

# 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

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

LOVING Greetings to our brethren and sisters in the oneness of that bond that unites us in fellowship with the Father and the Son.

After some correspondence, followed by almost 2 weeks stay with us, during which time many talks on the Scriptures and fellowship took place, bro. Robert Johnson sought, and has been accepted into, fellowship. Our brother intends settling in Esperance, and so will be a member of the Esperance ecclesia.

We also announce with further joy that sis. Ada and I, at the request of sis. M. Northover, visited her at her home in Perth on April 23-25 for the purpose of unity in fellowship. Our sister previously had spent a considerable period of time in examining the doctrine of fellowship; and on her own initiative severed her former association and sought to uphold the Berean Christadelphian position by fellowship: hence our visit.

Our talks established the existence of the oneness of doctrines to be believed and the necessity of upholding the same in fellowship; and so we had the joy of welcoming our sister into fellowship, and sharing the solemn joy of a memorial meeting.

The action taken by our sister will place her in isolation; yet we know from experience that the close bond of oneness and love for each other that exists in our fellowship will wipe out distance as our sister experiences many gestures of loving welcome into a united Body. Our sister's address is—

Mrs. M. C. Northover, 33 Bellairs Rd., Kardinya 6163, West Australia

Paul exhorts, "*Be ye followers of me, even as I also am of Christ.*" In this spirit let us stand fast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

The Esperance ecclesia sends love in the Truth to all our brethren and sisters. The grace of our Lord Jesus Christ be with you all,  
—bro. Ray Hodges

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**SOUTHERN CALIFORNIA—Memorial 10:30am; Class 11:30—Home of bro. Wm. Sharp, 140 Princeton, Claremont, Calif.91711. Phone (714) 626-0490.**

TO our brothers and sisters in the One Hope of the Gospel, loving greetings.

Since our last report we have enjoyed a visit from bro. & sis. Jim Blacker of the Lethbridge ecclesia. They were with us for a week and shared our weekly communion at the table of the Lord on Feb. 27.

It was also our pleasure to have with us bro. Jim Phillips of Carpenteria, Cal. at our memorial services on Apr. 17 and 24. Bro. Phillips is a grandson of our sis. Grace Frisbie of Houston. Pending future developments in connection with bro. Phillips' employment (which are of course in the hands of the Lord) we hope to have our breaking of bread together as often as conditions warrant.

We live in uncertain and hazardous times, and it behoves all who aspire to a participation in the new "world to come" to give diligence to taking advantage of every opportunity afforded us of refreshing and strengthening the spiritual man who has been born within us by the privilege of the Truth.

We may not always understand the why and wherefore of all the factors involved in our varied experiences of good and evil, but if our mind is stayed on God and we are striving to please Him, things will all work together for our good.

The outstanding virtue that will carry us through to final victory is *Patience*. In connection with Christ's comments upon the trials and tribulations of the last days he said to his disciples, "*In your patience possess ye your souls*" (Luke 21:19).

And Paul in writing to the Hebrews said (10:35-37)—

*"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."*  
—bro. William Sharp

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**RICHARD, Sask., Can. SOM 2P0—Memorial 10 am; S.S. classes 12 noon; Lecture last Sun. of month 8 pm; Eureka Class Wed. 8 pm. Bro. Arthur Jones, Route 1.**

GREETINGS in Christ Jesus to all of like precious Faith in the bonds of the Truth.

We wish to share with you all the joys we experience in the work and service of the Truth, by the association with others, and the fellowship we enjoy with those who love and obey the Truth.

In March, we were pleased to have the company of bro. Norman Blacker of Edmonton, and bro. Jim Phillips from California. Bro. Norman exhorted for us on March 14.

Also we again had the fellowship and company of bro. & sis. J. Jackson (with their 3 sons) from Winnipeg. In April, sis. Grace Punter was able to be with us for the Breaking of Bread, on the 12th. We thank our Heavenly Father that she has this opportunity, as her visits are curtailed, and we value her patience.

Bro. & sis. Arthur Bennett of Lethbridge broke bread with us on April 24th, when bro. Bennett gave us the necessary word of exhortation.

We thank our brethren for their labours of love.

On the weekend of May 15, we rejoiced to have with us from Edmonton, Alberta, bro. & sis. Arthur Luard who, having expressed their desire to rejoin the Berean fellowship, were after a brief interview accepted by our ecclesia into fellowship. They expressed the desire of bro. & sis. George Luard, also of Edmonton, to return to their former position in the Berean fellowship. We welcome all such back with us as fellow-pilgrims on the Way to the Kingdom.

With these blessings, we also have great responsibilities—that each one of us in the Berean fellowship be worthy of any and all who are striving to serve God and Jesus Christ.

The Luards were for many years members of the Berean fellowship; and after quite a few years in another fellowship, felt the need to support what we believe is much nearer to the truth of the Scriptures. We hope others will see the need to contend against error, and support the Truth.

We here are very much against the teaching and practice of some, calling themselves brethren of Christ, who break the scriptural teaching that condemns going to law against another for any reason—

*"Why do ye not rather take wrong?"*

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

May the Lord be with all who strive earnestly to serve Him faithfully to the end.—bro. Arthur S. Jones

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## **Be Diligent That Ye May Be Found Blameless** **THE URGENCY OF OUR PRESENT DUTY OF PREPARATION**

*"The natural (animal) man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned"—1 Cor. 2:14*

EVERY time we meet together around the table of the Lord, we are that much nearer the time when the most dramatic event in the history of the world will take place. That is, the sudden appearance of the Lord Jesus again in the earth, to "possess the gate of his enemies"—Gen.22:17 and "build again the tabernacle of David"—Amos 9: 11; when he shall "restore again the Kingdom to Israel"—Acts 1: 6; Micah 4: 8, and shall "sit upon the throne of his glory"—Matt. 25:31. In that day (Psa. 72:8)—

*"His dominion shall be from sea to sea, & from the River to the ends of the earth ."*

When we look at the current events described in the Berean, and read of the terrible conditions that exist throughout the earth, we say to ourselves—

*"How long, O Lord, before the Son of Man appear?"*

We do not know, for "it is not for us to know the times and the seasons the Father hath put in His Own power"—Acts 1:7. But we do know from the signs Jesus has given us that his coming must be near.

He still stands at the door and knocks; therefore let us be patient and stablish our hearts. We need these weekly associations, for the journey we are on is long and weary. The way is narrow, and our path is rough. We tire easily, for our strength is low, and sometimes we feel lonely. Unless we are on the spiritual alert at all times, there is a possibility of becoming discouraged.

But in gathering together, we take courage, and renew our determination to hold fast to the Faith. If, like the world, we walked by sight, our trials would be a lot lighter. But we must "walk by faith"—2 Cor. 5: 7, therefore the exercises we engage in at these meetings are designed to strengthen our faith, and build up our courage. *Whatever strengthens our faith helps the victory.* Therefore, says John—

"This is the victory that overcometh the world, even our faith" (1 John 5:4).

How then do we develop our faith? Paul says—

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

That which we have heard is the "joyful sound" of the Gospel; the Good News concerning the Kingdom of God, and those wonderful things related to the Name of the Lord Jesus. The Psalmist says—

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy Name shall they rejoice all the day: and in Thy righteousness shall they be exalted" (89:15-16).

And what a joyful sound it is to know that this state of confusion, perplexity and violence in which we live shall be superseded by a time of perfect order; and that, if we are faithful, we shall receive a portion of the good things that God has promised to those that love Him and keep His commandments. So great is this change to be, our minds seem incapable of comprehending all it involves. Paul, quoting from Isaiah in 1 Cor. 2:9, expresses our feelings—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

When we stop and think of the many things that are revealed in the Bible of the Age to Come, we get some idea of the magnitude of the stupendous change that will take place in the earth. Paul throws light on the subject (v. 10)—

"But God hath revealed them to us by His Spirit."

That means that many of the things relating to the Kingdom of God are brought to light in the writings of the apostles. For that, we are truly thankful, and rejoice in these revelations.

But there's something else in this chapter worthy of our attention. He directs our minds—v. 12 to 2 *spirits*: "the spirit of the world" which is the natural man; and the "spirit which is of God," which changes the natural man to a spiritual man. Then he says (vs. 14-15)—

"Now, an animal man does not receive the things of the Spirit of God, for they are foolishness to him; and he is not able to understand, because they are spiritually examined." (*Diaglott*)

It is only necessary to look back to the state of our minds before we came to a knowledge of the Truth, to realize how true Paul's words are with reference to the natural (or 'animal') man. And not only so; it again strikes us forcibly when we try to talk to a person who is not familiar with the Bible. Then (v. 15) the apostle adds—

"But he that is spiritual judgeth (discerneth) all things; yet he himself is judged (discerned) of no man."

The spiritual mind, by the instruction of the Word, is able to comprehend the actions and motivations of the animal man; but the animal man, however "educated," has no conception of the thoughts and motivations of the spiritual man. The world without God is all on the animal level in its thinking. Paul sums up thankfully (v.16)—

"For who hath known the mind of the Lord, that he may instruct Him? *But we have the mind of Christ.*"

At this point we might ask, How did the apostles *obtain* the mind of Christ. Two specific statements by Jesus give us the answer—

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth. But I have called you friends, for all things that I have heard of my Father *I have made known unto you*" (John 15:15).

"But the Comforter, which is the Holy Spirit, whom the Father will send in my Name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

They also had the "sure Word of prophecy" which was "able to make them wise unto salvation."

We have, then, before us 2 minds: the mind of the natural (animal) man, and the mind of the man that has become truly and fundamentally influenced by the Spirit of God in the Word. In our day, these 2 minds have reached a startling contrast over the question of the Gospel and other Bible truth, especially on the subject of the theory of "Evolution." Strange (and sad) as it may seem, the influence of this speculative theory has now entered some sections of the Christadelphian body, and has obtained a strong footing among the highly "educated" in matters relating to the mind of the natural man.

The Editor of the Christadelphian Magazine for August 1965 comes out plainly, and states—

*"That the works of creation were spread over vast periods of geological time we have no need to dispute."*  
(page 343)

However, God told Israel (Ex. 20:8-11)—

"Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work, but the 7th day is the sabbath of the Lord thy God . . . for in 6 days the Lord made heaven and earth, the sea, and all that in them is, and rested the 7th day: wherefore the Lord blessed the sabbath day, and hallowed it."

Many have struggled mightily with this simple scripture, but brethren Thomas and Roberts clearly perceived that it is the great bulwark against all the confused evolutionary absurdities concocted by the dark and godless animal mind.

It is surely significant that a deeply troubled correspondent in the same issue of the above magazine wrote (pg. 368)—

*"Perhaps the great fault of the present day generation of Christadelphians is that we have allowed the influence of 'scientific' theories and philosophies of mere fallible men, however wise they may profess to be, to sway our interpretation of Scripture.*

*"As a consequence THERE ARE VERY FEW OF US WHO BELIEVE IN 6 LITERAL DAYS OF CREATION. . ."*

What a sad admission! What an unhappy condition! Brethren Thomas and Roberts clearly foresaw the shipwreck that would follow from getting away from the simple Word and dabbling in the follies, speculations and superstitions of that confused conglomerate of animal men presumptuously self-styled 'science' (knowledge). Let us thank God for the sound foundation of brethren Thomas and Roberts.

How forceful are the words of Paul (2 Tim.4: 3-4)—

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the Truth, and *shall be turned unto fables (muthos: myths, fictions, inventions)!*"

That is what happens when the speculative mind of the flesh gains the ascendancy over the humble and Word-reverencing mind of the Spirit. The condition of the modern church of the world, falsely called 'Christian,' is a good example of man's wisdom, generated by the spirit of the world. Although they are learned, pious, respectable and sincere, they do not speak the words of truth. They and the evolutionists (open and masked) speak one thing, and the Eternal Spirit another. What they speak is contrary to the Word of God. If we should believe what they teach, we would be making God a liar, and by that we would be blaspheming Him and His Word.

Let us then turn in relief and thankfulness to our pioneers, and read *Christendom Astray* or *Elpis Israel*, wherein the authors direct our minds to the Bible, and unfold the glorious truths concerning the Kingdom of God and the Name of Jesus Christ.

They take us back to Abraham, the father of the faithful, and direct our minds to the great and precious promises that form the basis of true religion. Let us refresh our minds about them—

*Abraham's descendants should become a great and mighty nation.*

*Abraham and his Seed should receive possession of the land. Paul points out this Seed is singular, and refers to Christ.*

*The Christ, the Seed of Abraham, is to conquer and rule the world. All nations shall be blessed in Abraham and his Seed, the Christ.*

These promises were repeated to Isaac and Jacob, and ratified by Jesus in his birth, but more especially through his death. Paul says—

"Jesus Christ was a minister of the circumcision for the Truth of God, to confirm the promises made unto the Fathers" (Romans 15:8).

But how did he make the fulfilment of the promises possible? Was it not by shedding his blood for the sins of many? Paul says—

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace"  
(Ephes. 1:7).

In the letter to the Hebrews, the apostle goes much deeper—

"Christ is not entered into the holy places made with hands [the Mosaic holy places], which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.

"Nor yet that he should offer himself *often*, as the High Priest entereth into the Holy Place *every year* with blood of *others*; for then must he often have suffered from the foundation of the world:

"But now *once* in the end of the world (the completion of the ages) hath he appeared to put away sin by the sacrifice of himself.

"And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many. And unto *them that look for him* shall he appear the second time without sin unto salvation"  
(Heb. 9:24-28).

Jesus "put away sin by the sacrifice of himself," thereby unsealing the gates of death, and bringing life and immortality to light. Sin was the great barrier between man and God. And it still is, but now there is a Door of Hope through that barrier.

But how does this "confirm the promises"? He sealed them, and brought the covenant into effect, with his shed blood—the ratifying "blood of the New Covenant"—and by his victory over death for himself and his brethren, he opened the way for the fulfilment of all that had been promised beforehand to the now sleeping faithful Abraham and his posterity of faith, who await release from death.

This raises another question. How do we come within the scope of the Psalmist's declaration, when he said—

"Blessed is the people that KNOW the joyful sound!"

Paul answers our question in Gal. 3:27-29—

"As *many of you* as have been baptized into Christ have put on Christ . . . and *if ye be Christ's then* are ye Abraham's seed, and heirs according to the Promise."

This should be, and is, great reason for us to rejoice—

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 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*" (1 Peter 1:6-7).

We must realize this, and its reason, and its purpose. The whole purpose of our present probation, if we are eternal material, is to be trained and developed and severely tested for the Master's use. We must glory in this: we must rejoice in it, looking to the end. This is the wise and faithful "mind of Christ," which we *must* have. It is childish and unworthy to just want comfort and pleasure.

And during this wicked age of sin and luxury in which we live, there may be subtle and deceptive trials of our faith that are not openly manifested and obvious. Therefore we should give careful attention to what Paul says in Eph. 6:13-18—

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day; and having done all, to stand.

"Stand therefore, having your loins girt about with Truth, and having on the breastplate of Righteousness; and your feet shod with the preparation of the Gospel of Peace.

"Above all, taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of Salvation; and the sword of the Spirit, which is the WORD OF GOD.

"Praying *always*, with all prayer and supplication in the Spirit, and watching thereunto with *all perseverance*, and supplication for all saints."

Now this is very beautiful: but do we know what it means? *And are we doing it?* It's not just pretty words. It's something specific he is telling us to be sure to do for our very life's sake. Can we comprehend the urgency of a burning building? This is far more urgent.

Paul's pressing exhortation is in harmony with that of Peter—

"Beloved, I now write unto you . . . to STIR UP YOUR PURE MINDS *by way of remembrance*; that ye may be mindful of the words which were spoken before by the prophets . . . and us the apostles" (2 Pet.3: 1-2)

And after speaking of the great coming Day of Judgment—

"What manner of persons ought ye to be in all holy conversation and godliness! . . . Be diligent that ye may be found of him in peace, *without spot and blameless*" (vs.11-14).

These are the holy and divine things to which we are related: marvellous and glorious things; wonderful and terrible things; things not to be treated lightly, or given anything but trembling first place in our lives, if we hope for joy and not for wrath.

The great Lord and Saviour to whom we have covenanted our lives and all that we have, has said he will come again, and call us before him. Some day soon, whether we live or die, we shall suddenly be confronted by that great fact. Our earnest prayer is that we may be given the wisdom now to be ready to meet him at that Day. —Editor

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## May Answers

### LIVING THINGS

- |                        |                            |                                    |
|------------------------|----------------------------|------------------------------------|
| 1. Red heifer          | 17. Nest on altar—Swallow  | 37. Two for farthing—Sparrows      |
| 2. Deaf adder          | 18. Swallow a camel        | 38. Am not I thine ass?            |
| 3. No king—Locusts     | 19. Strain at a gnat       | 39. Play on hole of asp            |
| 4. Fallow deer         | 20. A court for owls       | 40. Viper fastened on hand         |
| 5. Am I a dog?         | 21. Notable horn—Goat      | 41. Fir trees her house—Stork      |
| 6. Wise as serpents    | 22. To moles & bats        | 42. Sent hornets before you        |
| 7. 2000 died—Swine     | 23. Five golden mice       | 43. Ride on David's mule           |
| 8. Evening wolves      | 24. Spread abroad—Quails   | 44. Horseleach hath 2 daughters    |
| 9. Two she bears       | 25. Not muzzle ox          | 45. As pelican in wilderness       |
| 10. Mourn as doves     | 26. Thou worm Jacob        | 46. Scales are his pride—Leviathan |
| 11. Bulls of Bashan    | 27. Goodly wings—Peacock   | 47. Chief of God's way—Behemoth    |
| 12. Go to the ant      | 28. Lamb on Mt. Sion       | 48. Ivory, apes, peacocks          |
| 13. Feeble folk—Coneys | 29. Change spots?—Leopard  | 49. God created great whales       |
| 14. Third plague—Lice  | 30. Spoil the vines—Foxes  | 50. Dead flies in ointment         |
| 15. To moles & bats    | 31. Badger skins dyed red  | 51. Hart panteth after brook       |
| 16. Says, Ha ha!—Horse | 32. Torment of a scorpion  | 52. Unclean spirits like frogs     |
|                        | 33. Lion in the streets    | 53. Compassed me like bees         |
|                        | 34. Grasshopper be burden  | 54. Beauty consume like moth       |
|                        | 35. Locks black as raven   | 55. Eagle beareth young on wings   |
|                        | 36. Spider hold with hands | 56. Ostrich hardened against young |
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## The Mystery of Godliness

### PART FIVE

#### THE SPIRITUAL ROCK

"*Thy Thummim and thy Urim be of the man thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.*"

BY BROTHER JOHN THOMAS

THE particulars of this strife are recorded in Exodus 17. The question in debate was, "*Is Yahweh among us, or not?*"—v.7. This was affirmatively proven by His saying to Moses (v. 6)—

"I will stand before thee there upon the Rock in Horeb; and thou shalt smite the Rock, and there shall come water out of it that the people may drink."

—and by His *doing* what He said. Now, in all this there was a *mystery hidden*, which they did not see into, nor Moses, nor the Elohim themselves; but which *we* may discern. For in the "revelation of the Mystery" taught by Paul, referring to this strife he says (1 Cor. 10: 4)—

"They did all drink the same spiritual drink; for they drank of that Spiritual Rock that followed them; and that Rock was Christ."

The Holy Man, *ish khasid*, with whom they strove, stood upon the Rock; and thus in a figure made the Rock part of Himself, and representative of something *afterward* to be smitten by certain who —like Moses—should "speak unadvisedly with their lips"—Psa. 106: 33. In this way, it became a "Spiritual Rock."

Paul says "the Rock was Christ," that is, it was representative of him. The Holy Man upon the Rock was the Elohist representative of the Deity dwelling in light Whom no man hath, or can, see—1 Tim-6:16. He spoke the words of the Invisible One by Whose power, placed at his disposal, water was made to flow. Hence Eternal and

Almighty Power pervaded the Rock in Horeb so long as the water gushed forth and followed them in their wanderings.

The Holy Man himself was an embodiment of this Power. And as the same Power was afterwards to be manifested in the nature of Abraham and thus become his Seed, the Rock became highly typical of Christ. Hence, the Power of which the Holy Man on the Rock was an expression, was YAHWEH, "*He Who Shall Be*"—first in Christ *Personal*, or Jesus; and afterwards in Christ *Mystical*, or the Square of Twelve [the 144,000].—Eureka II:314

### **JESUS OVERCAME *and* VOLUNTARY OBEDIENCE**

*"Weep not: Behold, the Lion of the Tribe of Judah hath prevailed to unroll the Scroll, and to loose its seals."*  
—Rev. 5:5

THUS "Jesus of Nazareth, the King of the Jews" is brought before the reader as the only personage from among the dead or among the living who could open the words and unseal the Mystery of God, as He hath declared the Glad Tidings to His servants the prophets—Rev. 10: 7.

That Mystery required the cutting asunder a covenant for the covering of iniquity, and causing to come in a Righteousness of Aions—Dan. 9: 24. In other words, "Messiah the Prince" had to be cut off"—v. 26; and so to be made a covenant of, according to the saying—

"I will give thee for a Covenant of the people" (Isa. 42: 6; 49: 8).

Until this were accomplished, no practical solution could be given of the end. Had the Second Adam failed to establish his worthiness (like the First), John's weeping would never have been assuaged. But Jesus did "prevail"; for though in all points "tempted as we are" according to the likeness of his nature to ours, yet he did not sin—Heb. 4:15.

Though a Son, he "learned obedience by the things which he suffered." He was "made perfect through sufferings," having been obedient unto death. He kept his body under, triumphing over its lusts; and though sorely tried, he yielded not, but evolved a character that was "holy, harmless, undefiled, and separate from sinners"—Heb. 2: 10-14; 4: 15; 5: 2, 7-9; 7: 26. When he died, he was delivered from death, and now lives for evermore. For he had "power to lay down his life, and to take it up again," a commandment he received of the Father—John 10: 18.

This he did; and in so doing, abolished the power of death, having "led captivity captive" and "brought to light the life and incorruptibility" of the Gospel of the Kingdom—Psa. 68: 18; Eph.4: 8; 2 Tim. 1:10.

Having established his worthiness in this moral conflict with the world and the flesh, God accepted him as the most excellent of all the intelligences of His universe; and in consequence gave to him what no one else possessed: namely, power to unroll the Scroll and to loose its seals . . . The Eternal Spirit imparted to Jesus, after his glorification, the times and seasons and mode and circumstances of his reappearance upon earth; all of which constituted a *revelation* such as he had not yet been the subject of.

It is a *Revelation of Jesus Christ* very unlike the revelation of the "man of sorrows acquainted with grief." This [latter] was a revelation of the Son promised to Israel and David's House as a helpless babe, born in a stable and cradled in a manger; as a fugitive in the earth escaping from the sword of power; as a mechanic labouring at the bench for his daily bread; as a preacher of righteousness denouncing the hypocrisy and blasphemy of the clergy, and calling on the people to renounce the traditions of their blind guides and to become enlightened in the wisdom from above; as a man persecuted for righteousness' sake by the pious and the powerful of the Church and State; as a man accused of blasphemy, sorcery, and perversion of the people; as an alleged enemy to God and a traitor to kings reigning by His grace. As a man, in fine, adjudged "guilty of death" and worthy only of being "numbered with transgressors," and ignominiously executed with thieves.

Such was the revelation of "Messiah the Prince" in Heaven's gift of him for a "Covenant of the People."

—Eureka 1:12

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ANOTHER reason why the Word assumed a lower nature than the Elohist was that a basis of future perfection might be laid in *obedience under trial*. Jesus has been appointed Captain of Salvation in the bringing of many sons to glory—Heb. 2: 10. Now these sons in the accident of birth are all 'subject to vanity'—Rom. 8: 20, with inveterate propensities and relative enticements, inciting and tempting them to sin.

A Captain, therefore, whose nature was primarily consubstantial with the Deity could not be "touched with the feeling of their infirmities"—Heb. 4: 15. He would be essentially holy and impeccable, and *of necessity* good. But a necessitated holiness and perfection are not the basis of exaltation to the glories of the Apocalypse. These are to be attained only by *conquest of self under trial from without*, by which they—

"come out of GREAT TRIBULATION" (Rev. 7:14).

Its promises are to those who overcome, as their Captain has overcome, when it can be said his victory is apocalyptically complete—Rev. 3: 21; 11: 15. Hence, then—

"It became the Deity to make the Captain of the salvation of His many sons perfect through suffering."

And to effect this, he must be of their primary nature, that when the Great Captain and his associates shall rejoice together in the consubstantiality of the Deity, they may all have attained to it upon the principle of voluntary obedience, motivated by faith, and maintained in opposition to incitements within and enticements and pressure from without. The flesh is, therefore, a necessary basis for this; and making it possible for him to be tempted in all points according to the flesh-likeness, without sin. Hence, though the Son of the Deity, and Heir of all things, yet (Heb. 4: 15; 5: 8)—

"He learned obedience by the things which he suffered. And being *made perfect*, he became the author of aion-salvation unto all them that obey him."

Perfection of character and substance, then, is the consummation predetermined by the Deity in His manifestation by spirit in Jesus and his brethren. In His wisdom, which is "first pure," He requires *perfection of character* first. And as a recompense for this, He confers perfection of substance, or consubstantiality with Himself.

This was the order of the Divine Manifestation in the son of David's daughter, who is the great Model after which the *One Yahweh-Elohistic development* is to be apocalypted. Perfection of character was first manifested in Jesus, who was faultless before the Deity. The character of Jesus was the character of the Deity—a mirror in which was reflected the moral attributes peculiar to Him, the Word, before manifestation in flesh. Nevertheless, though Jesus could truly say—

"I ALWAYS do those things which please the Father" (John 8: 29).

—yet he said, "There is none good but the Deity"—Matt. 19: 17, *nor am I yet perfect*. He testified his own imperfection in declaring that he could of his own self do nothing—John 5:30; that he must die; and that he *would be perfected* in the third day of his mission. He said—

"Behold, I cast out demons, and I do cures today and tomorrow, and the 3rd day I shall *be perfected*"

(Luke 13:32).

In this third, he was made perfect '*ex anastaseos*: from or out of resurrection'—Rom. 1: 4, when he 'ascended to the Father'—John 20: 17. And being thus exalted to consubstantiality with Him, Paul speaks of him as:

"Having been perfected (*teteleiomennon*) for the Aion" (Heb.7:28).

Or, apocalyptically—

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

Jesus then, like all his brethren, is to be considered in 2 states, each state having a nature peculiar to it. In the former state, he was "crucified through weakness"; but in the after state wherein he now is—

"He liveth by the power of the Deity" (2 Cor. 13:4).

In the former state, the flesh was the "*filthy garments*" with which the Spirit-Word was clothed—Zech. 3: 3. It was "the iniquity of us all" that was laid upon him; the "soul made an offering for sin"—Isa. 53: 6, 10.

But as he now is, the filthy garments have been taken away, his "iniquity has passed from him"—Zech. 3: 4, and he is clothed with "change of raiment." His flesh thus designated has been subjected to the transforming energy of the radiant power of the Eternal Spirit. By this energy his flesh has been transformed into spirit, styled by Paul *pneuma hagiosunes*, "spirit of holiness." That is, a nature in which there is no filthiness of flesh or spirit.

It is therefore HOLY SPIRIT NATURE: a nature generated out of the free spirit radiant from the Eternal Substance. It is therefore like that substance, and hence consubstantial with it. Begotten of spirit, it is spirit; as that which is begotten of flesh is flesh—John 3: 6. Therefore Paul speaks of the exalted Jesus saying "he was made into a life-imparting spirit"—1 Cor. 15: 45; and elsewhere he styles him "the Lord the Spirit"—*Kurios pneuma*.

—Eureka 1:107

## Answers to Bible Questions BY BROTHER ROBERT ROBERTS

### THE GENEALOGY OF CHRIST

THIS stands on firmer ground than you imagine. Study the history of the Jews and you will find that a most careful record of family extraction was kept from the beginning. In later times of the Jewish commonwealth these were incorporated in public registries which could be consulted, as Josephus' autobiography shows. The Davidic extraction of Jesus of Nazareth was never denied even among those who did not believe he was the Messiah. This is proof of his descent even if there were no other.

In one sense, it is not a point requiring proof, since the fact that he was to be the son of David would justify the assumption that the fact would be divinely kept beyond question, so far as genealogical record was concerned. As a matter of fact, it is so, for here—in the apostolic testimony to Christ which has been in public circulation since the first century, are his 2 lines of descent by father and mother. You need not be afraid to commit yourselves to these absolutely. They are substantiated by all the solid *facts* in the case, whatever hostile criticism may urge in one or two points of detail—

1. Their incorporation in the New Testament is tantamount to having Christ's seal, since he sent the Spirit on them to qualify them, and said those who listened to the apostles listened to him.
2. They are in substantial harmony with the Old Testament genealogies throughout, and to the Old Testament Jesus gave his express sanction.
3. As they were open to public test at the time of their publication, their publication, per se, at such a time involves—in the absence of contemporary challenge—a guarantee of their accuracy.

The few slight apparent discrepancies in detail are of no weight against these material lines of evidence. They may call for *explanation*, and may even be difficult to explain in 1 or 2 cases, but they do not neutralize the positive evidence in the case. Even if they could not be explained, they would simply remain points of mystery. But in most cases explanation is at least suggestible.

Matthew's representing Salathiel as 'the son of Jeconias,' for example, while Luke speaks of him as 'the son of Neri,' calls for emphasis on *the fact that the 2 lines are distinct from David to Jesus*, for the simple reason that Matthew gives the genealogy of Jesus by the side of Joseph the husband, while Luke gives his descent by the side of Mary.

There might be, *and probably were*, 2 men of the same name in the 2 separate branches of the same family—not an uncommon occurrence. The fact that 2 Salathiels were captive in Babylon at the same time, would account for their naming their sons Zorobabel, which is Hebrew for *Born at Babylon*.

As for Matthew affirming that Joram begat Ozias (or Uzziah), while according to 1 Chron. 3:12 and 2 Chron. 26: 1 not Joram but Amaziah was the father of Uzziah, Matthew has simply omitted 3 links in the enumeration—Ahaziah, Joash and Amaziah—for the sake of harmonizing it with the actual number of generations elapsing between David and the Babylonish captivity. This does not make Matthew contradict Chronicles, for in the same sense as David is the father of Jesus (v. 1), Joram was the father of Uzziah—through intervening links.

Then Matthew affirms that Josiah began Jechoniah, whereas according to 1 Chron. 3: 16 Jeconiah was son to Jehoiakim, Josiah's son. The same explanation applies. The omission of Jehoiakim was no more the result of ignorance than in the case of Ahaziah, Joash and Amaziah. It was a deliberate accommodation to the length of the chronological interval and the plan upon which the descent of Christ was set forth—a mere *abbreviation* of the family pedigree.

Then Matthew says Zorobabel was the son of Salathiel, while 1 Chron. 3:19 makes him the son of Pedaiah. Matthew is not alone in this matter, for by reference to Hag. 1:1, 12, 14; 2 :3; Ezek. 3: 28; 5: 2; Neh. 12: 1, it will be found that Zerubbabel is described as "the son of Shealtiel" (a mere English spelling of the Hebrew of Salathiel).

1 Chr. 3:17 shows that Salathiel was Pedaiah's elder brother. How comes it that Zerubbabel should appear as the son of both? We have not the information which would positively answer this, but it was a law in Israel that a dead man's brother was required to take his brother's widow and raise up seed to his brother (Deut. 25: 5-6). Is it impossible that Zerubbabel, while the actual son of Pedaiah, may have been so by the widow of his brother Shealtiel or Salathiel, and therefore known as the son of the latter? We have no information. But we have the 2 facts that Zerubbabel was the son of Pedaiah, and that he was genealogically reckoned as the son of Salathiel, Pedaiah's brother—from which some such inference follows.

As for Luke affirming that Rhesa was the son of Zorobabel, while Matthew says Zorobabel's son was Abiud, and the Old Testament mentions neither one nor the other, the suggestion is that there were 2 Zorobabels. When, therefore, Luke says Zorobabel had a son Rhesa, he does not contradict Matthew who says (another) Zorobabel had a son Abiud.

The only difficulty lies in the absence of Abiud in the genealogy of Chronicles. In the frequent variations in Hebrew names (the same person being often known by 2 names), the difficulty is not of an insurmountable character. It may be that Abiud is either another name for one of the sons mentioned in Chronicles, or that it is the name of a son not mentioned there at all.

These little points of difficulty have been exaggerated by hostile criticism. Dismiss them from your mind. They no more invalidate the truth of Christ than the obscure spelling of a man's name interferes with his identity.

—December, 1897

### THE KINGDOM OF GOD NOT IN EXISTENCE NOW

THE Kingdom of God is certainly not now in existence. *If it were, the kingdoms of this world would not be* (Rev. 11:15; Dan. 2:44). The 'elements' of the Kingdom of God are one thing: the Kingdom *itself* another. Granted that the elements exist. Granted that the land is an element; that Christ in heaven is an element; that the Jews are an element; that the saints are an element. It is not according to knowledge to call these elements the Kingdom.

The Kingdom is the synthesis, or *putting together*, of its elements. A kingdom is that organization of human affairs in which the authority of the king is *enforced*—not merely affirmed. There is no enforcement of the authority of God upon earth just now—not even among the saints. There is 'no king in Israel, and every man does that which is right in his own eyes.'

To call such a state of things the Kingdom, because the king and his purpose exist, and his invitations are out, is to do what God accused Job's friends of: 'darkening counsel by words without knowledge.' The Bible form of sound words on the subject is—

"The God of heaven *shall set up* a Kingdom" (Dan. 2:44).

Until it is set up, it is not in existence. To say it is in existence because its 'germ' exists, is like saying the oak tree exists because you have the acorn in your hand. The 'elements' of a man exist when you have earth, air and water: but who would call these the man until they are put together?

To talk of the Kingdom of God being now in existence is especially objectionable at a time when everybody around us is saying so in a wrong sense. It is like playing into the hand of the enemy. It is not justifiable in any manner.

The fact that the *coming* Kingdom has *present* relations because it has been promulgated as a matter of *purpose*, is no reason at all why we should appear to affirm that it has come. We must not appear to declare a lie, even if we mean the truth. We must keep the *facts*, as distinguished from the *phases*, of truth clear from the fogs of misapprehension that prevail on every hand.

—Oct., 1896

**There are those who speak to simplify and clarify, and those who speak to spin words and obfuscate and create discussion. It is difficult enough to keep the picture clear and issues straight among weak mortals. Bro. Roberts saw this clearly and felt it strongly. Let us ever be of those who labour on the side of simplicity and clarity, and avoid the fleshly temptations of speculation and 'cleverness.' Simplicity is beauty: depth need not be obscurity.**

### ONE TAKEN AND ANOTHER LEFT

IT is not every one that is responsible to the judgment seat of Christ: very few of mankind are, by reason of their great darkness. Hence, at Christ's coming, 2 men or women engaged in similar occupation may be differently affected by that event, and 'one taken and the other left.'

The one taken will not necessarily be taken for benefit, since rejection may be in store. Yet not to be taken is to be left in hapless plight, in being left face to face with the calamities that will involve the world in a time of trouble such as there never has been. The one 'taken' may be taken 'that he may escape all these things and stand (accepted) before the Son of Man': the one left is left without hope or comfort.

—October, 1896

### SUPPOSED ANTI-BIBLICAL DISCOVERIES AT BABYLON

THANK you for the interesting account of the American and French expeditions which have recently been busy excavating the ruins of Babylon on the banks of the Euphrates. The discoveries on which they put a construction adverse to Bible chronology do not necessarily have the meaning they claim.

'There is now abundant written evidence,' says the reporter, referring to the cuneiform writing on found tablets, 'that the Babylonian people existed and were civilized enough to be able to write *at least 7000 years before Christ*'

(Let it be noted by the way what a tremendous departure this is from the argument of a few years back that Moses could not have written the Pentateuch because writing had not been invented! Now the argument is that the Bible history cannot be true because the Babylonians were writing 5000 years before!)

Well, what about the 'abundant written evidence'? What does it consist of? The answer is, 'Inscriptions on broken vases, bricks, tablets, and other objects.' *But are the inscriptions true?* The excavators lightly take this for granted. A case they mention is altogether against this supposition. They tell us that One of the new tablets speaks of the year when Sargon marched against Palestine,' which, say they, 'was 3800 BC

But the Bible says this was in the days of Isaiah (see Isa. 20: 1-2), which was around 800, and not 3800, BC. Here are 2 witnesses in flat contradiction of each other. In a case like this, you enquire which is the credible one? Isaiah's credibility is established in the most substantial manner, for there is an unbroken line of historical continuity backward from Christ to Isaiah covering 800 years.

But the Babylonian tablets, *even if correctly translated*, like the hieroglyphics of Egypt, have been convicted of romancing and fabulating in the most puerile manner. It is astonishing with what readiness the hostile critic concedes infallibility to heathen rubbish, and how lightly he casts aside the testimony of a book proved to be the Book of God in so many solemn and irrefragable ways. —October, 1896

**This is very interesting, and very significant, and so typical of 'science.' This new anti-Biblical 'evidence' was very scientific at the time, as so much rubbish is today. The supposed '7000 BC Babylonian writing has long since gone the exploded and discredited way of its discoverers, but similar foolishness blossoms perennial.**

**Men eagerly pick over the archaeological finds, seeking to discredit the Bible, and succeed in only discrediting themselves. Like Balaam, they are at last forced to testify to the Truth in spite of themselves.**

**It was about the same time that the positive 'scientific' proofs were being exploded that archaeology demonstrated that Egyptian civilization went back at least 12,000-15,000 years BC (based on confused interpretations of the early discoveries). Man never learns: strikingly, exactly the same efforts are at this very time being made in influential 'scientific' circles with the recent finding at Ebla. We interestedly await their mortification, as facts finally emerge out of the mists of speculation and hasty anti-Biblical zeal.**

**Let us keep a balanced perspective. For all his modern pretensions, man is still the foolish, ignorant creature the Bible presents him to be. Each generation burst with pride, and looks back on each previous generation's 'knowledge' & accomplishments with amused condescension. Man is clever when he sticks to facts & experimentation, but he is utterly lost when he steps into speculation. The cleverest of men in factual accomplishment have had the most absurd notions in the field of speculation. God has in these last days given man the mechanical knowledge to go to the moon, and this leads them into thinking they have ability in speculative matters beyond their mentality, like the supposed origins of man. God foretold (Dan. 12:4) and doubtless gave man mechanical knowledge in these last days so man may make manifest his utter depravity by using this knowledge for lust, wickedness, pride, oppression, and above all, terrible engines of murder and destruction.**

#### **HOLDING TO BROTHER THOMAS' FOUNDATION**

**WE would rather walk with an afflicted few in the scriptural purity of the Hope of Israel (with all that that involves) than run with a prosperous multitude . . . Looseness may be convenient for the time being, but there hastens a time when it will be highly inconvenient. When God speaks again by Christ returned, the inconvenience of this adherence to His holy narrow ways will turn to easement, felicitation, joy and gladness.**

**What are His holy narrow ways? This is not an open question. If it is so with some, it cannot be with those whose minds have been made up for more than 40 years, ever since Dr. Thomas pointed out these holy ways in the Scriptures.**

**Dr. Thomas sent them to the Scriptures in the understanding thereof, and in the daily company of the Scriptures they have remained, and are therefore rooted and grounded and planted and built up immovably, knowing what they are about, and why they present an indomitable front to all suggestionists and investigators of various shapes and colours, who either cannot see, or think they see farther, or think they discover flaws in the Christadelphian**

'platform,' or who imagine they have discovered improvements in the position originally defined in Dr. Thomas' writings . . .

Experience over a wide and constantly fermenting field shows that unless there is resolute adhesion to the position of Divine wisdom recovered with much difficulty during the last 2 generations, there is danger of easily losing it all: not all at once, but point by point—one point at a time till all is gone.

How many are now drowning in the dark and turbid waters of human folly who were once on the safe and sunny terra firma of Divine truth. They became engulfed through an inveterate propensity for dabbling in the polluted flood.

Though we are to 'prove all things,' we are not to be *always* proving them. Having once proved them, the *next* thing is to 'hold fast to that which is good.'

This is the attitude of the *Christadelphian*, from which it cannot be drawn or driven while the present editor lives. There are a 1000 voices against it, and they are always filling the air, but wisdom is wisdom, however faintly heard in the hubbub. —November 1896

### THE NAME CHRISTADELPHIAN

IT is not the name you take, but the belief you entertain, and the things you say, and the actions you perform, that will determine the Divine estimation of you. At the same time, *names define things*. Things are known by their names, and wrong names would lead to the confusion of things.

You would not like to be called a Mohametan, for example; nor a Catholic; nor a Wesleyan; nor a Theosophist. Why? Because you object to the things signified by these titles. You naturally wish to be known by a name that will identify you with that which you actually are and own to.

In our day, the original apostolic Faith is known as 'Christadelphian,' and the word itself expresses the relation which Christ declared arose out of obedient subjection to the Faith. I cannot understand a man objecting to be known by that name—unless he do not hold the apostolic Faith; or unless he thinks the common run of 'Christians' hold it who do not; or unless he dislikes to be distinguished from his neighbours in the profession of the apostolic Faith because of its practical inconvenience.

While the acceptance of a particular name is not a condition of fellowship, it might be that the *reasons for objecting to it* would be a bar to fellowship. No doubt the divisions among those professing to be Christadelphians interfere a little with its expressiveness. We have to put up with this as a temporary inconvenience, which will shortly be swallowed up—with a good many other evil things—by the revelation of the august Possessor of the Name above every name. —October, 1896

### BIBLE WRITERS RECORDING OWN DEATHS

THE questions raised against the Bible on the score of the deaths of the writers of some parts of it being recorded in the parts written by them are of no force against Christ's endorsement of the whole. This covers all questions of detail. The only question with those believing in him is, How did it come to pass?

And while we have no specific information such as the biography of a modern author might supply with regard to peculiarities in his works, we have enough to satisfy childlike reason, though it may not shut the mouth of the scorner, who is not on the outlook for knowledge but for outhanging bits of rag to jump at.

We are informed that the Oracles of God were 'committed to' Israel, and that the spirit of God was with the priestly and prophetic class who were the immediate custodians of these Oracles (Rom. 3: 2; Neh. 9: 30). This would supply the inference that whatever was necessary to complete a writer's record who could not complete it himself because of death, would be supplied by another writer equally qualified by spiritual guidance: as where God said to Joshua, "Moses My servant is dead," and gave him directions suitable to the fact.

This reasonable inference is confirmed by the express testimony of Josephus (himself a member of the Aaronic custodian of the Scriptures) that Ezra, on the return from Babylon (who is described as a 'ready scribe in the law of the Lord'—Ezra 7: 6—edited or redacted and put into complete form the writings of inspiration in use among Israel, as distinguished from those other writings which are recognized by Josephus as not inspired. It required an inspired man to do this, and Ezra appears before us in this character. —October 1896

### BAPTIZED FOR REMISSION OF OWN SINS

MEN were baptized in the apostolic age for the remission of their *individual* sins—ALWAYS. Read and see if it is not so: *never* for 'condemnation in Adam.' This is an affair of nature, as established by law. We are not delivered from the death we inherit in Adam till mortality (that is, *constitutional deathfulness*) is 'swallowed up of life.' You are wrong in supposing we ever thought otherwise.

The *Instructor*, which we wrote some 15 years ago, expresses our meaning exactly, thus: QUESTION 35—

'*Why is man in his present mortal and evil state?*' ANS: 'Man is mortal because of sin. It is God's law that sinners must die. Adam, our first father, sinned, and was sentenced to death before he had any children. Death began with him and came to us through him. We receive the nature that he had after he was condemned to die. We *thus* inherit his sentence of death. Besides this, we are all sinners ourselves.'

So also in the questions at the end for children under 8: QUESTION—

'*What was the consequence of their (Adam and Eve's) disobedience?*' ANS: 'They were sentenced to die, and they were driven out of the beautiful garden to get their living by labour.'

QUESTION— '*Are we under this sentence?*' ANS: 'Yes, because we are their children. We have come from them. It was a sentence that cursed their bodies, and we have the same bodies.'

The change is not with us, but with those who teach that the sentence on Adam was 'sudden death,' 'violent death'—never inflicted, but averted by the blood of animal sacrifices, which Paul says could not take away sin.

—Oct., 1896

### THE TWO STAGES OF CHRIST'S RETURN

THE '2 stages' of the Lord's coming are not 2 stages of his journey, but 2 aspects of the work to be done at his one coming. He does not come to a distant point of our atmosphere, and stop and send for his saints, and then resume his journey. This idea has been drawn from what Paul says in 1 Thess. 4 about being 'caught up to meet the Lord in the air.' But Paul did not use the Greek word for 'up.' He used a verb which means 'caught away' without reference to any particular direction. The Lord's people will be caught away to meet him, certainly: but this is to meet him at his *return*—which is *to the earth*.

The first stage of his work at the return is the organization of his own house by judgment and separation of its elements. This will involve the immortalization of his accepted people. They are not immortal *before* they meet him, for he is the giver of that great attribute at his judgment seat. They are taken away to his presence in their natural state.

The second stage of his coming will be his manifestation to the world with his brethren, in works of war and retribution—to be followed by the subjugation of the earth, and the setting up of the Kingdom of God.

—October, 1896

### THE PEACE OF GOD SHALL KEEP YOUR HEARTS

LIVE much in the Bible, and you will not be troubled much at the confusions that prevail among men—whether those men are called brethren or not. These confusions have existed from the very beginning, and they are not going to end till Christ himself arrive to put things in order. So you must not look for hope of rest in that direction. Reading, prayer, and kind deeds will bring you peace in the strifes that destroy many. Remember the quietus that is waiting every hot human tongue a short way ahead, and it will help you to bear and to "follow the things that make for peace."

—December 1896

### "EVEN AS THY SOUL PROSPERETH"

THE word translated 'soul' (3 John 2) is *psuche*, which is rightly translated 'soul' if soul be understood in its simple original sense of life. But wrongly if soul is read as the symbol of immortal entity, for there is no such idea connected with the Greek word.

John's wish was that Gaius in *all* his affairs might have the same prosperity and health that he had in his *spiritual* life. He continues—

"For I rejoiced greatly when the brethren came and testified of the *truth that is in thee*, even as thou walkest in the Truth. For I have no greater joy than to hear that my children *walk in the Truth*" (vs. 3-4).

To 'walk in the Truth,' then, is for a man's life to prosper, according to John's view of it. And no wonder, for away from this walk in the Truth, a man is drawing near to the gates of death. Gaius was prospering so well in this matter, by the reports that reached John, that he makes this prosperity the measure of his good wishes concerning his temporal affairs. —November, 1897

### MANY OR FEW STRIPES

IT is true that *death* is the penalty of sin, but it is not the only penalty: suffering is part of the penalty. You may see this when you consider—

1. That the world is not only a dying world, but a suffering world.
2. That the Edenic sentence not only imposed death, but a curse on the ground, and 'sorrow' to Adam while he 'ate of it all the days of his life.'
3. That the curse of the Law on Israel was not only death, but the dreadful calamities detailed so numerous in Deut. 28.

Lastly, in the final redemption, the proclamation is not only 'no more death,' but 'no more curse, no more pain.'

Consequently, the 'inconsistency' that strikes you in there being 'many or few stripes' of suffering before death is inflicted at the judgment seat, is an inconsistency that does not belong to the subject, but to a momentary misapprehension on the part of the reader. —October, 1896

### BREAKING BREAD ANOTHER DAY

BREAKING bread on some other day than the first day of the week would not be according to the apostolic ordinance "delivered unto us." And as the whole institution is an affair of ordinance, it would not be safe to depart from the ordinance. Nevertheless, if special circumstances preclude compliance with the ordinance on that day, we cannot imagine that the Lord would be displeased with a loving effort to honour and call him to mind on another day.

Moses could take exceptional cases to the Lord for direction, as when certain ceremonially-defiled men were forbidden by the elders to eat the Passover, whom the Lord—on appeal—allowed (Numbers 9: 6).

This generation is not so favourably situated as to get a divine settlement of doubtful cases. We have to use our best judgment on the general principles supplied in the Word, which as a rule are sufficient for guidance.

—July, 1897

### WHEN DID CHRIST RECEIVE THE SPIRIT?

JOHN the Baptist was "filled with the Holy Spirit from his mother's womb" (Luke 1: 15): how much more Jesus, the Word made flesh, whose shoe-latchet John was not worthy to stoop down and unloose.

But there are degrees and different forms of manifestation of the same Spirit (1 Cor. 12: 4-6). The growing babe, the obedient son, the faithful carpenter, would show the Spirit in character which was afterwards shown in works of power, and finally in the personal glory of the incorruptible 'filled with all the fulness of the Godhead' body (Col. 2: 9)—November 1896

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## Losing Our Life for Christ

### "YE ARE NOT YOUR OWN"

*"Whosoever will come after me, let him deny himself, and take up his cross, and follow me"* —Mark 8:34

THE symbolism of the bread and the wine, while reminding us of the greatest sacrifice ever made on behalf of mankind, also serves as a warning that we have a great deal to gain or lose, depending upon the kind of choices and decisions that we make in life.

Primarily and very distinctly, the emblems contain the message that Jesus died, that his blood was shed and his body broken as an atonement for sin once and for all, without which a proper relationship with our Creator is impossible.

It was not just the physical death of Jesus at age 33 that ensured the success of the atoning work. It was the *entire sacrificial process throughout his life*—constantly weighting his decisions with divine judgment and wisdom rather than man's; doing without, putting off, all the things which were pleasing to the flesh but very unnecessary in the work before him.

That he expects this process to be manifested in our lives also, is obvious from some statements he makes. Let us use them as the basis for some serious self-examination (Mark 8: 34-38)—

"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

The events which prompted these words are recorded in the preceding verses. Jesus had been discussing his death with his disciples. Peter would have none of it. Poor Peter, the thought that his beloved Friend and Saviour should be so humiliated as by dying the death reserved for a common criminal was too much. Peter wanted to display his Jesus to the people as a King, as a Messiah—majestic and victorious. He wanted for Jesus *then*, what Jesus will eventually become.

He forgot, like so many of us do, that the salvation offered by God is a process. It was developed by means of a slow process, and it is by that same slow process that it will have its individual fulfilment in each of us.

What Jesus is saying essentially is, that on this road to life there are no shortcuts. There were none for him; how much less likely for us. We cannot expect to go through life in our own natural way that is pleasing to us, and then simply trade this life for a better one when the day of reckoning arrives. It is not a question of *earning* salvation by our works. We know that's impossible. It is simply that there is *only one route that leads to salvation*. It is not possible to successfully walk two routes which have opposing destinations. We must choose one or the other. The trade or exchange must begin now. If the process is to work, we must allow it to begin while it has time to work. Jesus asked—

"What shall a man give in exchange for his soul (life)?"

By 'soul' or 'life,' of course, he is referring to life in its fullest sense: *eternal* life. The answer to his question is so obvious as to make the question seem needless. We would certainly give *all* we could possibly give. But the question is pertinent when we consider the wide gap often existing between what we *say* and what we actually *do*. Our actions and our attitudes are sure indicators of where our heart and our desire truly are.

Jesus, in no uncertain terms, outlines 2 very distinct paths in life. At no point along the way do they meet upon any common ground. The farther one proceeds, the wider apart they become. They are entirely and absolutely divergent. Nor is there any *middle* road between them where one might acceptably tend to compromise between the 2 extremes. It cannot be successfully done. They are two ways—in opposite directions. The recipe that Christ give is one way *or* the other. The choice has to be made: the 2 do not mix.

Jesus indicated to Peter that his thinking was based on the wrong foundation. It was on the foundation of man's wisdom. God's wisdom is different. Here again the two will never meet. The Bible has made very clear the distinction between them. Said Jesus to him—

"Thou savorest not the things that be of God, but those that be of man."

Isaiah records (55:8-9)—

"My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

It is impossible for a friend of God to be a friend of the world—James 4: 4.

The process of salvation can fail when we begin to lose sight and awareness of this vast difference between Divine wisdom and the wisdom of the world. It is easy to be swayed by imposing appearance. The worldly and ambitious wisdom is all around us, pressing from every side. But Divine wisdom must be sought out and, once found, must be diligently and laboriously cultivated. Man's wisdom affects an outward show and always caters to one's pride. Divine wisdom bears fruit inwardly.

Pride is a very powerful force in the life of every one of us. To rid ourselves of its power requires a total change in our structure of values, and our attitudes in life. Our motivations must be different: our goals must not be the same. In short, we need to be completely *reprogrammed*. It is normal and natural for us to work so as to be seen of

men, to be praised by others. This is so, both physically and spiritually. Consequently, it becomes common to place greater emphasis upon appearances rather than on the inward state of one's heart.

Care for outward appearances—how we appear in the eyes of others—can have a subtle effect upon our thinking and, ultimately, our actions. If we are not careful, we begin to look at things and judge things according to the standards of the world. So our minds become drawn away from spiritual matters, and — along with our energies— become involved with laying up treasure for ourselves in this life, in gaining repute among men; catering to our self-esteem, and possibly even moulding and manipulating the Truth to make it fit the *way we want to live*, and make it palatable and popular with our friends.

To see things as God sees them requires a development of the mind; a particular process of development brought about by a constant, diligent and earnest search of the Scriptures, and a deep study of scriptural *principles*. To see things through the eyes of God, our thought processes must undergo a radical change, and be brought into tune with the mind of God. Such a change only a study of Scripture can effect. Men are generally opposed to such study. It is the last thing on earth they desire to cultivate. Consequently their judgments of men are according to the natural way of thinking, not God's.

It is when we fall prey to natural thinking that things of the greatest importance become blotted out by the fast, furious pace set by today's society. To be recipients of praise by the society in which we live, we must be successful in the things which the world values as being of importance. Judging by the maxims of human rules, this is success. By Divine standards, it could well be absolute failure.

Anyone who will allow themselves to be led by the Divine standard will recognize a morality which is beyond the capability of the heart of natural man even to conceive. To all such, there is a higher rule of action. Natural man sees only man, and acts and reacts in accordance with the standards of men. Spiritual man sees God, and to the best of his ability conforms his conduct to the harmony of spiritual standards. This is the difference: and what a difference it is! It explains the divergences and antagonisms that have raged between the Seed of the Woman and the Seed of the Serpent, both in the history of the past, and in the experience of the present.

A man who has become dead to himself and alive unto God will be able to see the hand of God wherever he looks. A man who lives unto himself will be able to see nothing but himself and his immediate surroundings. The longer and the closer one studies the works of God, the more beautiful and harmonious they appear in all their detail. The more one looks at the works of man, the more one sees confusion and flaws and disarray.

God's ways and man's ways cannot be reconciled. They are incompatible, as opposite as black and white—  
"Ye cannot serve God and Mammon . . . Ye cannot serve 2 masters, for ye will love the one and hate the other" (Matt. 6:24).

This is an important principle: we must accept it, and conform to it.

We recognize the commandment which has reference to our duties to God as the first and the greatest—Matt. 22: 37-38. When we reason this through to its logical conclusion, it follows that the neglect or disobedience of it is the first and greatest crime that can be committed; consequently worthy of the first and greatest punishment.

The strict observance of this principle is the key to the commencement of a law-abiding society and a respectable and peaceful world. But it is in this very thing that the world, in its most cultured and outwardly respectable form, is guilty of wickedness so great as to warrant John's words—

"The whole world lieth in wickedness" (1 John 5:19).

They live for themselves only. They live to themselves absolutely. In all their great schemes and enterprises, and in all their maxims and standards, the law of God is pointedly absent. Little wonder that John instructs to "*Love not the world*"—1 John 2: 15, which, he says, is concentrated only upon following the propensities of the flesh, the desires of the eyes, and the *pride* of life—v. 16. Likewise Paul—

"Be not conformed to this world . . . The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

"Now, we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual"

(Rom. 12:2; 1 Cor. 2:12-14).

The great difference between the children of men and the children of God lies primarily in their differing perspectives of life and living. The children of men strive to live to and for themselves. The children of God recognize

that they are *not their own*, but that through Christ they are the: *property of the Almighty*. And recognizing this, they live not for themselves but for the honour and glory of God. This all has an ultimate effect upon the future as far as we are concerned. He who lives to himself will die to himself. He who lives to God will die to God in hope of resurrection.

Pride by worldly wisdom not only affects our values and perspective in life; it also relates to our actions and attitudes toward others. Even among the little group of 12 disciples, pride had occasion from time to time to raise its ugly head. At one point we read of them disputing about who should be the greatest in the Kingdom of God. Here we see pride manifested concerning a subject which has to do with the wisdom from above.

We are all vulnerable, even within the framework of spiritual perspective. This is why Christ stressed *love* as the foundation of the true religion: love, coupled with service to others as an expression of that love. We would be willing, would we not, to do anything in the service of Christ, were he personally before us at this moment? "Do it," he says, "unto one of the least of these my brethren, and ye have done it unto me"—Matt. 25:40.

Do we treat each other with the love and respect that we would show to Christ? Is everything we do performed with the attitude of providing service and benefit for each other as we would for Jesus?

There are many brethren with a fine knowledge of Scripture, and years of experience in the Truth. It is a tragedy if that knowledge is used to put down and discredit the thoughts of those with lesser ability or experience. "Knowledge puffeth up," says Paul, "but love *buildeth* up"—1 Cor. 8: 1. Knowledge, by itself, can come to be the stepping stone of pride and the assertion of self.

There is always a certain danger in knowledge untempered by love. It is an easy thing for us in the Truth to become opinionated almost to the point of arrogance. Knowledge alone tends to make one feel superior, and to look down on the brother or sister whom one feels is not as far advanced as oneself. It tends to make one impatient and unsympathetic toward the brother or sister whom one regards as somewhat less knowledgeable than oneself. It tends to make one have a higher opinion of his knowledge and his judgment than he may actually deserve. The consciousness of intellectual superiority, either assumed or actual, is a dangerous thing. Our conduct in all matters where our brethren and sisters are concerned, should be predicated—not upon thoughts of superior knowledge—but rather upon a sympathetic and considerate love for our fellow-believer.

Mark 8:37—"Or what shall a man give in exchange for his soul?"

In the many wars and revolutions that have rocked the world, men and women have given their lives for causes they believed in—sacrifices not totally without benefit, for it is to many of them that we owe our present freedom (although in the ultimate sense it all stems from God). But in the spiritual sense, those sacrifices were a failure; and those lives given, a waste.

We are fighting a war also. It is more subtle, because its consequences are not immediate or obvious. There is no apparent physical injury or bloodshed. There is no outward violence. But there is no conflict which is greater, and no consequences more lasting—both for those who win and those who lose.

It is a battle of wills. It is an inner conflict, the flesh against the Spirit; natural wisdom against divine; pride and arrogance and selfishness against humbleness and meekness and selflessness.

We will not win this conflict through any mechanical method of observance of divine wisdom. We too have a cause: the highest and most noble of causes. It is only an unflinching belief and faith in that cause that will make a successful battle possible. Our motivations must stem from the heart.

The consequences may not be immediate: but if our conflict is successful, what can be more lasting or joyous than eternal life in the company of the elect of God? If not, what more terrible and excruciating than to be on the outside of that glorious realm, cast out to fend for ourselves in some of the most physically violent conflicts the world has ever witnessed, with the certain knowledge that we are definitely not on the side of those who will win, and that there is no one anywhere left to turn to who can provide any real help. In this too there is nothing more lasting and final. We have much to gain or much to lose, depending on what we make of our situation now.

*"Let not the wise man glory in his wisdom; let not the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he knoweth God"*—Jer. 9: 24. —E.T.

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## TREASURE ON EARTH

It is not unscriptural to save money, provided it is saved for a scriptural reason. Fear for the future cannot be said to be such, in view of Luke 12: 22-31. Money saving at the best is a dangerous business. We cannot do better than refer you to Luke 12: 15-21. But we are not to be improvident. A servant of Christ is a wise steward.

—Bro. Roberts, April, 1879.

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## The Fulness of the Time

*"He that hath two coats, let him impart to him that hath none.  
And he that hath meat, let him do likewise—Luke 3:11*

THE life and death we meet weekly to remember is the great central focus and turning point of God's divine Plan of the Ages. The previous ages had all been but preparation for this brief vision of ineffable glory: those few short years in which God marvellously manifested Himself in flesh, and the great work of man's redemption was wrought in the perfection of prayer, and patience, and pain.

Of the patriarchs Jesus said: "*Abraham rejoiced to see my day, and was glad.*" (John 8: 56).

And Paul tells us that the whole Mosaic constitution of things was but a schoolmaster to lead to Christ (Gal. 3:24).

In the fulness of times, Christ came: the perfect man; the embodiment of all the purposes and ideals of Creation; the central axis around which all the meaning, glory and beauty of the Plan revolved.

A great change was bound to follow upon this transcendent revelation. For 4000 years all history had been building up to this climax:

*"We were in bondage (says Paul) under the elements of the world, but when the fulness of the time was come, God sent forth His Son"* (Gal. 4:3-4).

The fulness of times *had* come. The wine could no longer be restrained in the ancient bottles. That which had been brooding in the womb of the Spirit for 40 centuries—first conceived in the promise to Eve; gradually taking shape in covenants and revelations to Noah, and Abraham, and Judah, and David; shadowed forth through Moses' Law with inexhaustible beauty and intricate detail; and heralded with ever-increasing boldness from prophet to prophet—finally, in the fulness of times, burst into the full view of the world.

Nothing could ever again be the same. The whole relationship of mankind to God was changed because of the transcendent revelation of Himself that God had made in the wonderful life, terrible death, and glorious resurrection of this perfect man.

*"The former times of ignorance God winked at, but now commandeth all men everywhere to repent"* (Acts 17:30).

—that is, to completely change their way of life according to this wonderful, divinely-provided new pattern.

4000 years had been devoted to preparing the scene for the brief appearance and work of this one man. God's values and proportions are quite different from man's. Time and numbers mean nothing to Him. We must shake off the human perspective as we view the Divine Plan of the Ages. God said to Gideon—

*"The people are too many for Me to deliver Israel by: let all the fearful and fainthearted go away."* (Judges 7:2-3).

Two-thirds of the host left, and 10,000 remained. God said, "The people are *yet* too many." And finally the number was brought down to 300, just 1%: 99% were sent away. And God said, "by this 300 will I save you." 300 who drank water differently from the rest.

How natural it is to be influenced by numbers—to feel comfortable and assured if we are part of a large group: and to be influenced by the opinions of others, particularly by those who have an appearance of position and prestige, but all Scripture teaches the contrary—

*"He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him"* (Isaiah 53:2).

—this simple, homeless, unschooled carpenter; this strange, wandering, unsettled preacher, with his devoted little band of unschooled followers. What a stumbling-block he was to those who judged by appearances and surface aspects! —

*"Have any of the rulers or of the Pharisees believed on him?"* (John. 7:48).

—they asked in derision: and that to them was conclusive.

But this one despised man, forsaken at last even by his few friends, singlehandedly—by the help and power of God—turned the world's eternal future from darkness to light. ONE man—

*"My strength is made perfect in weakness . . . God hath chosen the weak things of the world to confound the mighty"* (2 Cor. 12:9; 1 Cor. 2:27).

*"Be of good cheer,"* Jesus said, *"I have overcome the world . . . Let not your heart be troubled, neither let it be afraid"* (John 16:33; 14:27).

And the timeless, changeless comfort of his eternal peace he pours out freely to his friends:

*"My peace I give unto you"* (John 14:27).

And as one perfect and devoted man singlehandedly wrought this victory over all the evil of the world, and thereby founded and established the whole future course of history; so another man, practically singlehandedly, carried the news of that victory through the length and breadth of the Roman Empire, in the face of every form of hardship and disappointment—

*"He is a chosen vessel unto me, to bear my Name before the Gentiles . . . I will show him how great things he must suffer for my Name"* (Acts 9:15-16).

In this proclaiming to the Gentiles of the eternal purpose of God, the same strange divine pattern is followed: the same complete reversing of all human values and conceptions. Jesus said, applying to himself the inspired words of Isaiah—

*"The Lord hath anointed me to preach the Gospel to the poor"* (Luke 4:18).

Why especially the poor? Why are they so consistently singled out for mention? Because that is God's way. God is fashioning His glorious Temple—stone by stone through the ages—out of the humble and lowly things of this world. The wise and noble and mighty and highly respected are of no use to Him. He cannot make anything worthwhile and eternal out of them: they are too deeply impregnated with pride and ambition and the glory of the flesh.

When John lay in prison, struggling against doubt and despair, he sent to Jesus asking—

*"Art thou he that should come? Or look we for another?"* (Luke 7:19).

And the reassuring message Jesus returned to him contained this—

*"Go and show John those things which ye do hear and see . . . THE POOR HAVE THE GOSPEL PREACHED UNTO THEM."*

Paul declares that the apostles at Jerusalem added nothing to him as to the substance of the Gospel, but there was one vital injunction in connection with his preaching they pressed urgently upon him—

*"Only they would (he said) that we should REMEMBER THE POOR, the same which I also was forward to do"* (Gal. 2:10).

Possibly they feared that this once high-minded and influential Pharisee would overlook the humble class to whom God's promises were directed, but they need have no concern: Paul saw the picture too clearly, as he manifests in 1 Cor. 1. This preaching to the poor was the hallmark of the Gospel as it went forth to the Gentiles—

"Have any of the rulers or the Pharisees believed on him?" (John 7:48).

No, it was not for them. Or rather, they were not for it. God in His wisdom hath chosen the weak and simple things; the lowly things. Why must Jesus be of the lowest of the people?—a humble workman, born in a stable. Why? Think of the circumstances of that birth of the Son of God: the smells, the dirt, the insects, the germs! Are we perhaps just a little out of touch with the realities of life?

Why must his parents be too poor even to offer the normally-required sacrifice at his circumcision? The Law said—

"And if her means suffice not for a lamb, then she shall take 2 turtledoves, or 2 young pigeons" (Lev.12:8 RV).

At the dedication of the magnificent Temple, his royal type and predecessor Solomon offered 120,000 sheep. But when this Living Temple was dedicated, the true dwelling-place of God among Israel, his parents were too poor to offer one lamb on behalf of the Lamb of God. What a tremendous lesson! How God delights to reverse all fleshly and artificial human standards! Let us get our thinking in line with God, and not man.

As Mary exclaimed in her beautiful, inspired song of praise (Luke 1: 48, 52, 53)—

"He hath regarded the low estate of His handmaiden . . . He hath put down the mighty from their seats, and exalted them of low degree: He hath filled the hungry with good things, and the rich sent empty away."

Why must John the Baptist be clothed in rough skins, and exist on the meagre fare the desert offered him?—

"What went ye out into the wilderness to see? A man clothed in soft raiment? They who are clothed in soft raiment, and live delicately, are in kings' courts." (Luke 7:25).

Indeed, John was in "King's courts," but it was a very different kind of King: one who wore a crown of thorns. What is God teaching us? There was no soft raiment or delicate living for John, a man exalted in God's purpose as the greatest of the prophets. He was a Voice *crying in the wilderness*—

"Prepare ye the way of the Lord! . . . All FLESH is grass, and all the GLORY THEREOF as THE FLOWER OF THE FIELD." (Isaiah 40: 3, 6).

Why must Paul hunger, and thirst, and be buffeted, and have no certain dwelling place, and be as the filth of the world, and the offscouring of all things (1 Cor.4: 11-13)? Why did not God choose normal, respectable, influential men to carry this great message of the Gospel to the Gentiles? In the answer lies the great secret of the divine way with mankind. These 3 great men, and those that followed them—terrible and unmovable in their single-minded, seemingly-fanatical devotion to the one needful thing—must be free of all worldly and fleshly encumbrance, because the message they carried was so revolutionary, so transforming, so searching and penetrating to the very roots and foundations of life. The life they preached cannot be veneered onto the surface of a comfortable, worldly, 'normal' life.

"The axe is laid to the root of the tree," proclaimed John, "Every mountain shall be brought low, and every valley shall be exalted."

That was the watchword of the new dispensation: a complete reversal of all greedy and selfish human ways and thoughts. It is a call to freedom from everything that is fleshly—

"They that are in the flesh cannot please God . . . To be fleshly-minded is death." (Rom. 8: 8).

It is a call to freedom to everything that is worldly—

"ALL that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2: 16).

It is a call to divine holiness and perfection—

*"Be ye holy, even as I am holy . . . (1 Peter 1: 16).*

*"Be ye perfect, even as your Father which is in heaven is perfect." (Matthew 5: 48).*

In the sacrifice of Jesus, God held nothing back. There were no half-measures, and He expects none in us. Divine love and human endurance were drawn out to the utmost, to lay the foundation of a new world, free from all the evils of the flesh.

John said many things as the Voice crying in the wilderness, though very little of it is recorded. So what is recorded must be very significant. In the divine summary of his message, what stands out? Stirred to their depths by his terrible warnings, they asked, What shall we do? In his reply, he went to the very heart of the Gospel—

*"He that hath 2 coats, let him impart to him that hath none. And he that hath meat, let him do likewise"*  
(Luke 3:11).

He was not preaching charity: he was preaching revolution: a wonderful, free, new way of life. *"He that hath 5 coats, let him give one away that he doesn't need"* would be noble human charity: a generous 20%. That would be "Love thy neighbour"—a pleasant hobby. But John's message was, as was his Master's (Matthew 19: 19) — *"Thou shalt love thy neighbour AS THYSELF."*

That goes very deep: 'as'—as much as—in the same way as.

Need we ask, then, why these 3 great men, our divinely appointed examples, lived as they did, with such a message for the world? Could a man with worldly possessions preach such a Gospel to the poor?

Are we facing and coming to grips with the realities of life? This great offensive which rocked the world, whose banner was mutual love and self-sacrifice (John 13:34-35)—begun by John, centred in and exemplified by Jesus, and carried to the world by Paul—was a divine crusade against all the natural ignorance and selfishness and pettiness of the flesh. It was a campaign of faith against faithlessness, and godliness against greed—

*"Sell that ye have, and give alms; provide yourselves bags which wax not old ... Take no thought for your body, for your heavenly Father knoweth your needs"* (Luke 12:22-33).

Love of neighbour as love of self. Childlike faith from day to day: the only way to happiness and peace. And those who carry this message, how must they live to give their words and meaning? Natural and spiritual things will not mix—

*"The flesh lusteth against the Spirit, and the Spirit against the flesh" . . . (Galatians 5: 17).*

*"The natural man cannot know the things of the Spirit of God."* (1 Cor. 2: 14).

And so it is the Gideon story all over again. The 30,000 of the flesh must be cut down to the 300 of the Spirit, before they can go forth in the power of God, conquering and to conquer—

*"Not by might, nor by power, but by My Spirit, saith Yahweh of hosts."* (Zech. 4: 6).

*"His bodily presence is weak, and his speech contemptible,"* (2 Cor. 10: 10) they said of him, this chosen vessel who carried to the world the most revolutionary message ever proclaimed—

*"I came not with excellency of speech . . . I was with you in fear, and in much trembling . . . that your faith should not stand in the wisdom of men, but in the power of God."*

(1 Cor. 2: 1, 3, 5).

Thus was the pattern set and the foundation laid for the strange work of God during the dark ages of the Gentiles. And so, by the tireless labours of this despised man, the Gentile world was told of the unsearchable riches of God, and of the marvellous divine Light that had dawned upon the darkness and helplessness of the world. And a few precious jewels were drawn out of the great mass of useless and perishing rubble.

But to all outward appearances, Paul's work was a dismal, heart-breaking failure. Like the 2 who preceded him, he was in the end crushed and destroyed by the triumphant evil power of the flesh.

*"All men counted John to be a prophet"* (Mark 11:32).

But where was this multitude when he was imprisoned and brutally murdered? They saved their support and clamour for men like Barabbas.

And when the power of darkness closed in on Jesus, even his closest companions abandoned him; and the fickle people, whom he had ceaselessly laboured to heal and bless, and who had acclaimed him a week before, screamed for his death and revelled in the spectacle of his cruel suffering—glad in their hearts to be free at last from the resented burden of this strange troubler of the national conscience.

And so with Paul— "*The more abundantly I love you, the less I be loved.*" (2 Cor. 12: 15) —simply because he did not correspond to their fleshly conceptions of how love should behave—

*"Am I become your enemy, because I tell you the truth?"* (Gal. 4:16).

The world is full of Gadarenes, who do not want their evil spirit cast out, nor their swine destroyed.

Paul's 2nd letter to Timothy is the last and most intimate of his recorded writings. The long struggle is nearly over, and he speaks very touchingly to Timothy, who soon is to be left to fight on alone. Timothy was the one of whom Paul said to the Philippians (2:20)—

*"I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's."*

To Timothy he wrote from his prison cell, as he awaited execution— "*All they which are in Asia be turned away from me*" (2 Tim. 1:15).

The Ephesian ecclesia was in Asia, where for years he had laboured night and day for them with tears, and where they wept on his neck so dramatically when he left them. This had been just a few years before.

And at the end of this last letter to Timothy, he says of his public trial— "*No man stood with me: all men forsook me*" (2 Tim. 4:16). But he continues—

*"Notwithstanding, the Lord stood with me, and strengthened me"* (v. 17).

Why not raise up a dozen or 100 Pauls to carry the Gospel to the Gentiles? Wasn't the message worth a much larger and better organized operation? Why the tremendous load on this one man? God does not work in masses. We are constantly impressed that the work of God is very selective, and intensely individual. In God's sight, 1 true, zealous, wholehearted saint is of infinitely more value and use than multitudes of mere individuals. This is apparent in all the records of His workings with mankind.

Such then, in the wisdom of God, were the experiences of the great apostle to the Gentiles. Even the beloved Barnabas—the one who had first befriended and defended him when his conversion was doubted, and who had worked so closely with him in hardship and danger—had to be taken away.

God's Plan of the Ages rested, for the moment, in the hands of these 2 men, whom the Spirit had expressly selected to go forth together to preach the Word to the world (Acts 13:2). But a strong division of judgment comes between them, and they separate, and Barnabas drops from the record, and Paul goes on alone.

We do not for a moment make a judgment upon Barnabas. None of us could begin to compare with this noble and great-hearted man, who true to the Master's call sold all that he had, and cheerfully took up the hard road of the cross. But still it is a deeply impressive lesson in the ways of God. What harder decision could Paul ever have to make than that? Is it possible for us to comprehend how much the companionship of Barnabas must have meant to him in this lonely labour of enlightening the Gentiles, and the heartache this tragic separation would bring upon him?

And on top of it all, rarely mentioned but always present, he himself had that bitter 'thorn in the flesh' to harass and hamper his work. Three times he earnestly pleaded that he might be delivered from it, but the Lord replied— "*My grace is sufficient for thee, for my strength is made perfect in weakness*" (2 Cor. 12:9).

How strange and wonderful are the ways of God! How utterly different from the ways of man!

*"God hath chosen the base things, and the things which are despised, to confound the things which are mighty, that no flesh should glory."* (1 Cor. 1: 27).

Fewness and weakness should never be regarded with anxiety or concern. Numbers should never carry any weight in determining divine things. God's true people have always been very few and very weak. Many from time to time have had to stand entirely alone. In his final days on earth, as he faced alone his great ordeal which we meet weekly to commemorate, Jesus said that, in the last dark, deceptive days of the Gentile times, as the sea and waves of the nations lash and toss with ever-increasing frustration and fury—

*"The love of the many will wax cold, but he that endures to the end, the same shall be saved"*  
(Matt. 24:12-13).

And what do all these things mean to us? Each must decide for himself. The principles are clear. The message these men proclaimed and exemplified is plain. The application is individual.

*The Great Creator of the universe has stooped down to us, and given all—in love. Our moment of eternity lies within our grasp. Are we big enough to respond in a way that is commensurate and in keeping? It certainly means a very different way of life from the natural. Let us each wrestle through the night with our own heart—and face the eternal realities.*  
—G.V.G.

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## Current Events Fulfilling Prophecy

**CARTER & EUROPE.** Challenge to Carter in first summit meeting with Allied leaders May 7-10 in London: can he prevent unravelling of the Western Alliance in the face of mounting economic, political & military pressures?

Strains in Alliance have been building as result of severe economic distress in major Allied nations in Europe. High rates of unemployment & inflation have led to political instability, & imminent prospect of a Communist role in French & Italian govts.

Now Alliance is under another pressure: Carter's policies. US's 2 most powerful allies, W. Germany & Japan, are on collision course with US on nuclear energy. Europe resents 'one-way street' US approach to weapons: wanting to sell to Allies on massive scale, but reluctant to buy Europe's arms.

Most of Allied leaders have tenuous grip on power. So shaky are their positions that none can be sure he'll be around for next summit.

At heart of world's financial difficulties is the mass of surplus money being piled up year after year by OPEC. This leaves rest of world in hole, because OPEC's surplus is everyone else's deficit. Most countries have been forced to tighten their belts & try to borrow enough to finance oil deficits. The financial difficulties caused by oil prices have eroded political support of many Europe govts. & have led to increase in strength of left-wing political parties.

Carter is bent on curbing plutonium use to produce nuclear power because of danger of its being diverted to make bombs. W. Germany & Japan vigorously oppose this policy: US can afford to shun plutonium; but they can't.

They dramatized their challenge to Carter on eve of summit—Japan by starting up its first experimental fast-breeder reactor, & Germany by announcing a \$2 billion research program based on this process. Germany reaffirmed its determination to sell Brazil a plant to produce plutonium: Carter strongly opposes. Disagreement contains seeds of major crisis.

Virtually every W. Europe leader suffers from political weakness, combined with economic difficulties & social unrest. Domestic outlook is grim in Britain. Unemployment & bankruptcies rising: inflation 16%. France, tired of sharp contrast between Giscard's golden promises & leaden performance, seem ready to hand victory to Socialist-Communist alliance in March '78 elections. Italy is in economic & social mess. Govt. reduced to minority rule, & cling to power only at sufferance of Communists. Govt. lacks authority to make headway against country's staggering problems. Social tensions high: political assassinations, kidnappings, violent protests by jobless. Communists are demanding share in an 'emergency govt.' to avert anarchy & chaos. (USN 5:9)

\* \* \*

US & W. Germany on collision course over nuclear energy. Carter says nuclear technology must not be spread that will permit other nations to make bombs. Germany says if such countries are refused technology by West, they'll turn to Russia for it, & pay a high political price. Schmidt made no bones about Germany's determination to sell nuclear materials, regardless of Carter. (Tm 5:9)

\* \* \*

At summit, Carter told Alliance: "US must be willing to have genuine 2-way trade in defence equipment: I will work with Congress for this." On basis of past performance, he'll have to overcome powerful resistance in Congress. (USN 5:23).

**WHAT the above says in brief is that Europe is in an increasingly worsening mess, a fertile soil for Communism; and that the principal & most immediate cause is the oil price crisis (tho there are of course other causes & factors). There would have been no present oil price crisis if Russia's looming shadow had not**

prevented the West from solving the oil control issue with the gun, as it has always in the past handled circumstances it did not like in the weaker nations of the world.

However, the oil SUPPLY crisis is in no way attributable to Russia, but to the West's own short-sighted lust & greed, especially that of the US which, with a small fraction of the world's population, hoggishly gobbles 1/3 of the world's depletable & dwindling resources.

Seven pitiful little men: gathered in a forlorn attempt to stave off Armageddon & the 'time of trouble such as never was.' And nearly every one of them in such a precarious & minority political position that they dare not & cannot take the harsh necessary steps for improvement of the situation, even if they knew what to do.

**GREEK-TURK CONFLICT: SEEMINGLY INSOLUBLE.** One of world's troublesome flash points. Four adversaries: Greece vs. Turkey; Congress vs. White House. Increasing hazard of open, ugly military confrontation.

Underlying cause is Cyprus. Three years ago, after Greek-backed coup against Premier Makarios, Turkey occupied a large part of the island to protect the Turk minority. A strongly pro-Greek US Congress cut off military aid to Turkey, who retaliated by taking over 26 US military installations in Turkey.

Congress' action did not help it much with Greece, who blamed US for backing the hated dictators who started the trouble, & for not stopping Turkey. So when the Greeks threw out the US-backed dictators, the new democratic govt. cancelled US's naval ports rights, & broke Greek military ties with NATO.

Last week, Carter tried to ease the embargo on arms to Turkey, but Congress refused. This embittered the Turks: the embargo has reduced the effectiveness of the Turk air force (part of NATO) by 50% already. At same time, Greeks were furious with Carter giving any support at all to Turkey.

Another issue divides Greece & Turkey: who owns Aegean Sea? It is dotted with 3000 Greek islands, some only few miles from Turkey, & all claiming the surrounding territorial waters. Feud over oil & air rights have frequently brought them close to war in past few years. Current crisis began in '74 after oil was discovered in Aegean. Both are dependent on foreign oil, & began an oil search, which has brought constant conflict & near-war over rights.  
(Tm 5:9)

**THIS sadly exposes the paper-tiger nature of NATO. The bitter Greek-Turk enmity goes back 900 years to the time when the barbarous Turks swept in from central Asia & devastated the Greek Byzantine Empire. From then till well into the 19th century, the Turks were cruel, arrogant & ruthless oppressors of the Greeks.**

US, trying to please both by 1/2 measures to each, is pleasing neither, & in consequence has been largely ejected from vital NATO bases in both. Both the Cyprus problem & the Aegean problem seem unsolvable, due to irreconcilable mutual interests, & past deep roots of bitterness & oppression. When Greeks got power in Cyprus, they naturally abused Turks.

**IRAQ DETERMINED TO PREVENT MIDEAST PEACE.** Goals of oil-rich and fanatical Iraqis: revolution in every Arab country, & end to Israel. Unyielding determination to remove "imperialistic Zionist dagger in heart of Arab nation."

Most desperate of Palestinian terror squads training in Iraq. With \$8 billion oil revenues a year, Iraq has no difficulty financing Mideast turmoil & subversion. Beyond the deep, openly-expressed hatred of Israel, Iraq feels destined to lead radical socialist revolution thru all Arab world. Govt. rules thru fear & with iron fist. Iraq is only major Arab nation still holding out against restoring diplomatic relations with US.

Iraq estimated oil reserves are 2nd in world (after Saudi Arabia). When oil runs out, they plan to be major food exporter, seeing that as next boom commodity. Current 5-year plan is spending \$40 billion, much of it on developing agriculture. Electrification, steel, textile & cement production in high gear. Iraq likely to emerge as one of wealthiest Mideast nations, giving credibility to its political ideas even if they sound fanatic now. Iraqis—tough, disciplined, & determined on revolution—are certain to be major stumbling-block to US designs for Mideast peace. They say, "It may take 20 years, but it has to happen, & we're not in any hurry. We'll oppose any settlement with all means at our disposal. We'll never recognize Israel's right to live as a Zionist state." (USN 5:16)

**IRAQ is Assyria, & therefore especially significant. They must be with Russia. They're certainly in the proper prophetic character in their rabid anti-Israelism. They are a harsh dictatorship professedly dedicated to 'radical socialism,' which is the standard Communist line, & very appealing to oppressed peoples who have experienced colonial oppression and/or native misrule. As time goes on, Iraq could be an increasingly Mideast factor.**

**ETHIOPIA SWINGS TO RUSSIA.** Routinely, the state-run Ethiopia TV network puts on a prime-time horror show intended—quite literally—to terrify Ethiopia's 28 million inhabitants. Shots of racked bodies of political prisoners tortured to death, corpses of dissidents, flicker across screen as evidence of ruthless determination of what may be one

of most brutal regimes in world. It is led by Mengistu, an avowed Marxist. He has emerged as top man by a campaign of arrests & killings that rivals even Uganda's Amin.

Like other African leftist leaders, he has attempted to consolidate his power by cozying up to Russia. Last week he suddenly expelled all US military advisors, communications experts and information officials on 4 days' notice. Russia has agreed to give him \$100 million in arms(after US cut off arms). Tm. 5:9

\* \* \*

Ethiopia became latest nation to shift into Russian orbit when it abruptly closed nearly all US facilities in late April. At same time, Russian weapons began to arrive. US poured \$640 million into Ethiopia in past 30 years.

In Eritrea, a fierce 15-yr. civil war is now going in favour of the rebels. That conflict has brought open hostility against Ethiopia from Sudan & Somalia. Both are Moslem & support the rebels. Tho Ethiopia & Somalia claim to both be Marxist, they are irreconcilable enemies. They could well go to war over French-ruled Afars & Issas (becoming free this year). Its port of Djibouti is vital to Ethiopia. Ogaden (in west Ethiopia) is heavily populated by Somalis, who are fighting for separation & union with Somalia. Sudan, the Saudis & Egypt are trying to woo Somalia from Russia. (USN 5:9)

\* \* \*

Horn of Africa strategically placed along Red Sea oil route. There Russia is trying to cultivate Ethiopia while keeping on good terms with Somalia. So far, Moscow has been able to extend its influence in Africa aggressively. If it can pull both Ethiopia & Somalia firmly into its orbit, they will control that vital waterway.

Numeiry, head of Sudan, is vigorously anti-Communist, has been developing close ties with US.

Spread of Russian influence on Horn so distresses Arab leaders that 4 of them (Sudan, Yemen, Yemen Republic & Somalia) have united in an Arabic, Moslem pact against Ethiopia. The Saudis want US to arm this group. (Tm 5:9)

\* \* \*

Ethiopia's dictators face gravest threat to their despotic rule since they overthrew Selassie in '74. While trying to cope with rebellion in Addis Ababa, they are in a losing struggle with 3 different rebellions in Eritrea. They still hold the Eritrean capital but can only supply it by air or occasional convoys from Red Sea. Rebels have long since cut all land routes to Asmara.

Ethiopia also faces war with Somalia over Afars & Issas, who voted for independence from France last week. This territory is the last remnant of a huge French colonial empire in Africa. Djibouti handles majority of Ethiopian trade.

Russia faces delicate diplomatic problem. Too much friendliness with Ethiopia will alienate Somalia, which Saudis are trying to woo away with aid. (Tm 5:23)

\* \* \*

Russia's push for power in Horn of Africa becoming risky juggling game. Mengistu of Ethiopia, in recent Moscow visit, got pledge of increased military & economic aid. But Russia has by this antagonized Somalia, a bitter foe of Ethiopia. Somalis are re-examining Soviet rights in Somalia: missile, air & naval facilities.

Russian backing of non-Moslem Ethiopia has aroused Moslem world, who are pouring aid to their Moslem brothers in break-away Eritrea. Somalia moving closer to US's friends (Saudis, etc.) as it cools toward Moscow.

(USN 5:23)

**THIS will be very interesting to watch. Until recently, Ethiopia, under the autocratic and callous Selassie, was firmly in US's pocket, & Somalia in Russia's. Now for the moment both are with Russia, but with increasing likelihood of Somalia changing.**

**'Ethiopia' (Cush) must be with Russia at the end (Ezek. 38:5; Dan. 11:43). But what country today IS Biblical Ethiopia? As far as HISTORIC Biblical use of the term goes, it seems to apply primarily to the Sudan, for that was apparently the area where the kings ruled & came from who enter Biblical history as 'Ethiopian.'**

**However, present Ethiopia (Abyssinia) was always considered a part (distant & vague) of the area termed Ethiopia. With the ancients, Ethiopia was rather a broad term for the whole area south of Egypt. The Biblical last day references mentioned above would seem to require Sudan to be with Russia at the end (with Libya & Persia), which it is emphatically not today, but due to the vagueness of the term Ethiopia we cannot be dogmatic. The whole area is in violent flux, & a Great Power cockpit of struggle & scheming.**

**US BECOMING FRANTIC, STUNTED 'PLAYPEN.'** Year after year, Americans spending more time & money on leisure activities than any other people. Many beginning to ask: Is it all worthwhile? Rising criticism that national 'pursuit of happiness' has bogged down in fun and games.

So important have leisure & its by-products become in US daily life that more than 300 universities offer 'leisure studies.' A new breed of specialists, recreation counsellors, has sprung up, to steer bored or restless people toward the kinds of recreation they might enjoy. Worry grows that commercialized recreation's march to power is

converting US into a wall-to-wall playpen, with profound effects on the American character. For more and more Americans, self-fulfilment means self-indulgence and full-time pursuit of pleasure.

A national playpen. Or worse: a Colosseum. Organized sports are 'hying up' their appeal to violent instincts, with an eye to the TV dollar. In professional football & basketball, some athletes become famous for their 'macho' aggressiveness aimed at intimidating an opposing player, even if it maims the other person. Blood flows freely on the ice at hockey games.

Endless hours of TV watching, along with an abundance of electronic toys that require only a push of a button, are stunting the emotional & intellectual growth of many of today's young. Some of these youngsters could be in a real mess when the workweek shortens, or they have to retire. They will be empty shells. If a child has leisure problems at 6, he'll have them at 60.

Leisure-time activities have become US's No. 1 industry: Americans will spend over \$160 billion on leisure in '77. By '85, it will climb to \$300 billion. Biggest outlays go to commercialized & passive activities such as lolling on beaches or watching televised football games.

About 63 million children between 2 & 18 sit in front of TVs for hours each day. Many join the 'bored generation,' roaming city streets, racing cars along country roads, or drinking beer in suburban parking lots. Many of the nation's elderly stay indoors, locked behind peepholes, because of fear of crime.

Aimless & destructive leisure is becoming a serious social problem that will get worse unless something is done. There's danger of developing into a 'don't care' civilization, because so much of our pleasure seeking is the passive intake from TV, drugs and alcohol, which offer no lasting satisfaction.

There's no social pleasure in watching TV. When TV Age kids get together, for far too many of them, listening to music & smoking marijuana is their recreation: something they can do just about as well in the company of a dog.

In the past, childhood for most was a time—especially between ages 4 & 7—when children ordinarily had a lot of free time to do what they wanted to with their own heads. They could imagine, invent ideas, fantasize, experiment. They had to either stimulate themselves, or learn to do without stimulation: both good. But today they do this less & less: most spend 3 to 8 hours a day staring at TV.

TV acts on a child's mind like a cast would on his leg. If a child were in a cast for several years, he'd be quiet physically, but when the cast was removed he wouldn't be able to walk. His muscles would be atrophied. Overuse of TV interferes with growth of the brain's capacity to handle the simple problems of everyday living. It can cripple a child's curiosity, creativity, & follow-through.

When the kid comes to school, he is likely to demonstrate this weakness by something which is epidemic in our society among young children. It's called hyperactivity or hyperkinetic behaviour, but it's really the behaviour of a weak child saying, "I can't handle my life." The already-weakened child continues to watch TV into adolescence. But now the content of violent programs on TV begins to get thru to him, & the results are often demonstrated by his growing disregard for property, life & standards. And to control the anger & confusion, & to relieve the pain of failure, he medicates himself with marijuana—a passive, feel-good drug. We've developed a weakened, Disneyland version of recreation that requires minimum effort, little imagination, & less satisfaction. TV viewing has reduced children's self-sufficiency. (USN 5:23)

**WHAT a tragic & empty picture for the richest & most materially privileged nation in all history! A few verses from Ecclesiastes, recorded in the mercy & wisdom of God 3000 yrs. ago, could tell this confused & lustful nation the utter folly of seeking 'happiness' in frantic excitement, or childish amusement & entertainment, or fleshly self-indulgence.**

**Solomon tried it all to the very limit, & summed it all up in one word: vanity!—hollow, mocking emptiness & ashes. What a wicked, callous, self-centred, utterly juvenile waste of time & money the above sordid record portrays! The Scriptures tell us that to live in pleasure is to be dead while living (1 Tim.5:6); and 'lovers of pleasure' is one of the key identifications of the evil & perilous 'last days' (2 Tim. 3:1-4).**

**And truly the theme thru all the above is a chilling emptiness & deadness of life & character—greatly compounded by the mind-numbing, character-draining, brutalizing opiate of TV. The article concludes with (for the world) a remarkable insight—**

*"The secret of happiness is to get involved doing something you believe in enough to accept yourself completely in the process."*

**This is an unusually discerning groping toward fundamental truth. And the only activity that can properly fill this definition is the things of God, eternal things, spiritual things: being—to the very limit of our abilities & opportunities—an active, zealous part of the glorious eternal Divine Plan of the Ages that is centred in Christ Jesus. There is no happiness in anything else: only—at best—empty, temporary, juvenile amusement. If we learn this—& practise it—we pass from death to life. Why waste a lifetime learning by failure what life is really for?**

**ZAIRE 'WAR' EVAPORATES.** Ever since Moroccan troops arrived last month, and US, France & Belgium offered a little help, Zaire's strange little war turned sharply in favour of govt. A month ago, Mobutu's well-equipped but poorly-motivated soldiers were in disgraceful retreat, refusing to fight & running away from a ragtag band of Angola-based rebels.

Now rebels on run. Secret ingredient: 1500 Moroccan troops, who shamed Zaire's army into showing a little backbone. This persuaded the rebels & their Angolan & Cuban supporters that cost of war with Zaire would be too high. War seems over. Rebels melted into bush. They'll be back some day. (Tm 5:9)

**US seems to be learning. Its "Cubans" from Morocco seem to have turned the trick for the present. But Russia will not give up. Zaire is too strategic & mineral-rich. Zaire's economy is precarious, due to Mobutu's ostentation, self-glorification, & impractical schemes.**

**RHODESIA FOR BLACKS.** Carter moving fast. Latest Anglo-US decision: special British & US missions will establish 'presence' in southern Africa, then fan out to contact both White & Black Rhodesians. Min-conferences will lay groundwork for a constitutional convention. Interim Administration of Whites & Blacks will be set up under British sponsorship. Smith's current White-run Cabinet will step down. Finally, elections will be held: one-man, one-vote.

Aim is for '78 deadline. Chance of success? Militant Blacks still prefer action to talk, but will give plan a try. Whites will find it hard to drag heels. (USN 5:23).

**THE plan may work, tho all previous efforts have failed. The Whites seem to be increasingly waking to the realization that the end is near; & they seem likely to now face the inevitable, & either give in, or get out. The 'good life' they have built & enjoyed for a small privileged minority will fade back into the general African poverty & backwardness. The Blacks were closer to reality, & very likely closer to happiness, before the White man came with his artificial 'civilization' & 'improvements.' But perhaps the White man has brought them a disturbance & malaise that is irreversible. Few have the wisdom to be able to be content when they have seen the false glitter & think there is something they are missing. With the removal of the current stability, unjust as it is, the future is precarious. With a little Russian manoeuvring, Rhodesia in the days to come could become another Ethiopia or Uganda, & this would well suit Russia's evil purposes.**

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#### KNOWLEDGE BRINGS RESURRECTIONAL RESPONSIBILITY

Times of ignorance are changed into times of knowledge by the proclamation of the will of God. This knowledge brings with it responsibility, and responsibility constitutes men subjects of the resurrection and judgment, and reward and punishment according as they may have been obedient or disobedient.

Those who are neither to live in the Aion of the Spirit nor to rise into the resurrection state, are those who die under *helpless ignorance*. God does not treat such as He does those who *know the Truth but will not obey it*: or who have obeyed it but subsequently turn back to the corruption that is in the world.

True, no wicked man can claim to be "made alive in Christ" that he may live for ever. But he will CERTAINLY be made alive that he may be judged and consigned to the dire severities of the Second Death, which is the 'wages of sin' (the first death being the common lot of all, both saint and sinner). —**Bro. Thomas, Herald, 1861.**

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#### One Hundred Years Ago

(From Christadelphian Magazine, June, 1877)

**THE primary and overwhelming news of the month was that Russia had declared war on Turkey (Apr. 24). Russia was already pushing ahead rapidly in both Europe (through Rumania, where she had reached the Danube at several points) and in Asia (in the Caucasus & Armenia, where several cities and defended points had already been captured).**

**Turkey had a much more powerful navy than Russia (how things have changed!), and had confidently felt it could prevent any crossing of the Danube. But 2 'impregnable' ironclad gunboats had already been blown up, including their largest, and another captured, and the rest had fled—leaving the Danube open to the Russian advance.**

**England had declared neutrality, but warned Russia against any approach to the Suez Canal or Egypt. It appears the govt. under Disraeli wanted to enter the war on Turkey's side, but the opposition leader Gladstone had stirred up so many anti-Turkish meetings & demonstrations around the country that entering the war was impossible.**

There were great fears Russia planned a complete defeat and occupation of Turkey, in keeping with her known historic ambition to possess Constantinople (which bottled up her ships in the Black Sea) and the Mediterranean ports.

Britain was in actual control of Egypt (technically together with France), and Egypt was still nominally part of the Turkish Empire. There were strong agitations throughout Britain for complete annexation of Egypt into the British Empire (eagerly hoped for by the brethren). The brethren were, in fact, sure it was the beginning of the end, and could hardly restrain their excitement, as all was so wonderfully in harmony with the foretold divine Plan. But bro. Roberts sounded a note of caution and restraint, saying in the exhortation published for the month (given Apr. 29, right after the war declaration)—

"Great events have begun to transpire since we last assembled around the table of the Lord . . . Russia has declared war against Turkey . . . the one event we have been looking for, for a long, long time . . .

"We have been looking for it, and watching the symptoms of its approach, with an intensity of interest attaching to no other human anticipation . . . What has been a matter of expectation for many years is now a matter of sight . . . long deferred hope is now realized before our eyes. These events inspire us with a feeling of anticipation too great and high and wide to be expressed . . .

"However, Christ is not here yet; and we may have to wait longer than some may think probable from present appearances. Let us prepare for whatever may be in store for us. Events may rush on without delay—but they may not.

"Should the Russian conquest of Turkey be a slower process than we are expecting, or should even the process be stopped in course of time by a treaty of peace which should leave Turkey still an independent (though reduced) power, and Russia only a little enlarged in territory [see note below], let us not imagine there is any failure in the prophetic Word, which deals rather with the sequence of events than the time occupied in their development.

"Let us rather be prepared to look upon such an issue as the preparation for the next and final step. *Peace there must be at some stage or other of the events now in progress . . . it is scarcely conceivable that the Jewish colonization could take place in a time of war . . . The final triumph of the Russian Gog is not to be looked for till England is in this position [in Palestine and Egypt], and the Jews are under her wing . . .*

"It is ours to be prepared for any unrevealed vicissitude that may be in store, or on the other hand to be ready to be hurried away to the presence of the Lord."

**This surely is the counsel of wisdom, and it is well for us to keep it in mind as events close in for the end on a far greater scale than the brethren then dreamed of. Compare Russia's present vast might with her puny efforts then. She has the capability, & the missiles aimed & poised, to practically obliterate US & Europe at the press of a button, & one madman like Hitler could make that move.**

**Bro. Roberts was uncannily accurate concerning what he suggested as the possible actual outcome at that time: a peace treaty, Turkey reduced but intact, Russia only a little enlarged (it's hard to see how he foresaw that last point, but that's exactly what happened, tho much of the Balkans gained their freedom—Rumania, Serbia, Bulgaria & Montenegro).**

**Bro. Roberts appears to have strongly hoped, and in a way believed, it was the end (from what & how he wrote generally), but still in his cooler judgment realizing & cautioning that the broad picture—particularly as to the Jews—was not ripe & would take time.**

**Actually, looking back, the vast strength of Britain was a major factor in the way. She was far stronger—militarily, financially, economically & in world position—than backward, peasant, Czarist Russia. It would clearly seem to have been her warnings and threats that curbed Russia's ambitions at the time. She could have thrown her weight into the war at any time. As Russian armies moved south, menacing the Empire lifeline, public opinion in Britain changed dramatically. Less than a year later, the country was swept by that now famous war song: "We don't want to fight, but by jingo, if we do, we've got the men, we've got the ships, we've got the money too"—originating the term 'jingoism.' Certainly Britain had to be greatly humbled & cut down, as doubtless US will have to be.**

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**There was a sad note: The Mr. Smith of Manitoba (see April Berean) who had written for the brethren to come & baptize him, perished in a snowstorm on March 31—actually before the note had appeared in the magazine.**

\* \* \*

**Bro. Malone (Richmond, Va.) had died). Sis. Lasius (bro. Thomas' daughter) writes of him—**

"He was one of the earliest supporters of the Truth in this country [US], & the only friend of the Doctor's—at the time when he separated from the Campbellites in Richmond—who ventured to open his doors to the hearing of the Truth."

**Bible Questions**

	<b>WHO SAID?</b>		
1. No whither	15. I am with child	29. Me and my house	45. Why art thou alone?
2. I see 4 men	16. She is my sister	30. Blessed be Abram	46. Behold a candlestick
3. I was naked	17. The child is not	31. Our life for yours	47. Stars in their courses
4. I am thy son	18. Take them alive	32. Not so, my father	48. Come into my house
5. I am a child	19. I am an Hebrew	33. Do nothing rashly	49. Whose damsel is this?
6. Not so, Lord	20. Tarry at Jericho	34. Thou bloody man	50. Bring forth vestments
7. Here is water	21. Top of the rocks	35. How shall this be?	51. Shall the sword devour for ever?
8. Beside thyself	22. He is my brother	36. Take thee 10 pieces	52. Fight for your brethren
9. What is truth?	23. I was no prophet	37. Messiah the Prince	53. I have been very jealous
10. Fast ye for me	24. He is thy brother	38. Art thou in health?	54. Canst thou speak Greek?
11. They are lively	25. Bring me a sword	39. Here am I; send me	
12. My sentence is	26. I will be no judge	40. Bring me a minstrel	
13. Bring me word	27. Skin of my teeth	41. Finger of God (OT)	
14. I coveted them	28. Had Zimri peace?	42. Finger of God (NT)	
		43. Bind on thy sandals	
		44. I saw visions of God	

Job	Ahab	Angel	Ahijah	Reuben	Benhadad
Esau	Amos	Elisha	Joshua	Eunuch	Zechariah
Jehu	Jonah	James	Joseph	Deborah	Nehemiah
Joab	Adam	Abner	Shimei	Absalom	Bathsheba
Spies	Pilate	Gallio	Gehazi	Jeremiah	Town clerk
Jesus	Elijah	Herod	Balaam	Solomon	Ahimelech
Boaz	David	Esther	Ezekiel	Abraham	Melchizedek
Peter	Isaiah	Achan	Gabriel	Midwives	Claudius Lysias
Mary	Lydia	Festus	Jezebel	Magicians	Nebuchadnezzar

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