chosen of God, holy and beloved, mercy, kindness, humbleness of mind, meekness, longsuffering . .  
 "Forbearing one another and forgiving one another . .  
 "And above all these things, *put on love*, the bond of perfectness . . and let the peace of God rule in your hearts . .  
 "Let the word of Christ  *dwell in you richly in all wisdom* . .  
 "And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, GIVING THANKS TO GOD BY HIM" (Col. 3:1-17).  
 —G. J.

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## JANUARY ANSWERS *(These should have appeared last month: February used in error)*

### CONNECT DRESS AND PERSON

- |                                       |   |
|---------------------------------------|---|
| 1. Greaves—Goliath                    | 32. Naked & barefoot—Isaiah                   |
| 2. Bonnets—Priests                    | 33. Clothes at his feet—Paul                  |
| 3. Old shoes—Gibeonites               | 34. Blood in his shoes—Joab                   |
| 4 Little coat—Samuel                  | 35. Girded loins & ran—Elijah                 |
| 5. White robes—Souls under altar      | 36. Swaddling clothes—Jesus                   |
| 6. Hat & hosen—Abednego               | 37. Love long clothing—Scribes                |
| 7. Fisher's coat—Peter                | 38. Put not off clothes—Nehemiah              |
| 8. Graveclothes—Lazarus               | 39. Bind on thy sandals—Peter                 |
| 9. Twelve pieces—Ahijah               | 40. Washed not clothes—Mephibosheth           |
| 10. Coats of skins—Adam & Eve         | 41. Stripped of raiment—Jesus                 |
| 11. Golden girdle—Son of Man          | 42. Stripped self of robe—Jonathan            |
| 12. Blind & naked—Laodiceans          | 43. Put shoes on his feet—Prodigal            |
| 13. Leather girdle—Elijah, John       | 44. Skirt of robe cut off—Saul                |
| 14. Royal apparel—Herod, Mordecai     | 45. Like a hairy garment—Esau                 |
| 15. Curious girdle—High Priest        | 46. Babylonish garment—Achan                  |
| 16 Without seam—Jesus                 | 47. 5 changes of raiment—Benjamin             |
| 17. Suit of apparel—Micah's Levite    | 48. Covered with mantle—Samuel, Sisera        |
| 18. Shook raiment—Paul                | 49. Stripped of garments—Aaron                |
| 19. Veil on his face—Moses            | 50. Coat of many colours—Joseph               |
| 20. Old cast clouts—Jeremiah          | 51. Put thou on thy robes—Jehoshaphat         |
| 21. Cut off in midst—David messengers | 52. Cast away his garment—Bartimeus           |
| 22. Filthy garments—Joshua            | 53. 2 changes of garments—Gehazi              |
| 23. Prison garments—Jehoiachin        | 54. Garment on their shoulders—Shem & Japheth |
| 24. Rent his mantle—Ezra, Job         | 55. 30 change of garments—Samson              |
| 25. Purple & scarlet—Mystery          | 56. Laid robe from him—Nineveh king           |
| 26. Collar of my coat—Job             | 57. Clothed & right mind—Legion               |
| 27. Covered with veil—Rebekah, Tamar  | 58. Raiment waxed not old—Israel              |
| 28. Veil full of barley—Ruth          | 59. Raiment smell like field—Esau             |
| 29. Widow's garment—Tamar             | 60. Raiment of needlework—King's daughter     |
| 30. Mourning apparel—Woman of Tekoah  | 61. Girded with linen ephod—David, Samuel     |
| 31. Coats & garments—Dorcas           | 62. Garment of divers colours—Tamar           |
|                                       | 63. Covered him with clothes—David            |
- 

*"We know that ALL things work together for good to them that love God, to them who are the called according to His purpose"—Romans 8:28*

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### Current Events Fulfilling Prophecy

**CARTER AND "HUMAN RIGHTS."** Carter adopting unprecedented policy: recommends reducing aid to Argentine, Uruguay & Ethiopia because of their repressive policies. At same time, aid would continue undiminished to S. Korea, notably intolerant of dissent, because it is "strategically important to US."

Can US practise selective morality? The new stand condemns the 3 countries as not only immoral but unimportant to US.

Carter's public scolding of Russia beginning to alarm his own foreign policy experts. They worry that he's giving dissidents in Russia & E. Europe false hopes about how much US would—or could—help them.

There's also concern that Carter's approach may result in Kremlin cracking down even harder on protesters, & may force Brezhnev to take a harder line generally to show he is not knuckling under to US.

Moscow has reminded Carter that many US allies are hardly guiltless. Scores of nations, many of them staunch US allies, have systematically violated human rights while US looked the other way. A Congressional study recently said US has often been guilty of "embracing govts. which practice torture and unabashedly violate almost every human right." Franco's Spain, Salazar's Portugal, and Greece under the junta are infamous examples: also S Korea, Chile, Iran. (Tm 3:7)

\* \* \*

Whatever the risks, Carter determined to make defence of human rights around world a central feature of US foreign policy & relations with Russia. Survival of detente now depends on whether Russia willing to play by new rules.(USN 3:7)

\* \* \*

Diplomatic cables from Moscow to Washington sizzling last week with angry communiqués. After weeks of smouldering anger in Moscow, & increasingly bitter thrusts at US in Russian press, Soviet counter-offensive stepped up with a vengeance. Russia's angry reaction shows Carter has pressed a vulnerable nerve.

US Senate last week unanimously adopted a resolution condemning "recent beatings, imprisonment, & harassment of Soviet Jews & other minorities trying to obtain emigration visas." (Tm 3:14)

\* \* \*

Carter faces acute dilemma in pursuing crusade for individual freedom in E. Europe. Hungarian freedom fighters revolted in '56 partly in belief they could count on US help, encouraged by Eisenhower's "liberation policy." E. Europe is in a restive state. An uprising would confront US with stark choice: intervene at risk of triggering WW III, or stand by while Russian tanks crushed the human rights movement by force.

Many countries are guilty of gross violations of human rights, including Iran, Philippines, Saudi Arabia, Egypt, Jordan—where US has strategic installations, & important economic & political interests. If Carter intends to apply his criteria of morality universally, US will have few if any friends left in the Third World.

US's stand on human rights is making more enemies than friends in South America. Both Uruguay & Argentina have announced they will refuse any future assistance from US. [Brazil has repudiated a mutual defence treaty with US for the same reason]. Argentina is looking to Russia as a possible supplier of arms: top Argentine officials recently visited Peru to check on the quality of Russian tanks, jets & other military hardware. (USN 3:14)

**THIS new trend will be very interesting to watch. US, like Britain, has had a run of inept leaders in recent years. It is remarkable how bungling leadership has been able so quickly to fritter away the tremendous & unprecedented world power and prestige that US held just 20 or so short years ago. It is impossible of course to judge Carter this soon, but we know prophecy requires a great strengthening of Russia & relative weakening of the West, & so far Carter seems to fill the bill.**

**The current selective hypocrisy of condemning some countries (the ones considered unimportant to US interests) and favouring others even worse, does not seem likely to enhance US's world standing, either as to wisdom or morality. US now seems prepared to give So. Africa & Rhodesia over to Black dictatorships. It will probably be too little, too late—destroying old friends in a vain attempt to gain new ones, & in the process losing both.**

**Nations may seem great & powerful (when that suits God's purpose), but it is remarkable how human history and nations' destinies can be shaped by the foibles & peculiarities of one poor weak confused mortal who happens to fall into power.**

**Abandoning Ethiopia will mean complete Russian dominance of the southern Red Sea.**

**NEW EUROPE CANALS: RUSSIA'S INVASION PATH?** A W. Germany canal will tie the Rhine to the Danube, where Communist boats dominate traffic. Another canal in France will connect the Rhine & Rhone. Europeans for centuries have visualized a grand interlocking system of waterways, with vast potential for business & trade.

But many have reservations about an invasion from the Russian merchant fleet now confined to the lower Danube. It's theoretically open to all boats, but boats of the Soviet bloc have swept Western competition out. Modern and efficient Russian boats are manned by the Russian Navy, paid low conscript wages; & West boats are not allowed to pick up cargoes from the East after delivering goods from the West. NATO officials warn that Russia is out to dominate the world's commercial shipping industry, a push with strategic implications for US & its Allies. Shipping

practices of the Red state-owned fleets give them great advantages over private ships under free enterprise principles. (USN 3:21).

**HERE is another step in weaving the net that increasingly binds Europe to Russia. It is bound to increase Europe-Russia commerce, communications, & interdependence, to the advantage of Russia. The Rhine and Danube have played a great part in European history. They formed the ancient northern boundary of the Roman Empire. "Russia's Invasion Path" was part of the newsmagazine heading. It's truer than they realize.**

**RUSSIA'S FOREIGN TRADE.** 1977 shaping up well. A 10% gain in '76 took Russian trade to \$75 billion. Exports help Moscow fund its purchase of costly Western technology. And trading & bartering underpin political punch abroad.

Exchanges between Russia and Italy, Britain, France, etc., jumped last year. France set the pace in long-term, deferred-compensation deals. Over 50 compensatory pacts have been signed with units in Austria, Britain, France, Italy & W. Germany. Trade with China soared 95% last year. (USN 3:21)

**COMPENSATORY pacts are arrangements whereby a foreign company erects a manufacturing unit in Russia for the Russian govt., and receives payment for it over a long period in goods produced by the unit. It is obvious the Russians can hardly lose in this kind of a deal, laying out no money, & having a guaranteed captive customer. This system ties European countries increasingly to Russia for a long period ahead. The more there are of these deals, the less they could afford, or would be inclined, to oppose Russia in anything. This clearly ties in with the Canal item above.**

**CARTER'S GAMBLE ON DEFENCE.** Carter is willing to gamble a little more in effort to halt nuclear-arms race. He is postponing for at least a year development of a new mobile intercontinental missile [hoping Russia will follow his example]. A slowdown has been ordered on the new B-1 strategic bomber. By cancelling construction of a currently planned nuclear-powered aircraft carrier, Carter is signalling the end of the era of the giant carrier.

Top military men challenge this slowdown in the modernization of US's strategic nuclear forces. They argue that Russia is unlikely to reciprocate, and the freeze on the mobile missile will weaken US's bargaining position. Manpower accounts for 55 to 60% of all US military spending. (USN3:7)

Unless Congress has sudden change of heart, days of giant aircraft carriers are numbered. In danger, too, is whole idea of nuclear power combat ships, as Congress goes along with Carter's proposals. Arrayed against Carter are many in Navy, contending that cancelling the nuclear carrier is false economy, since conventional carriers are slower & can carry fewer planes. (USN 3:14)

\* \* \*

In early '60s, following Cuban missile crisis with Russia, US mounted major effort to establish comprehensive civil-defence program, but public interest has languished. In case of nuclear attack, US would be nowhere near as well equipped to survive as Russia. Russia has compulsory evacuation & shelter practice in schools & factories: US has no training.

A recent US study concluded that the Russian civil defence program would effectively protect its industrial base, and facilitate a relatively swift recovery from a nuclear war. Russia's program would assure survival of 98% of the people. Only 40% in US would survive. (USN 3:14).

**CARTER is obsessed with vast & expensive social programs, & balancing the budget (the latter a seemingly impossible political fantasy, given the nature of US society). Defence must consequently suffer, which means national safety in a jungle world, unless Russia can be persuaded to slow her all-out drive for military power by US's "good" example—surely a forlorn & wishful dream. Russia is clearly preparing for a nuclear war—not that she necessarily intends to start one—that won't be necessary: she intends to put herself in the obvious and demonstrable position of surviving & winning one, & she is well on the way to that goal, thus completely tying US's hands, for US will not dare make a nuclear threat when Russia overruns Europe & the Mideast, if both sides know US's survival hope is 40% to Russia's 98%.**

**It is significant that up to 60% of US's war budget is merely for standing, unproductive manpower—the democratic luxury of an expensive volunteer army, most of whom are not combat troops. Russia's combat proportion is much higher, her army is much larger, and her manpower costs are only a fraction of US's. She can and does put the bulk of her military budget into an ever-growing mountain of planes, ships, tanks, guns, missiles, etc.**

**ARABS & BLACKS UNITE.** First Arab-Black summit meeting, just held in Cairo, was a hit. There was a lot of predictable rhetoric attacking Zionism, apartheid, colonialism & imperialism. There was also an unexpectedly large concession to the Africans from the Arab oil states: pledge of \$1½ billion in aid.

Black African leaders enthusiastically pledged their renewed commitment to the Arabs' campaign against Israel. Said Zambia's Kaunda, "We are the product of the same struggle against foreign domination & exploitation."

In the final document, the delegates defined both the Palestinian guerrilla movement & the Black liberation groups in southern Africa as 'joint Afro-Arab causes.' They called for total support of both the Arab 'front line' states around Israel and the African 'front line' states around Rhodesia.

Present were Kings, Sheiks, Emirs, Presidents & other chieftains from 59 nations, plus leaders of the PLO & several Black liberation groups. They agreed to set up the nucleus of a permanent Afro-Arab Organization, and to hold another summit in 1980. (Tm 3:21)

**HOW much real substance & unity there is to this development is questionable, but it's not a very good omen for Israel & the West. Sadat, the host, and Kaunda, the spokesman, are supposedly the most West-leaning of the group, but all nations work to self-interest & not friendship. The Blacks turning on Israel, their one-time friend, for Arab payoffs, is a sordid example of how world politics works. It is part of the "all nations against Jerusalem" picture that the prophets paint for the last days. Therefore we rejoice in it.**

**EUROPE'S LABOUR TROUBLES.** Europe's workers this winter are in their angriest, most aggressive mood since the contentious '30s. After 3 post-war decades during which they became cosily accustomed to rising wages & proliferating fringe benefits, they are now being asked to tighten their belts to hold down inflation. All over West Europe, workers are striking, protesting, & grabbing authority away from management.

Europe's best worker (the French) produces only 80% as much as a US worker. The British worker, who is Europe's worst, does only 54% as much.

Nowhere is the mood so bitter, or the consequences of labour unrest so ominous, as in Britain. Two years ago, the ruling Labour Party persuaded unions and industry to join a massive campaign to combat runaway inflation (then 26%), and restore the confidence of Britain's foreign creditors. This limited wage increases to \$10 a week the first year, and \$7 the second. This is now expiring, and the majority of Britain's workers appear dead set against an extension. If no extension is agreed, Britain faces "catastrophe," according to Denis Healey, Britain's Finance Minister. (Tm 3:14).

**ALL such strife & non-productivity weakens and impoverishes the countries of Europe, & plays into Russia's hands. How could Britain fight a war when it is going increasingly in debt to maintain its artificial, welfare state, & is at the mercy of foreign bankers to even keep its economy operating? Wars for capitalistic countries are now prohibitively expensive, tho they are much cheaper for dictatorships like Russia which controls all wages, can conscript anyone without protest, and does not tolerate internal govt. debt. They do not, like Western govts., borrow from the people: they take what they wish, and cancel any government obligations they find burdensome. Europe clearly is at the mercy of Russia, and as soon as they feel they have neutralized US's nuclear power, they will feel quite free to strike.**

**SAUDI ARABIA: POWER IN MIDEAST.** More than ever before, Mideast power is centred in Riyadh, traditional seat of the Saudi royal family—until recently a dusty, overgrown oasis, but now a boom town with high-rise office buildings and new hotels. The sudden change in Riyadh reflects the extraordinary influence Saudi Arabia has gained, especially since the '73 oil embargo. With world's largest proven oil reserves, an annual oil income of \$30 billion, and a growing arsenal, it's the power to reckon with in the Mideast.

In the 23 months since the assassination of conservative, tradition-bound King Faisal, Saudi Arabia has evolved a new activist foreign policy, under King Khaled and Crown Prince Fahd.

For years the Saudis have been paying the bills of the Palestinian movement. In pursuance of their goals, Khaled and Fahd may be willing to show more flexibility than Faisal. Neither has shown the fanatical commitment to the complete recapture of Jerusalem that was the cornerstone of Faisal's policy. But their fundamental position on Israeli withdrawal from occupied territories remains adamant, and a long way from anything Israel would accept.

(Dt FP 2:24).

**EUROPE REDS MEET IN SPAIN.** A meeting of Communist leaders in Spain? Nothing like it has happened in 40 years. It was almost enough to bring that old anti-Communist crusader Franco, dead hardly a year, right out of his tomb.

Santiago Carrillo, head of Spanish Communist Party, welcomed Italian Party head Berlinguer and French Party head Marchais to a Euro-Communist summit in Madrid. It was both a ringing endorsement of Spanish Party's struggle for legalization, & significant event in development of W. Europe's brand of Communism.

For years Berlinguer & like-minded comrades have claimed they are (1) independent of Moscow and (2) devoted to the democratic process. The Madrid get together was eagerly watched for signs of just how far the 3 leaders would dare go toward those stated goals. As it turned out, *not very far.*

Carrillo, whom Moscow has tried to kick out as Party chief [because of his independent views], wanted a strong joint declaration condemning the treatment of dissidents in the Soviet bloc, but neither Berlinguer nor Marchais has any desire to provoke a rupture with Moscow. The Italian Communists draw the line at anti-Soviet hostility. Marchais said rather lamely, "We do not have the right to make a condemnation." The French Party has among its top leaders men who were once staunch Stalinists. (Tm 3:14)

\* \* \*

A final communiqué of the Madrid meeting brushed off the human rights issue. As for a new Euro-Communist movement, France's Marchais declared his party would not pull out of a Moscow-centred union to join a regional one.

Marchais' stand raised eyebrows. His earlier "independence from Moscow" tack was enhancing the Communists image for the Mar. 13-20 French elections. French Communists are in an intensive power struggle between liberals & hardliners. Just recently Russian dissident Amalrik [exiled a few weeks ago by Russia] called Marchais a 'Stalinist.' The exchange indicated the pro-Moscow hardliners were getting stronger. Reds scoring gains across France. (USN 3:21)

**THE West Europe Communists are having a little difficulty presenting a sweet, peaceful, "democratic" face to the voters at home, and a faithful, hard Red stone face to Moscow, but they seem to be succeeding, for reports are that they are doing wonderfully well in the current French local elections—so well that if the elections were national ones they would be in control of the govt. They desire to gain power by the ballot, then hold it by the bullet.**

Carrilla has little to lose in tweaking Moscow's nose, for Moscow has already declared war on him & wants to get him out, but he sorely needed support of Berlinguer & Marchais in his defiance, to convince Spanish govt. and voters of West Europe Communists' independence of Russia and dedication to "democratic" principles. He did not get it.

Berlinguer and Marchais are walking a precarious tightrope in trying to appear as both loyal, orthodox Communists & sincere democrats at the same time, although one cannot help but wonder if the whole show is not play-acting orchestrated in Moscow.

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## One Hundred Years Ago

FROM THE CHRISTADELPHIAN MAGAZINE, MARCH, 1877

**FEBRUARY had seen an event bringing much publicity to the Truth. Bro. Roberts had sent a copy of his pamphlet on the Eastern Question to Disraeli and Gladstone, the present and previous Prime Ministers of England. Disraeli politely acknowledged, but Gladstone replied that he had read it with "great interest," adding—**

"I have been struck with the apparent ground for belief that the state of the East may be treated of in that field where you have been labouring."

**Bro. Roberts immediately saw a way to publicize the Truth. He says—**

"After turning over how this unexpected and most useful expression of opinion on the part of England's greatest statesman could be turned to the greatest advantage, I called on the editor of the *Birmingham Daily Post* to show him the letter, and suggest its publication."

**The Post printed a factual and quite favourable report. Then the Central News Agency picked up the item and distributed it throughout Britain. Bro. Roberts says—**

"As the result of this, the matter was published in nearly all the leading daily papers in the country."

**It was treated in a wide variety of ways, from full respect to the crudest sarcasm and scorn. One Edinburgh paper spoke of the Christadelphians as—**

"A few pig-headed local guardians of an American imposter [*referring to bro. Thomas*], and of a crack-brained enthusiast."

**But the brethren rejoiced that, one way or another, nationwide interest was aroused, and there were many requests for the pamphlet. It is a revealing measure of the Truth's financial position in those days that bro. Roberts—desiring to send a copy to each Member of Parliament (Commons & Lords) while attention was high—appeals to the whole Brotherhood in an effort to raise 30 pounds (about \$50 at present) to do so. How times and circumstances have changed!—and not necessarily for the best, spiritually.**

\* \* \*

**THE "No-will" controversy was still upsetting the Brotherhood (but in the process, bringing out and impressing the Truth more clearly). It was the other extreme of the "mere man" theory. There was over 6 pages of packed small print on the matter. The crotchet was of a woolly and wordy nature, involving a tiresome**

tangle of truths, 1/2-truths, and misapplied truths. One marvels how bro. Roberts coped with the confusion and frustration of it all, trying to keep the Truth clear amid all the murky smoke and dust of hazy controversy.

The effect of the crotchet was to obliterate Christ as a person, under the guise of giving full honour to the aspect of God-manifestation in him: there was no will or personality except the Eternal will: his temptation and trial were interpreted in the same sense that Israel "tempted and tried" God by their wickedness. This would logically destroy his own personal (tho of course God-helped) victory over sin, which is the heart of the redemption wrought thru him for mankind. When asked direct questions, the crotcheteers would parry by demanding a detailed definition of every term involved: "What does 'Christ' mean? What does 'will' mean? What does 'voluntary' mean?—etc." This tactic obviously can be strung out endlessly. But bro. Roberts, amid 100 other things, patiently struggled with this problem which was unsettling some, and due to his labours and influence the Truth was preserved.

\* \* \*

**SIGNS OF THE TIMES:** The European Conference, called with such fanfare to settle the issue of Turkish mistreatment of 'Christians' in the Balkans, had failed, folded its tents, and dispersed. The Powers had intervened when Russia was about to go to war with Turkey in defence of the Balkan 'Christians.'

Following the failure of the Conference, Russia sent a letter to all the Powers, politely asking what they intended to do next to accomplish their stated goal. They had recognized the problem, undertaken to solve it, and failed. Now what? The letter ended—

"Before deciding on the course which he may think right to follow, His Majesty the Emperor [the Czar] wishes to know what course will be determined upon by the Cabinets [of the European Powers]. . . The refusal of the Turkish Govt. touches the dignity and peace of Europe. It is important for us to know what the Cabinets, with which we have acted in concert until now, intend to do in order to reply to this refusal, and to ensure the execution of their wishes."

It was a clever diplomatic move. Russia was preparing the way for an attack on Turkey to which the European Powers could hardly object, as it would ostensibly be done as the next logical and necessary step to accomplish what they had laboured and failed to do.

Russia presented herself (just as today) as very peaceable, patient, and reasonable, seeking only justice and willing to listen to all sides, but determined to take action if others failed to do what they admitted needed to be done.

Turkey, as a result of the Conference's ignominious failure, was boastful and self-confident, elated that she had singlehandedly faced down the European Powers, and that they had backed away. Russia meanwhile was quietly but massively preparing for war.

England was in a quandary. She had for many years propped up the barbaric, corrupt, and unpopular Turkish desolator, simply in self-interest to maintain a buffer for India against Russia's steady expansion into southern Asia, and the British Govt., for practical power politics and with no concern for rightness or justice, desired to continue this course, but the public were aroused against the Turkish atrocities, and the sanctimonious Russian position seemed reasonable, commendable and even noble. So US today finds itself, for cold, practical purposes, the defender of entrenched and oppressive dictatorships, while Russia, the most oppressive of all, successfully assumes the guise of freedom's champion.

## Questions

Connect a name in List 1 and a name in list 3 with an item in List 2.  
(See example, first item. List 2). =x= means no name in List 3.

<b>1</b>	1. Lot	6. Elijah	11. Adam	16. Ezekiel	21. Passover	27. Melchizedek
	2. Jael	7. David	12. Christ	17. Samuel	22. Rebekah	28. He who is weak
	3. Paul	8. David	13. Christ	18. Gideon	23. Jeremiah	29. Jeroboam's wife
	4. John	9. Jacob	14. Elisha	19. Lazarus	24. Solomon	30. Nebuchadnezzar
	5. Spies	10. Jacob	15. Esther	20. Prodigal	25. Jonathan	31. Kibroth-Hattaavah
				26. Gibeonites	32. He that overcometh	

2. Jael—Milk—Sisera 44

Wine

Barley bread

Hidden

Bread

Fish on coals

Manna =x=

Tree of Knowledge

fruit

**2** Water

Bread & wine

Quails	The shoulder	Cake baked on coals
Honey Crumbs	Mouldy bread Nuts & almonds	Broiled fish, honeycomb
Grass =x=	Banquet of wine	
Herbs =x=	Cluster of grapes	Barley, beans, lentils =x=
10 cheeses Fatted calf	Little open book Cracknels, honey	Piece of flesh, flagon of wine
Wild gourds Bitter herbs A little wine	Unleavened Bread	Harts, roebucks, fatted fowl =x=

**3**

41. Eve	45. Angel	49. Haman	53. All Israel	58. Rich man	63. "The eleven"
42. Saul	46. Angel	50. Joshua	54. All Israel	59. His father	64. Joseph in Egypt
43. Saul	47. Moses	51. Camels	55. All Israel	60. 7 apostles	65. Sons of prophets
44. Sisera	48. Ahijah	52. 2 angels	56. Timothy	61. Midianites	66. Brothers' captain
			57. Abraham	62. Rechabites	67. Laban & brethren

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