

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

LAMPASAS, Texas—Christadelphian Hall, 1606 E. Ave. I—S.S. & Bible Class 10am; Memorial 11 am; Nazareth Revisited Class 7 pm; Public Lecture every 4th Sunday; Wed. Daily Readings Class 7 pm; Lunch at Hall every 3rd Sunday of month. . . Bro. Ross Wolfe, 1802 Rumley Road, Lampasas 76550; phone (512) 556-5249.

GREETINGS of love to the brethren and sisters far and near.

Since our last report, we have been encouraged by the following visitors: bro. & sis. Cedell Caldwell, sisters Eva and Mildred Banta, bro. Jim Phillips, bro. & sis. John Packer, bro. & sis. Fred Higham Jr., sis. Kay Wolfe, and bro. David Van Pelt (Houston); bro. & sis. Gary Smith and sis. Seba Edwards (San Angelo).

We are thankful for the encouraging exhortations given by bre. Van Pelt, Packer, Smith and Higham; also a lecture by bro. Van Pelt.

God willing, we will again hold our June Fraternal Gathering in Lampasas on the 10th, 11th & 12th. We welcome all the brethren and sisters to be with us, to build each other up in these last days. —bro. Ross Wolfe

PORTLAND, Ore.—9945 N. E. Sandy, Sp. 22—Memorial service 11 am; Sun. Sch. 9:45 am; Class Wed. 8 pm. Phone (503) 252-6228. Bro. John Randell, same address.

WE are very pleased once again to be able to place Intelligence in the Berean magazine. There are only 3 of us in fellowship here: bro. Ross McCarty, bro. Dale Sleeman, and bro. John T. Randell. We take this opportunity to thank the many brethren and sisters who have helped us spiritually with their correspondence, and also bro. & sis. Joe Jackson for the news letter received faithfully every week. In thanking brethren and sisters for their correspondence, we are reminded of 1 Tim. 6:18—

"That they do good, that they be rich in good works, ready to distribute, willing-to communicate" (Strong's: communicative, distribution, a sharer).

Being few here, at the present time we are not able to give public lectures, but we maintain a Sunday School class, with the essential Memorial service, and a midweek Bible Class.

We were very pleased to have with us the following visitors. On February 13, around the table of the Lord, bro. Fred and sis. Beatrice Jones visited us. Bro. Fred gave us an uplifting word of exhortation. Our brother and sister stayed with us the best part of a week, and we were strengthened by their visit and conversations on the Truth.

Also, during the week of April 10, bro. Edward and sis. Delma Truelove were with us, with their family, and greatly assisted us and comforted us with conversation on the Truth and fellowship.

Let us all, who are of the day, be sober, putting on the breastplate of *Faith* and *Love*, and for an helmet, the *Hope* of salvation. —John T. Randell, Space 22, 9945 N. E. Sandy, Portland, Ore. 97220.

WANAQUE, N.J.—Memorial 10:45 am—Home of bro. David Sommerville, 224 Conklingtown Rd., Wanaque, N.J. 07465; phone (201) 835-4751. Occasionally at home of sister Ella Smith, Blooming Grove, Pa.

LOVING Greetings to the Household of Faith.

Since our last report, we have enjoyed the company and fellowship of the brethren and sisters listed below during the memorial service (also the company of others who visited at other times or went with us to other meetings).

Visitors at the Lord's table: bro. & sis. V. Gilbert (Buffalo); bro. Braden Edwards Jr., bro. & sis. Wm. Phillips and sons bre. William and John (Canton); bro. Newcomer, bro. D. Van Pelt (Houston); sis. Cathy Clubb (London); bro. Gordon Jones, sisters Shirley Jones and Wonda Frazer (Richard); bro. & sis. Nick Mammone (San Angelo); bro. Harry Phillips, bro. & sis. Ed Prentice, sis. Norma Rankin, bro. & sis. Ed Sargent and daughter sis. Brenda (Worcester). Most of the brethren gave us the word of exhortation, some on several occasions, which we appreciate.

On April 9 & 10, at a special effort in Haskell, N.J. (part of Wanaque), bro. Don Newcomer lectured on Saturday evening on "The One True God of Israel," and on Sunday afternoon on "The Truth About God's Kingdom."

One invited stranger came to the first lecture; and brethren and sisters from Buffalo, Canton and Worcester supported both lectures, and joined with us in memorial on Sunday.

Bro. Wm. Phillips Sr. gave the word of exhortation; bro. Ed Sargent spoke at the Sunday School class, and others assisted by reading and presiding. Even though the attendance of strangers was disappointing, we felt spiritually refreshed ourselves, and edified by the association and discourses on the Truth.

We regret that sis. Ella Smith has not been enjoying good health of late, and trust she may find peace of mind in Him Who is able to supply all our needs.

Sis. Margaret Sommerville is about back to normal after her October 1975 auto accident, except for the sight of one eye.

Sis. Mary Sommerville, who a year ago was so ill that recovery seemed doubtful, is now enjoying good health. We appreciate the concern, prayers, help and communication from the Brotherhood (and even people of the world), and we are grateful that our Heavenly Father has restored her to health.

May it be our lot to receive favour at our Master's return, and enjoy the perfect health and divine fellowship of the Age to Come. —bro. D. Sommerville

EDITORIAL

A Name to Live

"Be watchful, and strengthen the things that remain"—Rev. 3:2

REVELATION 3: SARDIS, PHILADELPHIA, LAODICEA

IN all things God does, there is a definite purpose. Everything is planned with the utmost exactness of wisdom. He is infinitely wise, and makes no mistakes. His plans are always complete: nothing is left out. Therefore, when we are called upon to contemplate any part of His work, we are presented with a subject of study in all its perfection and completeness, so unlike the works of man—

"He hath made everything beautiful in its time" (Eccl. 3:11).

"His work is perfect: all His ways are judgment" (Deut. 32:4).

This is certain to stir up our minds to reverential consideration. The messages to the 7 "churches" (*ecclesias*) are no exception to this rule. Like other portions of Scripture, they are profitable for doctrine, reproof, correction, and instruction in righteousness—2 Tim. 3. Though these were sent to 7 in particular, it is evident they were intended for all, not only in John's day but in the days to come, for each message concludes with these words—

"He that hath an ear, let him hear what the Spirit saith to the ecclesias."

With an enquiring and reverential mind, let us approach the Word with an "ear to hear"—an eager desire to learn from, and obey, him whom we love for his goodness and his spiritual beauty. In 1:1 John introduces the Revelator in this way—

"The Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

The speaker in these messages is none other than the resurrected and glorified Jesus, and his authority to speak as he does is explained by what he said to his disciples just before his ascension—

"All power is given unto me in heaven and in earth" (Matt. 28:18).

The possession of all authority and power is intimated by the declaration before us in v. 1 of this ch. 3—

"These things saith he that hath the 7 Spirits of God."

Seven is the symbol of perfection and completeness, and therefore is expressive of the Omniscience, Omnipresence and Omnipotence of the Spirit of God, bestowed on Jesus without measure.

He addresses the One Body in Sardis with the solemn declaration—

"I KNOW THY WORKS."

Does this not produce in us sober reflection? "*I know thy works.*" Nothing is hid. Our innermost thought is open to him. We can hide many things from man, and even from ourselves, but not from him—

"The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight. All things are naked and opened unto the eyes of Him with Whom we have to do" (Heb.4:12-13).

To the ecclesia at Thyatira Jesus had similarly said (Rev. 2:23)—

"All the ecclesias shall know that I am he which searcheth the reins and hearts: and I will give to every one of you *according to your works*."

It is the Lamb of God speaking, he with the 7 Eyes, before whom all things are naked and open (Rev.5:6). "*I know thy works*." To the faithful who labour with a true heart and a full assurance of faith, this declaration is a great comfort. Their works, though feeble, are their loving heart's best effort: they waste no time on present things.

But to those who labour in their own interests, and place Christ in any position but first in their lives, it should bring fear and trembling; and so it will at last, for (1 Cor.4:5)—

". . . until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart."

None of us can escape the scrutiny of that day. Then will all the inner secret recesses of our hearts be spread abroad for all to see—

"Beware of hypocrisy . . . for there is nothing covered that shall not be revealed . . . What ye have spoken in the ear will be proclaimed upon the house tops" (Luke 12:1-3).

Of course what we have recognized and repented of and sincerely striven prayerfully against will not be remembered against us. Here is the gracious love of God made manifest.

But what were the "works" that Jesus knew concerning this ecclesia in Sardis? He tells us—
"Thou hast a name that thou *lives*t, and are DEAD."

How different is God's judgment from that of man! This ecclesia had a good name among the ecclesias, and appeared to all outward appearances to be flourishing in health and wealth and power; but to the all-seeing eye of God it was dead, with the exception of a "few names." What surprises await us at the judgment seat!

Here we have further cause for sober reflection. What about large and apparently flourishing ecclesias of today? Do they have a name to live: a reputation for great activity? Are they well spoken of?—their meetings well attended? A good spirit of friendliness among the members?

All this may be true. Does not the same condition exist in many of the churches around us? Yes, it is true. Well-attended meetings and a good spirit of friendliness—though good in themselves—do not always signify that the members are full of spiritual life. What of the hearts? What of the day to day activities and interests? Are they wholly of God, or does the world share largely? Bro. Roberts said—

"Some love the Truth, and some do not—mistaking the love of the social circumstances generated by the Truth for the love of the Truth itself"

Please do not misunderstand. This is not an accusation directed against any. It is simply trying to faithfully extract the lesson from the message to Sardis, and to point out the dangers and deceptivenesses of the flesh we are warned to watch for in ourselves. If we, of earth's perishing billions, are to be among the "few saved" for God's eternal purpose, then we must go far beyond the manifestation of natural social friendliness. We must demonstrate our dedicated love and devotion to Christ in every moment of our daily walk.

To what extent is complete personal dedication to the Truth's service, and diligent study of the Word, and interest only in the things of God, the characteristic of an ecclesia and its members? To what extent is the Truth merely a weekly or semi-weekly hobby, with minds filled at other times with worldly things? Does God possess the hearts? A "name to live" implies much external, periodic activity. Many enjoy activity just for activity's sake. But to what extent do we really love God? To what extent do we give up our own will in submission to His? That is the key.

Let us therefore examine our hearts by the light of the Word, and bring about correction where we find we come short of the scriptural standard. This was the appeal made by the Lord Jesus to those in Sardis who looked so wonderful externally. He, like the Father, is long-suffering and slow to anger. Therefore in love he exhorts—

V. 2: "Be watchful, and strengthen the things that remain."

Here, then, is a large ecclesia that to all outward appearances was a star of living brightness in a dark world. But he urgently calls on them to be watchful, and strengthen themselves, and to—

V. 3: "Hold fast and repents"

Though self-deluded by their external activity, they still had opportunity to recover and do the first works; and so have all who have ears to hear. If not, he would—

"... come on thee as a thief."

—and cut down the barren fig tree. That is a great lesson for those who have ears to hear what the Spirit saith to the ecclesias. V. 5 is a beautiful promise:

"He that *overcometh* shall be clothed in white raiment. . ."

Therefore let us determine to overcome all within us that is not in perfect harmony with the will and glory of God, for we are assured—

"We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly (that is, with confidence) unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"*Grace to help.*" If we are pushing, God will help us push, but He will not do the pushing for us. Overcoming the natural inclinations and replacing them with spiritual interests is a hard but joyful and satisfying task, and we draw the strength from the assimilated Word.

Only a few, in this large, active ecclesia in Sardis, were found faithful and worthy. If we would be found worthy—and who could be so foolish as to desire anything else?—we must be as the few in Sardis, and not defile our garments with the things of the flesh and the world.

". . . and I will not blot his name out of the Book of Life, but I will confess his name before my Father, and before His angels."

When we start the race for life, our names are entered in the Book of Life. But they can and will be "blotted out" of that Book if we do not resolutely "go on to perfection"—Heb.6:1, giving all our heart and effort to the struggle. Daniel tells us that in the day of resurrection—

"Every one that shall be found written in the Book shall be delivered" (Dan. 12: 1).

The Spirit in Malachi styles it a "Book of Remembrance," and tells us that it contains the names of those who—

"Feared the Lord, and spoke *often* to one another" (3:16).

—those of whom this was the whole life's interest. Those who are worthy have their names inscribed in this divine Book, and will be raised up at the last day, and they shall walk with the Lamb in white.

* * *

The glorified Jesus announces himself to the ecclesia in Philadelphia in v. 7—

"These things saith he that is holy, he that is true, he that hath the Key of David; he that openeth and no man shutteth; and shutteth, and no man openeth."

Jesus is the Holy and True One because he is the Way and the Truth and the Life. He not only holds the Key of David, but also the keys of the grave and of death—Rev.1.18. A key is a symbol of power to open and shut.

In 2 Kings 18:18, during the invasion of the Assyrians, mention is made of faithful Eliakim (*God will establish*), the son of Hilkiyah, who was over the household of King Hezekiah, having replaced the unfaithful scribe Shebna (who was in all probability a Levite).

We mention this because of the prophecy of Isa. 22:20-25, which is a remarkable type of Christ and the work he will do. God speaks with high approval of Eliakim as 'My servant.' Then He says (v. 22)—

"And the Key of the House of David will I lay upon his shoulder, so he shall open, and none shall shut; and he shall shut, and none shall open."

It was an ancient custom for a man in authority to carry a large key on his shoulder. It is therefore typical of the *government* of the House of David resting upon Jesus. So we read in Isa. 9:6—

"Unto us a child is born, unto us a son is given, and the government shall be *upon his shoulder.*"

Coming back to Philadelphia, we read in v. 8—

"I KNOW THY WORKS: behold I have set before thee an open door, and no man can shut it."

He who has the Key has opened the door. As a door represents entrance to a building, so Jesus applies the word to himself—

"I am the Door. By me, if any man enter in, he shall be saved; and shall go in and out, and find pasture."

This is the Door that leads to the Kingdom of God, which is also the Kingdom of the House of David. Peter had, by Christ's authority opened it to the Jews on the day of Pentecost; and later to the Gentiles in the house of Cornelius.

Paul, as we know, was appointed the apostle to the Gentiles. During his travels, he came to Ephesus, and (Acts 19: 8-10)—

"Spake boldly ... disputing and persuading the things concerning the Kingdom of God . . . And this continued by the space of 2 years, so that all they which dwelt in Asia heard the Word of the Lord Jesus, Jews and Greeks."

As Philadelphia was a prominent city of Asia, the people of that city heard Paul's preaching about the things of the Kingdom and Name of Jesus. Many believed, and formed an ecclesia. To them Jesus said:

V. 8: "Thou hast a little strength, and hast kept my Word, and hast not denied my Name."

About this time, John in his second letter said (v. 7)—

"Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh."

Not so, however, with those in Philadelphia. Many in the intervening half century had fallen away; but they had not denied his Name, but had kept the Faith concerning the *real* Christ. But they had strong opposition from the synagogue of the satan ("*adversary*"), the unsound professors of the Truth, who contended that they were the true Jews, or the true Israel of God. But Jesus said they lied.

The promise to this ecclesia was one of great encouragement—

"Behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Faithful brethren in Christ may be misunderstood and rejected at the present time, but if they hold fast the Faith, and live in patient holiness as a glory and adornment to the Truth, the time will come when all adversaries (the "satan") will worship them and seek their favour. The "synagogue of the satan" developed at last into the apostate, Judaizing, saint-persecuting Catholic Church.

Those in Smyrna were having a trial similar to the brethren in Philadelphia, for in 2:9 Jesus said to them—

"I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of the satan."

The satan element began very early. We see its working in the Acts, (as in ch.15), and in several of Paul's epistles. The preservation of the Truth in its purity is vitally important, though the flesh would greatly prefer "peace" and "unity."

Again he commends the faithful in v. 10—

"Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world."

In Eureka 1:380, Dr. Thomas deals with this "Hour of Trial," which he applies to the period from about 248 to 260 AD, a terrible time of persecution under the Emperor Decius, with every form of cruel torture. Historians, as Gibbon, Milner, Mosheim, etc., record that "Christianity" had become very worldly and corrupt by then.

This would be about 150 years after John's prophecy. All the faithful in Philadelphia of John's day were now in their graves, and the hour of trial did not affect them, but the Philadelphia class of that day were brought safely through it. Jesus exhorts in v. 11—

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

To be faithful unto death is to hold fast the pure Word in the patient waiting for Christ, and not deny his Name by false associations or by unfaithful personal conduct. To receive the crown of life is to rise from the dead and obtain the gift of immortality. Of such he says:

V. 12: "Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out. And I will write upon him the Name of my God, and the Name of the City of my God, which is New Jerusalem."

This is not the literal Temple of Ezekiel's prophecy, but the Living Temple that God is building for an eternal dwelling place, referred to by Paul in Eph. 2:19-22, etc. The "Name of the City of my God" is further illustrated in Rev. 21:2—

"And I John saw the Holy City, *New Jerusalem*, coming down from God out of heaven, prepared as a bride adorned for her husband."

This Name-writing takes place in the Age to Come. The resurrected saints, having God's Name written in their foreheads, now become an eternal and corporeal element of the Divine Name.

* * *

It has been very refreshing to consider the ecclesia in Philadelphia. But now we have a great contrast as we consider the ecclesia in Laodicea. Here again, as in Sardis, there was a great appearance of life and prosperity: there was indeed much prosperity of a worldly kind. To this ecclesia Jesus addresses himself in heavy words, beginning at v. 14—

"These things saith the Amen, the Faithful and True Witness, the beginning of the Creation of God."

In Eureka 1:188 & 403, Dr. Thomas deals with the Amen. It is very beautiful and interesting, well worth reading over and over, as is much of Eureka. Again we have the solemn declaration (v. 15)—

"I KNOW THY WORKS."

And the Laodicean apostasy speaks so much about works not being necessary for salvation: "only faith"! Unlike Sardis, Laodicea had nothing left to strengthen. They were so self-satisfied that they had become lukewarm concerning the things of the Kingdom and the Name. Being friendly with the world, they could not testify against it and, therefore, ceased to be persecuted by it. In such a community, it would be quite the thing to be a member of this popular and rich ecclesia. They had everything the heart could wish for of the treasures and pleasures of this world. The ecclesias were originally of the poor. When the rich and learned came in, they almost inevitably brought corruption and declension. In v. 17, Jesus takes them at their own word—

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

But how different they looked to the searching eye of the Faithful and True Witness! What lessons we get here in the deceptiveness of appearances! He looked upon their gay and empty charade with loathing and disgust, and used one of the boldest and most striking figures in Scripture about them (vs. 15-16)—

"I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will vomit thee out of my mouth."

In God's sight, they were actually in a pitiable state: poor, blind, naked. They were alienated from God through the ignorance and self-deception that was in them, but He was willing to give them an opportunity to repent. So Jesus by the Spirit continues (v. 18)—

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

"*Gold tried in the fire.*" This is not a rich man's gold, of which they had plenty, weighting them down, but it is a symbol of tried and tested faith, far more precious than any gold (1 Pet. 1: 7)—

"That the trial of your faith—being much more precious than of gold that perisheth, though it be tried with fire—might be found unto praise and honour and glory at the appearing of Jesus Christ."

This kind of gold brings tribulation to the possessor, caused by contending earnestly for the true Faith. This contention antagonizes both the world and the unfaithful, and produces a humble dependence upon the goodness and mercy of God as the only source of happiness and joy in a troubled probation. If we do not experience tribulation for the Truth (which comes in many forms), it is probable that our living of it and our proclaiming of it are not sufficiently vigorous.

The white raiment is the righteous *actions* of the saints, by which they are clothed—Rev. 19: 8. There is always a great danger of being infected to some degree with Christendom's fatal fallacy that God's love and grace and mercy make agonizing efforts on our part toward holiness unnecessary. We would never admit to this error, but we tend to act as if we believed it.

Then he counsels them to anoint their eyes 'with eye-salve.' What is that but the Spirit-Word, which opens the eyes to the Truth and removes the veil of darkness and ignorance, bringing light and sight to the blind. Sight—

knowledge, perception—must be the foundation of all sound action. There is another deceptive and pervasive error of Christendom that can infect: that there is 'light within,' and man can trust the 'wisdom' of his own natural mind.

In v. 20, Jesus is represented as standing *on the outside* knocking for admission. No longer is the true Christ admitted in by the ecclesia, but stands outside extending an invitation to individuals—

"If any man hear my voice, and open the door, I will come in to him, and will sup with him."

It is the door of the *heart* that must be opened: opened wide to give welcome entrance to the fulness of the love of Christ and the rich understanding and appreciation of the Truth of salvation. The heart must wholly be given to God and Christ, without a rival to share it.

V. 21: "To him that *overcometh* will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in His throne."

There *must* be an overcoming. The Way of Life is not a pleasant drift, but an earnest struggle. There must be a full recognition that the natural way of the flesh is evil; there must be a resolute determination to measure every action and activity by the light of the Word and the wonderful example of our loving Elder Brother, who sought God's will and pleasure every moment of his life, and is now exalted as a result to everlasting glory and joy.

May God grant us the wisdom to understand, and an obedient ear to hear what the Spirit saith unto the ecclesias. —Editor

"These things have I spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world"—John 16:33.

The Mystery of Godliness

PART FOUR

"Great is the Mystery of Godliness"—1 Timothy 3:16

BY BROTHER JOHN THOMAS

"BEFORE ABRAHAM WAS I AM"

JACOB was the wall of Israel, and his sons his *12 gates*, in the beginnings of things. Jesus and the Apostles emerged from Jacob through these gates, being descended from Jacob in their line. But, saith the Spirit in Jesus—

"Before Abraham was, I am" (John 2:58).

He was the 'Root' of Abraham, Isaac, Jacob and David; and when He came to be manifested in Jesus, in this combination of flesh and spirit, he was the 'Offspring' of those patriarchs. While, therefore, Jacob was a wall enclosing the whole future nation in his loins, the 'Root and Offspring of David'—Rev.5:5; 22:16 (and therefore of Jacob) is the *Jasper Wall, great and high*—Rev. 21:12,18 'in whom' is contained all the 'Israel of Deity.'

—Eureka 11:303

"THE ALPHA & THE OMEGA " and "THE AMEN"

THE Son of Man, then, whom John of Patmos beheld in vision, was the Michael of Dan.12: 1, the—

"Alpha (or Eternal Spirit) and the Omega (Jesus and the saints), the Beginning and the Ending, the ONE YAHWEH, Who is, and Who was, and Who is coming, the Almighty" (Rev. 1:8). —Phanerosis 124

* * *

"I am the First and the Last, and the Living One; and I was dead, and behold, I am living for the Aions of the Aions; Amen"—Rev. 1:17-18.

THE Apocalypse being a revelation of the mystery hidden in the prophetic writings, it is to be presumed that it would certainly not omit to exhibit that cardinal element thereof styled by Paul "*the mystery of godliness*" which he says is "*great*"—1 Tim.3: 16. We find it therefore introduced to the attention of the reader in such terms and phrases as—

"God"

"Jesus Christ"

"He Who is, and Who was, and Who is coming"

"The Seven Spirits which is before His throne"

"The Father of Jesus Christ"

"The Alpha and Omega, the Beginning and Ending, the Lord, Who is, and Who was, and Who is coming, the Almighty"

"I am the First and the Last, and the Living One; and was dead, and behold I am living for the Aions of the Aions"

These are very remarkable, and apart from revelation, very mysterious and impenetrable sayings. There is One Who speaks of Himself as 'I'; and He saith of this 'I' that He was 'the First,' 'the Alpha,' 'the Beginning,' 'the Lord the Almighty.'

This is intelligible enough, and we readily comprehend that the Deity, the Self-Existing, and First Cause of all things, is meant. We also recognize in the terms the epithets bestowed by the Deity on Himself in the prophets, and with a claim to them as *His exclusively*.

But when we come to read the Apocalypse, we find the same terms applied to one who said—

"I am the First, *who was dead*" (2:8).

This would very naturally suggest the enquiries—

"Did the Deity, Who is the Creator and Upholder of the universe, ever die? And while He was dead, how was that universe sustained? And, seeing that death is an utter destitution of all power, how was life restored to the dead Creator of all things?"

These are questions which obtrude themselves upon the thoughtful in view of these apocalyptic sayings. Apart from revelation, they are unanswerable, for—

"The world by wisdom knows not the Deity" (1 Cor. 1:21).

—and none by searching can find Him out . . .

There is then a mystery in the premises which, as the apostle saith, 'without controversy is great'—1 Tim.3:16. By 'mystery' is meant a *secret*—a secret which the Deity only could reveal. He *has* made it known, yet the revealed secret continues to be styled a mystery in reference to what it was originally. Paul terms it 'the Mystery of Godliness.' In particularizing it, he shows that by 'Godliness' he means *a visible manifestation of Deity, testified and believed by men*. In specifying it, he saith of the Mystery that it consisted, when revealed, of—

"Deity manifested in flesh, perfected in spirit, seen of messengers, preached unto the nations, believed on in the world, received up in glory" (1 Tim. 3:16).

Here is Deity set forth by implication in 2 states—Deity *before* manifestation, and Deity *in* manifestation. Does the fact of manifestation transform Deity into that which is not Deity? Certainly not. Or, is not Deity in manifestation as much Deity as before He made Himself visible? Certainly He is. The nature of the medium thru which the manifestation is made does not change the nature of that which is manifested. Deity is Deity though He manifest His wisdom and power through mortal flesh. The mortality of the flesh does not necessitate nor imply the mortality of the Deity.

Nevertheless, Deity becoming flesh and constituting a manifested individual—if that individual die and be raised again to life and Deity again enter into combination with the resurrected body so as to transform it into substance like the divine essence (in other words, to make that spirit which was before flesh, and so exalt it to the Father)—Deity may say, with the strictest propriety—

"I am the First Who was dead."

—and yet, abstractly from the medium of manifestation, did never die.

—Eureka 1:87

* * *

"These things saith the First and the Last, Who was dead, and lived" (Rev. 2:8).

Jesus, when anointed with holy spirit and power, after resurrection, is styled by Paul—

"The Lord the Spirit. . . The Last Adam made into a Life-imparting Spirit" (2 Cor.3:18; 1 Cor. 15:45).

For, as Jesus said when in the flesh—

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

Upon this principle the Spirit says, "*I was dead*." That element of the Spirit-speaker who had *become* spirit, died; therefore the *become-Spirit* could say, "I was dead/" Thus, the "First" was dead, and lived by resurrection. And when all the Saints shall have been begotten out of the same Spirit, and so also have become spirit, the Spirit-speaker will have a still larger element of the *once-dead* and lived, constituting him who spake to John in Patmos, the "Last," or the "Last Ones," according to Isaiah 41:4.

—Eureka 1:221

"I was dead, and behold I am living for the Aions of the Aions, Amen" (Rev. 1:18).

'Amen' is from the Hebrew *ahmain*, 'faithfulness.' The Eternal Spirit, both absolute and incarnate, is 'the Amen.' In the letter to Laodicea the Spirit speaks—Rev 3: 22 , and in speaking, says—
"These things saith THE AMEN" (v. 14).

And in this first chapter the Amen says, " I was dead." But the Spirit never died. Therefore here it must be understood of the Logos speaking from a Body, personal and corporate, with whom He has united in a resurrection thereof from the dead. All the elements of this Body are faithful and true witnesses, and believers of—

"The promises of Deity (which) in Christ are Yea, and in him Amen, unto the glory of the Deity by us"
(2 Cor. 1:20).

The Son of Man, being constituted of firm believers of the Promises, is styled 'the Amen,' *the Faithful One*. Hence all his constituents are *Elohai Amen*—Isa. 65: 16, Mighty Ones of Faithfulness, being all of that principle, Faith, without which—

"It is impossible to please the Deity" (Heb. 11:6). —Eureka 1:187
* * *

AS the brain in the head has property in the body, and calls it his; so the Logos in Jesus has property in him and his brethren, and styles them 'members of His body, of His flesh, and of His bones'; so that they all become one flesh; "which is a great mystery," says Paul—

".. . but I speak concerning the Anointed One and the Ecclesia" (Eph. 5:22-32).

When this great mystery shall be consummated in the resurrection and the subsequent anointing of the One Body, then "the Omega," "the Ending," and "the Who is coming" will be manifested. The whole multitude will be "DEITY MANIFESTED IN FLESH"—glorified flesh, which is Holy Spirit, the 'divine nature' at present common to Jesus and the angels; and then participated in by all the Saints—all of which is the development of the principle affirmed by him to Nicodemus—

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

Here, then, is a 'multitude which no man can number,' every individual of which is Holy Spirit Flesh, glorified substance, 'equal to the angels: the ONE YAHWEH and the ONE NAME. When they all attain to this Omega state, there will be nothing lacking: the 'Ending' will be manifest. —Eureka 1:152

THE SON OF MAN ON THE CROSS AND IN DEATH

BETWEEN the 2 living manifestations was interposed the *dead-state*. In this state the Cherubic Flesh was deserted by the effluence of the Eternal Substance. The effluent spirit forsook Jesus when he exclaimed upon the cross—

"My AIL, my AIL, why hast Thou forsaken me?"

The effluent power by which he had taught and worked was withdrawn from him *for some time before he died*. The Spirit no longer rested upon the Cherub, yet that Cherub *continued to live* as other men. In process of time he expired. He was now, like the Cherubic Veil of the Temple , 'rent *in twain*' It was no longer affirmable that 'I and the Father are one,' but that 'I and the Father are twain,' for the Father was no longer in him, nor he in the Father. In the tomb of Joseph of Arimathea, the body was in the condition predicted in Psa. 38:2-11:

"Yahweh's arrows stuck fast in it, and His hand pressed it sore. There was no soundness in the flesh; its wounds stank; and its loins were filled with a loathsome disease; feeble and sore broken, his lovers and friends stood aloof from his stroke, which had consumed him, and laid him low in a horrible pit."

This was the death state of the Cherub. Will any one affirm that the dead body was the Father? That it had lived in the world before the world was? That it was the Creator of all things? Nay, it was the flesh only in which sin was condemned; and had it been left there, it would have crumbled into unprofitable dust—Psa. 30: 9.

But, in the wisdom of the Eternal Substance, this could not be permitted. This flesh must be born again, and its ears must be opened—Psa. 40: 6; Heb. 10: 5. The Eternal sent forth His spirit, and "healed his soul" of that "evil disease" which his enemies said (Ps. 41: 4,8)—

"... cleaved fast unto him, that lying down *he should rise up no more*."

But the Eternal Power defeated their machinations, and proved them to be liars; for He turned the body into Spirit, and made it ONE IN NATURE with Himself-the Spirit-Son of the Eternal Spirit. —Phanerosis 86

* * *

"MESSIAH the Prince" or High Priest was "cut off" or covenanted, as the Spirit had revealed to Daniel 9: 25-26. But before he died, he cried with a loud voice, in the words of Psa. 22:1, saying—

"*Aili, Aili* (My Strength, my Strength), why hast Thou forsaken me?"

Before he had uttered this exclamation, the Holy Spirit, which had descended upon him from the Habitation of Light and Power, in the form of a dove, and rested upon him from the time of his immersion in the Jordan, had been withdrawn. The Father-Spirit had evacuated the son of David's daughter, who is styled in the Songs of Zion, 'the Handmaid of Yahweh'—Psa. 116: 16. The Son was, therefore, left without strength or power, and consequently without God. Still he was suspended to the tree a living man; a man crucified through weakness—2 Cor. 13:4; and dying of his own volition in obedience to God . . .

But things were only to remain thus for a short space. The man Jesus, who had left behind him a character which the Father-Spirit acknowledged as His Own, had been too excellent and admirable a person to be abandoned to the power of the enemy. The corpse rested, waiting to become the basis, or *hypostasis*, of a new revelation—a new, or further, revelation of Spirit.

The Father-Spirit had been manifesting Himself for 3½ years, terminating at the crucifixion, in word and deed; teaching great truths, and working mighty wonders and signs which Omnipotence alone could operate. This was Spirit-revelation through Mary's Son—"Power manifested in flesh."
—Eureka 1:13

* * *

HE "rose and revived" on the 3rd day—Rom. 14: 9. He not only rose on the 3rd day, but he *revived* on the same day. *Rising* is one thing, *reviving* is another; and 2 different words are used by the apostle to express the different ideas. The Father Who is spirit had forsaken Jesus on the cross, and left him to die there. Having become a corpse and been laid in a tomb, that corpse was like all other corpses, utterly without intelligence and power, for—

"The dead know not anything" (Eccl. 9: 5,10).

And—

"The Lord (YAHWEH) is not the Deity (AIL, or *Power*) of dead, but of living ones, for they all live by Him"
(Luke 20:38).

When this corpse, named Jesus, opened its eyes, stood upon its feet, and came forth from the tomb—it 'rose.' At this point of time it was neither Lord nor Christ. The Father, Who had forsaken him and left him to die, had not yet returned to him; for if He had returned to the corpse while in the tomb in causing it to stand and walk, that risen body after coming forth would not have said—

"I have not yet ascended to my Father" (John 20:17).

This was equivalent to saying—

"*I am an earthy, or natural body, just come forth from the unclean place; and have not yet been 'made perfect, I 'justified by the spirit, I or 'made a quickening spirit.'*

"*The Father hath not yet clothed me with my 'house which is from heaven,' so that which constitutes me earthy and mortal is not yet 'swallowed up of life.'*

"*Therefore 'Touch me not' until I have been 'constituted Son of Deity in power, through spirit of holiness, out of a resurrection of dead ones.*

"*I am now simply Jesus born of the tomb, 'of the earth earthy'; but when my earthiness of body is instantaneously 'swallowed up of life' I shall be spirit. I shall be of equal and identical substance with the Father, and by this anointing, I shall become 'Christ' or the Anointed One, and 'the Lord from heaven'.*"

(Rom. 1:4; 1 Cor. 15:4 7).

This anointing with spirit and power was the *revival* in a greater degree of the former relations subsisting between the Father and the Son. He had been—

"Anointed with holy spirit and power" (Acts 10:38).

—after he had been born of water. This did not change his body into spirit. It only invested the body born of unclean flesh (or "made of a woman") with the wisdom and power of the Father in heaven, Who discoursed and Worked through it—John 5:19, 30; 6: 38, 63; 8: 42; 10:30; 14:10, 28.

But when the body was anointed again with holy spirit and power, or 'spirit of holiness' after it was born of the *second* unclean place, the tomb, it was not only endued and imbued with wisdom and power as before, but it was itself transformed into an *embodiment of eternal power* in which there is no weakness, corruption, or principle of death at all.

It was then 'revived,' *anezese*, as well as 'risen again,' *aneste*. It became 'the body of his glory'—Phil. 3: 21; 'raised in glory' from the earthy body which is 'without honour'—1 Cor. 15:43; and, 40 days after, 'taken up in glory'—1 Tim.3 :16.

Such was the model, or 'Heavenly Man,' whose image—intellectual, moral and material—all must bear who may become the future constituents of the Perfect Man who comes on the world as a thief.—Eureka 111:587

* * *

PAUL styles Jesus ('made Lord and Christ'—Acts 2:36) the 'Last Adam'; and says that as the saints have borne the image of the *first* Adam, so shall they bear the image of the Last—1 Cor. 15:45-49. They shall be in nature like what he is now. but, in a *moral* sense they are required to be *now* like to what he was while on earth—

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

This tuition developed the moral image of Deity, as the creative energy of the Spirit did the material image after his resurrection. It is divinely 'predestined,' therefore (and the predestination is a necessity that cannot be dispensed with), that all who shall inherit salvation in the Kingdom of the Deity shall be—

". . . conformed to the image of His Son, that he might be the Firstborn (or Chief) among many brethren" (Rom. 8:29).—Eureka 11:146

JESUS ANOINTED CAME IN THE FLESH

IN John's day there existed 'many antichrists' who denied that Jesus Anointed came in 'the flesh'—2 John 7. They affirmed that he came in another sort of flesh than that which is common to all men—in a holier nature that was immaculate, or pure and undefiled.

This dogma, of course, rendered null and void the teaching of the Word which declares the *condemnation of sin in the flesh*, in the bearing *in his own body* the sins of believers to the tree, when nailed thereon by the predetermination of Deity.

This, says John, was that of the Antichrist that should come. It was a dogma that had many advocates so early as apostolic times. Its teachers repudiated the fellowship of the apostles, and—

"Went out from them because they were not of them" (1 John 2:19).

In denying the true nature of Jesus, they preached 'another Jesus' and in so doing denied that the Jesus whom Paul preached was the Christ. And in denying this, they denied that the Father was manifested in common human flesh; and therefore denied the Father and the Son, for (1 John 2:23,22; 2 John 7-9)—

"Whosoever denieth the Son, the same hath not the Father . . . He is the antichrist (saith John) that denieth the Father and the Son . . . This is the Deceiver and the Antichrist . . . He that abideth not in the doctrine of Christ hath not God."

—of the true teachings of God-manifestation he is wholly and necessarily ignorant.

—Eureka 11:76

BELIEVING ON THE CHRIST

JUSTIFICATION unto life and glory in the Kingdom of God is predicated upon three things—

1. Upon believing the testimony concerning Jesus Christ.
2. Upon receiving the doctrine of the Eternal Spirit he delivered to the world.
3. Upon one so believing, yielding an assured and affectionate obedience to the precepts he enjoins.

"Thou hast [said Peter to him] the words of eternal life; and we believe and are sure that thou art the Christ, the Son of the living God" (John 6:68).

In this, Peter connects the words and the *personality* of Jesus as the subject-matter of faith. This is to "*believe on Jesus*"—to accept him according to his claims; and to *receive his words* as reported by them whom he commissioned to preach them. And (John 6:29)—

"This is the work (ordained) of God, that ye believe *into him* whom He hath apostolized, or sent forth."

"As my Father hath taught me," continues Jesus—

". . . I speak these things . . . If ye continue in *my word*, ye are my disciples indeed; and ye shall know the truth *which I have heard of God*, and THE TRUTH shall make you free" (John 8:28, 31, 32, 40).

Hear also what he said on another occasion in regard to this matter—

"He that believeth on me, believeth not on me, but on Him that sent me."

—which is equivalent to saying—

"*He believes the doctrine I am sent to teach—doctrine which originates not from me as Son of Mary; but from the Eternal Spirit Who sent me and, by His effluence, dwells in me, speaking through me and working by me.*"

Therefore he said—

"If any man hear my words, and *believe not* (those words), I (the son of Mary) judge him not" (John 12:47).

Who shall judge him then? God, certainly—and because God's *doctrine* is not believed. For, says Jesus—
"He that rejecteth me, AND *receiveth not my words*, hath that which judgeth him. THE WORD WHICH I SPEAK, that shall judge him in the last day. For I have not spoken of myself; but the Father Who sent me.
"He gave me a commandment what I should make known, and what I should treat of" (vs. 48-49).

Nothing can be plainer, more intelligible, or emphatic, than this. We may confess that Jesus is the Christ, the Son of God . . . but we must not only believe this: we must also intelligently believe the *doctrine* which that Son was sent to teach the Jews. —Phanerosis 78

(Continued next month, if the Lord will)

APRIL ANSWERS

Food and drink

- | | |
|---|---|
| 1. Paul—Bread—Ship's company 64 | 16. Christ—5 loaves, 2 fishes—5000 48 |
| 2. Lion—Straw—Ox 41 | 17. Christ—7 loaves, fewfishes—4000 47 |
| 3. Boaz—Parched corn—Ruth 45 | 18. Egypt—Cucumbers/leeks/onions—All Israel |
| 4. Ahab—Bread of affliction—Micaiah 54 | 19. Jethro—Bread—Elders of Israel 63 |
| 5. Noah—Wine—Shem/Ham/Japheth 68 | 20. Daniel—Pulse—Abednego 59 |
| 6. Witch—Fat calf, unleavened bread—Saul 42 | 21. Ezekiel—Roll of a book =x= |
| 7. Elijah—Meal & oil—Widow 52 | 22. Gideon—Broth—Angel 50 |
| 8. Elijah—Bread & flesh—Ravens 53 | 23. Amnon—Cakes—Tamar 51 |
| 9. Jacob—Savoury meat—Isaac 44 | 24. Samson—Honey =x= |
| 10. Jacob—Pottage of lentiles—Esau 43 | 25. Serpent—Dust =x= |
| 11. David—Showbread—Ahimelech 60 | 26. Mystery—Wine—All nations 61 |
| 12. David—Well of Bethlehem—3 mighty men 62 | 27. Disciples—Ears of corn—Pharisees 58 |
| 13. Baker—Bakemeats—Birds 49 | 28. Eli's sons—Roast flesh—He who sacrificed 65 |
| 14. Moses—Manna—All Israel 56/57 | 29. Abraham—Butter/milk/cakes/calf—3 angels 55 |
| 15. Christ—Water—Samaritan woman 66 | 30. Nehemiah—Fat & sweet—Returned remnant 67 |
| | 31. Immanuel—Butter & honey—Ahaz 46 |
| | 32. John Baptist—Locusts/wild honey =x= |
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FRATERNAL GATHERINGS

If the Lord will

LAMPASAS, Texas: Friday to Sunday, June 10 to 12

Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas, Tx. 76550; Ph. (512) 556-5249

HYE, Texas: Sunday to Sunday, July 31 to August 7

Bro. John Packer, 210 E. Third St., Deer Park, Tx. 77536; Ph. (713) 479-4292

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

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

THE GREATEST BLESSING

THE blessing to be most greatly desired and most fervently prayed for is spiritual-mindedness: interest in and affinity with spiritual things. This is the root and motive power of all virtues: and motivation is the all-important thing. All else will follow, if zeal and desire and love is strong. David exclaimed—

"My soul thirsteth for Thee, my flesh longeth for Thee . . . My heart and my flesh crieth out for the living God"
(Psa. 63:1; 84:2).

For this David could be endlessly thankful: it is the way to sainthood and peace.

Answers to Bible Questions

BY BROTHER ROBERT ROBERTS

MANY MANSIONS

"In my Father's House are many mansions"—John 14:2

JESUS in his discourses deals very largely in metaphor. Of this we have illustration in such statements as—

"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you" (John 6:53).

"I am the Bread of Life" (John 6:34). "I am the Door" (John 10:9). "I am the Light of the world" (John 9:5)

Also such forms of speech as 'taking up the cross,' 'cutting off the right hand,' 'tearing out the right eye,' etc. He spoke of literal things under these metaphoric expressions; and it is by the comprehension of these *literal* things that we understand the metaphors. It would be a mistake in every sense to interpret a metaphor by *itself*. The *literal* is the key to all.

Now, it is evident at a glance that the language of the passage in question is metaphorical. Can we imagine for a moment the Deity stands related to a *material* edifice?—a house built for *bodily* habitation? The idea is utterly incompatible with what the Bible tells us of God, and with even our own sense of the thing—

"Thus saith the Lord, The heaven is My throne, and the earth is My footstool. *Where is the house that ye build unto Me, and WHERE IS THE PLACE OF MY REST?*" (Isa. 66:1).

"*Do not I fill heaven and earth?*" (Jer. 23:24).

True, manifested Deity, the focus of universal power, "*dwelleth* in light unapproachable" (1 Tim. 6:10), but the continual out-flowing of His Presence by Spirit all-pervading, is the continual all-filling prevalence of His Being, so that He cannot be restricted by limits, or be supposed to be in any way related to the mechanical conditions suggested by the idea of a material house—

"Who is able to build Him an house, seeing the heaven, and heaven of heavens, cannot contain Him?"

(2 Chron. 2:6).

Now, if not 'house' in the literal sense, in what metaphorical sense can the phrase 'My Father's House' be understood? A scriptural answer to this question will arise upon a consideration of Heb. 3 :1-6, in which the economy of things to which Moses stood related is styled a 'house'—

"Moses was faithful in all *His House*, as a servant . . . but Christ as a Son over *his own House*, WHOSE HOUSE ARE WE, if . . ."

The House of Christ is the House of God, or the 'Father's House. It is so styled—

"That thou mayest know how thou oughtest to behave thyself in the HOUSE OF GOD, *which is the Church (Ecclesia) of the Living God*, the pillar and ground of the Truth" (1 Tim. 3:15).

This House, Paul says (Eph.2:20), is—

"Built upon the foundation of the Apostles and Prophets, Jesus himself being the chief Corner Stone."

"Behold, I lay in Zion *for a foundation* A STONE, a tried stone, a precious corner stone, a sure foundation" (Isa. 28:16).

Upon this foundation, which Peter tells us is Christ (1 Pet. 2:6-8), he says to certain who were Christians in the New Testament sense—

"Ye also as *lively stones* are built up A SPIRITUAL HOUSE" (v. 5).

Hence, the aggregate of those who are accepted into Christ constitute a mighty House, inhabited of God through the Truth.

But the aspect in which we must contemplate this House to correctly apprehend Christ's statement in John 14 is when all the living stones composing it (now and in past ages under *preparation*) are gathered together by resurrection and transformation, and built into a complete and glorious edifice in the Age to Come.

This is the aspect Apocalyptically represented by (Rev.21:2-9)—

"New Jerusalem coming down out of heaven from God, having the light of a stone most precious . . . *the Bride, the Lamb's Wife.*"

The sum total of those who will reign with Christ, having been immortalized, will be 'the Tabernacle of God with men' (Rev.21:3), the new manifestation of the Jerusalem (God) power, and therefore designated 'New Jerusalem.' To be a part of this New City is to be saved. Hence Jesus says —

"Him that overcometh will I make a PILLAR in the *Temple of my God*, and he shall go no more out. And I will write upon him the Name of my God, and the Name of the *City of my God*, which is NEW JERUSALEM, which cometh down out of heaven from my God" (Rev. 3:12).

This is the 'Father's House' in which, in the days of Jesus, there were many vacant 'places,' prospectively contemplated.

The mission of Jesus, as a sacrifice and as a priest, was to 'prepare' these places. It was needful that Christ should be separated from his disciples, first to go to death, and secondly to depart to God's right hand, to 'prepare' their

places in the coming Tabernacle or House of God. That is, literally, to open the way for men to enter the position that is metaphorically represented by the 'places,' to be the immortal constituents of the divine order of things to be established on earth in the Age to Come. Meanwhile (Phil. 3:20)—

“Our conversation (citizenship) is in the heavens.”

—that is, in relation to the present, for (Heb.13:14)—

"Here we have no continuing city: we seek one TO COME."

Our whole spiritual relationship and future hopes centre in Christ. Our very life is 'hid with him' (Col. 3:3). Therefore wherever he is, our citizenship is. But that is not to say that we go to heaven to realize the citizenship, for the very words of the passage (Phil. 3:20) preclude this—

". . . FROM WHENCE (heaven) *we look for the Saviour.*"

When he returns, our citizenship will *then* be manifested on *earth*, for—

"We shall reign (with him) ON THE EARTH" (Rev.5: 10).

"The meek shall INHERIT THE EARTH" (Matt.5: 5)

—June, 1866

JOB'S "SATAN"

IN all the following places, the original word translated 'adversary' is the same as that rendered 'satan' in the narrative of Job: Num. 22: 22, 32; 1 Sam. 29: 4, 2 Sam. 19: 22; 1 Kings 5:4, 18; 11: 14, 23, 25. In all these instances, the 'satan' was a man, and in one instance an angel (Num. 22: 22). From this it is evident that nothing is to be deduced from the word 'satan' in favour of the popular idea that the satan of Job was a supernatural agent of evil.

You ask, Who was he? All the answer that can be made is, there is no testimony. We can say who he was *not*. He was not the horned and sulphureous monster of orthodoxy, for he did not come from 'hell' to attend the assembly of the Sons of God, but from 'going to and fro *in the earth.*' He was not the 'Devil' of popular superstition, who is so coy of spiritual influence that he flies when the Bible is presented or the godly fall on their knees, for he came boldly into the blaze of the divine Presence, among a crowd of worshipers.

He was not the arch-fiend of thrice-horrible orthodoxy who is represented to be ever on the alert to catch immortal souls and drag them into his fiery hold; for he had his eye on Job's estates and effects, and ultimately got his envious malice to take hold on Job's body.

The probability is that he was a powerful magnate of that time—a *professed* fellow of the Sons of God—but an envious and despiteful malignant who looked on Job with evil eye, and sought to effect his ruin.

But, you say, what about the calamities of tempest and disease that befell Job? Could a mortal man do that? The answer is, these were God's doings, and not the adversary's (2:3)—

"*Thou movedst ME* against him, to destroy him without cause."

This is the language in which God describes the satan's action in the matter. It was God Who inflicted the calamities at the adversary's instigation. This is Job's view of the case. He says (19:21)—

"Have pity on me, O ye my friends: the *hand of God* hath touched me."

And the narrator, in concluding the book, says (42:11)—

"Then came there unto him all his brethren . . . and bemoaned him and comforted him over all the evil *that the Lord had brought upon him.*"

But even supposing the adversary had actually wielded the power that affected Job: that would no more prove him a supernatural agent than do the miracles achieved by Moses prove *him* to have been no man. God can delegate miraculous power even to mortal man.

—June, 1866

THE WORD MADE FLESH

AS opposed to Trinitarianism, the teaching of John concerning the Logos or Word is plain. John does not affirm Sonship of the Logos. He does not say, as Trinitarianism would require, 'In the beginning was the Son.'

The Son of God was 'the *man* Christ Jesus' (1 Tim. 2:5), resulting from the *manifestation* of the Word through our fallen nature by means of the 'miraculous conception' (Luke 1: 35). This Son had to 'learn obedience by the things he suffered' (Heb.5:8).

The Son was not 'in the beginning' save as all things *are* 'in the beginning' in the divine purpose. But the Word *was* in the beginning, and 'the Word was God.' Jesus is the *manifestation* of 'that which was from the beginning, which—

"We have heard (says John), which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life.

"For the Life was *manifested*, and we have seen it, and bear witness and show you that Eternal Life *which was with the Father and was manifested unto us*" (1 John 1:1-2).

The eternal antecedent of the man Christ Jesus was not an 'eternal Son,' as Trinitarianism teaches, but an eternal *Father* Who created all things by His Word, or command, which combined both *purpose and power* in its going forth—

"By the Word of the Lord were the heavens made, and all the host of them by the breath (*ruach*: spirit) of His mouth" (Psa. 33:6).

This eternal Father manifested Himself by the Spirit, through the living body developed from Mary. He is, therefore, said to have 'dwelt' in it, constituting the power and wisdom manifested by it (John 8: 28; 14: 10; 2 Cor. 5: 19; 1 Tim. 3: 16).

The peculiar description made use of in the first chapter of John is not unintelligible in view of this. The Wisdom-Energy by which all things were made was with the Father and *was* the Father; for the Father is Eternal Power localized in His glorious Person, and everywhere irradiative in the immeasurable fulness which fills heaven and earth (Psa. 139:7-12).

There is a reason for its being styled the 'Logos' which may be gathered from the Scriptures. Logos, as we learn from the lexicographers, is the equivalent of *speech, discourse, word, as related to purpose*. Now, that by which the Father declares His purpose is plainly defined (1 Pet. 1:20)—

"Holy men of old spake as they were moved *by the Holy Spirit*."

The Spirit irradiant from His Person is the instrumental energy by which His will is expressed, and His purposes carried out. Hence there is no extravagance of metaphor in its being styled the *Logos*, or Word.

It was *with* Him in the sense of appearing in association with Him. It *was* He in the sense that the Spirit is but a part, as it were, of the Universal Divine Unity which has its centre in the Person of—

"The High and the Lofty One inhabiting eternity" (Isa. 57:15).

—who—

". . . dwells in light no man can approach" (1 Tm.6:15).

Now, the Logos 'became flesh.' The Logos was not a person, but the *Power and Wisdom of the Eternal Person Who is One, and above all* (Eph.4:6). But its becoming flesh *resulted* in a person, and that a new person, even the Son of God: and yet a person between whom and the Eternal Father there was that connection by the Spirit that constituted them 'one.'

The Holy Spirit (*not* 'God the Son,' as Trinitarianism has it) came upon Mary (Luke 1:35). The child born was, therefore, 'Son of God,' the offspring of the divine energy operating upon Mary—the clothing of that energy, as it were, with a covering of human nature, resulting in a man who 'spake as never man spake' and who was 'holy, harmless, undefiled, separate from sinners.'

When the same divine power came upon him in visible form at his baptism, and 'abode upon him,' he was complete in development as the manifestation of the Eternal Word in the flesh of the seed of David.—August, 1897

"BEFORE ABRAHAM WAS, I AM"

THERE were two I's involved in the person of Christ. They are thus defined by himself—

"The FATHER (1) is in ME (2). The *words* I speak unto you, I speak not of myself; but the Father that *dwelleth in me*, HE doeth the works."

They are thus defined by Paul (2 Cor. 5:19)—

"*God* was IN *Christ*, reconciling the world unto Himself."

Now, as to the "man Christ Jesus" who was born of Mary, he says—

"Of mine own self I can do nothing" (John 5: 60).

"I am not come of myself" (John 7: 28).

"My Father is greater than I" (John 14: 28).

"The Father hath put the times and seasons in His Own power" (Acts 1:7).

"No man knoweth the hour . . . neither the Son, but the Father" (Mark 13:32).

The simple question which will end your difficulty is, Which of the 2 I's involved in these statements was before Abraham? To this there can be but one answer. The Father was before all. The *manifestation* of the Father revealed to the world as Jesus Christ dates from the days of Tiberius.

There was no Jesus Christ, the Son of God, till Jesus was born in Bethlehem. You are shocked at this. You need not be. It is simple truth. You never read of Jesus Christ till after that event.

It was the Eternal Father Who, BY Jesus, did miracles and signs and wonders in the midst of Israel (Acts 2: 22), and by whom He spoke to them (Heb. 1: 2). But He was before all things. Hence, when Jesus said, 'Before Abraham was, I am,' he was the Father's voice—the medium of the Father's thoughts and words.

The unity subsisting between Jesus and the Father makes it difficult in brief definitions to separate between what is true respectively of the Father and the Son. When we remember that it was "*through the Eternal Spirit*" (Heb.9:14) that Jesus did all he did, we are the better able to recognize what is true of him as the implement of the Power in whose shadow his person was hid (Isa. 49:2), as distinct from his individuality and powerlessness as the Son of David.

—Sep., 97

GOD THE "SAVIOUR OF ALL MEN"

GOD is the 'Saviour of all men' (1 Tim. 4:10) in the sense expressed by David—

"The Lord is good unto *all*. The eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou openest Thine hand and satisfiest the desire of *every living thing*" (Psa. 145:15-16).

Jesus expresses the same truth in saying—

"He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"

(Matt. 5:45).

If you say—

"No, He will *SAVE all men, in admitting to eternal life.*"

—then you contradict Christ, who says that (Matt. 7:13-14)—

"Wide is the gate, and broad is the way, which leadeth to destruction, and *many there be* which go in thereat.

"Strait is the gate, and narrow is the way, which leadeth unto life, and *FEW there be* that find it.."

This teaching is set forth in every book of the Bible. Paul's allusion to God as the Saviour of all men is natural enough in the connection in which he used it. He was speaking of "labouring and suffering reproach"—*now, in this present time*—and he declares his trust to be in that God Who now, in this present time, is the Upholder, Preserver, Saviour of all, even the ungrateful, but "*specially of those that believe*" (same verse).

If the allusion were to final salvation, there would be no "specially" about it, for salvation is salvation—to every one saved. But the allusion being to present goodness, there is an "especially" to those who, "committing their way to God," have their steps directed by Him.

—July, 1897

WHEN DID JESUS BECOME CHRIST?

JESUS was made the Son of God in 3 stages—

First his begetting by the Spirit (Luke 1:35);

Second, his manifestation to Israel in the proclamation, 'This is My beloved Son, in whom I am well pleased'

Third, his resurrection and glorification, when he was 'declared to be the Son of God by resurrection from the dead' (Rom. 1:2), and '*that day begotten*' (Acts 13:33).

He was 'PERFECTED' the 3rd day (Luke 13:32). What is true of his Sonship is true of his Christship. It was a gradual development, beginning with the operation of the Spirit upon his mother, and culminating in his being—

"Filled with all the fulness of the Godhead bodily" (Col. 2:9).

He was Christ all the time (Luke 2: 11), but in different degrees. The middle stage was between his baptism and death, when the Spirit without measure (John 3: 34) enswathed his mortal nature without changing it.

He was not finally "made (perfect) Lord and Christ" until he reached the last stage. And there was a moment, just before his death and immediately after his reawakening, when he was 'neither Lord nor Christ,' being forsaken of the Father in the one case, and unascended to Him in the other.

These things are true, however discrepant unprincipled cleverness may make them to appear. —August, 1897

THE NATURE OF CHRIST

IT is well not to go beyond the Word in our definition of this. The Spirit generated the flesh of Christ, and was in association therewith from the moment the Holy Spirit came upon Mary, till the Son of Man was glorified.

But our comprehension of the relation between the one and the other is too much at fault to justify us in the use of the description you suggest (Spirit-flesh or divine substance).

The physical nature resulting is declared to have been the 'flesh and blood' of the 'children' (Heb.2:14). My understanding of the matter is that this physical nature was held in the grasp, as it were, of the inscrutable Spirit of Yahweh, without making the physical a mixture of human and divine nature.

It is truly said that the Spirit is 'Deity substance.' it is so in its own *essence and primal form*. But a definition applicable to Spirit in the abstract may not be appropriate when that Spirit, as in this case, has assumed a certain form of manifestation. Far be it from me to say that Spirit was annihilated in the process. But because it is beyond our reach to comprehend the relation of one to the other, it is best to avoid the use of definitions which seem to imply we do.

The Spirit is beyond our comprehension. Therefore all its operations must be. The *results* only are what we may know. God-manifestation is a matter for faith, not for definition.

If we aim to agree on metaphysical definitions, we shall fail in reaching that state of spiritual calm in which we are gladdened by the goodness of God believed, though God Himself be above our comprehension.

Definitions carrying a lie, such as 'mere man,' are certainly to be repudiated. But it will be a pity if, in our zeal against one lie, we begin to use a phraseology which might very easily glide into another. —November, 1897

BEING MARRIED BY A CLERGYMAN

IT is better in the matter of marriage to dispense with the services of clerical imposture in every shape and form. Not very long ago it would not have been possible to have done this in England. The law of the land required an ecclesiastical cognizance of the ceremony. If such were still the case it would be a duty to comply, on the principle of "submitting to every ordinance of man for the Lord's sake" (1 Pet. 2:13). But now there is liberty. The civil registrar may take the place of the priest, *which is a mighty improvement*.

A clear-seeing and courageous man would avail himself of the escape thus provided from clerical pretension. The law provides a choice of agents in the administration of matrimony, and it is a matter of taste as to which is selected. Taste in such matters is a question of *enlightenment*. The enlightened man will always withhold his countenance from the pretensions of darkness when it is in his power. —April, 1877

THE BAPTISM OF FIRE

WHEN John the Baptist said (Luke 3: 16) that Jesus would baptize Israel with fire, the meaning was he would overwhelm them in destruction. The context immediately following shows this—

"He will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will *burn up with fire unquenchable*" (v. 17).

He did this by the events which 40 years afterwards nearly wiped the Jewish nation out of existence. Malachi had foretold this (3: 2; 4: 1)—

"He is like a refiner's fire ... the day that cometh shall burn as an oven, and the proud and all that do wickedly shall be stubble. And the day that cometh shall burn them up ... it shall leave them neither root nor branch."

Though Jesus meekly surrendered himself to violence at the hands of the priests, as the Father's will required, the day of wrath immediately followed, as he said (Luke 21:20-24). In the execution of this wrath, he used the figurative 'fan' of John's discourse, and the figurative fire-baptisms he spoke of.

The 'baptism with the Holy Spirit' preceded the baptism of fire, in the effusion of that wonderful power upon all of Israel who received his Word. —July, 1897

CONCERN OVER CONSEQUENCES OF FAITHFULNESS

IT is a mistake to hamper the question of duty with any secondary consideration whatever. You say the world could not be conducted if we acted out the commandments of Christ. Consider. The time has not come for the saints to keep the world right. It has to be *made* right before keeping it right can even be in question.

The position of saints is that of sinners on probation for eternal life. God will take care that their probation is not interfered with by murder & violence before the time. The matter is His. We are in His hands. So is all the world.

We need not therefore be distressed by thoughts of what will be the effect of any course required by Christ. He will take care that his work comes out right at last. The simple and only question for us is that which Paul put near Damascus— "*Lord, what wouldst thou have me to do?*" —December, 1897

WHY DID JESUS TOLERATE JUDAS?

JESUS tolerated Judas because Judas outwardly conformed to the precepts of righteousness during the 3½ years that he sustained the part of "one of the 12." Jesus 'knew' him, but did not act on a knowledge that could not have been appreciated by either Judas or the other disciples. He waited till Judas should reveal himself, which is the divine procedure with us all.

Though a thief, he perpetrated his embezzlements under pious pretences—

"Ought not this ointment to have been sold for 300 pence, & given to the poor?"

If Jesus had expelled him from the apostolic body before his real character was manifest, it would have caused confusion, besides removing a needed instrument for the hour of betrayal. —October, 1897

LUKE'S GENEALOGY IS THROUGH MARY

The proof that Luke gives the genealogy of Christ through Mary lies in 3 things—

1. *The tradition that has come down from the first century that it is so.*
2. *The fact that Matthew gives us his genealogy through "Joseph, the husband of Mary"—a totally different line from David—which excludes the possibility of Luke's being the same.*
3. *The necessity that Christ's descent must have been from David on his mother's side before he could be 'the seed of David according to the flesh,' seeing he was not the actual son of Joseph.*

That Joseph also should be descended from David was a necessity, seeing that by marriage Mary was legally fused in him.

The 2 genealogies are the same down to David, and then set forward by 2 different branches, one through Solomon and the other through Nathan—both sons of David. —October, 1897

THE BREAKING OF BREAD

IN the Lord's absence, no one can personate him at the breaking of bread. The leadership of the presiding brother in the matter is a mere matter of convenience, and not a personation of Christ. That he should, however, break the bread before handing it to his brethren is appropriate, because it was a "broken body" that the disciples were called on to remember in partaking of the bread. For this reason it should be one piece divided among all, and not a number of pieces like biscuits, as is the practice with some.

As to the giving of thanks, it is a matter of indifference whether the presiding brother do it himself or call upon another. The brother giving thanks for the bread or wine ought to see to it that he does so, instead of digressing into general petition. —April, 1877

"BAPTIZED FOR THE DEAD"

THE force of Paul's argument from baptism, in support of the resurrection of the dead (1 Cor. 15:29-30) lies in the fact that baptism in the first stage of the act—burial—is a symbol of death, as all recognized. The argument might be plainly expressed thus—

"Why should death be associated with baptism, if it be not the purpose of God to abolish it by resurrection?—especially as it is associated with the act of rising again."

If the dead rise not, there was no need to introduce a ceremony to symbolize a thing already established (death): but with resurrection in view, we can understand it. As it is expressed in Rom.6:5 —

"If we are planted together in the likeness of his *death*, we shall be also in the likeness of his *resurrection*."

—June, 1897

The Lord Alone Did Lead Them

"The Lord thy God led thee these 40 years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments."

PART 2—SINAI to the PLAINS OF MOAB

See map in April issue

LAST month we travelled with Israel from Egypt to Sinai. When they had gathered at the foot of the mount, God spoke to the people, and the mount trembled and shook—Exodus 19: 18. If this sight of divine holiness in the fire on the mount was terrible, it gives us a small idea of the glory that is God's. If we are spiritually discerning, we will determine to walk more carefully in His presence—ever remembering the words of Paul in solemn comment upon this event—

"Our God is a consuming fire" (Heb. 12:29).

And Habakkuk's Spirit-inspired words of worshipful reverence—

"O my God, mine Holy One . . . Thou art of purer eyes than to behold evil, and canst not look on iniquity"
(1:12-13).

Bro. Roberts again gives us a striking introduction to these events—

"The most wonderful of all the marvels that have marked the history of Israel—and *no other nation on earth*—was the delivery of an address by Yahweh Elohim from the summit of Mt. Sinai to the assembled nation in the plain below.

"There never was such an event in the history of the race of Adam . . . "Ask now of the days that are past," said Moses, addressing Israel on the plains of Moab after their 40 years' wandering (Deut. 4:32-33)—

'... since the day that God created man upon the earth, and ask from one side of heaven unto the other, whether there hath been any such thing as this great thing, or hath been heard like it?

'Did ever people HEAR THE VOICE OF GOD speaking out of the midst of the fire, as thou hast heard, and live?'

"That this was no figure of speech, but the plain description of a literal event, is made certain by the particulars that are recorded concerning it. . .

"Yahweh appointed a day for the wonderful exhibition . . . Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount. . . The moment of supreme expectation arrived—

'Yahweh descended upon the mount in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.'

"From the midst of the cloud and smoke arid flame (in a momentary pause of the attendant thunder-peals and trumpet sound, as we must suppose) there came the clear, pealing tones of the divine voice, reaching to the utmost part of the vast concourse of people, and making the solitudes of Sinai ring—

"I am the Lord thy God which have brought thee out of the land of Egypt.."

—and so on, to the end of the Ten Commandments. When the Voice ceased, the thunderings, lightnings, and trumpet sound resumed, and the people gave way to the fear with which they were inspired at the very commencement of the dread proceedings—

"They removed, and stood afar off . . ."

"It is impossible to conceive a demonstration more complete. The things they had seen and heard were all beyond the power of man. Who can envelop a mountain with cloud and fire? Who can set the thunders loose? Who can make Sinai shake to its base? . . . These things had been done in their presence, and had filled them with fear. . . It made the people see, as they could not otherwise have been made to see, that the work of Moses was not 'of his own mind' as he said (Num.16:28), but was the work of the Maker and Possessor of heaven and earth working through him.

"It did its work effectually. It established a Law which has never been altered by man from that day to this. It established the authority of Moses over Israel for ever, as was intended" (Exodus 19:9).

—Visible Hand, beginning of ch. 16

* * *

The people camped here at Sinai for a little over 11 months. They received the Law of Moses and built the Tabernacle, two wonderful subjects worthy of study. Here too, during Moses' and Joshua's absence on the Mount—Exodus 32, they made the golden calf, in judgment on which about 3000 were slain, and God plagued the people.

Again we think, how terrible to turn to idols, so soon after seeing the mighty power of God displayed. But they were so steeped in the ways of Egypt that they said (Exodus 32:4)—

"These be thy gods, O Israel, which brought thee up out of the land of Egypt."

But do we realize how very easy it is for us to be so *thoughtlessly* steeped in the thinking and ways of the world that we put our trust in golden calves of various kinds, just like the world, instead of completely in God? Paul says these things were all for our instruction. If we just congratulate ourselves by marvelling how Israel could be so bad, we miss the whole point, like Israel missed the point of the Law, glorying in it instead of being humbled by it. Our wisdom lies in learning from Israel, and discerning in ourselves all these basic evils and propensities of the flesh.

They arrived at Sinai a mere host of people without institutions or laws. They are now a compact and wisely-organized nation, with God tabernacling visibly in the midst of them. They celebrate in joy the first anniversary of the Passover—Num. 9; and organize into 4 military camps with the Tabernacle and the Levites in the midst—Num. 2.

All is now ready for the onward march through the great and terrible wilderness to the Promised Land. The Cloud ascends, the Tabernacle is dismantled, and they depart from Sinai (2ndyr., 2nd mo., 20th day)—Num. 10: 11. As the next resting place, the Cloud rested in the WILDERNESS of PARAN –10:12. Three days after leaving Sinai, the people complained, and fire went out from God and consumed them at TABERAH—11: 3. This judgment scarcely was removed when the people fell a-lusting, and wept saying—

"Who shall give us flesh to eat?" (11:4).

So God sent them quails in abundance, and they gorged themselves until it became loathsome to them. While the meat was yet in their mouths God's wrath came upon them and slew many with a 'very great plague.' Moses called their burying-place KIBROTH-HATAVAH, *Graves of Lust*— 11: 34.

This incident is placed before us to show the natural mind of the flesh in its unholy lusts and desires. This is the principle that guides the world: lust and greed. Sometimes the worst (and most fitting) punishment can be to have our fleshly and unwise desires and prayers fulfilled. David comments on this incident with a thought-provoking observation:

"He gave them their request, but sent leanness into their souls."

They sought, and received, fleshly gratification—to spiritual loss.

With the heart-rending scenes of this awful judgment fresh in memory, the divine signal for their departure was given, and the journey resumed to HAZEROTH –11:35. During this encampment, further trouble broke out. Moses' own brother and sister spoke against him because of the 'Ethiopian' woman. Miriam, a prophetess, held first rank among the women of Israel; and Aaron was the ecclesiastical head, with the perpetual priesthood in his line. These high honours by God carried them away into envious folly (12:2)—

"Hath the Lord indeed spoken only by *Moses*? Hath He not also spoken by *US*?"

God 'suddenly' called them forth before Him, and said that with Moses He did—

". . . speak mouth to mouth . . . *Wherefore then were ye not afraid to speak against My servant Moses?* (12:8).

The Cloud was withdrawn, and Aaron looked upon Miriam—and she was leprous. At Moses' intercession she was healed, but the journey was delayed at Hazeroth 7 days while she was shut out of the camp in shame. What a weak, foolish thing is the flesh!

When she was brought back into the camp, the company moved in a northerly direction and stopped at KADESH-BARNEA—13 26—11 days journey from Sinai—Deut. 1 :2. On their arrival here, Moses says—

"Behold, the Lord thy God hath set the land before thee. Go up and possess it, as the Lord God has said. Fear not, neither be discouraged."

He continues the account (Deut. 1:22-24)—

"And you came near unto me every one of you and said, We will send men before us, and they shall search us out the land . .

"And I took 12 men of you, and they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out."

It appears to have been early in harvest time when the spies set out. They accomplished their search in 40 days—Num.13: 21-25, going up to Rehob in the extreme north of the land, and returning south to Hebron where the gigantic children of Anak were in fortified cities. They plucked a single cluster of grapes requiring 2 men to carry it on a staff, showing the great fertility of the land. So they called the valley Eshcol, *Cluster*. But 10 of the spies brought back an evil report—Num. 13:32, causing the people to wail in despair (Deut. 1:28)—

"Whither shall we go up? Our brethren have discouraged our heart, saying, The people is greater and taller than we. The cities are great and walled up to heaven. And moreover, we saw the sons of the Anakim there."

Joshua and Caleb were the only spies who had faith and confidence in going to possess the land. They earnestly exhorted the people—

"The land which we passed through to search it is an exceedingly good land. If the Lord delight in us, then He will bring us into this land, and give it us: a land which floweth with milk and honey.

"Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defence is departed from them, and the Lord is with us. Fear them not!" (Num. 14:7-9).

Moses also tried to reason with them, as he later reminds them—

"Then I said unto you, Dread not, neither be afraid of them. The Lord your God which goeth before you, He shall fight for you according to all that He did for you in Egypt *before your eyes*.

"And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bare his son, in all the way that ye went, until ye came into this place" (Deut. 1:29-31).

This appeal was based on undeniable and visible facts they were all acquainted with: "Before your eyes .. thou hast seen," etc. But the people would not hear. They were about to stone Caleb and Joshua when God's glory suddenly blazed forth from the Tabernacle, ready to destroy them utterly and make of Moses a great nation—Num. 14: 10-12. But Moses, again unselfishly pleading on their behalf, implored forgiveness for them. In answer to his faithful appeal, he was assured that as a nation they would be preserved; but—save for Joshua and Caleb—not one of that generation should enter the Promised Land. Every one of them from 20 years old and upward must die in the wilderness. Their children were to atone for their faithlessness by wandering 40 years, a year for each day they had searched the land.

The 10 wicked spies were struck with instant death—Num. 14: 37, and the rest were commanded to turn back into the wilderness.

This announcement was received with universal lamentation and, going to the other extreme of blind, wilful disobedience, Israel of their own accord made a wild and desperate rush up the steep and difficult pass of southern Palestine against the Amorites and Amalekites, by whom they were driven back, as Moses warned—Num. 14:40-45.

Apparently here at Kadesh-Barnea occurred also the incident of Korah, Dathan and Abiram with 250 princes, accusing Moses of making himself leader of Israel—Num.16. They chose to ignore the clearly attested fact that he was God's choice, so it had to be demonstrated again in God's wrath. For this great sin of jealousy and presumption, the earth opened and swallowed all that belonged to Korah, Dathan and Abiram, and fire consumed the 250 princes who had aspired to the priesthood. It is to be noted that "the sons of Korah died not"—Num. 26:11. An important principle is manifested here which does not appear in the direct narrative: those of the involved families who faithfully separated themselves from the sin were spared, though it might have been taken from the brief record itself that all died.

As if this dreadful new lesson of God's anger was not enough, Israel again murmured the next day that Moses had "killed the people of the Lord"—Num.16:41. A plague from God swept through the camp, and nearly 15,000 perished before Aaron's swift intercession halted it.

How sad is this sordid chronicle of constant wickedness when God seeks to bless, but it is a miniature of the history of the world. But out of it all God is extracting a few precious jewels for His eternal use.

Arising out of this incident, we have the budding of Aaron's rod, showing that God appointed him and the Levites for the priesthood.

With these saddening incidents of Israel's encampment at Kadesh in the 2nd year after leaving Egypt, they turn back into the wilderness—Deut. 2: 1, and the curtain falls upon their history for a whole generation of 38 years. It is summed up in a few significant words—

"We compassed Mount Seir many days" (Deut. 2:1).

Which is very fitting, for Mt. Seir—Edom—is the enemy, the flesh. This wilderness area of Mt. Seir is to be given over to typical desolation as a lesson of memorial—

"When the whole earth rejoiceth" (Ezek. 35: 14).

We have no account of their long, weary wanderings in the deserts of Zin and Paran and the area of Mt. Seir. But while the history of those 38 years is not given, the *purpose* of their wandering is—

"Thou shalt remember all the way which the Lord thy God led thee these 40 years in the wilderness *to humble thee, and prove thee, to know what was in thine heart, whether thou wouldest keep His commands or no*"
(Deut. 8:2).

We too need humbling, and proving, and testing, that from common flesh may come tried gold. Let us be thankful for all the divine hand may bring. We are not here for pleasure, but training in holiness.

From the divine record, preserved for ages by the Jews, we know the children, this 2nd generation, also followed in the evil footsteps of their fathers (as did every succeeding generation), and although allowed to enter the land, were faithless and unworthy. But the purpose of God from the beginning has not failed, and cannot fail. As He declared in reference to this very failure of faith for which they were being turned back into the wilderness (Num. 14:21)—

"But as truly as I live, all the earth SHALL be filled with the glory of Yahweh!"

God yet has a purpose with Israel in these latter days, which we see working out, and there is yet to come a second exodus and wilderness sojourn, as it is written (Ezek. 20:33-41)—

"As I live, saith the Lord God . . . I will bring you out from the people, and will gather you out of the countries wherein ye are scattered . . . I will bring you into the wilderness of the people, and there will I plead with you face to face. . . like I pleaded with your fathers in the wilderness of Egypt.

"I will purge out from among you the rebels . . . and they shall not enter into the land of Israel . . . and ye shall know I am the Lord . . .

"For in Mine holy mountain in the height of Israel . . . there will I accept them . . . I will be sanctified in you before all the heathen."

These things are yet to be, for which we all wait expectantly for the coming of Christ to effect. In an exhortational way, this 40 year period of wandering in the wilderness is another type of our probationary period, and all its incidents apply. The purpose is the same as with Israel—to prove and know our hearts.

Natural Israel miserably failed during their probation. They never lifted their minds and lives out of the flesh into the spirit. To the end, they "lived after the flesh." Will the same be said of us?

Finally, in the first month of the 40th year, the congregation re-entered the desert of Zin and returned to Kadesh for the last time. At this point Miriam died, and was buried at Kadesh—Num. 20: 1.

Again the people chide with Moses, because there is no water—20: 3. The long years and the miraculous care and manifestation of divine glory has not changed them into obedient children. Mere exposure to, and familiarity with, divine things will not in itself bring change, no matter how long it may last. We may be in the Truth all our lives, and still be as much 'in the flesh' at the end as if we had never heard of the Truth at all. There must be a diligent seeking, a complete dedication, a strong persistent effort to learn and grow in spirituality and holiness. Israel were in the

immediate presence of constant miracle for 40 years, but they remained on a mere animal level. At this time, they were still concerned only with self-gratification.

But once more God provided. He commanded Moses to *speak* to the rock to bring forth water. But the people angered him so that he 'spoke unadvisedly with his lips'—Psa.106:33, and *smote* the rock. Because of this loss of self-control, he was told he would not enter the Promised Land with the people—Num. 20.12.

Moses erred in smiting the rock, and in associating himself and Aaron with the power that brought forth the water. It was a brief slip in a long and faithful life, but it could not be ignored. It was forgiven, but still Moses must be severely disciplined before all the people. This is written for our learning. Quite often we all fail in this same way. Under much less pressure and provocation, we speak unadvisedly in anger or bitterness, and even in times of joy. It will be to our benefit if we learn to control our tongues. James says (3:2)—

"In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

And Jesus said, emphasizing the vital seriousness of the matter—

"By thy words thou shalt be justified; and by thy words thou shalt be condemned" (Matt. 12:37).

Before leaving Kadesh, Moses despatched messengers to the king of Edom soliciting permission for Israel to pass through his country, as the most direct and convenient way to the land of their promised inheritance—Num. 20: 14. But the king of Edom very belligerently refused, so they turn south from Kadesh and come to MT. HOR by the border of the land of Edom. They were not allowed to molest Edom, for God had given Mt. Seir to Esau—Deut. 2: 5. At this point—

"The Lord spake unto Moses and Aaron in Mt. Hor, saying, Aaron shall be gathered to his people."

Only 4 months before, Moses had laid his sister Miriam in her desert grave at Kadesh. Now he must part with his brother Aaron, who had shared the long, dreary wilderness life. The 2 aged brothers go to the Tabernacle for Aaron to put on the garments of glory and beauty for the last time. Then, with Eleazar, and in the sight of all the people, they climb the mount, where Moses strips Aaron of his priestly garments and places them on Aaron's son Eleazar.

They, no doubt, as godly men, approach God in prayer. And then Aaron calmly sinks into the repose of death to await the resurrection morn, and the appearance of the Greater High Priest, Jesus Christ, of whom he was but a type.

The people journeyed south from Mt. Hor, away from the Promised Land, back into the terrible wilderness, to compass the land of Edom—Num. 21: 4. They were grievously disappointed at being compelled to submit meekly to the evil attitude of the Edomites. Their desire was to obtain meat and drink of them, and the denial of this, and the long extra journey, was too much for them—

"Our soul *loatheth* this light bread (the manna)"—Num. 21:5.

It was a very natural reaction of bitterness and frustration, and very easy to fall into, but it was rebellion against God, Who sent fiery serpents among them. Doubtless Israel had been generally preserved by God from the perils of the desert. Many died of the serpents' bites.

The plague was stayed by the raising up of the brazen serpent, healing those bitten people who looked thereon in faith. This symbolically points to Christ's crucifixion, for his sacrifice saves us from the bite of sin and death. Jesus said—

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life" (John 3:14-15).

The *serpent of brass*, symbolizing sin's flesh, was 'lifted up' in public condemnation as the source of sin and death. God's holiness was vindicated and acknowledged in looking upon it in faith, and a foundation of righteousness was laid for man to build his life and hope on.

After encircling Edom to the south, Israel turned north along the eastern frontier of Edom, finally camping near the VALLEY OF ZERED. This watercourse ran into the Dead Sea near its southeast corner, and formed the southern boundary of Moab. Moab also they were not allowed to touch, for God had given that area to the children of Lot—Deut.2: 9. This interdict also would apply to Ammon.

Here the Lord spoke to Moses and Israel, saying—

"Thou art to pass over through Ar, the border of Moab . . .

"Rise ye up . . . pass over the river Arnon. Behold I have given into thine hand Sihon the Amorite, king of Heshbon, and his land. Begin to possess it, and contend with him in battle.

"This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee" (Deut. 2:18-25).

So they passed along the eastern side of Moab, and—

"Pitched on the other (northern) side of Arnon" (Num. 21:13).

After stopping here, and at several small places, they came to BAMOTH in the valley, in the "country (field) of Moab" (though now a part of Sihon's territory). From thence they reached the top of MT. PISGAH, looking toward Jeshimon—Num.21:16-20.

We have now reached an especially interesting period in the history of Israel. The wilderness wandering was ended. The time for action had arrived. They sent messengers to Sihon, king of the Amorites, requesting peaceful passage through his territory—Num. 21:21. The request was rudely rejected, and Sihon prepared for battle, pushing his forces to JAHAZ. Here the first encounter took place, resulting in total defeat of the Amorites. The walled towns of Ar, Heshbon, Nophah and Medeba were captured, and Israel became masters of the entire country between the Arnon and Jabbok rivers.

Then, as they advanced northward, Og king of Bashan came out to fight against them, and the battle was joined at EDREI—

"So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people, and we smote him until none was left remaining . . . and we took all his cities" (Deut. 3:3-4).

The way of Israel was thus cleared by the overthrow of these two kingdoms. The whole east region was now theirs, except Edom, Moab and Ammon.

"And the children of Israel set forward, and pitched in the plains of Moab . . . by Jericho" (Num. 22:1).

This was their final encampment before crossing the Jordan into the Promised Land. Here Moses, in the last month of his life, delivered the addresses that comprise the book of Deuteronomy.

The mountains along which Israel passed, south of the Arnon, before they entered the Jordan valley, were occupied by the Moabites, who were—

"Sore afraid of the children of Israel" (Num. 22:3).

But they did not physically interfere, and Israel passed peaceably by their territory, keeping along their outermost eastern border. But when Moab beheld the busy encampment firmly and securely established, and spread out to the north of them, and the northern kings defeated and their nations wiped out; they were alarmed, and sought counsel and, with the elders of Midian, hired Balaam to curse Israel. This was quite unnecessary, for Israel had no intention of harming Moab or taking any of her land, and a peaceful delegation could easily have found this out. Surely there are many lessons here.

The greedy Balaam was caused to bless when he sought to curse—

"How shall I curse whom God hath not cursed? (Num.23:8).

So instead of a cursing, there came forth a blessing upon the people of God. But the wicked Balaam still did not give up, and he is certainly an example of perseverance, if not of righteousness. With serpent-wisdom, he perceived that causing Israel to sin would bring God's anger on them, and he was largely successful in his evil scheme, by means of the Midian women, though he lost his life by it—Num. 31:8,16.

Because of the Midianites' part in this, Moses was commanded to utterly destroy them. This was accomplished in the marvellous and typical campaign, Moses' last, when not one man was lost of the Israelite force (though far outnumbered) that was pouring out God's righteous and necessary judgment on wickedness.

Now all their work preliminary to entering the Promised Land was accomplished. They were just across the Jordan from possessing it. But before they could enter, a saddening event was to take place. Moses earnestly desired to enter with the people he had led so long, into that God-provided possession. He pleaded with God, but—

"The Lord said unto me, Let it suffice thee. *Speak no more unto Me of this matter.* Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes, for thou shalt not go over this Jordan" (Deut. 3:26-27).

Moses then, as his last service to the nation, reviews (in the rest of Deuteronomy) the laws and statutes which God had given them by him, calls to mind their past 40 years of disobedience and punishment, and solemnly warns them to be obedient, though sadly knowing and foretelling they would always be wicked, and evil would befall them. Finally, he blesses each of the 12 tribes, and goes up from the plains of Moab unto the mountain of Nebo to the top of Pisgah. From there the Lord showed him all the land He had promised to Abraham, Isaac and Jacob. Then, his long labours ended—

"Moses died there in the land of Moab . . . and He (God) buried him . . . and no man knoweth of his sepulchre unto this day" (Deut. 34:5-6).

Thus the great prophet Moses passed from the scene, his work being completed. He now awaits the day when he, with all the faithful of old, will inherit the land forever. Of him, Paul records—

"Moses was faithful in all His House"

—D.C.

Current Events Fulfilling Prophecy

CARTER & KREMLIN: WAR OF NERVES. Strategy is to keep Russia on the defensive. Moscow is hitting back hard. Carter locked in crucial test of strength with Kremlin rulers. Signalling clear warning: failure to break arms accord deadlock could bring stepped-up US arms effort.

Soviets not idle in escalating war of nerves. They have mounted a major offensive in Africa, together with Cuba's Castro. Their aim is to wreck US effort for peaceful solution of race struggle in southern Africa. They are exploiting regional conflicts to dislodge US from Africa and expand Red influence.

Current invasion of Zaire from Angola (to seize copper mines) could not have taken place, and could not continue, without Russian acquiescence.

Moscow is mounting a spoiling operation against Carter's peace plan for Mideast. While Sadat was in Washington, PLO's Arafat was in Moscow.

Another Soviet move in latest test of strength hints at fresh squeeze on Berlin. Russian ambassador to East Germany said Allies no longer had any rights in East Berlin. Russia later said it was a "faulty translation" of his remarks.

Another move riling Russia: Carter pushing for sharp step-up in broadcasts to Russia & East Europe. Plans are for 28 new transmitters, nearly doubling present power and range. Architect of this policy is Zbigniew Brzezinski, Carter's Polish-born National-Security Advisor, who believes E. Europe neglected.

Carter is a Baptist. Russian harassment of Baptists increasing. Hundreds (perhaps 1000s) are in labour camps: several have been killed, tortured, beaten, put in insane asylums. People who teach religion to their children have the children taken away. Homes are searched, Bible confiscated, children harassed in school and denied higher education. A Communist Party official says, "Religious societies have no right to engage in welfare activities, organize cooperatives, cultural & medical institutions, funds for mutual assistance, prayer meetings for children, young people and women, or to baptize children." (USN4:18).

RUSSIA appears to be testing Carter to the limit, eager to exploit any soft spot. Last year they expertly calculated on post-Vietnam paralysis & the Ford-Congress impasse in their daring & successful Angola gamble, openly intervening & setting up a Marxist regime with massive & sophisticated arms supplies & Cuban stooges.

The present invasion of Zaire from Angola is a further testing of US's backbone, with a view to getting Zaire's mineral riches, toppling a US ally, & expanding the Angola beachhead. US, walking the tightrope of trying to win Black African support while stopping Russian-inspired "liberations," has been publicly very meek about the Zaire invasion: very different from its prompt & decisive support of Mobutu in the past to keep Zaire West-oriented. But it seems to be pulling apparently successful strings in the background, learning from Russia to mask its moves & use secondary agents, so that while success is a plus, failure is not open defeat but simply a postponement.

Russia appears to have made a major breakthrough in strategic Ethiopia, long a US ally and a once-vital link in US world communications network—but now increasingly anti-US, and angered by US's arbitrary "human-rights" inspired arms cut-off by Carter. Ethiopia has turned to Russia, signed an arms agreement, and very suddenly expelled all major US installations in the country, on a 4-day deadline. As this is written, most are already out.

SYRIA'S GROWING PROMINENCE. Suddenly Syria has become pivotal force in Arab world, position long held almost exclusively by Saudi Arabia & Egypt. Assad expected to renew his ties to Russia with a Moscow visit soon. Syria is one of few Arab nations still boasting open channels to Kremlin and still a recipient of Soviet arms.

Syrian troops now control Lebanon. A year ago Assad was condemned by entire Arab world for siding with Lebanon's Christians against his former allies the PLO and Moslem Leftists. But he has imposed peace on Lebanon and is back in the Arab mainstream, with support from the oil-rich Arab states.

Syria's 200,000-man army is almost entirely Russian-equipped: 2500 Russian military advisors are in the country. (USN 4:18).

SYRIA seems to be playing a deep double game. To get control of Lebanon, it did not hesitate to turn on and crush its former allies. Now it has control, and the PLO on a leash, it is encouraging it to return to the Israeli border from which it used to harass Israel.

Syria is wearing a mild face for the present, and professing desire for friendship and trade with the West, but it is the geographic King of the North, and its basic position and ambitions cannot be forgotten. For 20 years, until the Israeli seizure of Golan clipped its wings in '67, it constantly shelled the peaceful Israel valley from the Golan Heights.

ENERGY CRISIS grows worse daily. Domestic energy production in trouble. US paying \$40 billion a yr. for imported oil. Efforts to increase energy production have proved futile. Little has been done since '73, when Arab oil embargo shocked US into realization that it's running out of oil & natural gas. Vital decisions concerning US's wellbeing increasingly made in few—and often unstable foreign countries. By late '80s, will be hard to meet world's oil & gas needs.

Carbon dioxide in atmosphere increasing 1/3 of 1% a yr. At that rate, will double in 75 yrs. Could set in motion series of climatic catastrophes. (USN 4:18)

* * *

In the '60s, world used more oil than in all previous human history. US will exhaust oil & natural gas resources in next 30 to 40 years.

By '85, industrialized nations will incur \$270 billion debt for oil imports, only 10 of world's 140 oil-importing countries will be able to help themselves much by selling goods to OPEC nations. Rest will soon exhaust their already strained credit. World faces economic chaos. (Tm 4:25)

* * *

Are Americans ready to sacrifice their luxury-loving way of life to solve problem many not yet convinced is serious? US has waste factor of over 50% in energy use.

Carter "Energy Program" just announced. Almost everyone found something to object to. Opposition of special interest groups reflected most sharply in Congress, where lawmakers drew together along regional, party and ideological lines in opposing one part of bill or another. Diversity of opposition raises doubts if much of plan will survive legislative process. (USN 5:2)

* * *

If world use of oil continues at present rates, demand will exceed production by early '80s. Carter says US "most wasteful nation on earth." Carter program raises danger of making Government the director & problem solver on energy as well as goal setter. Despite best intentions, Government has blighted every industry it has touched.

(Tm 5:2).

* * *

Since birth of nation, energy & US have been almost synonymous, in the seemingly inexhaustible supplies of cheap fuel that made possible the transformation of a handful of impoverished colonies into history's richest nation.

The US megapolis of superhighways, hermetically-sealed buildings and shopping malls enclosed in artificial climates seems almost designed to squander energy in unconscious belief it can never run out.

At present rate of use, oil & gas will run out around year 2000. US faces terrible threat of closed factories & cold, dark homes, unless politicians can master new kind of challenge: taking painful steps now to grapple with a crisis that will not reach its most dangerous point till long after they are out of office.

Domestic oil production now at 11-year low [& dropping]. Last month US imported nearly ½ its oil: dangerously vulnerable to embargoes or price gouging. US imported oil bill shot up from \$2.7 billion in '70 to \$34 billion in '76.

US makes far less efficient use of energy than almost any other industrialized country. Americans burn twice as much fuel per person as W. Germans, who have a comparable living standard. (Tm 4:4)

ENERGY is the big topic in US at the moment. It seems gradually sinking in that it is a crisis, & everyone is for doing something about it, as long as it does not affect them. Carter has announced with great fanfare a very timid program, & immediately all special interests are screaming in imagined pain.

The admitted (yea, boasted of) fact that at least ½ the energy in US is wasted would seem to offer great promise of possible improvement, but the problem is that the waste is an essential, built-in part of the foolish luxury system. To change it back to commonsense would trigger not merely collapse but possible revolution, for the whole economic momentum depends on more & more debt and more and more waste. Americans have been indoctrinated from the cradle that this is the "good life." By wasting & going into debt to pay for it, the average American supports his ego and demonstrates his "status."

Lavish, wasteful, luxury autos sell well: plain, sensible ones don't. Few are ever out of auto debt, and much of the debt is for absolute rubbish, like vinyl tops & fancy wheels & wheel covers, etc. It is a pitiful, kindergarten mentality, fostered and victimized by the soulless financial interests.

US, like Pompeii, is living on the edge of a smouldering volcano: in US's case, a self made one. Perhaps all Russia has to do is wait. Perhaps little Britain will after all be there at Armageddon all alone with her few remaining little cubs, valiantly but futilely challenging the thundering Northern Colossus. US had a trade deficit of \$2½ billion for the month of March alone—highest on record, & mostly for oil.

Carter's mild program, promptly enacted by a Congress rising about local interests, vigorously applied, & lived up to by all, could avert the impending catastrophe, but experience does not point to this happening. Congress is inveterately parochial, with narrow interests & mutual favours taking precedence over national welfare. Russia must rise to do her foul work, & US must weaken. We see this in progress before our eyes, marvellously occurring in an apparently natural way, God using man's folly to fulfil the dictates of Divine wisdom.

The oil Arabs are putting their proliferating billions into US & Western banks. The latter are lending the money (& taking the risk) to Russia, E. Europe & the underdeveloped Third World—in the latter case, to pay for Arab oil at exorbitant prices. It is "working" at present, like a chain letter appears to be successfully working, refinancing itself from itself—until the whole bubble suddenly bursts.

Russia & E. Europe are in debt to the West for \$40 billion. The undeveloped world is in debt \$150 billion. It's doubtful if the former mean to repay. It's doubtful if the latter will ever be able to repay. The significance is not in the present figures themselves, bad as they are, but in the fact that they represent a rapidly & dizzily increasing spiral of inevitable disaster. The latter days are to be "A time of trouble such as never was." It is fascinating to see how man is managing to accomplish this, in spite of the wisdom God has given him.

STOLEN BILLIONS. The aspect of US's deficit spending that is most alarming is that we have effectively stolen over \$700 billion from our descendants. There is no way that our generation of taxpayers will repay this debt, or even that portion of it (\$400 billion since '65) for which we are most responsible.

Perhaps more discouraging is that we have saddled our descendants with a yearly interest bill of at least \$45 billion, and show no inclination to reduce this "inheritance" for our children. (USN 4:4).

THE reference is of course to the mushrooming national debt. The present generation has no intention of paying its way honestly, knowing it cannot have the luxuries it lusts for without putting the debt on the backs of its descendants. Again, the significance is not so much in the present figure, but in the fact that it is progressively increasing at an ever faster rate. Carter is professedly dedicated to the chimera of a "balanced budget," but he is also committed to a program that makes a balanced budget impossible. The US economy has been deluded into a greedy and snowballing expectancy of lust that precludes balancing the budget without a complete revolution of outlook and attitudes.

MOUNTING PROBLEMS: RUSSIA WAITS. South Africa has 4.3 million Whites out of total 25 million population. Past year has been deeply troubling. Rioting that began last June in Johannesburg's Black ghetto of Soweto (1.2 million) & quickly spread through country has taken 500 lives, & sputters on.

Vorster said last week that "discrimination will be eliminated," but he meant merely elimination of separate facilities (toilets, buses, etc.). What's not negotiable is preservation of White power. To Vorster's govt., danger is Communism, & they're determined to fight it. A political voice for any but Whites is, in words of a Cabinet minister, "just not on—now or ever." The Afrikaner National Party controls 123 of the 171 seat in the Parliament.

Soweto is typical of the Black ghettos that surround S. Africa's cities. Only 1 house in 5 has electricity; 1 in 10 running water; 1 in 20 inside toilet. 1000s of married men, who see their families in the homelands once a year, live in huge dorms that resemble prison-camp barracks. Every act of repression creates a new, embittered young rebel.

Far more than other African colonists, S. African Whites have a legitimate historical claim to their land. Many are appalled at the continued subjugation of the non-white majority, but they too are fearful of their future should a Black majority come to power. Afrikaners are a proud, stubborn Calvinist people with an imperious sense of their divine mission. (Tm 5:2)

IT is a tragic situation, with apparently no possible human solution. Only Russia stands to gain. Time has run out. Resentment is deep. And to give the inexperienced Black majority sudden power would mean chaos that Russia would be quick to inflame and exploit. So. Africa is vitally strategic to the West, but the Red net seems to be gradually closing in.

One Hundred Years Ago

From the Christadelphian Magazine, May, 1877

THIS month the Statement of Faith came into existence as a booklet for general distribution, previously being just part of the decisions and records of the Birmingham ecclesia. It contained 34 propositions. The present Statement of Faith has 30. It will be interesting, if opportunity presents, to trace what adjustments were subsequently made.

* * *

There seemed to be a generally feeling in England and among world Jewry that with the weakening of Turkey, Palestine would soon somehow come under the control of Britain. Turkey, long propped up by Britain, appeared collapsing, and it was expected the impending war with Russia would bring its breakup. It seemed inevitable that in the division of the carcass, Britain would be forced to occupy Palestine and Egypt to protect the Canal & India. Egypt was indeed occupied a few years later, but it was another 40 years (1917) before Britain came into control of Palestine, as a result of her long-time ally Turkey, whom she had long supported, siding with Germany in WW I.

There was increasing Jewish immigration into, and activity in, Palestine. Thomas Cook (founder of 'Cook Tours') had just visited the land, and spoke of Jews "flocking back in great numbers from all countries of Europe." This, of course, is a relative expression, for actually it was but a few 1000s. A report in the same issue says there were 13,500 Jews in Jerusalem, the largest number being from Russia. Much building was going on, which was beginning to overflow outside the city walls. Farming was increasing, and a Model Farm at Jaffa (Joppa, now part of Tel Aviv) was training Jewish farmers.

* * *

The Russia-Turkey clash was imminent. (Russia declared war a week after this issue). Russia had worked cleverly to clear her way. After the failure of the Conference, she had asked the European Powers what they planned to do about Turkey's rejection of their settlement terms. Of course they had no common answer. Then she asked them to delay reply until she submitted to them a new proposition, which turned out to be the signing by the European Powers of a document (the "Protocols") that Russia prepared setting out the points of correction and guarantee by Turkey that the Conference had agreed on as necessary. After some haggling over the wording, the Powers signed it, and it was sent to Turkey, who immediately rejected it; and Russia prepared for war. Russia's scheme in getting the Powers to sign the Protocol, as bro. Roberts points out—

". . . armed Russia with a European sanction in her demands on Turkey,, and made it impossible that any of the Powers could interfere with her in case she went to war."

At the time, Rumania was part of the Turkish Empire, and formed the European boundary of the Empire with Russia. The Rumanian roads were still not passable due to the season.

The British government (already, or early in the war) secretly determined to intervene if Russia actually occupied Constantinople, but to keep hands off if Russia merely liberated the Balkans. It would seem from subsequent events that this determination was somehow made known to Russia. This possibly postponed the Turkish Empire's demise.

* * *

Not entirely unrelatedly, Britain had just announced in Parliament—

"By far the most formidable—the most awful (the Defence Minister's words)—weapon of maritime warfare: the Whitehead torpedo, which threatened to change the character of naval warfare. It contained a charge of 360 lbs. of gun-cotton, had a range of ½ a. mile, travelled just over 20 mph, and would blast a hole of 70 sq. ft. in the hull of any ship it struck, which would immediately sink any vessel then existing."

* * *

Bro. Ashcroft announced the immersion of his younger brother Samuel and his wife. Samuel had been the paid organist in bro. Ashcroft's church when the latter was a Congregationalist minister. Like bro. Ashcroft, he gave this up for the Truth's sake. This is an interesting (though sad) item in the light of bro. Ashcroft's subsequent disastrous course, causing the Inspiration Division, and later abandoning the Truth.

* * *

The writer Victor Hugo, then 75 and a national hero, foresaw (to great public applause) the 20th century as a century of peace, with Paris as the cultural and enlightenment capital of humanity and the world. Bro. Roberts truly labelled him a "false prophet."

* * *

A bro. Alexander Milne had just died in Toronto aged 100, having been born in 1777. He owned a mill, and was active in business right up to the time of his death. Up until 3 years before his death, he had regularly walked 9 miles each way to and from the meeting each Sunday. He had 50 great-grandchildren.

* * *

With all his other labours and responsibilities, bro. Roberts seemed especially harried this month with difficulties in the book supply department. The cover notes refer to complaints of parcels arriving with stamps rubbed off (requiring payment again); parcels arriving in poor condition; incomplete shipments; incorrect shipments; unidentifiable money orders, unanswered letters, etc. Some complaints were unreasonable and unsympathetic, but bro. Roberts answers with good natured apologies, ending by saying—

"If we manage to get into the Kingdom, we shall do well, even with a little bungling."

LIVING THINGS Note: Many answers are in

Bible Questions

the plural (though all are shown here singular).

- | | | | |
|------------------|---------------------|-------------------------|-------------------------------------|
| 1. Red— | 16. Says, Ha ha! | 31. Skins dyed red | 46. Scales are his pride |
| 2. Deaf — | 17. Nest on altar | 32. Torment of a — | 47. Chief of God's way |
| 3. No king | 18. Swallow a — | 33. — in the streets | 48. Ivory, —, peacocks |
| 4. Fallow— | 19. Strain at a — | 34. Shall be burden | 49. God created great — |
| 5. Am I a—? | 20. A court for— | 35. Locks black as — | 50. Dead — in ointment |
| 6. Wise as — | 21. Notable horn | 36. Hold with hands | 51. Panteth after brook |
| 7. 2000 died | 22. To moles &— | 37. Two for farthing | 52. Unclean spirits like — |
| 8. Evening — | 23. Five golden— | 38. Am not I thine— | 53. Compassed me
about like — |
| 9. Two she— | 24. Spread abroad | 39. Play on hole of — | 54. Beauty consume
away like a — |
| 10. Mourn as — | 25. Not muzzle — | 40. Fastened on hand | 55. Beareth young
— on her wings |
| 11. — of Bashan | 26. Thou —Jacob | 41. Fir trees her house | 56. Hardened against
her young |
| 12. Go to the — | 27. Goodly wings | 42. Sent — before you | |
| 13. Feeble folk | 28. — on Mt. Sion | 43. Ride on David's | |
| 14. Third plague | 29. Change spots? | 44. — hath 2 daughters | |
| 15. To — & bats | 30. Spoil the vines | 45. As — in wilderness | |

Ox	Fox	Mule	Dove	Camel	Whale	Sparrow
Fly	Asp	Ram	Lamb	Adder	Mouse	Leopard
Ass	Ape	Stork	Eagle	Spider	Locust	Scorpion
Owl	Bull	Lion	Quail	Coney	Pelican	Swallow
Dog	Hart	Wolf	Moth	Raven	Hornet	Leviathan
Bee	Bear	Gnat	Viper	Heifer	Ostrich	Behemoth
Bat	Deer	Frog	Horse	Louse	Peacock	Horseleach
Ant	Mole	Goat	Swine	Worm	Serpent	Grasshopper

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