

# 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. 10am: Memorial service 11 am; Lectures 1st & 3rd Sundays 7 pm; Bible Class every other Wed. 8 pm—Bro. David Clubb, 42 Oneida Rd., London N5V 2X1; phone (519) 451-4063.

ONCE again sorrow has been added on sorrow as the hand of death has rested on our ecclesia for the third time. On January 12 our brother Roy Heathfield fell asleep in Christ after a sojourn of 38 years in the Truth. He was another of the mainstays in our ecclesia, helping and guiding us through many difficulties, especially so in the past several years when problems plagued the Household. He was active in the Vineyard up to his falling asleep, and his presence is sadly missed by us all. He now awaits, with those who have gone before, for the glorious resurrection morn. Sister Heathfield wishes to express her deep appreciation for the kind thoughts, cards, etc., sent during brother Roy's illness, and the expressions of sympathy extended by the Household from various parts of the ecclesial world.

On March 6 we held our 64th annual Sunday School Entertainment. The children recited verses, sang hymns, and performed plays based on scriptural lessons. We pray that the exercise of their minds on these things will help them to grow up to obey their Creator and remember Him in the days of their youth.

We were encouraged by the support of our program by many visiting brethren and sisters: bro. & sis. Braden Edwards, bro. Braden Edwards Jr., sis. Wm. Phillips, bre. Bill and John Phillips (Canton); bro. & sis. R. Philip (Burlington); bro. & sis. David Sommerville, sisters Becky, Mary and Sharon Sommerville (Wanaque); bro. James Phillips (Houston); bro. Harry Phillips (Worcester); sis. Phyllis Jones (Richard); bro. Gibson (Toronto); bro. & sis. Fred Higham, bro. Fabris and bro. Growcott (Detroit). Bro. R. Philip gave us the word of exhortation at our memorial service.

As mentioned in previous Bereans, the London ecclesia is planning on a Fraternal Gathering, if the Lord will, October 8 & 9. A hearty welcome to attend is extended to all. Details will follow as soon as they are completed.

With love to all from the London ecclesia,

—bro. David Clubb

## 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

### MARCH ANSWERS Food and drink

- |  |  |
|--|--|
| 1. Lot—Unleavened bread—2 angels 52            | 16. Ezekiel—Barley, beans, lentils =x=         |
| 2. Jael—Milk—Sisera 44                         | 17. Samuel—The shoulder—Saul 42/43             |
| 3. Paul—A little wine—Timothy 56               | 18. Gideon—Barley bread—Midianites 61          |
| 4. John—little open book—Angel 45/46           | 19. Lazarus—Crumbs—Rich man 58                 |
| 5. Spies—Cluster of grapes—Moses 47            | 20. Prodigal—Fatted calf—His father 59         |
| 6. Elijah—Cake baken on coals—Angel 45/46      | 21. Passover—Bitter herbs—All Israel 53/4/5    |
| 7. David—10 cheeses—Brothers' captain 66       | 22. Rebekah—Water—Camels 51                    |
| 8. David—Piece of flesh, flagon of wine—Israel | 23. Jeremiah—Wine—Rechabites 62                |
| 9. Jacob—Bread—Laban & brethren 67             | 24. Solomon—Harts, roebucks, fatted fowl =x=   |
| 10. Jacob—Nuts & almonds—Joseph in Egypt 64    | 25. Jonathan—Honey—Saul 42/43                  |
| 11. Adam—Tree of Knowledge fruit—Eve 41        | 26. Gibeonites—Mouldy bread—Joshua 50          |
| 12. Christ—Fish on coals—7 apostles 60         | 27. Melchizedek—Bread & wine—Abraham 57        |
| 13. Christ—Broiled fish, honeycomb—"the 11" 63 | 28. He who is weak—Herbs =x=                   |
| 14. Elisha—Wild gourds—Sons of prophets 65     | 29. Jeroboam's wife—Cracknels, honey—Ahijah 48 |
| 15. Esther—Banquet of wine—Haman 49            | 30. Nebuchadnezzar—Grass =x=                   |
|  | 31. Kibroth—Hattaavah—Quails—All Israel 53/4/5 |
|  | 32. He that overcometh—Hidden manna=x=         |

It is necessary, as often as possible, to gauge ourselves by Christ's standard to see whether we be in the Faith. Christ's own standard was OBEDIENCE, and it is only in the doing of his will that we shall find any peace of mind now, or joy and rejoicing hereafter. Let no man deceive himself. Only those who keep his commandments, and who hearken unto the voice of his word, will be accepted of him. —Christadelphian, 1882.

## Our First Love Let Us Consider Our Causes of Joy

*"The mercy of the Lord is from everlasting to everlasting upon them that fear Him . . . to such as keep His covenant and remember His commandments to do them"—Psa. 103*

OUR privilege in having been permitted to come to a knowledge of the Truth is far greater than we may be able to comprehend. No one properly estimates any privilege that has been long in their possession. Take, for example, good health. We really do not realize and appreciate it until we lose it. We only get to know its true value when we are deprived of it.

The Truth, however, is vastly different from all temporal possessions, *for no one can take it from us*. We can, of course, sell it as Esau sold his birthright, by bartering it for the temporary conveniences and pleasures of this life, as many do. But no *wise* brother or sister would barter, in whole or in part, so precious an heritage as the Truth for any consideration pertaining to the present evil and fleeting existence. Jesus spoke no idle words when he said—

*"Ye shall know the Truth, and the Truth shall make you free" (John 8:32)*

How intense was our first love when we understood the precious promises! We seemed to be walking on air, and eager to tell our friends about our great discovery. We rejoiced daily, and our gratitude to God was unbounded. His Word was in our heart as a burning fire, and we were ever ready to respond to the invitation of the Psalmist to—

*"Rejoice in the Lord, ye righteous; and give thanks at the remembrance of His holiness" (Psa. 97:12).*

Let us take a few moments to look over our causes for joy. First, of course, there was our discovery of the Truth. What a great salvation had been revealed! Words failed us when we tried to describe it. We had entered a glorious race for eternal life. Our dark night had been turned to day, and we were glad to praise the Lord without ceasing for His goodness and for His wonderful works to the children of men.

Then came our baptism. Just think what it did for us who had been far-off sinners of the Gentiles, prisoners of ignorance and of the flesh, children of wrath. It brought us gracious divine remission of our sins as we took upon us—

*"The only Name given among men whereby we must be saved" (Acts 4:12).*

—and we became Abraham's seed and heirs according to the promise.

It mattered not how we had lived before we knew Christ, for now we stood pure in God's sight, purged from our past sins. We were ready and eager to begin walking in a *"newness of life."*

How happy we were to think that in the marvellous kindness of God we had heard the glorious Gospel of the Kingdom, and had responded to the gracious invitation to (Isa. 55:6)—

*"Seek the Lord while He may be found, and call upon Him while He is near."*

We could now in wisdom and great relief forsake our old drab ways of living to the flesh, and be refreshed and renewed in the spirit of our minds, opening them from natural smallness to the immense scope of the Spirit and of eternity; and put on the *New Man* which after God—

*"Is created in righteousness and holiness of Truth" (Eph. 4:24)*

Before our baptism, we were—

*"Without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenants of Promise, having no hope and without God in the world. But now, IN Christ Jesus, we who at one time were far off, are made nigh by the blood of Christ" (Eph. 2:12-13).*

Yes, we have been washed and freed from the dark weight and burden of all our past follies and sins in his own blood. Is not this an endless cause of great joy? And should not the measure of our forgiveness and deliverance be the measure of our constant praise and thanksgiving to God for His abundant pardon?

We now look to the other side: to our struggle as we strive to walk in that newness of life which the Scriptures portray to us in words of exhortation and beauty and power. We become disturbed and greatly distressed because of our failures and shortcomings. The longer we are in Christ, the more sensitive we become to the weakness of the flesh, and—like Paul—we cry out (Rom. 7:24):

*"O wretched man that I am! Who shall deliver me from the body of this death?"*

It is far better to be distressed over our failures than to be insensible to them. If we did not recognize our imperfections, we would be like those described by Paul as having their consciences seared with a hot iron. That is, we would become callous and without feeling. One of the most pitiable sights is to see a person who thinks he is perfect. Those who are conscious of their failures and shortcomings are more pleasing to God, as He has declared through Isaiah—

"To this man will I look: even to him that is poor and of a contrite spirit, and trembleth at My Word"

(Isa. 66:2).

David gives beautiful expression to the same idea—

"The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, Thou wilt not despise"

(Psa. 51:17).

Both Paul and David were living examples of this God-pleasing state of mind. Our distress because of our imperfections should not be a cause of despair, for it is a proof of our proper evaluation of man, and a due sense of the loftiness of the divine standard.

God has made it clear in His Word that He is pleased with modesty, and a fitting recognition and sense of mortal inferiority on the part of His sons and daughters. The flesh is a very proud and pompous thing, with absolutely no grounds for its pomposity. It loves to childishly deck itself in tinsel, and it revels in the empty trappings of human honour and prestige.

But true wisdom and honour are found far from this poor gaudy show. God looks upon and extends His love and forgiveness to those who faint, and acknowledge their shortcomings, *and constantly strive and agonize to overcome them*. His ears are closed to those who are proud and presumptuous. He has no place for the self-sufficient and self-satisfied who trust in themselves.

This doctrine is found in both the Old and New Testament Scriptures. An example from the Old is Psa. 103—

"The Lord is merciful and gracious, slow to anger and plenteous in mercy . . . He knoweth our frame: He remembereth that we are dust . . .

"The mercy of the Lord is from everlasting to everlasting *upon them that fear Him* . . . to such as *keep His covenant*, and to those that *remember His commandments TO DO THEM*" (vs. 8-18).

In the New, we have a good example in 1 John 1: 9; 2: 4—

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness . . . He that saith, I know Him, and keepeth not His commandments, is a liar, and the Truth is not in him."

We note that, contrary to the hazy and powerless 'only believe' doctrines of the churches, the Scriptures always make God's love and mercy contingent upon a sincere dedication and effort to obey His commands to the best and fullest of our ability, weak though it be.

Suppose we do fail at times in our efforts to keep His commands, and become discouraged. That is no reason to give up. Paul endured such trials, for in Rom. 7:21 he said—

"I find a law that, when I would do good, evil is present with me."

But he did not yield to despair, nor give up the good fight. He knew where the secret of ultimate victory lay. To get the complete feeling of Paul, and this picture is vitally important to us all, we must read and meditate on vs. 12 to 25.

Some have lost heart and given up. The goal to which we strive seems at times so high and unattainable. But that is completely wrong. If we fall away, *we make terrible condemnation certain at that last great day*. We are assured that we are never tried beyond our ability. God never expects more than is possible. Many will at last achieve that glorious goal. *So can we*, if we give it our whole life and love. Are we willing to do that?

It is far better to keep on trying, and to renew our efforts again and again. To such Jesus says in infinite love—

"Him that *cometh to me*, I will in no wise cast out" (John 6:37).

But we must—

"*Leave all, and follow him.*"

And he says to some who were slipping away—

"Repent, and do the first works: *or else . . .*" (Rev. 2:5).

Yes, there is still forgiveness after baptism when we fail, if we confess our sins, and "do the first works," as in the happy days of our primary zeal and enthusiasm and love. If there were not forgiveness, over and over, none could be saved.

Sometimes we may look upon a brother or a sister and say to ourselves that they do not seem to have any faults to confess. If so, we should banish the thought at once, for experience combines with Scripture to tell us—

"There is not a just man upon earth that doeth good and sinneth not" (Eccl. 7:20).

It is those who appear to have the least faults who are most agonizingly conscious of the weakness of all flesh, and are striving hardest to overcome it. Let us always remember, when dull days come upon us and we feel overly burdened with this body of death, that:

"If any man sin we have an Advocate with the Father, Jesus Christ the righteous."

\* \* \*

So much for our present state of imperfection and weakness. There is another reason for joy, and for that we must look to the future. Because of the weakness of our frail nature, it seems that this present state will never end. But the Bible assures us that it *will* end, and it will do so in 1 of 2 ways: by our death, or by the coming of the Lord. *In either case, it is never very far away from any of us.*

And in either case, the end will be sudden and final, and our day of probation and opportunity will be gone forever. And then what? The time will have arrived for the saints to take the Kingdom. What does that mean to us? Is it the essence of our daily hopes and prayers, or have we ceased to be on tiptoe for that glorious day?

Have we talked about it so much that it has become just a phrase in our minds and on our lips? Have we become chilled and cold, its great beauty dimmed to us by thoughtless familiarity: the present so vivid, and the future so vague? Are we fainting as we travel on the road that leads to life? If so, let us go back to Psa. 103—

"Bless the Lord, O my soul! *And forget not all His benefits . . . Who crowneth thee with loving-kindness and tender mercies . . .*

"Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame: He remembereth we are dust."

Let us look then to the future as we listen to Paul's exhortation—

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

The Kingdom of God means the blessing of all nations through Abraham and his Seed, the Christ. Look abroad in the world today, and what do we see? Crushing sorrow, universal pain, tribulation and anguish: poverty, oppression, corrupt and cruel rulers: and all tending to hopeless death. The world is full of increasing evils and inequities that its statesmen are unable to cope with. We see them floundering today, as one failure follows another.

But we must lift our eyes and look beyond! For all these dreadful things will disappear like thick, poisonous, swampy mists before the power of the rising sun; and the darkness that now covers the groaning earth will be swept for ever away, when the glorious light of the morning appears, when the Sun riseth, even a morning without clouds. This is what John saw in vision when he said—

"Let us *be glad and rejoice*, and give honour to Him. For the marriage of the Lamb is come, and his Wife hath *made herself ready*" (Rev. 19:7).

This is the day of which we often sing—

"The redeemed of the Lord shall return, and come with singing unto Zion. And everlasting joy shall be upon their head. They shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isa. 51:11).

Let us stop for a moment and think. If the Kingdom of God is to bring so much good into the world, and all nations are to be blessed—what will it bring to *us* if we attain unto salvation, and are among those who sing the Song of the Redeemed?

This is what we are called to by the Gospel. Let us look upon it by way of its comparisons and contrasts—

Today we are weak and burdened with many evils; then we shall be eternally strong and powerful. Today we tend to be assailed by anxiety, and weighed down by the weakness of the flesh; then if we are worthy our bodies will be fashioned like unto the glorious body of the Lord Jesus. Today we are mortal and unsatisfied in many things; then, if we are accepted we shall be like the angels who die no more, strong and immortal, efficient and joyful, clothed with the garments of glory and beauty and praise.

Therefore let us open our trembling hearts to all the wonderful things that God has provided for those who love Him and *keep His commandments*. If we are not happy during this our probation, burdensome as it often is for our own good, then we are cheating ourselves. We are called to joy. We are *commanded* to "Rejoice always."

While it is true that there are many causes for sadness in this present vale of tears, and sadness has its proper secondary place in God's plan of our salvation; yet if we do not think sufficiently of the glory to be revealed and constantly rejoice in it, then we burden ourselves unnecessarily, and have too much sorrow for our own good.

The joy that is set before us transcends all that pertains to this life. It is so stupendous that our feeble mental perceptions are unable to comprehend its greatness. That is the trouble. Our minds are too cramped: we think too small. Let us do our best to improve our comprehension and expand our minds by being steadfast and faithful in our Bible reading and *prayerful meditation up it*; for by this means, and this alone, we shall be strengthened and developed in spiritual things, and come to know and absorb more of God's Book than any other document under the sun.

More than ever, we need to hold aloft the Bible as our standard and our guide, and give ourselves to it in earnest and thankful prayer; for we are living in difficult and momentous times—times when great and wonderful things are taking place in the earth and sky.

The supreme question for each one of us is: *Are we to the fullest of our opportunities and abilities striving to make ourselves ready to meet the Lord at his coming?*

What folly to worry and fret and be burdened with anything else! *Now* is the time to be serious about the Truth, and to give first place in all our arrangements for that wisdom that is more precious than rubies. Then our minds will be stirred up and directed to the fruits of the Spirit, and there will develop among us a true and holy fellowship composed of those who know God and delight in His praise.

*Therefore, beloved, let us make ourselves ready to meet the Lord, for we know not the hour of his coming.*

—Editor

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## "WITHOUT HOLINESS NO MAN SHALL SEE THE LORD"

We *must* adorn the Truth; we *must* be free from reproach. We are witnesses for God against the wickedness of men—and NOT witnesses for *doctrinal truth* merely. There is a deep *reason* for our mortality which we may overlook in our eagerness to demonstrate our mortality *doctrinally*.

The LOVE OF GOD, His righteousness, His greatness, His holiness, His authority, our dependence on Him—are essential principles of the Truth. While, then, we are witnesses against the impiety and unrighteousness of men, let us see to it that *we ourselves* are HOLY AND WITHOUT REBUKE, in the midst of a crooked and perverse generation.

—Bro. Roberts

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## NAZARETH REVISITED WANTED

We are very anxious to get a copy of this for a young brother. If you have one to spare, please send to bro. G. Growcott, 13308 Denver Circle, Sterling Heights, Mich. 4807 7, USA.

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## The Mystery of Godliness

### PART THREE

*"I am the Living Bread which came down from heaven: if any man eat of this Bread he shall live for ever: and the Bread that I will give is my flesh"*—John 6:51

BY BROTHER JOHN THOMAS

### THE TERM "CHRIST," and CHRIST IN THE PROPHETS

THE Eternal Spirit—Heb. 9:14 as Creator is necessarily before all things and is, therefore, the *Theos* and the *Logos* of John 1:1-3, where it is testified that—

"All things were made on account of Him; and without Him was made not one thing that exists."

This same Eternal Spirit was effluently in Noah, Moses, David, all the prophets, Jesus, and the apostles: One Spirit in these many persons. In the Mosaic system, the Effluence of the Eternal Power was represented by—"An oil of holy ointment" or "a holy anointing oil."

—an unction that was not to be commonly used upon pain of death—Exod.30:25; 1John 2: 20, 27. It was composed of myrrh, sweet cinnamon, sweet calamus, cassia and olive oil, after the art of the perfumer.

The Tabernacle with all it contained—with the Altar of burnt offering and all its vessels, the Laver and its foot—were all anointed with it, and thereby became most holy, so that whatsoever touched them became holy. Aaron and his sons were also consecrated with it when—"The diadem of the anointing oil of his Elohim"

—was said to be "upon him"—Lev. 21:12. The holy anointing oil was not to be used apart from these, for, saith the Law—

"Upon man's flesh it shall not be poured" (Exod. 30:32).

The Cherubim were anointed with the most holy unction, by which also they became most holy. It was one holy anointing oil for many things which, in and of themselves, differed nothing from that which was common. This principle of ONE IN MANY is thus foreshadowed in the Law and the Prophets—One Eternal Spirit-Power which "shall be" in the "mighty ones of Israel" as it was and is in Jesus of Nazareth: "Thou," Eternal and Anointing Spirit, are "He" in "the Mighty Ones of Israel," and the *Theos* and the *Logos* Creator of the heavens and the earth."

The "Holy Anointing Spirit-Oil" is styled by Peter—

"The Spirit of Christ which was in the prophets" (1 Pet. 1:2).

—because "Christ" signifies "Anointed"; and the Spirit that was poured out upon Jesus and constituted him anointed, also anointed them. Hence it was said of Abraham, Isaac and Jacob—

"Touch not Mine *Anointed*, and do My prophets no harm" (1 Chr. 16:22).

Speaking of the same Spirit, Nehemiah says (9:20, 30)—

"Thou gavest Israel Thy good Spirit to instruct them . . . and many years didst Thou forbear them, and testifiedst against them *by Thy Spirit in Thy prophets*; yet would they not give ear: therefore gavest Thou them into the power of the peoples of the lands" as at this day. —Phanerosis 90

\* \* \*

TO have taught the doctrine of *only one Eloahh*, as well as *only one 'named Yahweh*, would have been to set aside the doctrine of a Messiah altogether, so that there would be neither a *personal Christ* nor a *multitudinous Christ*—the latter being constituted of all in him, the personal. Well, then, Moses and Jesus both taught a plurality of Eloahhs. Jesus said "I am Eloahh, and my Father is Eloahh, and the children of God by resurrection each one is Eloahh; and altogether we are thy Elohim, O Israel, and yet but one Yahweh."

But the Jews repudiate such a God-Name as this. It is incomprehensible to them; and in their opinion nothing short of blasphemy. It was so repugnant to their notion of things that when Jesus taught it "they took up stones to stone him," and declared that they did so because that he, being a man, made himself *Eloahh* in saying, "I am the Son of Ail—John 10:33-36. They objected to the idea of Yahweh having a Son; and of that Son being a man; and that man consequently *Eloahh* or God. Hence, when Jesus asked them—

"What think ye of Christ? Whose Son is he?" (Matt. 22:42).

—they did not answer "He is the Son of God." To have done so would have been to admit that he would be equal to God, which they considered blasphemy. They therefore adhered to the fleshly view of the matter, and replied—

"He is the Son of David" (v.42).

This was equivalent to saying that he was equal with David only; and consequently, not equal with Deity. But this position was pregnable, and easily turned. Jesus saw their weakness, and immediately exposed it by enquiring (vs. 43-45)—

"How then doth David in spirit call him *Adon* (lord, superior, ruler), saying, *Yahweh* said unto my *Adon*, Sit thou at My right hand till I make thine enemies thy footstool? If David then called him *Adon*, how is he his son?"

They could not answer this—

"No man was able to answer him a word."

The point in this argument is a question of equality; and therefore of Deity or of mere humanity. If Messiah were to have been simply son of David, then he would be equal in natural descent, and inferior in rank. If equal in

natural descent, he would have been no more than a son of Jesse. And if simply David's son, he would have been socially inferior, inasmuch as in society—and especially in Hebrew society—fathers take precedence of sons.

This being admitted as contained in their premise, on what known principle could David speak of such a Messiah as his *Adon* or Sovereign Lord? Here is a notably weak point in the Jewish understanding of the doctrine concerning the Messiah. As in the days of their fathers, so to the present time, they—

"Judge after the flesh" (John 8:15).

They can only see in Christ a son of David, having no higher origin than blood, or the impulse of the flesh, or the will of man. They have no conception of a Christ who should be formed by the Eternal Spirit from the substance descended from David, as Adam was formed by the same Spirit from the dust—and therefore generated by the will and power of *Ail*. Still less did they see that such a Son of Power should become a Son by a spirit-generation from among the dead.

—Phanerosis 68-69

### THE ORIGIN OF JESUS

In our remarks on "Jesus," we have spoken of the etymology of this name. We repeat that it signifies *He shall be*: and in the form *ani Yahweh*, signifies—

"I, the Spirit, am He Who shall be."

The individual *who was to be*—he who was promised to Eve—Gen. 3: 15, to Abraham—Gen. 15:4; 21:12, to Judah—Gen.49:10, to David—2 Sam.7: 12-14; Isa. 9:6-7—was the personage indicated by YAHWEH—*He shall be*—styled in Hebrew 'the Messiah'; in Greek 'the Christ'; and in English 'the Anointed.' Now, the Spirit said by the prophets, "*I shall be he*"; and in the Apocalypse we find the Spirit and Jesus speaking as one.

Now, the "Seed of Abraham," genealogically considered, must partake of Abraham's nature—must partake of flesh and blood. The Spirit therefore in effect said,

"*I shall become flesh and blood.*"

But how could this be? The answer to this is that the fact depends not upon our ability to explain the mode in which spirit maybe elaborated into flesh and blood. The Bible testifies that *all things are out of Deity*—1 Cor.8: 6, *Who is Spirit*—John 4:24. The Eternal Power formed Adam out of dust. SPIRIT IS THE BASIS OF ALL CREATED THINGS; and, according to the will of the Creator, becomes rock, dust, sea, vegetable, and animal, all in their diversity of form and beauty.

All the resurrected who shall be approved will become spirit, for—

"That which has been begotten of the Spirit is spirit" (John 3: 6).

—begotten subsequently to their post-resurrectional appearance at Christ's tribunal. If, then, flesh and blood thus become spirit (and some flesh and blood will become spirit without tasting of death, Paul says—1 Cor. 15:51-2), why may not spirit become flesh and blood? It is but a reversal of results from a change of process.

The Name (Jesus) then, in connection with the testimony of the prophets, indicates *a conversion of Spirit into flesh and blood*, developed by the formative power of the Eternal, independently of and apart from the will of man.

In the case of the first Adam, spirit as it were leaven mingled formatively with dust, and a flesh and blood man was developed, styled "Son of God"— Luke 3:38. But in the case of the second Adam, spirit acted upon the nervous system of Mary, as it had previously done upon Sarah and Hannah; but to a further degree (for in these it had only imparted strength for conception according to nature) in that it operated germinatively upon the contents of Mary's ovary, and caused an ovum, or "seed of the woman," to be deposited in her womb.

Here, as the spirit-germ of the second man, it remained the usual 'set time,' subject to the laws of the animal economy. At the appointed time it was born the babe of Bethlehem, and duly named JESUS, or *He shall be who shall save*—both 'Son of God' and 'Son of Man,' which the first Adam was not. Adam was Son of God and Son of the Dust. Jesus was Son of God and Son of Man, being a creation of the Eternal Power from the substance of David's daughter.

Such was the babe Jesus in preparation for the Sacrificial Man. His germination was irrespective of the lust of the flesh, the propensity excited in the first Adam by his guilty companion, and of which Cain was the fruit. In this particular, the generation of Jesus was different from that of all other men. If Joseph had been his father, he would

have been born of blood, of the will of the flesh, and of man, instead of the Spirit. He would have been son of man only, and not Son of God; and consequently would not have answered to the testimony of the Name . . .

To understand the *Yahweh-Name*, as exhibited in the writings of the prophets, is to "know the joyful sound"—to believe the—

"Gospel of the Deity which He had promised before by the prophets in the Holy Scriptures, concerning His Son the Christ, made of the seed of David according to flesh, and constituted Son of Deity in power according to the spirit of holiness" (Rom. 1:1-4).

And to understand the same Name historically and doctrinally expounded, as it is in the New Testament, is to understand—

"The things concerning the Kingdom of the Deity, and the Name of Jesus Anointed" of the Spirit (Acts 8:12).

In the teaching of Jesus, the "Name," the "Gospel," and the "Kingdom of the Deity" are interchangeably used.

—Eureka 1:275-277

### "GOD WITH US," and ONE OF THREE THINGS

IN Deut. 6:4 Moses says—

"*Sh'ma Yisraail Yahweh Elohainu Yahweh ekhad.*"

The literal translation is—

"Hear, O Israel! I WILL BE our MIGHTIES is One I will be!"

This is the proclamation in plain English. There is no word in it which is not perfectly intelligible. It announces a person *who shall be*. And if you ask Moses who that person is, he tells you—Exodus 3:14-6; 6:3 that the person who shall be is that same One who, 430 years before, was known to Abraham as the "Strength of the Mighty Ones" (*Ail Shaddai*), Who visited him from time to time; and Whose messenger appeared to (Moses) himself in the Bush. The answer is equivalent to saying that the subject of the proclamation to Israel is—

"One Who is, and Who was, and Who is to come, the *Pantokrator*, or Strength of All" (Rev. 1:8).

He *is*, while Moses makes the proclamation; He *was*, in Abraham's time, and from an antecedent eternity; and He *shall be*, when He comes as the Prophet like unto Moses. Nothing short of this can be deduced from the words of Moses.

Had we lived in the days of Moses, speaking the Hebrew as our mother tongue, his proclamation would have created in us an expectation that, at some future time, HE—the Possessor of the Heavens and the Earth, the Most High, Who admitted Abraham to His friendship—would appear in the midst of Israel; and that then, consequently, whatever His Name might be called, He would be *Imma-nu-ail*, GOD WITH US.

Now, for this result to be manifested, 1 of 3 things was necessary—

Either that AIL, the Eternal Spirit Himself, should descend from unapproachable light, and plant Himself in the midst of the Hebrew nation *unveiled*;

Or that a portion of free spirit emanating from His substance should be embodied, constituting HOLY SPIRIT NATURE, or God *veiled*;

Or that the Eternal Spirit should create a body from the material race of Adam, and fill it with His Own power and wisdom without measure.

In any of these events, it would have been *God with Israel*, dwelling in the midst of them. But the first alternative was impossible: for *God unveiled* in any nation would be its destruction, for Moses testified that Yahweh declared to him—

"There shall no man see Me, and live" (Exodus 33:20),

And Paul, who taught the same doctrine as Moses, says—

"No man hath seen, or can see, Him" (1 Tim. 6:16).

And Jesus also bears the same witness that—

"No man hath seen the Father, except he who is from *Theos* (Divine Power): the same hath seen the Father" (John 6:46).—Phanerosis 63

### "I CAME DOWN FROM HEAVEN"

THE Flesh and the Manna, according to Paul, were '*spiritual meat*'—spiritual in the sense of representing something else than their own material constituents. In other words, the Flesh and the Bread were types of something that was afterwards to descend from the heavens and to become the life-sustaining principle of all that should receive it. *What was that something?* The question has been answered by Jesus in John 6. The Jews had said—

"Our fathers did eat manna in the desert; as it is written, He gave them bread out of the heaven to eat"

(John 6:31).

But in reply to this Jesus said (vs. 32-33)—

"Moses gave you not the bread out of the heaven; but my Father giveth to you *the True Bread* out of the heaven. For the Bread of the Deity is He Who, descending out of the heaven, giveth life to the *kosmos*."

This was as much as to say that the manna was representative of a life-imparting agent from heaven, even the Logos speaking by Jesus. John says—

"In him (the Logos) was *life*, and the *life* was the light of men" (1:4).

The Logos, or Spirit of the Deity, was the Manna, or True Bread. It was this Logos Who said—

"I am the Way and the Truth and the Resurrection and the Life . . . I am the Bread of Life (or the Manna) . . . I came down from heaven . . . This is the Bread which descendeth from heaven, that a man may eat thereof and not die . . . If any man eat of this Bread *he shall live in the Aion*: and the Bread that I, the Logos, will give is my flesh, which I give for the life of the *kosmos*" (John 14:6; 11:25; 6:35-51).

Thus spake the Logos, Who was in the beginning the Deity. He promised to give "His Flesh" for the sustenance of the *kosmos*. This flesh was the Son of Mary and David, named Jesus. —Eureka 1:310

\* \* \*

Jesus says—

"I came down from heaven . . . I am the Bread that came down from heaven—the Bread of Life. If any man shall eat of this Bread he shall live in the Aion, and the Bread that I will give is my flesh."

These sayings caused the Jews who heard them to enquire—

"How can this man have come down from heaven, whose father and mother we know? And how can he give us his flesh to eat?" (John 6:38, 51).

These inquiries were prompted by their rule of interpretation, which has been the rule of their posterity to this day. They interpreted the discourses of Jesus by the principles of the flesh. He said—

"Ye cannot tell whence I come and whither I go. Ye judge after the flesh" (John 8:14).

They only conceived of the flesh born of Mary coming down from heaven, and of their eating that flesh as they would eat meat. They did not recognize *the voice of the Father* in the words that came from the mouth of Jesus. If they had, they would have understood that it was the Spirit that had come down, and was to "ascend where He was before"; that the Spirit claimed the Cherub born of Mary as "His flesh" because it was *prepared for Him*—Psa.40:6; Heb. 10:5; and that He gave this flesh (which He calls "My flesh") for the life of the world: which flesh, Paul says (Heb.9:14)—

"*Through the Eternal Spirit* offered himself without fault to God."

Judging according to the principles of flesh-thinking, they did not understand that it was an intellectual eating and drinking of the Spirit-and-life words, or teaching, that came down from heaven concerning the Christ and him crucified. Jeremiah says—

"Thy words were found, and I did eat them" (15:16).

But the contemporaries of Jesus had almost as little taste for such eating as ours. When a man marks, reads, and inwardly digests the subject-matter of the Father's doctrine, he *eats and drinks* it, and is "taught of God," as all must be who would be saved. That doctrine sets forth the things of the Kingdom of God, and the things concerning Jesus Anointed, among which is the sanctifying of those who believe the Promises covenanted, through the offering of the body of Jesus once. They who understand the doctrine of the Father and believe it *unto obedience*, eat the flesh and drink the blood of the Son of Man, for, saith he—

"He that eateth my flesh and drinketh my blood, *dwelleth in me, and I in him*" (John 6:56).

This in-dwelling is by faith of the *words* which are "spirit and life," as appears from Paul's exhortation to us, saying—

"Let Christ dwell in your hearts *by faith*" (Eph.3:17).

When the words or doctrine of the Eternal Spirit concerning the Kingdom and Name are the subject-matter of our faith, we dwell in Christ and Christ dwells in us—

"It is the Spirit that quickeneth; the flesh profits nothing. The *words* that I speak unto you are Spirit and Life" (John 6:63).

Therefore, if these words dwell in us, "Spirit and Life" dwell in us; otherwise not;

It is evident that the son of Mary, the body laid in the sepulchre, was never in heaven till his ascent thither after his resurrection. How then (says the man who thinks only after the flesh), can—

"The Son of Man ascend *where he was before*" (John 6: 62)?

This is as incomprehensible to him as the eating of the flesh and the drinking of the blood of a slain man imparting life to the eater; and he exclaims with Nicodemus—

"How can these things be?" —Phanerosis 83

\* \* \*

THAT burning and shining light, John the Immerser, testified that the Bridegroom, his friend, who is superior to all—

"Cometh from above . . . from heaven" (John 3:31).

And when he appeared he said—

"I came down from heaven to do the will of Him Who sent me"(John 6:33).

And again—

"No man hath ascended into heaven, but he that descended out of the heaven, the Son of Man who is in the heaven" (John 3:13).

Now, upon the same principle that it could be said that one "born of a woman, and made under the Law"—Gal. 4:4—who during his life never went further from Palestine than Egypt, died on the cross, was buried, and came forth from thence on the 3rd day—*came down out of heaven*, and was "the Lord from heaven"—1 Cor. 15:47: upon this identical principle it can truly be affirmed that a "multitude which no man can number," 1000s of men and women coming forth from the earth, and who had never visited any other planet of the universe, were seen—as the Bride the Lamb's Wife, the New, the Holy Jerusalem, the Great City—

"Descending from the Deity out of the heaven" (Rev. 21:2).

—Eureka 111:686

(Continued next month, if the Lord will)

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## Answers to Bible Questions BY BROTHER ROBERT ROBERTS

### WHAT IS THE "WEDDING GARMENT" OF MATT. 22:11?

The sentiment that Christ's righteousness alone is to be the basis of our acceptance is one of the countless and pernicious corruptions of clerical theology. It doubtless originated in a misapplication of a certain element of apostolic truth, namely, that which informs us that we are all under sin, and that our salvation is not of works but through the righteousness of faith that is in Christ.

Men have long ceased to perceive that this principle applies only to unjustified sinners, and not to those who have been placed in a justified or forgiven position through the obedience of faith. Christ is righteousness for sinners in this sense: that God offers to forgive them for Christ's sake, and to grant them a co-heirship with Christ of what Christ, as a manifestation of God, has achieved for himself.

But when sinners become saints, they come into relation to a new principle. They are responsible to him *as servants to a master*, and he will judge them "*according to their WORKS*" (Rev. 2:23; Matt.16:27; 2 Cor.5:10; Gal.6:8). If they bring forth fruits to the Spirit (that is, do and be what the Spirit in the Word requires), they will receive everlasting life. And if they bring forth fruits to the flesh (that is, be and do what the mere natural mind prompts a man to do), they will "inherit corruption." So says the last testimony referred to.

Hence it is that the apostles dwell so *incessantly* and so *emphatically* on the necessity for brethren to walk as saints; and to be on their guard against conformity with the world, lest any be hardened through the deceitfulness of sin.

If we present ourselves to Christ as one of the guests, unprovided with that *raiment of personal righteousness* which he requires, we shall assuredly be rejected. And no man can learn what that personal righteousness is—so as to have it in continual available remembrance—except by the continuous and preferential study of the Word of Christ contained in the writings of the Apostles and Prophets. Apart from this, a man with even a complete *theoretical* knowledge of Christ may become so infected with the spirit of the world around him (which also exhales so freely from his own heart) that while professing the Name of Christ he will walk in the flesh, having a name to live while utterly dead to the high things of God.

—April, 1877

### DYING BEFORE INTENDED BAPTISM

Your question concerning an enlightened person intending to be baptized but dying before he had the opportunity, is not one that need engage the serious attention of any. Nothing practical turns upon it. The Scriptures have made no provision for such a case, and any human thought on the subject would be mere speculation, and therefore worthless.

This much may be said: the ways of God are always complete, and therefore He may be relied upon to secure for the obedient the opportunity that the obedience requires. The great question is: What must we who are alive do to please Him? And on this point, happily, there is no uncertainty.

—April, 1877

### NUMERICAL DISCREPANCIES

*"What about the numerical discrepancies of the Bible?—700 Syrians in 2 Sam. 10:18 are 7000 in 1 Chron. 19:18; 700 horsemen in 2 Sam. 8:4 are 7000 in 1 Chron. 18:4; 40,000 stalls in 1 Kings 4:26 are 4000 in 2 Chron. 9:25; 22 years in 2 Kings 8:26 are 42 in 2 Chron. 22:2; 3rd hour in Mark 15:25 is 6th hour in John 19:4.*

Ans: Is it not manifestly errors of transcription? If 4000 in one case had been 25 in another, or 7000 had been 1860, the plea for substantial contradiction might have had some standing ground. But in all cases except the last it is only the difference of one figure, and in most of them a question of a cypher, showing it is a matter of clerical error.

The readiness with which such an error might arise will be appreciated by those who know that in Hebrew numeration the addition of a single dash (not much larger than a dot) changes units to 1000s. In an old manuscript the dot might easily become obscured or sufficiently dimmed to escape the notice of the copyist. Again, many numerals resemble each other, and in copying might easily pass one for another. 2, 4, 20 & 50 are all similar. So are 6, 7 & 10.

It is a point on which no stress is laid by scholars. As Tregelles observes in a footnote on p. 38 of his pamphlet on the authenticity of Daniel—

*"In criticism, it holds good as a sound canon that difficulties connected with dates and numbers are not in themselves legitimate grounds for rejecting any document; because transcribers of numbers (just like modern composers with regard to figures) were more habitually liable to err than in anything else. Few manuscripts of any ancient work are wholly free from errors in this particular."*

Our questioner says these errors "show how largely the human element enters into the composition of the Scriptures, and seriously affect their claim to be the Word of God." The very reverse of this is the truth. The errors are errors of writing and not of composition, and the smallness of their number in such a mass of writing as there is in the Bible shows how very *little* the "human element had to do with it," even in the matter of copying.

But why any copying mistakes at all? God is not responsible for the mistakes of man. Or, to put it in another form, the Bible—as originally written by inspired men—is not responsible for the blunders of those who have copied it.

But why does not God prevent their blunders? Inspiration was confined to the writers of the Bible: it did not extend to mere copyists. Had God so chosen, He could have laid His hand on every man in all ages who set himself to the transcription of the Holy Oracles, but He has not done so. He has done all He considered necessary for the object in view, *and He is the best Judge of this.*

That the Bible is so complete and so free from error is a marvel suggesting divine supervision to a great extent, but the supervision was not extended to the absolute prevention of transcribers' mistakes. These mistakes, however, are few and self-evident; and any man who comes to the conclusion that they "seriously affect the claim of the Bible to be the Word of God" must be predisposed to such a conclusion.

—April, 1877

### THE OPERATION OF THE SPIRIT TODAY

The orthodox idea that the Spirit of God acts directly and physically on the minds of men in order to enable them to be obedient has completely nullified the Scriptures and superseded their study. This idea cannot be too strongly reprobated, as containing the seeds of spiritual decay and death.

The Spirit of God, as a moral power, does not come to us directly; nor at all as a physical or restraining power. It comes to us in the ideas which it has embodied in the Word, and it is only in proportion as these ideas obtain an abiding place in our minds (by the constant companionship of the Word) that we become spiritually-minded.

The Gospel is the power of God by which this work of purification is done, and the Gospel is not an abstract "influence," but *a set of ideas* which have power to influence intelligence.

The Spirit was with the apostles and with the first generation of believers as it is not with us. But their possession of the Spirit was *not* the means of their salvation, but only the means of attesting and building up the faith by which that salvation was to be secured. When Paul said "God worked in them" it was by way of contrast to the system of human thought which prevailed in Greek society. According to this system of thought, the beatification of a future state was to be achieved by 'heroic' human effort, like the honours of the public games.

Paul's doctrine was that man was without hope, and could do nothing for himself till God, in His kindness, put it in their power, coming near to them with the Gospel and its invitation. This mercy was defined by the brethren at Jerusalem as God—

*"Granting to the Gentiles repentance unto life eternal."*

Their salvation, therefore, was a matter of God working in them, and not they working by themselves. But the mode of His working—the mode by which the "willing and the doing of His good pleasure" was generated in them, was by the Word of the Truth of the Gospel instructing them what to do.

So far from superseding the exercise of their own will in relation to what was revealed to them, Paul refers to this working of God in them as an encouragement to their own diligent performance—

*"Work out your own salvation with fear and trembling, FOR it is God that worketh in you . . ."*

(Phil 2:12-13).—January, 1877

### **SISTERS IN THE KINGDOM**

In Christ Jesus there is neither male nor female (Gal. 3:28). When that position (the position expressed in the words "in Christ Jesus") is consummated in—

*"The adoption, to wit, the redemption of our body" (Rom. 8:23)*

—then the functions and relations of sex will have been abolished—

*"In the resurrection they neither marry nor are given in marriage; but are as the angels of God" (Luke 20:35).*

Hence the men and women of the present probation who are accepted as the companions of the Lord in his glory, will stand on a common footing of acceptance, to be united in a common work, differing only in the amount and honour of the work allotted to each: all "vessels unto honour," but differing in the degree thereof according to the account rendered.

Every one will receive "according to their work." Some may have less natural capacity and opportunity than others, but a faithful use thereof will ensure recognition and reward in the day of account. The rule of judgment is expressed by Paul thus—

*"It is accepted according to what a man (or woman) hath, not according to what he hath not" (2 Cor. 8:12).*

Will accepted brethren be made immortal? So will accepted sisters. Will accepted brethren reign with Christ? So will accepted sisters, and some sisters higher than some brethren, for some sisters are more faithful stewards of the "few things" of this present order than some brethren.

Wives and husbands may regret in advance the change that will come over their relations in the glorious day of their perfected calling. They need not. Present love will not be violated. This vile body will be changed, and present *narrow* love will disappear like the fears of night before the sweetness of the morning. Let them not think of it as a divorce. They will love each other no less, but they will take every one else into their love on a foundation that will have no earthly alloy. It will not be abolition, but change and extension.

It will be the compact of conjugal love *purified and broadened* so as to include every member of the glorious family, on the basis of a nobler nature than it is permitted us now to possess. And in that purified nature, faithful sisters will hold as honourable rank as the brethren who may find themselves by their side in the Kingdom of God.

—April, 1897

## "BORN AGAIN"

The "New Birth" is a theological phrase originating in a misapprehension of a New Testament metaphor, and as currently employed represents a fallacy. There is a sense in which a man, to enter the divine relation, "must be born again." In the order of nature, a man is born into the position of Adam when condemned to return to the ground. In this position he is an outcast in every sense: both as regards present relation to the Almighty and future destiny. He is an exile and an alien, a mere groundling, existing under a law (of sin and death) which sends him to his original nothingness. This is the natural condition of the race as a whole.

Now, God has devised an arrangement by which He "takes out" from the race so situated "a people for His Name" (Acts 15:14). The people so taken out are introduced to the relation of children (John 1:12; 2 Cor. 6:17-18; John 3:1). They constitute a family of sons and daughters to the Almighty.

This being so, their taking out is their *birth*; so that whatever process it is by which God develops them from the outer darkness of natural-man-ism, is the process of birth. The question is: What is that process? And the answer is: The preaching of the Gospel. When the good news of God's purpose and invitation falls upon a man's ear, he is brought within the inceptive influence by which God *begets* His children. If the soil of his heart answer to the good ground of the parable (an "honest and good heart"), the seed takes root: "Faith cometh by hearing." He enters the stage described by the word "begotten"—

*"Of His Own will begat He us BY THE WORD OF HIS TRUTH"* (James 1:18).

His mental nature becomes revolutionized. His ideas are turned into a new channel, and when the process is not abortive, his affections are diverted to the new objects introduced by the faith which cometh by hearing. He then becomes the subject of the change described by Paul—

*"Ye have put on the new man which is renewed IN KNOWLEDGE after the image of Him that created him"*  
(Col. 3:10).

Begotten in this way by the "Word of His Truth," he advances to the stage of *birth*. How is this effected? Jesus answers the question in the words, "born of water" (John 3:5). These words, without further testimony, would be unintelligible. But taken in connection with Peter's words and others, they become highly significant—

*"Can any man forbid WATER that these should not be BAPTIZED?"* (Acts 10:47).

*"As many of you as have been baptized into Christ have put on Christ"* (Gal. 3:27).

Belief of the Gospel and baptism complete the birth of water. Persons having gone through this process are in the position described by Peter—

*"Born again, not of corruptible seed, but of incorruptible, by the Word of God . . . which by the Gospel is preached"* (1 Pet. 1:23-25).

This is the only birth of which a person is subject in this present life—an introduction to the preliminary divine relation by belief and obedience of the Truth.

But there is another birth to be experienced before he is finally qualified to enter the Kingdom of God (of which it is testified that "flesh and blood cannot inherit" it—1 Cor. 15:50), and this birth no man is the subject of in this present life. It is styled the *birth of the Spirit* (John 3:5). The result of it is to change a man from flesh-nature to spirit-nature—

*"That which is born of the spirit IS SPIRIT"* (John 3:5).

"This mortal" puts on immortality, and changes from an animal to a "SPIRITUAL BODY" (1 Cor. 15:53,44). This is effected by the physical operation of the Spirit on the mortal body (Rom. 8:2; 2 Cor.4: 10-11; 5: 4). When this process is accomplished (which is not until the resurrection), a man is "born of the Spirit" and prepared—by becoming an incorruptible—to enter upon the inheritance of the Kingdom of God.

Thus in the scriptural "new birth" there are 2 stages: one relating to the present life, and one to that which is to come. Belief of the Gospel and baptism *now*, and transformation to the spirit-nature *at the resurrection*, is the only "new birth" known in the New Testament, and this is a "new birth" which differs entirely from that of common religious phraseology.

"Baptism of the Holy Spirit" was a promise *personal to the apostles*, and was fulfilled to them on the day of Pentecost (Acts 1: 5; 2: 4). This baptism qualified the apostles to be effective witnesses of Christ's resurrection, because the supernatural powers they were thereby enabled to exhibit constituted a divine attestation of their word which no rational man could resist (Heb.2:4; Mark 16:20). Nowhere do we find baptism of the spirit a "Christian" qualification, or a condition of salvation. —May, 1866

### THE KINGDOM ONLY A 1000 YEARS?

If 1000 years' reign of righteousness and peace were the *only* result proposed as the upshot of such a long and bitter process as the world has gone through for the last 6000 years, the question of our correspondent might well occur to every reflecting mind. But in point of fact, the Kingdom is not the object or end of the scheme of salvation. It is but a part of the machinery of the scheme.

True, in relation to the saints, now and in all past time, it is "all their salvation and all their desire." But so far as the world is concerned, it is but the closing act of the great drama which ends in the extirpation of evil from the face of the earth. The saints of previous ages are privileged to participate in it conjointly with the Son of Man. This is their special honour and glory; and for any man of this dispensation to fail in obtaining it, is to lose his opportunity forever.

Yet the *great* object of the divine operations is to abolish sin and death throughout the whole earth, having brought its population into subjection to divine wisdom and obedience. If 1000 years of divine government are sufficiently long for this, would it be any gain to prolong it?

Will it be a less glorious time when every creature on earth in human form will be immortal and perfect? If the state to succeed the 1000 years is more glorious than the 1000 years itself, then surely the sooner the 1000 years are past the better. It is no drawback that the millennium is short if it is destined to be succeeded by a time so glorious that even the majesty of the Son will be eclipsed in the unrestrained effulgence of the Father's manifested glory.

But, then the question of our correspondent is, May the apocalyptic "1000 years" of Christ's reign not be a symbolical period representing (on the year-day principle) 365,000 years?

We submit, in the first place, that the reason of the thing is against it. The existence of flesh and blood on the earth for that period of time in the absence of disease and war, would involve an increase of population far beyond earth's capacity; and with the means of knowledge that will exist during the reign of Christ, the work of providing an obedient population for the permanent occupation of the earth would be done 1000 times over. The fitness of things points to 1000 years as an appropriate period for the great work of Christ and the saints.

In the 2nd place, the context neither suggests nor admits of the application of the symbolical principle of interpretation. Symbolical times generally occur in connection with a symbolical representation of events. When the events are literally stated, the time is generally on a literal scale.

Now, in this case, the event measured by the "1000 years" is a literal event; or rather, it is literally stated—  
"They lived and reigned with Christ 1000 years."  
Hence fitness requires that the time specified should be literally stated also. —April, 1867

### THE BAPTISMAL FORMULA

Ques: *We are baptized into Christ, as Peter directs. Why was Dr. Thomas, by his own direction, immersed into the 3 names of Father, Son, and Holy Spirit?*

Ans: Jesus commanded baptism "into the Name of the Father, Son, and Holy Spirit" (Matt. 28:19). And his Apostles, in executing the command, baptized in (or "into" more properly) the Name of the Lord Jesus (Acts 8:16; Rom. 6: 3; Gal. 3: 27). It follows that "Jesus" is "the Name of the Father, the Son, and the Holy Spirit." This is the truth. Of Jesus, Peter says (Acts 4:12)—

*"There is NONE OTHER NAME given under heaven whereby men may be saved."*

Now what is the peculiarity of Jesus as the Name of salvation? The answer to this reveals the identity between Christ and the triple Name under consideration. He is the manifestation *of the Father, in a Son, by the Holy Spirit*. Hence Dr. Thomas evinced no misunderstanding of the matter in requesting immersion in the form of words prescribed by Christ himself. —April, 1867

## JERUSALEM and "THE HOLY CITY"

The "Holy City" of the Apocalypse and Jerusalem of the prophets are not precisely the same thing, though they are allied. The *literal* things of the prophets are in several cases made to play a *symbolical* part in the Apocalypse. Thus, the literal Babylon of the former is made to represent in the latter the Papal system of rebellion against God which has developed itself on Roman territory, having Rome for its centre. A literal Euphrates of Assyria is used to represent the power occupying Euphratean territory in the latter days. The waters and life-giving trees of Ezekiel are, in the Apocalypse, made to stand for the beneficent rule of the saints. The literal prophets themselves are made to stand for witnessing classes.

So literal Jerusalem is chosen to represent the community which has a future geographical relation to her. The "Bride, the Lamb's Wife," after her glorious nuptials with the King of Israel, is symbolized as "New Jerusalem" descending from heaven, shining like a stone most precious. This is when the saints are manifested in the power and glory of their perfected totality. But when the downtrodden and death-bound condition of the Bride is represented, the Holy City is exhibited as a waste and ruin, trampled and desecrated by the Gentiles.

When the symbolic character of the Apocalypse is recognized, the difficulty of "Jerusalem" apparently meaning 2 separate things will disappear.

As to the "Assyrian" and the Russian being the same, the conclusion arises from the fact that the latter-day achievements of the Assyrian, as described in the prophets, are identical with those which we know, from Ezekiel and Daniel, are assigned to the Russian. Thus, the Assyrian is the power to be broken in the land of Israel, preparatory to the appearance of the Rod out of the stem of Jesse (Isa.10:24-34 read in connection with ch.11 which is a continuation; Isa. 14: 25; 30: 30-31; 31: 8; Mic.5:5-6). It is unnecessary to prove that Russia will occupy this identical position at the identical time here spoken of; the fact is too palpable and well known to require demonstration here.

The only point to be considered is the circumstance of the same power receiving 2 designations. This is doubtless owing to the fact that both descriptions are, in their own place, correct. *Politically*, the power will be Russian: *geographically and morally*, in its relation to events in Palestine at the moment, it will be Assyrian—approaching the Holy Land through Assyria, and bearing the same hostile relation to God's Land and People as the Assyrian of old.

—April, 1867

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## The Lord Alone Did Lead Them

### ISRAEL'S WILDERNESS WANDERINGS

*"He suffered thee to hunger. . . that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord"*—Deut. 8:3

#### EXODUS 12 to 19

IN Israel's 40-year wilderness sojourn we can find much of interest, and many striking lessons that will both warn and encourage us. Paul says, speaking of their experiences, that (1 Cor. 10:11)—

*"ALL these things happened unto them for ensamples (tupeos: types, models, warnings, lessons), and they are written for our admonition."*

Just as Israel wandered in the wilderness, so likewise we as spiritual Israel are journeying through a wilderness pilgrimage to God's Kingdom soon to be set up in the Promised Land.

Before starting, there are several points to bear in mind: —

1. *We have provided a map that presents, as far as we can tell, the most likely course of Israel's wanderings. There are other maps available that could be of benefit. Comparing several always gives a better balance. Where they all agree, we can have reasonable confidence. We suggest following the map closely. To have a picture in the mind will greatly help the memory.*
2. *The exact location of many sites is not certain. They are probably close to what's indicated on the map. Exactitude in this is not vital, but the closer we approach it, the better.*
3. *There are possible variations as to the route, in some details. We have shown what we believe is the most probable. Older maps are better here: most modern Bible atlases have little respect for Scripture.*
4. *Each place is an exhortation in itself, and each event. They cannot all be covered in one consideration. It is very worthwhile to study these various aspects and points at our leisure, or as we do our daily readings.*

5. Bible marking is suggested to fix salient points in the mind, and to bring them quickly to memory as the portions are re-read.

6. A list of the 42 stopping places—from Ramses to the Plains of Moab—is given in Num. 33. It will be useful in tracing and reviewing the journey.

In the beginning of the account of the journey, we find that Moses, chosen by God over his own protestations of inadequacy, was to lead God's People out of Egyptian bondage. We remember the hardness of Pharaoh's heart in not allowing Israel to leave—a hardness chosen by Pharaoh in arrogant wickedness, and judicially compounded by God for His Own glory—and we remember God's 10 terrible strokes of retribution that fell on Egypt. Only after the Egyptian firstborns were slain Ex. 12 did Israel finally depart, and begin their long journey to the Promised Land. This is where we pick up the account.

\* \* \*

Having left RAMESES in Egypt, the children of Israel journeyed to SUCCOTH on foot, being about 600,000 men, beside women and children—Exodus 12:37. In front of them was the evidence of God's presence and guidance in the "pillar of fire" which lit up their path and directed their way to this first halting-place.

Succoth (*Place of Booths*) was an oasis on the verge of the cultivated land of Egypt. Having rested and refreshed themselves, they proceeded on their way to ETHAM—Exodus 13: 20. It was here that the angel told Moses of God's intention to draw Pharaoh after them, that He might honour His Holy Name, and give Israel further ground for faith.

From Etham, at the edge of the wilderness, the marching host was taken—not through the direct and easy route by the Mediterranean—but by a road turning southward, which brought them down to the west of the northern tongue of the Red Sea. In this position there was no exit: the Red Sea in front, mountain barriers to north and south, and the road to Egypt behind them. They were told to—

"Encamp before PIHAHIROTH, between Migdol and the sea, over against Baal-zephon" (Exodus 14:2).

Encamping here at the western shore of the Red Sea, Israel looked back and saw the Egyptian army marching toward them, and they were sore afraid. Suddenly they forgot the manifestation of God's infinite power in the pillar of fire. At the appearance of the Egyptians they were afraid to place their trust in God. How typical this unbelief would be in the days ahead—and what sorrow it would bring them! Though God was lovingly leading them to the Promised Land, they murmured and complained. In this there is much food for thought in relation to spiritual Israel. Do we *never* complain?

But the entanglement in the land of the oppressor, hemmed in by rocks and the sea, did not shake the faith of Moses. He said to the trembling host—

"Fear not! Stand still and see the salvation of the Lord!"

Upon this, the pillar of cloud and fire stood between Israel and the Egyptians, and kept the latter at bay all that night—14:20. To the Egyptians there was increased darkness, while the brightness of the fiery pillar gave light to Israel for the wonderful divine event now to take place. The moment had come for the operation of God's Spirit—

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left" (Exodus 14:21-22).

As Israel passed through, the Egyptians approached and entered into the sea. The final fatal step had been taken. The divinely provided pathway was not for Pharaoh: but only for Israel. In the midst of the sea the chariot wheels were miraculously removed. The same power now caused the waters to return to their natural state. Bro. Roberts gives us some sound thoughts in a wonderful treatise on this event in *The Visible Hand of God* which we believe will lay a sound foundation for our study—

"This drowning of a whole army in the Red Sea, which had just been safely crossed by the Israelitish multitude, is the most extraordinary event that ever happened in the history of nations, if we except the interview between God and Israel at Sinai. No wonder it stands out so boldly in all the Scriptures that come after Moses.

"It is the beacon seen towering from afar. It is a brilliant light streaming from the days of Moses down all the darkness of the centuries since. David refers to it continually in the Psalms. How often is it the subject of allusion in the Prophets! How undoubted is its recognition in the apostolic writings!

"Why is it so faint-heartedly and uncertainly received nowadays by those who are ostensibly the religious leaders of the people—by those who profess a nominal allegiance to the Scriptures? Why are they so prone to sacrifice unmistakable historic truth at the shrine of human speculation and sentiment?"

"The answer is doubtless to be found in what may be called the *Egyptians'* side of the question. There is a feeling to the effect that, while the Exodus was a grand affair from the Hebrew point of view, it has a different aspect when looked at in the light of "broad humanitarian principles." These "broad humanitarian principles" presuppose a philosophy which writes down every human being as an entity of incomparable preciousness.

"Here is the worm at the root. God's great and mighty works upon earth are obscured and wrested because of a false theory of the importance of man. The Greeks taught that man is immortal. 'Christians' caught up the pleasing notion. The result has been to eat away the life and destroy the meaning of the Holy Oracles, and reduce the sublimities of Scripture history to a collection of ancient tales of little use than to entertain Sunday School scholars.

"Let man be seen in the light in which the Scriptures *always* place him— as a creature of vanity, of the dust, as grass of the earth, of no consequence in his intrinsic nature—let frail man be seen thus in his true light of smallness, and worthlessness, and ephemerality; and God in His true position of sole and sovereign power, greatness and immortality; and the Mosaic narrative springs into its place of stupendous truth and significance. Let man be recognized as the clay, and the operations of the Potter will be easily discerned.

"The Egyptians were "but men," the property of God, in Whose hand their breath was, and Whose were all their ways. Like Belshazzar, they had not glorified Him. They knew Him not. They were sunk in ways and practices that were abominable to Him.

"Therefore, as God says concerning the Sodomites, "*I took them away as I SAW GOOD.*" He did with them as with the entire race of man, except Noah's family, before the Flood: *He drowned them.* They were only fit for drowning, and He had the right to drown. And their drowning was made a means of furthering the great purpose of wisdom and goodness He had conceived concerning the earth.

"Where is the difficulty? There is none, except such as is created by supposing a lie to be the Truth—by supposing man to be immortal, and the drowning of them a sending of them to Dante's hell.

"Get quit of the lie, and the Truth asserts its great and glorious place, and we are enabled to respond to David's invitation to praise the Lord for the judgments He executed on Pharaoh and his host."

—Visible Hand, end of ch. 14.

Israel had now safely crossed the sea, while the pursuing Egyptians were drowned. This glorious victory of Israel is made the subject of triumphant Song in Exodus 15. It is a Song of complete victory, and the celebration of the nation's birth. All were baptized into Moses in the cloud and in the sea—1 Cor. 10: 2. For long the degraded slaves of the power of sin, they were now a free nation "born of water," with Yahweh as their mighty and manifested King and Saviour.

Now safely on the eastern shore of the Red Sea, they commence their journey into the WILDERNESS OF SHUR—15:22. By looking at the map, we note the route from Egypt to Canaan through the land of the Philistines was much shorter and more direct. But God led them by a longer route, for the reason stated in Exodus 13:17—

"When Pharaoh had let the people go, God led them not through the way of the land of the Philistines, although that was near: for God said, Lest peradventure the people repent when they see war, and return to Egypt."

After 3 days' march, during which they found no water, they came to MARAH—15:23. Here was a spring, but they could not drink because the water was bitter—

"Therefore the name of it was called Marah (*Bitterness*). And the people murmured against Moses, saying, What shall we drink?"

Now, why would God lead them to a place without fit water to drink? The purpose was *to prove and try them*; to reveal their true characters; to test the depth and sincerity of their faith. And that is why God leads us in sometimes difficult and trying circumstances. Do we rebel or complain? Or do we like the wise and spiritually-minded Paul thank God and—

"*Rejoice* in tribulation, knowing that tribulation worketh patience" (Rom.5:3).

We may manage a certain noble patience in tribulation, and be quite pleased with ourselves about it, but how many attain the spiritual wisdom and maturity to *rejoice* in it?

Israel were a murmuring and unfaithful people who had to learn subjection to the divine will. They had to be brought to realize, also, that they could do nothing of themselves; and God alone could and would provide for them—as long as they had faith in Him. This He did by commanding Moses to place a certain tree in the water. This being done, the water was pure to drink. So they learned another lesson.

In this incident, as in many others, these things are for ensamples, written for our learning. The first and basic lesson is our absolute dependence on God for all things, even every breath. We, in our wilderness wandering, should be more aware of this than we are.

Also in this there are many types. "Three days journey" speaks to us of natural and spiritual Israel's future deliverance 2000 years after Christ; for on the "3rd day" they will enjoy the pure water in the Kingdom, after long in a dry and thirsty land.

Christ was 3 days in the tomb: a time when the true Water of Life was not found. But by resurrection on the 3rd day he became a tree of life cast into the waters, making them sweet and inviting men to partake freely.

Leaving Marah, they came to ELIM—15:27. Here there were 12 wells and 70 palm trees. This would be an ideal oasis for shade from the heat of the desert. It is interesting to note that when Israel was organized later as a nation, they were divided into 12 tribes, and 70 elders were appointed over them. Wells are containers and dispensers of life-giving water; palm trees are upright, fruitful pillars of righteousness. This the ideal. "Salvation is of the Jews" said Jesus (John 4:22).

From Elim they moved on towards Sinai, entering the hot WILDERNESS OF SIN on the 15th day of the 2nd month—one month after leaving Egypt—16:1. (There had been one stop over "by the Red Sea" not mentioned in Exodus—Numbers 33: 10). By this time their food was exhausted, and they were face to face with starvation. They all murmured against Moses and Aaron, saying —

"Would to God we had died by the hand of the Lord in Egypt!" (16:3).

From this it is evident they had no faith in God's Word spoken to them by Moses and Aaron. Their attitude was of despair and hopelessness in the very presence of God. We today say, How unreasonably for them to act, after so many marvellous deliverances and blessings just received! But how many times have we done this, because of some temporary hardship or disappointment, in the presence of our divine deliverances and blessings?—

"Let a man examine himself . . . If we would judge ourselves, we would not be judged" (1 Cor. 11: 28-31).

Yet even in their lack of faith, God responded in love and mercy—

"I will rain bread from heaven for you" (16:4).

So began the gracious provision of that God-given "angels' food":

"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost . . .

"And when the children of Israel saw it, they said to one another, It is manna (*What is it?*): for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat" (vs. 14-15).

This was Israel's first introduction to the manna. This supply of bread from heaven was a miracle indeed, a divine provision in this dry and barren area. It was supplied ready-made, and placed on the ground ready to be gathered and eaten. All we are told about it is that it was:

"A small round thing . . . like coriander seed, white: and the taste of it was like wafers made with honey" (14 (16:14, 31)).

Whatever its quality was, it was enough to sustain Israel for 40 years, a continuous daily miracle of life from God. Sadly, Israel in their carnalness came to "loathe this light bread"—Numbers 21: 5, lusting for the pungent and earthy delicacies of Egypt that they had left behind. It is so easy for us too to so regard God's loving (but to the flesh, unappetizing and monotonous) food of the Word that can make us "wise unto salvation." So Paul and Christ both refer to this manna as a divine type and lesson for us. Paul says (1 Cor: 10: 3, 6)—

"They did all eat the same spiritual meat. . . Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."

Christ too calls the manna spiritual food, identifying it with himself—

"I am that Bread of Life . . . Your fathers did eat manna in the wilderness, and are dead. This is the Bread which cometh down from heaven . . . If any man eat of this Bread he shall live for ever" (John 6:48-51).

Again he says to us—

"To him that overcometh will I give to eat of the Hidden Manna" (Rev. 2:17).

The "Hidden Manna" was that which was placed for permanent preservation within the sanctuary of the Ark of the Covenant, and which was miraculously preserved from corruption—Exodus 16:32-34.

With these divine explanations, we see that the situation of Israel in the wilderness was a typical or spiritual representation of the Gospel. Moses himself points out the spiritual lesson of the lack of food and the provision of divine manna—Deut. 8:2-3, to which Christ turned for strength in his great trial in the wilderness—

"Thou shalt remember (said Moses) all the way which the Lord thy God led thee these 40 years in the wilderness, to humble thee, and to prove thee, and to know what was in thine heart. . .

"And He humbled thee and suffered thee to hunger, and fed thee with manna . . . that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord."

The position of Israel in the wilderness shows us man's utter helplessness in relation to a future life, apart from God. Had God not stretched out His hand by this miraculous provision of food, they would have perished. So too, if God had not provided His Son, the true Manna, the Bread of Life, we all would likewise perish.

In the manna there are many beautiful types and shadows, and for a more complete explanation we recommend the writings of bre. Thomas and Roberts, which are treasures of instruction.

Here also, in the Wilderness of Sin, they were provided quails in the evening—Exodus 16: 12-13. The flesh at evening represents the sacrificial Christ, who would be manifest in the evening of the Mosaic aion, while manna in the morning dew is the return of Christ in life-giving power at the dawn of the Millennial Age.—See Eureka 1:310-314.

They next journey to REPHIDIM—17:1, where again there was no water to drink. (Again Numbers 33 tells us of 2 interim stops, Dophkah and Alush—vs. 12-13, passed over in Exodus). It was not by chance that Israel halted here, for God guided them. By a repetition of the same trial they were given an opportunity to redeem themselves, to show they had learned by their previous failure. But they had not. They failed again exactly as before. If Israel had been transported in secure comfort direct to Canaan, the faithlessness and depravity of unenlightened man would not have been revealed. O, how we should be more aware of the deceitfulness of our sinful nature!

Moses was distressed at their lack of faith, and cried to God—

"What shall I do? . . . They be almost ready to stone me!" (17:4).

God's answer shows that Israel's wilderness experiences were symbolic of His plan of salvation of the world. Again a wonderful type and lesson for all time is brought out as a direct result of their evil and unfaithfulness. God is again longsuffering and gracious. Moses was told to smite the rock in Horeb, from which would come forth water—17:6. So Moses did so, and he called the place Massah (*Tempting or Proving*) and Meribah (*Chiding or Strife*).

The Rock beautifully represented the power of God by which Jesus was generated. Of God it is said over 20times in the Psalms—

"HE IS THE ROCK."

And of Jesus (God manifested)—

"That Rock was Christ" (1 Cor.10: 4).

The gushing water typically represents the Spirit which prepared Christ and made him what he is: the Water of Life, available for all to drink of and to live for ever—John 4:14.

It was also at Rephidim that the Amalekites, descendants of Esau, attacked Israel—17:8. They fell suddenly upon the faint and weary people travelling in the rear. Because of this enmity and wickedness, and because they feared not God, He quickly revenged Israel, and placed a curse of utter extinction upon the Amalekites—not an arbitrary act of spite, but a lesson of great typical significance for the wise of heart.

Again very significantly, it was on this occasion that we have first mention of Joshua (*Jesus, Yah saves*)—17:9, who went out in leadership of Israel's forces and fought the Amalekites, while Moses (with the aid of Aaron and Hur) held up his hands with the Rod of God, in intercession for the victory of Israel—and Israel prevailed.

There is much for us to learn here. The up-stretched hands suggest the attitude of supplication and prayer. All who truly approach God continually in prayer will be helped against all foes: but it must be continuous; the hands cannot be let down or the enemy prevails. The helping to keep Moses' weary hands aloft shows that we need one another. It is a mutual battle. The upheld Rod is Christ, lifted up for Israel's deliverance. It is also the Law, or divine Word.

After the victory, Moses built an altar in thankfulness and worship, and called it Yahweh-Nissi: *He Shall Be My Ensign or Banner*.

It was here at Rephidim that Jethro came to meet Moses, bringing Moses' wife and sons—Ch.18. Jethro, seeing the burden Moses bore in judging the people, advised the organization of Israel under judges.

Leaving Rephidim, the divine encampment headed in a southeast direction, through an area of winding valleys and rugged passes, to the level plain in front of the massive cliffs of Sinai—19:2. They camped here at MT. SINAI on the 47th day from the first Passover.

Moses had now accomplished the work so far given to him. He had been sent from here to bring Israel out of Egypt—Exodus 4:12. This was done, and he stood back at the mountain's base with Israel in attendance.

After another 3 days, during which the people purified themselves, God spoke with Moses and revealed His glory. The gathering of Israel to see the manifestation of God 50 days after the Passover (which under the Law became the Feast of Weeks or First-fruits, the Day of Pentecost) was typical of the gathering of the 144,000 "First-fruits to God and the Lamb" in the Kingdom Age. Consistently we note how all these things point forward to the coming salvation of man.

(Continued next month, if the Lord will)

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## Our House Which Is From Heaven

*"Sorrow not... concerning them which are asleep... The Lord shall descend from heaven with a shout. . And the dead in Christ shall rise"*—I Thess. 4:13-16

### SECOND CORINTHIANS CHAPTER FIVE

IN this chapter we find the apostle speaking with great confidence—

Vs. 1-2: "For we KNOW that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be CLOTHED UPON with our house which is from heaven."

It is wonderful to *know*, to be assured, to have the divinely-attested facts. It is a great blessing—and responsibility—to "know the Truth," to "know the joyful sound."

In the opening verse, where we find the expression "house of this tabernacle," the Diaglott and New Revised use the word "tent." Now we know that a tent or tabernacle is not a permanent fixture. Rather it speaks of a journey and a pilgrimage.

As regarding our present mortal life, that is not a permanent fixture either, but very brief and passing, and well we should remember it in all our ways. It is a short opportunity, given us for just one purpose. The apostle says that in it we are made to 'groan,' desiring to have it *clothed upon* with our house which is to come "*from heaven*" at the return of our Master, whose—

"Reward is *with him*" (Rev. 22:12).

In this present evil world, we truly groan within ourselves for many things and many reasons; even as Jesus himself: weeping at Lazarus' tomb, and over Jerusalem. And on his way to Calvary, as he turned to the sorrowing women and counselled them to weep not for him but for themselves and what was to come.

Yet we have a great help in the apostle's confident words, which in turn increase our confidence, as we read a little earlier (4:17-18)—

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things that are not seen are eternal."

The natural man sees only the passing "things which are seen" with the natural eye. The eternal things are folly to his fleshly mind. Looking then at the words of another faithful apostle, Peter, from the joyful and privileged vantage point of *knowing* the great plan of redemption, we find them very meaningful, and interpretive of those of his "beloved brother" Paul (2 Pet. 1:13)—

"Yea, I think it meet, as long as I am *in this tabernacle*, to stir you up (your pure minds—3:1) by putting you in remembrance."

And he again (v. 14) reminds us of his impending putting off "this my tabernacle," as the Lord Jesus had showed him. He was about to join those who "sleep in Jesus"—1 Thess. 4: 14 waiting the time when—

"The Lord shall descend from heaven with a shout, and the dead in Christ shall rise" (1 Thess. 4:16).

Paul speaks to us in glowing terms of "our house which is *from* heaven," even the reward which Christ shall "bring with him," and of the vast and glorious changes waiting us at the return of the Lord Jesus, if we are faithful in this present tent-pilgrimage. Nevertheless, it is incumbent upon us as Peter says to be "put in remembrance," to be watchful, yes, to be ever alert and alive to the things associated with the Truth, which are the only things that build the spiritual mind.

It is "meet"—truly fitting and necessary—as long as we are in this mortal tabernacle, to *stir ourselves up* from natural indolence to spiritual vigilance, by that constant remembrance of the glorious Hope set before us, and assured by the Lord Jesus in the great sacrifice he offered for our redemption; as it has been truly written—

"Ye ARE SAVED—if ye keep in memory what I (Paul) have preached unto you, unless ye have believed in vain" (1 Cor. 15:2).

How sad to have "believed in vain"!—to have had the opportunity, to have entered the race, then let it slip away thru cares of the world.

"Our house which is *from* heaven"—that looked-for and awaited building of God. Paul sheds further light on this writing to Philippi—

"For our conversation (RV more correctly: citizenship, commonwealth) is in heaven *FROM WHENCE* we also look for the Saviour, the Lord Jesus Christ: who shall change our vile BODY that it may be fashioned like unto his glorious BODY, according to the working whereby he is able to subdue all things to himself" (Phil. 3:20-21).

Here clearly is that change of tabernacle that Christ will bring from heaven, even "the redemption of our BODY"—Rom. 8: 23. Hence then our whole life should be of that kind, in harmony with our divine allegiance and citizenship, subject in all things to the will of God, as the Lord Jesus is soon to appear and "change our vile bodies."

But then a caution is introduced—'on the basis' or 'by the power' which enables him even to subject all things to himself—on the proviso that we *measure up to the character* that calls for the change. There is a "measure" we must "come to," even that true basis of godliness, for he says to the Ephesian brethren (4:13)—

"Till we all come in the unity of the Faith, and of the *knowledge* of the Son of God, to a *perfect man*, to the measure of the stature of the *fulness of Christ*."

A wonderful conception to ever strive toward! Then as we read in the next verse of this present chapter—

V.3: "If so be that being clothed we shall not be found naked."

Now there are no grounds here for mere speculation. Nakedness is shamefulness. In the Garden of Eden, Adam and Eve immediately took steps to cover their nakedness, when sin came into their lives. They went to the extent of trying to *hide themselves from God!*—their excuse being they were—

"*Afraid because they were naked*" (Gen. 3:10)

In this connection we are advised in Rev. 3:18 to obtain—

"Gold tried in the fire [*give our attention to securing the true riches*] . . . and white raiment to be clothed, that the shame of our nakedness [*nakedness is shameful*] do not appear; and anoint our eyes with eye salve that we may see . . ."

—that is, get the right viewpoint, the joyful "eye of faith" and see in full the richness that so appertains to that true godliness.

V.4: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but CLOTHED UPON, that mortality might be swallowed up of life."

We are bidden in that true way of holiness. We now "groan, being burdened"—though not to be "unclothed," as such is associated with humiliation and distress. What we desire is to be "clothed upon," to so expend our lives that we may be clothed upon, "that mortality may be swallowed up of life."

Nor do we expect at death—as the pagan world did then (and the "Christian" world still does, having adopted the pagan myths)—to be "unclothed," but to be clothed upon with immortality of *body*—

"This mortal must PUT ON (be clothed upon by) immortality . . . There is a natural BODY, and there is a spiritual BODY" (1 Cor. 15:53, 44).

—as we saw also from Phil. 3:21. The Scriptures do not speak of bodiless phantoms, but "glorious *bodies*," "spiritual *bodies*."

Surely as we view such joy and hope associated with "our house which is *from heaven*," we are made to recognize and rejoice more fully in the fact that "our light affliction is but for a moment," compared with that which is eternal. He continues—

V.5: "Now He that wrought us for the selfsame purpose is God."

Our hope is in God, and of God. God hath, in His love and by the glorious message of the Word sown in our hearts, drawn us unto His saving grace, as Jesus says (John 6:44)—

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up *at the last day*."

We note that hope is always directly to that "last day"—the day of his return from heaven in power and great glory. So Paul goes on—

V.6: "Therefore we are always *confident*, knowing that whilst we are at home in the body, we are absent from the Lord."

Paul had no fear of or hesitancy about death, for he knew he had used life wisely. He looked to death as an unconscious sleep of sweet relief from toil and 'groaning,' peacefully awaiting the Lord's return—

V. 7: "For we walk by faith, not by sight."

To sight, without faith, death is fearsome. *We* walk, he says, by established assurance of the eternal things that are not seen, not by the natural appearances of things, as those of the world do. What a grand spiritual form of outlook he has!—truly a confident pose, and we must strive to emulate it, and *be worthy of it*, for we most assuredly have come under the same marvellous spiritual light. As he says next in his—no, not boastfulness—yet assured "confidence" of his great hope in Christ—

V. 8: "We are confident, and willing rather to be absent from the body, and to be present with the Lord."

He is not giving allegiance to the Greek "sudden death, sudden glory" doctrine around us, as the whole body of his teaching shows, but is speaking with sound view and spiritual hope. His hope is always on the *resurrection of the body from the dead at the last day*, and its change from weak and suffering mortality to strong, health-glowing immortality. He has spoken on this subject in other places, which show his true meaning here. We turn for a moment to Phil. 1. In v. 20 he has spoken of his "earnest expectation and hope that in nothing he should be ashamed," referring to himself as having "magnified Christ in his body" *in which* his hope was to be thus in due time honoured. This "fighting the good fight" of faith, and "bearing in his body the marks of the Lord Jesus"—the cruel marks of his suffering and persecution—formed the foundation of his 'boldness.' Then he says—

"For me to live is Christ, and to die is gain" (Phil. 1:21).

His whole life was suffering for Christ: therefore dying would be gain in many ways. Then he further explains (vs. 22-23)—

"If I live in the flesh, this (preaching Christ) is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ."

That is, to close his eyes in death, as all his burdens would be put away, and his next conscious moment would be 'with Christ'—Christ returned as he promised, to raise the sleeping dead. For him (Paul) to live would be Christ still being taught ("more needful for you": v. 24), but in the moment of death Paul would be at rest. "Wherefore"—

V. 9: "We labour that, whether present or absent, we may be accepted of him."

This is the great point, for him and for us: "*Wherefore we labour.*" Preferences we may have, whether to "remain" or to sleep, but that is for God to determine, and wisdom will leave it in His hand. But while life and breath are ours, "we labour" to be accepted of Him in that day, for—

V. 10: "We must all appear before the judgment seat of Christ, that every one may receive the things in body, according to that he hath done, whether it be good or bad."

And so we find, in his final epistle, as he is "about to be offered," he leaves us with this solemn exhortation (2 Tim. 4: 1-2)—

"I charge thee therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his Kingdom:

"Preach the Word: be instant, in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine."

And then of himself he says as his life closes, echoing the thought with which he began our chapter under consideration, with a justified godly "boldness" and "confidence" (vs. 7- )—

"I have fought a good fight. I have finished my course. I have kept the Faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me AT THAT DAY.

"And not to me only, but unto all them that love his appearing."

May we all, brethren and sisters, so walk as to be with him in that last glorious Day! Our love to all in Christ,  
—W.J.P.

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## Current Events Fulfilling Prophecy

**STUNNING UPSET IN INDIA: MRS. GANDHI OUT.** Mrs. Gandhi lost even her own carefully nurtured constituency, as did also her son Sanjay, whom she had been grooming to succeed her. Her party (Congress Party) dropped from 355 seats in Parliament to 153. New Prime Minister Morarji Desai's Janata coalition won 270 seats. Mrs. Gandhi and her father Nehru, a disciple of Mahatma Gandhi, had ruled India since independence in 1947. She imposed authoritarian rule in June '75, jailing her political opponents, including Desai who spent 19 months in detention. She had rigidly gagged and harassed the press.

In US & the West there was widespread satisfaction with the election. There was no joy in Russia, whose leaders had assiduously courted Mrs. Gandhi as an ally. Almost to the end, she believed her Party would deliver the vote. India has had 2 consecutive record harvests & a third is not likely. So at a time of relative prosperity she called quick elections hoping to enhance the legitimacy of her rule [apparently believing the jailed & scattered opposition would not have time to organize an effective campaign].

Desai, the new leader, eats only uncooked food. He rejects alcohol, tobacco, & modern medicine, & looks & acts at least 20 years younger than his 81 years. He is a deeply religious puritan.

Desai changed India's foreign policy at a stroke, making it clear India will no longer be partial to Russia as in the past. He rejected any idea of alliance with the Moscow-leaning Indian Communist Party, calling it a Trojan horse.

But can he hold India together? He heads a party that is united in its loathing for Mrs. Gandhi but divided on almost everything else. (Tm 4:4)

\* \* \*

The change in govt. is almost certain to usher in a period of political instability, & put new strains on India's precarious economy. The victorious coalition began to dissolve almost immediately. It is composed of very divergent elements—wealthy landlords, Marxists, religious fanatics, etc.—and conflict is considered almost inevitable.

Desai pledged during his campaign he would repudiate the '71 Russia-India Friendship Treaty, which would be a major blow to Russia. The treaty is a key to Moscow's strategy for Asia. Russia had hoped to get naval-base rights in the Indian Ocean. Russia had openly taken sides in the election, praising Mrs. Gandhi, & calling the Janata coalition a "reactionary conglomerate" using acts of terrorism & supported by US money. (USN 4:4)

**BRO. Thomas was convinced that India, as the original eastern Tarshish (like Egypt the "King of the South") must be with the Tarshish powers in the final climax on the mountains of Israel. He has generally been proven incredibly correct in the pattern he foresaw from long & balanced study of the Word, and this new development is tremendously encouraging to those who watch the developing Signs with enlightened eyes and appreciation of bro Thomas' great work.**

**His critics, unlike himself, are influenced by day-to-day surface developments, rather than sound study. One of the most prominent & vocal of them declared a few years ago that the then Russian-Egyptian defence alliance (now repudiated by Egypt) "proved" bro. Thomas was wrong. How shallow! Doubtless his critics**

taught the same about the Russia-Indian Treaty, which now seems destined to follow the other to the rubbish barrel.

India will not necessarily prosper from the change. Mrs. Gandhi's energetic & efficient dictatorship brought order & prosperity out of political chaos. But—like her admired Russian model—she rode roughshod over liberty & freedom; & bureaucratic excesses plagued & harassed the common people, with no hope of redress, for she had emasculated & intimidated the judicial system with autocratic disdain for any views but her own.

**TURMOIL IN AFRICA: MOSCOW CAPITALIZES.** Kremlin goal: control of strategic sea lanes & Africa's rich resources of vital materials. Just 4 years after US pulled out of Vietnam, it is under massive Russian pressure to abandon yet another part of world: Black Africa. Extensive current travels of Cuba's Castro & Russia's Pres. Podgorny in central & southern Africa underline increasingly serious situation on a volatile continent. Their efforts are concentrated on gaining influence & getting Marxist govts. into power.

70% of all important raw materials imported by West Europe are shipped on sea routes that could be threatened by Soviet bases in Africa. Russia's position has advanced in recent years, while West's has regressed. Currently, Cuban trained & Russian-armed guerrillas have invaded Zaire (formerly Belgian Congo) to set up an independent Marxist state in the rich copper region. Breakup of Zaire would seriously weaken last strongly pro-West foothold in central Africa.

On other side of Africa, Russia & US struggling for control of south entrance to Red Sea. Ethiopia, once close friend of US, threatened with disintegration. Eritrean secessionists [armed by Russia] closer than ever to victory, which would mean loss of Ethiopia's access to Red Sea. Russian-backed Somalia claims Somali-populated part of Ethiopia, and Afars & Issas (formerly French Somaliland) which is Ethiopia's major outlet to world markets.

To south, Rhodesian time-bomb ticks on. Russian weapons & Cuban trainers pouring into countries that ring Rhodesia, supporting guerrillas. (USN 4:4).

\* \* \*

Last week Castro toured several African countries, making anti-imperialist speeches & discussing Cuban military aid. This week he will be followed by Russian Pres. Podgorny in effort to increase Russian influence. Both could take satisfaction with astonishing success of Katangan guerrillas based in and supported by Angola, who were invading pro-Western Zaire, & US could not do much about it. Goal was Zaire's copper-mining region, one of Africa's treasures. Zaire putting up little resistance as rebels seized one town after another.

Zaire must have copper revenues to survive. Over past 16 years, US has always helped Zaire in crises. Attack is latest—& perhaps most ominous—sign of fast growing presence of Cubans, the "Ghurkhas of the Russian Empire" (Tm4:4).

Angola has given Russia the use of naval bases on the Atlantic coast. Mozambique, originally China-leaning, now turning increasingly to Moscow. Russia supplies the main support for the 8000 Rhodesian guerrillas based in Mozambique. Somalia is the strategic linchpin of Russia's naval policy in the Indian Ocean: Russia has naval facilities at Berbera on Gulf of Aden. Carter Administrations says it's not worried about Russian penetration of Africa.

(Tm 4:4).

For Communists, southern Africa now land of golden opportunity Already Moscow has created Marxist state in Mozambique. West's hopes for peaceful transfer of power to Blacks in Rhodesia in jeopardy: Blacks preparing for bitter armed struggle. That's right up Moscow's alley: Podgorny visit helping to set stage for revolution by offering arms & military training. (USN 3:28)

\* \* \*

White Rhodesia becoming deeply demoralized. US decision last week to boycott Rhodesia chrome latest in series of jolts to morale. Dozens of countries, including Russia, are secretly violating the boycott. Much of country subject to attack by increasingly well-armed guerrillas who terrorize villages, sabotage rail lines and mine roads. "Kill ratio" of guerrillas by Rhodesian army has dropped from 10 to 1 down to 5 to 1.

Govt. effort to achieve political settlement is stalemated. Moderate Blacks can't negotiate for fear of being branded traitors by the militants. Last year White population declined 7000, but real exodus considerably larger: many go on vacation or business trips & fail to return, abandoning homes, jobs & belongings as price of getting out without red tape or army service. (Tm 3:28).

\* \* \*

Things look bad for Mobutu. Invaders seem to be conquering sizable areas of what used to be Katanga province without effective opposition. At week's end Angola-backed rebels less than 50 miles from Kolwezi, where over half of Zaire's copper is mined. Should Kolwezi fall, Mobutu would be hard-pressed to survive. Invaders using classic guerrilla tactics of infiltration & surprise. In a lightning attack on Mutshatsha, where Zaire army was based, they seized the command post, rail yards, & trainload of US & Belgian arms, in less than an hour. The army, realizing

it had been bypassed, scattered into the jungle. Zaire denied the loss for 6 days. Villagers have received the invaders with open arms. Mobutu's corruption-fuelled lifestyle has angered many of his people. (Tm 4:11).

**THE situation in Africa seems to be deteriorating rapidly, with Cuba & Russia riding the crest. Many Africans do not want them, but it only takes a small force of well-armed & well-trained troops to take over a Black African country, and success breeds success, & once the Communists take over, they are skilled at holding power by regimentation and terror, regardless of how little they are desired.**

**The present non-Communist Black governments, in their obsession to get the Whites out of control in Rhodesia & S. Africa, are playing into the hands of the Communists. How things will go in the days ahead, no one can say. We know in the long run Russia must gain more and more power & influence. If things continue in Africa as at present, they will all be in Russia's favour, & will add up to a very major defeat for the West in the overall world picture. If Russia can gain control of the resources & strategic position of southern Africa, as she's well along in accomplishing by her Angola & Mozambique footholds, it will be a giant step toward Europe impotence, US isolation, & Russian world dominance.**

**US's stumbling failure to stop Russia from taking over in Angola & so getting a beachhead for her present aggressive operations, was a major defeat. If she now allows Russia to break up & take over Zaire, the situation will be much more serious, & those Black states which would like to lean toward the West will have second thoughts. There are reports that Moroccan & Egyptian troops are being sent to Zaire, & clearly US's hand is in the background. Zaire could become a Russian-US showdown. A US victory would postpone the march of events: a Russian victory would greatly accelerate them.**

**Zaire's Mobutu seems to be one of the less attractive Black African dictators, but he has the over-riding virtue of being a friend to Western interests. Carter's "human rights" campaign is made a hypocritical mockery by callous US support of cruel dictators where US interests are concerned. All the pious campaign seems to be accomplishing is the alienation of all US's friends & allies which US at the passing moment does not happen to consider strategically important. Carter is seeking closer relations with Cuba, an avowed foe of US's basic principles & an oppressive dictatorship openly dedicated to world Communist domination, while alienating a great & powerful nation like Brazil, a dictatorship opposed to world Communist domination & a friendly & helpful US ally in this world struggle. "Human rights" would be a mighty banner if it were backed up by consistency, but that clearly is impossible in the real might-makes-right jungle world. It is a tragedy that well-meaning men are playing into the hands of the forces of evil, like Chamberlain at Munich, but it shows the hopelessness of the present world order, and intensifies our yearning for the glorious order of wisdom, righteousness and peace to soon come.**

**EUROPE: "SOMETHING FUNDAMENTALLY WRONG."** Last week was 20th anniversary of the European Community (Common Market). No amount of brave words could hide fact that lofty goals more distant than before. Something very fundamental may be going wrong in W. Europe. Britain's Callaghan narrowly averted a defeat in Commons that would have forced him to resign. His govt. is a minority. Italian Premier Andreotti only just managed last week to keep his minority govt. afloat. The Communists said they would withdraw their support if he tried to impose new austerity measures needed to get a loan from the International Monetary Fund.

French Pres. Giscard found himself rejected by both left & right. Communists made impressive gains in the elections, & now control 153 of France's 221 largest cities. Most political observers concede the Leftists better than even chance of controlling National Assembly in next elections.

Dutch Premier den Uyl's coalition Cabinet collapsed last week. It is uncertain whether Belgium's Premier Tindemans, now heading a caretaker govt., will be able to form a workable coalition govt.

What is going wrong in W. Europe? One common link is the lingering economic malaise, partly due to oil crisis & high cost of energy. Today's leadership is simply not of the stature of that of the past. Minority & coalition govts. lack a popular mandate for action. This immobility is weakening the fabric of political structures throughout W. Europe: a diminution of authority that affects all the institutions—family & church—as well as state. (Tm 4:4)

\* \* \*

Saddled with soaring costs, skimpy resources, & mounting social pressures, European nations are seeing balance of world economic power tip away from them. Even some of the developing nations are better prepared for the battles ahead. Most Europeans must now cope with corrosive inflation. Trade & payments deficits mar their nations' accounts. Unemployment is worst in decades. "Consumption now" is the watchword among many Europeans. Their devotion is to spending & leisure at the expense of work. (USN 4:11)

\* \* \*

French electorate shows growing acceptance of Communists. Socialist-Communist Alliance now claims majority in France. (Tm 3:28)

**EUROPE presents the sad spectacle of an area that has for centuries provided the power and initiative and vitality to dominate & develop the world, but whose sun is rapidly setting. The curse of democracy is the**

endless see-saw battle of evenly balanced sides in continuous precarious conflict—neither strong enough to accomplish anything or do anything decisive, but each strong enough to prevent the other from effective action. This is the strangling, slow-death impotence of today's Europe that the above article deplors.

A powerful, popular, imaginative leader can for a time make democracy look like it is working, & God can and will give it such leaders when His purpose requires a country to be strong, but without such leaders— & Europe has none today—democracy just thrashes about in tragic ineffectiveness.

In our lifetime, Europe has lost its mighty world empires—British, French, Dutch, Belgian, Portuguese, Italian & German. Those empires were built on greedy oppression & arrogant racism abroad, & commercial autocratic inequity at home. In the heyday of Empire, Britons were very free—free to work 12-hour-a-day, 6-day weeks from childhood to old age, living off turnips in grimy tenements, while the landed gentry made great "sport" by bravely tormenting foxes to death. How vile is man!

Now Europe is reaping the bitter harvest of its lost glories. They are crowded & humiliated little worn-out countries that time has passed by. In their frustration they are increasingly becoming ready for Red takeover & Russian domination. Britain, of course, though part of the sad picture, is not part of the coming Russian-ruled entity, the latter-day Beast ministered to by the Roman False Prophet. God has a different work for her to do.

**RUSSIA GIVES CARTER A HARSH NO.** Is detente dead or dying? Is SALT finished? Is Carter's new open foreign policy, with its emphasis on human rights, really working? New Administration's first face-to-face encounter with Russians was obvious setback. Brezhnev's frosty attitude & Gromyko's sarcastic comments suggested US-Russian relations had plunged to lowest level since detente began. The confrontation that so stunned the US delegation took place on 3rd day . It was all over in 55 minutes. Without even a counteroffer, Brezhnev rejected the US proposals out of hand.

The goal of SALT talks is to prevent nuclear war. Neither US nor Russian leaders—if they are of sound mind—would order a surprise attack unless they were certain the other side's capacity for a devastating nuclear counter-strike could be destroyed. SALT is to preserve the strategic balance—holding US and Soviet societies hostage to each other by mutual assured destruction.

SALT I, signed in '72, allowed Russia more & bigger missiles than US, & is generally considered to be to Russia's advantage. US & Russian negotiators have tried unsuccessfully to hammer out SALT II, the next stage.

SALT I limitations affected only existing weapons, &: did nothing to halt technical innovation. US has since developed its cruise missile & a mobile intercontinental missile. Russia has developed 4 new ICBMs. Some argue that SALT has just redirected military investment into more lethal weapons, as laser beams & multiple warheads.

The Cruise Missile promises to be one of the most versatile weapons in US's arsenal—& Russia has good reason to be impressed. It is small & relatively cheap. Guided by miniature computers & powered by tiny jet engines, it has a range of over 1500 miles & can deliver 200-kiloton warheads (equal to 10 Hiroshima bombs) within 100 feet of target. It could be deployed in such massive numbers that it would be impossible for Russia to destroy them all.

(Tm 4:11)

\* \* \*

Carter confronting Russia with toughest challenge in over decade. Across entire spectrum of US-Russia relations, Kremlin being forced to hard decisions. In arms race, Carter has served notice he's prepared to launch major new build up if Russia persists in rejecting US proposals. In ideological competition, US is directly challenging Russia on "human rights." In political warfare, US has made this point: Price Russia will pay for continued trouble-making in Africa is loss of any expansion of trade & credits. Proposals Vance took to Moscow were toughest bargaining position taken by US since talks began 8 years ago. Gromyko denounced them as "cunning, trickery, & dishonest." (USN 4:11)

**FOR 8 years, US & Russia have been haggling over "disarmament" & sparring for advantage. During that period, even deadlier weapons have been urgently developed, & Russia has continuously accelerated her arms build up. Russia is scheming for a treaty that will greatly limit the Cruise Missile's range to a point where it would be of no danger to Russian territory, because if US builds it in sufficient numbers to its full range and potential, it will nullify Russia's entire nuclear strategy.**

The development of a bargaining position to this end would seem to lie at the back of the brusque Russian rejection of US's proposals. By the light of prophecy, we are privileged to know Russia's motives, the "evil thought" she thinks in the latter day (Ezek. 38:10). But US, ignoring this divinely-provided information, must be lulled into an indefensible position by Russian subtlety. It is a known Russian trick to make a great show of anger, then offer a meaningless olive-branch to secure a major advantage. If the proper time has come, US will be deceived.

**EXPLODING POPULATION and "GENETIC ENGINEERING.** Despite famine, disease, war, & dramatic improvement in birth-control methods, nothing has done much to slow humanity's seemingly inexorable march to over

population & its threat to civilized life. By 1850 there were 1 billion people in the world; 80 years later, 2 billion; only 30 more years, 3 billion; then only 15 years (to '75) to reach 4 billion. At present rate, next billion will be reached in 12 years, another billion in the following 10 years.

25 years ago, N. America & Europe had 22% of world population. Now it's 18%. In another 25 years it will be 13%. Birth-rate in Africa is 3 to 4 times that in Europe. Mexico population jumped 40% in past 15 years. Latest projections by experts at UN indicate faster & faster rate. Greatest increases are in areas least able to support them, creating tremendous pressure & misery. (USN 3:28)

\* \* \*

Growing anxiety as major laboratories rush into "genetic engineering." Experiments already making breakthroughs into whole new dimension in science: creation of new forms of life. If these experiments were to go awry, & deadly organisms escaped from laboratories, could irreversibly cripple life on earth.

The recombinant-DNA technique, emerging in early '70s, allows scientists for first time to recombine genetic characteristics into hybrid forms of life unique in nature. Many, including a significant number of scientists, fear that experimenters may accidentally create a biological monster.

Despite any precautions, it is possible that altered bacteria or viruses will escape. There are breakdowns in equipment and, most commonly, human failure. Once there is an accidental release, a new kind of environmental contaminant is created. Instead of being diluted with passage of time, as is the case with a toxic chemical spill, any 'rogue' agents produced artificially will have the power to multiply themselves and spread throughout the population at large. Scientists are unable to agree on the magnitude of the risks. (USN 4:4).

**WE can only be ceaselessly & intensely thankful that God is in control & will not let maniac man go beyond certain bounds. With the picture of folly & wickedness that the Scriptures reveal concerning natural, animal man in his darkness, what horrors would face the earth if there were not an over-ruling, all-wise Divine hand!**

**And surely these are 2 more Signs—together with man's ever-increasing violence & immorality & headlong race for greater & greater weapons of destruction—that tell us the end must be near, & Divine intervention must be imminent, "lest all flesh perish" & this whole beautiful earth become a horrible burnt-out graveyard.**

**RABIN OUT IN SCANDAL.** The once-bright political career of Israel's Prime Minister Rabin has abruptly ended in scandal over an illegal foreign bank account. This tragic development has thrown Israel into political turmoil. Rabin was to have been P.M. again if his Labour Party won the May 17 election, as was generally expected.

**ANOTHER "mighty" has fallen, weakening & agitating Israel at a time it can least afford it. There has been much scandal in high circles in Israel in recent years. Why are men so unwise? What do they have if they do not have personal integrity? What it is all worth?**

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## ONE HUNDRED YEARS AGO

From the Christadelphian Magazine, April, 1877

THE appeal for funds to send "Prophecy and the Eastern Question" to every member of Parliament raised a little over £36, which proved sufficient for the purpose. A brother (in the Ecclesial News) said he had mailed copies to the Queen and the Prince of Wales.

It will be noted that several of the "Answers to Bible Questions" are from this issue.

There are reports of massacres of "Christians" in Lebanon and Syria by the Turks, and of Jews in Rumania by the Catholic Rumanians. However, throughout the Austrian Empire, the Jews were rejoicing in the recent acquisition of greater freedom and prosperity and relief from oppression than they had ever experienced there.

Peace had been negotiated between Serbia and Turkey, which many (including the brethren) interpreted as a Russian stratagem to lull Turkey and to keep her from advancing into strong positions while Russia prepared for war and waited warmer weather to strike. Later developments proved this interpretation to be true. Russia meanwhile was playing a wily political game, which the following month revealed.

The Pope was scheming industriously to regain his temporal power and the political rulership of the Papal States (including Rome) which had been absorbed into the Kingdom of Italy. He was corresponding with the heads of the countries most favourable to his plans (as France and Spain), and he appeared to be gaining support for his schemes.

A Mr. S. C. Smith, farmer, of West Lynne, Manitoba, and his wife had learned the Truth from Christendom Astray, and wrote asking for a Christadelphian to come & baptize them.

Bro. John Banta announced a Fraternal Gathering planned in the San Fernando Valley 12 miles northwest of Llano, Texas, in June.

A knowledge of the Truth will be of no value to us if it fail to effectuate that purification of heart—that moral and intellectual assimilation to the Divine character which it is intended to produce in all who are called to the holy calling. Christ made the state of the heart and the character of our actions the most prominent feature of his teaching.

—Bro. Roberts.

Connect a name in List 1 and a name in List 3 with an item in List 2.

**Questions**

(See example, first item. List 2). =x= means no name in List 3.

**1**

- |         |           |           |            |             |               |                  |
|---------|-----------|-----------|------------|-------------|---------------|------------------|
| 1. Paul | 5. Noah   | 9. Jacob  | 13. Baker  | 18. Egypt   | 23. Amnon     | 28. Eli's sons   |
| 2. Lion | 6. Witch  | 10. Jacob | 14. Moses  | 19. Jethro  | 24. Samson    | 29. Abraham      |
| 3. Boaz | 7. Elijah | 11. David | 15. Christ | 20. Daniel  | 25. Serpent   | 30. Nehemiah     |
| 4. Ahab | 8. Elijah | 12. David | 16. Christ | 21. Ezekiel | 26. Mystery   | 31. Immanuel     |
|         |           |           | 17. Christ | 22. Gideon  | 27. Disciples | 32. John Baptist |

(26. Mystery—Wine—All nations 61 )

**2**

- |            |                        |                               |
|------------|------------------------|-------------------------------|
| Wine       | Honey =x=              | 7 loaves,<br>few fishes       |
| Pulse      | Ears of corn           |                               |
| Straw      | Savoury meat           | The fat &<br>the sweet        |
| Cakes      | Parched corn           | Roll of a<br>book =x=         |
| Water      | Bread & flesh          | Butter, milk,<br>cakes, calf  |
| Bread      | Roasted flesh          | Locusts, wild<br>honey =x=    |
| Bread      | Butter & honey         |                               |
| Broth      | 5 loaves, 2 fishes     |                               |
| Manna      | Well of Bethlehem      |                               |
| Meal & oil | Bread of<br>affliction | Cucumbers,<br>leeks, onions   |
| Dust =x=   |                        |                               |
| Bakemeats  | Pottage of             | Fat calf, unleavened<br>bread |
| Showbread  | lentiles               |                               |

**3**

- |           |          |           |                |                  |                       |
|-----------|----------|-----------|----------------|------------------|-----------------------|
|           |          |           | 53. Ravens     | 58. Pharisees    | 63. Elders of Israel  |
| 41. Ox    | 45. Ruth | 49. Birds | 54. Micaiah    | 59. Abednego     | 64. Ship's company    |
| 42. Saul  | 46. Ahaz | 50. Angel | 55. 3 angels   | 60. Ahimelech    | 65. He who sacrificed |
| 43. Esau  | 47. 4000 | 51. Tamar | 56. All Israel | 61. All nations  | 66. Samaritan woman   |
| 44. Isaac | 48. 5000 | 52. Widow | 57. All Israel | 62. 3 mighty men | 67. Returned remnant  |
|           |          |           |                |                  | 68. Shem/Ham/Japheth  |

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