

# 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:**

**G. A. Gibson, 919 Dufferin St., Apt. 1505, Toronto, Ont., Canada M6H 4B3**

*“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.*

## CONTENTS

ECCLESIAL NEWS: Worksop, Winnipeg .....	218
Fraternal Gatherings: Hye, July 31 -Aug. 7; London, Oct. 8-9 .....	218
Laying Up Treasure on Earth (Bro. Roberts) .....	218
IF YE KEEP IN MEMORY: The Importance of Constant Remembrance .....	219
FIRST FOR HIMSELF (Bro. Thomas)	
Jesus Required a Sacrificial Cleansing .....	222
BY HIS OWN BLOOD HE ENTERED	
Jesus Was Saved by His Own Sacrifice .....	225
AN EVIL HEART OF UNBELIEF	
Man's Natural Tendency That Must Be Overcome .....	230
Is Education a Good Thing? (Bro. Thomas) .....	235
THE OIL OF GLADNESS: Psalm 45 .....	236
June Answers .....	244
CURRENT WORLD EVENTS FULFILLING PROPHECY	
Israel: Triumph of a Superhawk; France Ready for Communist Govt.; Turkey's Inconclusive Election; Arabia's Growing Power .....	245
100 YEARS AGO: Jewish Colonization & Unbelief;	
War Moving Slowly; bro. Ashcroft's Difficulties .....	252
Bible Questions: "Who Was?—" .....	252

**PLEASE NOTE: The August issue may possibly be delayed**

**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

### WORKSOP, Nottinghamshire, England

*Bro. & sis. Moore have voluntarily expressed the desire that we publish this—*

With regard to our desire to rejoin in fellowship with those of the Berean fellowship, we declare—

That we uphold belief in the Statement of Faith, known by the title B.A.S.F., having no reservations thereto.

We also would further this by stating that we believe the Berean stand to have been correct, and endorse the article 'Berean Restatement of Faith' which is printed from time to time in the Berean magazine.

We are sorry that we have withheld fellowship from sincere brethren and sisters for the past 3 years, but trust that they will forgive us.

We hope the above statement will be acceptable, but will answer any question, should any wish further evidence of our sincerity.

We remain yours prayerfully in hope of Life Eternal.

Brother and sister Eric and Lillian Moore,

15 Lincoln St., Worksop, Notts. S80 2NA, England, June 4, 1977

*We are very happy to print this, and we are sure the Brotherhood will rejoice with us.*

---

### WINNIPEG, Manitoba—3449 Assiniboine Grove, R3K0H5—Bro. Joseph Jackson.

WE send loving greetings for the last time from Winnipeg. On July 1, God willing, we will be taking up residence in Saskatchewan, and thereby becoming members of the Richard ecclesia.

Thus ends our 9 years of isolation, and we wish to take this opportunity to thank all who by their letters, phone calls and visits made isolation more bearable. Their efforts have given us a far more extensive understanding of brotherly love, and a deeper perception of fellowship. The symbol behind the bells and pomegranates (words and deeds) on the hem of the High Priest's garment has taken on a much fuller significance.

By these numerous words of help, comfort, and exhortation received, the Body indeed has become a unit of closely associated parts, each requiring the other, and not one member being able to say, 'I have no need of thee.'

One would never fully appreciate the immense beneficial help these labours of love have meant, and we hope the lesson will never be lost on us. It is our desire to try to be of some help to those who are still in the position of isolation, and unable to attend ecclesial functions. This we plan to do with our usual weekly 'visits' by mail.

Our new address will be: R. R. 1, Richard, Saskatchewan, Canada SOM 2P0.

With our united love, sister Marilyn and brother Joe Jackson

---

### FRATERNAL GATHERINGS

If the Lord will

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

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

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

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

---

### LAYING UP TREASURE ON EARTH

A brother of Christ is at liberty to "get gain" that he may be a "good steward" of what he gets in "giving to him that needeth"; but he is NOT at liberty to lay up treasure for himself. It is so written—Eph. 4:28, 1 John 3:17, Matt. 6:19, Luke 12:21, 1 Pet. 4: 9-10—and though one may forget or ignore it, the future holds a judgment seat at which we shall have to give account. —**R.R. 1898.**

---

### FREE BOOK ON ESSENTIAL, SAVING BIBLE TRUTHS

"Christendom Astray," a 462-pg. book outlining and scripturally proving all basic Bible doctrines involved in the Gospel of salvation, which has helped thousands to find the Way of Life, will gladly be sent free and without obligation. Write: G.V.GROWCOTT, 13308 DENVER CIRCLE WEST, STERLING HGTS., MICH. 48077

---

Anything in the Berean may be reproduced by any one in any form. No credit is needed.

## If Ye Keep in Memory

“I will endeavour that ye may be able after my decease to have these things always in remembrance”—2 Peter 1:15

THINGS to be kept in memory play an immeasurably important part in all phases of life. The success of any vocation, whether it be in the trades or the professions, depends in keeping in memory the fundamental principles upon which it was established.

Now, if a basic standard for measuring, regulating and guiding conduct and practice is so essential in things pertaining to the affairs of this world, how transcendently greater it must be in things relating to the Way of salvation! If we are open to conviction, this becomes self-evident as we read and study the Bible. Paul tells us that—

"The Gospel is the power of God unto salvation to everyone that believeth" (Rom. 1:16).

Belief is, therefore, only the first step, and by it the power of God is made available. But belief, or faith (same Greek word), says James, without works is dead—2: 26. *Therefore the power of God must be permitted to operate in our lives through the Gospel in order to bring about salvation.* This could be likened to a new house which has been wired for electrical purposes, and connected with the source of electrical power. But the power does nothing until a switch is operated, and the electricity is permitted to pass through the lamps, and by this action a room is filled with light; and continues to be so filled as long as—and only as long as—the power circuit is maintained.

This is not a perfect analogy, but it does possess a reasonable relationship which becomes obvious when we return to Paul and the subject of the Gospel, for he says—

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have heard, and wherein ye stand: by which also ye are saved IF ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. 15:1-2).

The keystone of Paul's statement is found in the phrase "keep in memory." The natural man requires no exhortation to keep in memory the things of this life, because he is surrounded by everything that goes to make up what the Scriptures define as 'the world,' and they are ever before him, and they appeal powerfully to the flesh.

But the 'things concerning the Kingdom of God and the Name of Jesus Christ' are different. They are not outwardly visible. They are spiritual things, at present only spiritually perceived and discerned, far above the fleshly mind's comprehension and interests. To bring them into the mind in the first place requires a strong effort generated by introduction to the things of God, and a lifting of our interest up to spiritual and eternal things: things beyond the present life.

If that interest is strong, we will turn to the Word of God as a Light shining in a dark place, and through a diligent application of the mind to the divine ideas and principles revealed therein, we will become 'wise unto salvation' through a faith which works by love.

At first, the believer may conclude that his efforts are now over, and all he has to do is wait for the Kingdom of God to appear. But alas, this is not true, and like Paul he makes a discovery (Rom. 7:21)—

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

The things of the world and of the flesh clamour within him for his attention; and he becomes conscious of the fact that, although an effort was required to learn the Truth, *an even greater effort is required to keep it effectively in memory as a constant spiritual power.* If he becomes mentally exercised, and acutely conscious of the challenging problem facing him, he will recall that, among the things 'written for our instruction,' there is none more appropriate than the instruction given to the people of Israel by Moses. First, he reminds them of their exalted position in relation to other men—

"What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" (Deut.4:7-8).

Then he warns them that it is vitally essential to keep certain things in memory (Deut. 8:11-14)—

"Beware that thou FORGET NOT the Lord thy God, in not keeping His commandments and His judgments which I command thee this day:

"Lest, when thou hast eaten and art full, and hast built goodly houses and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied—

"Then thine heart be lifted up, and thou FORGET the Lord thy God which brought thee forth out of the land of Egypt, the house of bondage."

The lesson is obvious. What people in all the earth occupy such a lofty position as we do because of our belief and obedience of the Gospel—*Abraham's seed, and heirs according to the promise*— Gal. 3: 29. Or, as Peter expresses it—

"Ye are a chosen generation, a royal priesthood, an holy nation, a purchased people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light" (1 Peter 2:9).

*To acceptably maintain such an exalted and responsible relationship with the Great Creator of the Universe, there is much to be done, and much to be 'kept in memory.'* This is not a position that can ever be forgotten, or whose solemn obligations can be allowed to be absent from the mind. Peter, like Paul—fully cognizant of the greatness of the call and the weakness of the flesh—is deeply concerned with the same urgent problem of keeping in memory; and he is strikingly repetitious (and fittingly so) in his final exhortations before his death—

"I will not be negligent to put you always in remembrance" (2 Pet. 1: 12).

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance" (v. 13).

"Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance" (v. 15).

"This 2nd epistle, beloved, I now write unto you, in both which (1st and 2nd) I stir up your pure minds by way of remembrance" (3:1).

Likewise James warns us against being like the man who—

"Beheld . . . *and straightway forgot. . .*" (1:24).

—saying the one to be blessed is he who is— "not a forgetful hearer."

And Jesus' dying request to us was—

"Do this, in *remembrance of me.*"

Again to the 7 ecclesiastical—

"*Remember* from whence thou art fallen..."

"*Remember* how thou hast received..."

And we find exhortations to, and commendations of remembrance, and warnings against forgetfulness, in practically every one of Paul's epistles. Surely then there is a great danger here to be guarded against, and if we frankly examine our own selves by the light of the Spirit-Word, we must all confess that keeping the right things in constant remembrance is one of our greatest problems, and simple human forgetfulness one of our greatest weaknesses. To remember takes effort—constant, vigilant effort.

Israel did not forget that God existed. That was not the problem. But because of the busyness and attractiveness of their prosperity, their hearts were lifted up and carried away, and they failed to keep in memory all God had done for them, and all He required them to do. Most of the time their hearts and minds were far away on the natural things that occupy and interest the flesh. They were so busy with the pleasing and fascinating affairs of this life that they forgot how He had freed them from Egyptian bondage, and how He fed them with manna, and supplied them with water, while they were passing through the wilderness.

In the letter to the Hebrews, the apostle reminds us of the similarity of our position when he says (4:1-2)—

"Let us therefore fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."

If it were possible for the people of Israel to forget God because of their prosperity, it is very possible for us to do so. We too can forget our 'first love,' that point in our lives when we discovered the great salvation revealed to us in God's Word. Our hearts seemed ready to burst with pent-up emotion when we became aware of the joyous comfort that settled upon us because of our wonderful relationship to the Great Creator-Father and His beloved Son.

Have we held fast the intense first zeal of this confidence, and that glorious first rejoicing of the Hope, as a new-found light in a dark and dreary place? Or have our hearts been lifted up because we have prospered, and built 'goodly houses' in which to live?

If the latter be true, and the bright original intensity of our joy has faded under the deceptive pressure of present things, then a lukewarmness has developed within us, without our being conscious of it, and all because we have failed to sharply *keep in memory* certain things. What then will be our feeling in the day of resurrection when we discover that all of our personal possessions and interests of this life have perished, and the only element that is left to us is whatever character and record of love and service we have built up?

But if we have brightly and faithfully *kept in memory* the full joy of the priceless heritage that has come into our possession through our belief and obedience of the Gospel, and have done our very best to live a life of holiness and service by keeping ourselves separated from the time and mind-wasting pleasures of this life, then we may have confidence, and not be fearful or ashamed when we stand before our great Judge.

If he graciously bestows upon us the gift of God, what unspeakable joy will fill our hearts as we enter the Kingdom of God, clothed in a glorified nature, made equal unto the angels, having partaken of the Tree of Life which is in the midst of the Paradise of God—to live thereafter forever in the intense, rejoicing fulness of robust divine energy and power, never again to struggle in weakness against the flesh, and the burden of the forgetful mortal mind.

—Editor

---

## First for Himself

"By his own blood he entered in once into the Holy Place, having obtained eternal redemption"—Heb. 9:12

BY BROTHER JOHN THOMAS

THE word 'sin' is used in 2 principal acceptations in the Scripture. It signifies, in the first place, *the transgression of the law*; and in the next, it represents that *physical principle* of the animal nature which is the cause of all its diseases, death, and resolution into dust.

It is that in the flesh '*which has the power of death*'—Heb.2:i4; and it is called 'sin' because the development, or fixation, of this evil in the flesh was the result of transgression. Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled 'sinful flesh,' that is, *flesh full of sin*; so that 'sin,' in the sacred style, came to stand for the substance called 'man.' In human flesh 'dwells no good thing'—Rom.7: 17-18, and all the evil a man does is the result of this principle dwelling in him.

—Elpis Israel, pg. 126 (1910 to 1973 editions).

\* \* \*

'SIN' is a synonym for human nature. Hence, the flesh is invariably regarded as *unclean*. It is therefore written—

"Who can bring a clean thing out of an unclean? Not one" (Job 14:4).

This view of sin in the flesh is enlightening in the things concerning Jesus. The apostle says —

"God *made him to be sin* for us, who knew no sin" (2 Cor. 5:21).

And this he explains by saying in another place that—

"He sent His Own Son in the likeness of sinful flesh, and for sin, condemned *sin in the flesh* ... in the offering of his body once" (Rom. 8:3; Heb.10: 10, 12, 14).

Sin could not have been condemned in the body of Jesus if it had not existed there. His body was as unclean as the bodies of those for whom he died; for he was born of a woman, and 'not one' can bring a clean body out of a defiled, for, says Jesus himself—

"That which is born of the flesh is flesh" (John 3:6).

According to this physical law, the Seed of the woman was born into the world. The nature of Mary was as unclean as other women; and therefore could give birth only to '*a body*' like her own, though especially '*prepared of God*'—Heb. 10: 5. Had Mary's nature been immaculate, as her idolatrous worshipers contend, an immaculate body would have been born of her; which, therefore, would not have answered the purpose of God, which was to condemn *sin in the flesh*, a thing that could not have been accomplished if there were no sin there.— Elpis Israel, pg.127

\* \* \*

SIN in the flesh is hereditary; and entailed upon mankind as the consequence of Adam's violation of the Eden law. The '*original sin*' was such as I have shown in previous pages. Adam and Eve committed it, and their posterity are *suffering the consequences* of it.

The tribe of Levi paid tithes to Melchizedek many years before Levi was born. The apostle says—

"Levi, who receiveth tithes, paid tithes in Abraham" (Heb. 7:9).

Upon the same *federal* principle, all mankind ate of the forbidden fruit, being in the loins of Adam when he transgressed. This is the *only* way men can by any possibility be guilty of the original sin. Because they sinned in Adam, therefore they return to the dust from which Adam came. —Elpis Israel, pg. 128

\* \* \*

CHILDREN are born sinners or unclean, because they are born of sinful flesh, and—  
"That which is born of the flesh is flesh," or sin (John 3:6).

This is a misfortune, not a crime. They did not will to be born sinners. They have no choice in the case, for it is written—

"The creature was *made subject to the evil* not willingly, but by reason of Him Who subjected it *in hope*"  
(Rom. 8:20).

Hence the apostle says—

"By Adam's disobedience the many were *made sinners*" (Rom. 5:19).

That is, they were endowed with a nature like his, which had become unclean as the result of his disobedience. —Elpis Israel, pg. 129

\* \* \*

MEN are not only made, or constituted sinners by the disobedience of Adam, but they become sinners even as he, *by actual transgression*. . . Thus men are sinners in a 2-fold sense: first, by natural birth; and next, by transgression. In the former sense it is manifest they could not help themselves. They will not be condemned to the Second Death because they were born sinners; *nor to any other pains and penalties* than those which are the common lot of humanity in the present life. They are simply under that provision of the constitution of sin which says—

"Dust thou art, and to dust thou shalt return." —Elpis Israel, pg. 130

\* \* \*

AS the constitution of sin hath its root in the disobedience of the First Adam, so also hath the constitution of righteousness root in the obedience of the Second Adam. Hence the apostle says—

"As through one offence [sentence was pronounced] upon all men to condemnation; so also through one righteousness [sentence was pronounced] upon all men (that is, Jews and Gentiles) unto *a justification of life*.

"For as through the disobedience of the one man *the many were constituted* (katestatheesan) *sinners*; so also through the obedience of the one the many were *constituted righteous*" (Rom.5:18-19).

The 2 Adams are *2 federal chiefs*; the first being figurative of the second in these relations. All sinners are in the first Adam; and all the righteous in the second—only on a different principle. Sinners were in the loins of the former when he transgressed; but not in the loins of the latter when he was obedient unto death: therefore, 'the flesh profiteth nothing.' For this cause, then, for sons of Adam to become sons of God, they must be the subjects of an *adoption*, which is attainable only by some divinely appointed means. —Elpis Israel, pg. 132

IN being made a sacrifice for sin by the pouring out of his blood upon the cross, he (Jesus) was set forth as a *blood-sprinkled* mercy seat to all believers of the Gospel of the Kingdom who have faith in this remission of sins through the shedding of his blood. —Elpis Israel, pg. 133

\* \* \*

ALTHOUGH a sinner may have been 'delivered from the power of darkness,' or ignorance, and have been 'translated into' the hope of 'the Kingdom of God and of His Christ'—Col. 1: 13; Rev. 11: 15 by faith in the divine testimony, and baptism into Christ—yet, if he turn his thoughts back into his own heart, and note the impulses which work there, he will perceive a something that, if he were to yield to it, would impel him to the violation of the divine law.

These impulses are styled '*the motions of sins*'—Rom. 7:5. The remote cause of these 'motions' is that physical principle, or quality, of the flesh, styled 'indwelling sin'—Rom. 7: 20, which returns the mortal body to the dust. And that which excites the latent disposition is the law of God forbidding to do thus and so, for—

"I had not known sin, but by the law" (Rom. 7:7) —Elpis Israel, pg. 137

\* \* \*

THE flesh in, or through, which the Deity was manifested was, for the brief space of 33 years, inferior to the angelic nature, which is spirit. It had been '*purified*' by the *sprinkling of its own blood* on the cross. It came forth from the tomb an earthy body which, in order to become spirit, and so 'equal to the angels,' had to be '*justified*,' rectified, '*made perfect*' or quickened, '*by spirit*.' —Catechesis, pg.12

\* \* \*

WHEN was the Jesus-Altar purified, the Jesus-Mercy-seat *sprinkled with sacrificial blood*, and the Jesus-Holy of Holies lustrated? After the veil of his flesh was rent, and before he awoke at the early dawn of the third day . . .

Did the resurrected and quickened body enter the Divine Presence *with its blood*, or *through its blood*? 'Through his own blood' (*dia tou idiou haimatous*)—Heb. 9: 12. The body is nowhere said to enter heaven with its blood. Aaron entered the Holies with blood, representative of Jesus entering the true *through his own blood*, in this, the shadow and the substance approximate as nearly as the parable demands. —Catechesis, pg. 14

\* \* \*

IN pouring out his life-blood unto death as the offering for sin . . . he poured it out as the life-blood or ritual principle of the covenant or will God made with Abraham concerning himself and his seed of all classes thereof, which . . . by the death of the Messiah (was) for the first time brought into force. —Revealed Mystery, pg.9

**This illustrates another, though related, aspect of how Christ required, and was benefited by, his own sacrifice. It was the confirmation of the Abrahamic Covenant, which could not come into force without the shedding of the appointed sacrificial blood of the Lamb without spot. Christ, as the Seed of Abraham, could not 'receive the Promises' until the Abrahamic Covenant was ratified by the shedding of his own blood. The whole purpose of God is a beautiful, harmonious, and perfectly integrated unity of wisdom.**

\* \* \*

SO long, then, as the Sin-Nature continues to inhabit the earth there must be sorrow, toil, and death; for the *sentence pronounced upon the sinning nature* declares the continuance of the curse to be all the days of its life. —Eureka 111:705

\* \* \*

THOSE who hold Paul's doctrine ought not to worship with a body that does not. . . No, if I agree with you in doctrine, I will forsake the assembling of myself with a body that opposes your doctrine, although it might require me to separate from the nearest and dearest. No good is effected by compromising the principles of the Truth; and to deny that Jesus came in sinful flesh is to destroy the sacrifice of Christ.

—Bro. Thomas, Christadelphian 1873:324 (Written in 1869)

**THE central and key element of the divine way of salvation was that Christ himself required, and entered into immortality and glory through the cleansing efficacy of, his own perfect sacrifice—"by his own blood . . . through the Blood of the Covenant."**

The whole human race—of which Christ is an inseparable part (and it is the very essence of the efficacy of his sacrifice that he be a part)—was defiled and made unclean by the sin and fall of the first pair. God, in His love and wisdom, required a purging, cleansing, purifying sacrifice for that defilement and for the sin that has flowed from it in the lives of every human being except the one special man whom He specially provided and strengthened for His purpose of salvation.

God required for this cleansing, not just a death, but a sacrificial, blood-shedding death. This was the will of God, for the laying of a foundation of holiness that humbles man and glorifies God, to make possible the manifestation of His love and mercy. By meditation we can increasingly perceive its beauty and its wisdom.

And that sacrifice must be one of the defiled race, a Lamb without spot, a character-perfect, sinless bearer of the condemned body of sin, himself alike with all his brethren requiring the purifying sacrifice, that for himself he may open a way to life which others can lay hold on by becoming part of him. In this way, the operations is beauty and righteousness, and he is a true Representative and forerunner; not an alien, arbitrary Substitute in an operation without righteousness or beauty.

In his case, the physical cleansing followed in the course of the same operation and chain of events. In our case we partake of the advantages of his cleansing sacrifice by becoming part of him; by being washed and kept pure continuously (in the sight of God) by his sacrificial blood, laid hold on by confession and repentance; and eventually—if we remain in him faithfully to the end—by receiving the physical cleansing he himself has already passed through and established.

---

## By His Own Blood He Entered

*"The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the Everlasting Covenant"*—Hebrews 13:20

**BY BROTHER ROBERT ROBERTS**

"IN offering himself, did Christ offer for his own sins?" It depends upon what is meant. Jesus had no *personal* offences to offer for. Nevertheless, as antitype of the High Priest, who—

*"... first for his own sins, and then for the people's"* (Heb. 7:27).

—there must have been a sense in which he did so, even as Paul says—

"THIS *he did once*, when he offered up himself" (same verse).—Christadelphian 1873:321

\* \* \*

INIQUITIES are immoral acts. You cannot lay acts upon another, but you may lay the consequences, which is metonymically laying themselves. The total consequences of 'our iniquities' is death. This was laid on Jesus *in his being made of our nature, under the curse to die*. —Christadelphian 1873: 400

\* \* \*

ADAM'S nature was condemned to die, and Jesus was a divine form of that condemned nature for the meeting of the condemnation in a way that would admit of its salvation . . .

The Spirit, so to speak, arrays itself with the nature of Adam, which is the nature condemned. The Son of God is thus no substitute, but the very bearer of the condemnation. Though personally sinless, he was by constitution condemned, and had therefore to *offer for himself* and his brethren. . . Jesus had himself to be saved—

"In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to *save him from death*, and was heard in that he feared.

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect [*he was perfected on the 3rd day when he rose to immortality*], he became the author of eternal salvation to all them that obey him" (Heb.5:7-9).

"By *his own blood* he entered in once into the Holy Place, *having* (thus) *obtained eternal redemption*" ('for us' not in original)—Heb. 9:12.

Then we have the declaration of Paul that Christ—

"Needeth not DAILY, as those high priests, to offer up sacrifice, *first for his OWN sins*, and then for the people, for THIS *he did once*" (Heb.7:27).

Paul's statement is that Jesus did *once* what the typical high priest did *daily*. What was that? "Offered first for his own sins, and then for the people's." It follows then that there must be a sense in which Jesus offered for himself also, a sense which it is apparent when it is recognized that he was under Adamic condemnation.

—Christadelphian 1873: 404-5

\* \* \*

THE whole system of the Law was pre-figurative of Christ: priest, altar, tabernacle, mercy-seat, etc.—Heb. 9: 11; 13: 10; 8: 2; 9: 1-11. . . Now the fact has to be noted that *the whole had to be atoned for once a year*— Lev. 16. . . As Paul expresses it (Heb. 9: 23)—

"It was therefore necessary that the pattern of things in the heavens [that is, the things pertaining to the Law] should be purified with these, but the *heavenly things themselves* with BETTER SACRIFICES."

Now Jesus was the substance of all these. He was the 'heavenly things' in compendium; and the testimony of the Law, argued out by Paul, is that before his sacrifice they were unclean, and *had to be purified by his Sacrifice*.

— Christadelphian 1873: 407

\* \* \*

TRULY it was 'for us' that Christ was born a mortal man, and made subject to weakness, and tempted in all points like as we are, and nailed to the cross, and raised again from the dead. But unfortunately perverted are those who suppose that because God manifest in the flesh went through *all these things* 'for us,' therefore he was not *himself included in the entire operation*.

He offered for himself: first, by reason of his participation in Adamic mortality; and second, because his hanging on a tree brought on him the curse of the Law. —Christadelphian 1873: 555

\* \* \*

THE statement of Paul—Heb.7: 27 is that Christ did "once" in his death what the high priests under the Law did daily, namely, offered—

"First for his own sins, and *then* for the people's."

But there is all the difference between the 2 cases that there always is between shadow and substance. Christ's 'own sins' were not like the sins of the priests: they were not sins of his own committing. He was without sin, so far as his *own actions* were concerned. Yet as the bearer of the sins of his people—whether 'in Adam or otherwise—he stood in the position of having these as 'his own,' from the *effects of which* he had himself *first* to be delivered.

Consequently, he offered 'first' for himself: he was the first delivered. He is 'Christ the First-fruits.' He obtained eternal redemption *in and for himself* as the middle voice of the Greek verb—Heb 9: 12 implies. He was 'brought again from the dead'—

". . . *THROUGH the blood of the Everlasting Covenant:*" (Heb. 13: 20).

But this offering for himself was also the offering for his people. The *two* aspects of the double *typical* offering were combined in one act. He had not twice to offer—

"By *one* offering he hath perfected forever them that are sanctified" (Heb. 10:14).

Yet, though combined, the 2 relations of the act are visibly separate. Christ was the first saved from death—  
Heb. 5:9—

"*Afterward*, they that are Christ's, at his coming" (1 Cor. 15:23).

In this way the Mosaic type has its counterpart.

There is no inconsistency whatever between these facts and the constant declaration that 'Christ died *for us*.' ALL that Christ was and did was 'for us.' It was 'for us' he was born; 'for us' he bore sin; 'for us' he came under the curse of the Law; 'for us' he died. And the fact that personally he was without sin where all were transgressors, gives all the more point to the declaration.

It was 'for us' that he came to be in the *position of having first to offer 'for himself*.' The 'for us' does not deny that *what he submitted to* 'for us' was *our own position*—

"He was MADE SIN *for us*, who knew no sin" (2 Cor. 5:21).

—and does not sin require an offering?

—Christadelphian 1875:139

\* \* \*

IT was 'necessary that . . . the heavenly things themselves [should be purified] with *better sacrifices* than' the Mosaic—Heb. 9: 23. Now, the 'heavenly things themselves'—of which the Mosaic arrangements were but the patterns or types—all centre in Jesus . . . He was the offerer, priest, sacrifice, altar, veil, mercy-seat, tabernacle, and much else besides, in the arrangement for our salvation, of which these elements of the Mosaic *cosmos* were the shadows.

All these elements of the Mosaic *cosmos* were by the Law purged with the blood of goats and bulls. They were regarded as unclean, and declared to be so, as anyone may see by reading Lev.16 and cognate portions of the Law. In this they prefigured the seed of David according to the flesh, of which Jesus partook, which is a mortal and unclean thing because of sin.

In this way it is easy to understand Paul's statement that 'the heavenly things themselves' had to be purified with 'better *sacrifices* than those offered under the Law, even the offering of the body of Jesus once for all—  
Heb.10:10. Jesus is the beginning of the purification—the Foundation of the building; the Head of the family.

Deny the *necessity* in his case, and you displace him from his position in the arrangement, and destroy the reason for his being a partaker of our common nature. In fact you bring a cloud over the sacrifice of Christ, and hide the wisdom and righteousness of God as exhibited therein, and substitute the confusion of the sectarian 'atonement,' which has in ages past caused many strong men to fall.

—Christadelphian 1877:376

\* \* \*

IT is a first principle of the Truth that Jesus, at his first appearing among men, was of the identical flesh of all men—the flesh derived from the condemned transgressor in Eden. His mission required that it should be so: both that he should conquer sin morally by obedience; and that he might *nullify its hereditary condemnation by offering it up in sacrifice* on Calvary, as required.

—Christadelphian 1894:232

\* \* \*

In what way was Christ involved in sin, that *his own shed blood was required for his exaltation to the Divine nature*? By his being born of a sin-stricken daughter of Adam who, inheriting the condemnation of death with her father's nature, could only impart that nature to her son, who was—

"Made in all things like his brethren."

—Christadelphian 1897:63

\* \* \*

**The following is not by bro. Roberts, but was approved by bro. Roberts, & is of particular interest because it is the closing (well-balanced) summary of an article dealing directly with bro. Andrew's new teachings:—**

1. The Adamic condemnation is purely a racial, federal matter, which does not imply guilt in Adam's descendants.
2. While men are in Adam, they are under the constitution of sin. When they are baptized into Christ, they have forgiveness of their sins, and come under the constitution of righteousness: in other words, they remain mortal, but ordained to be immortal, with an 'if.'
3. The change which takes place at baptism is purely one of relationship; and the freedom from the 'law of sin and death' is prospective, so far as actual results are concerned.

4. Christ required redemption from Adamic nature equally with his brethren; and the mode of redemption which God had ordained was a perfect obedience culminating in a sacrificial death.

5. Sin in the flesh is the evil animal principle which evolves transgression as well as natural corruption.

—Christadelphian 1895:262

\* \* \*

CHRIST himself is exhibited to us as coming under the beneficial operation of his own death. Thus (Heb. 13:20)—

"The God of peace, Who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the Everlasting Covenant."

This is stated perhaps still more clearly in Heb. 9:12—

"Neither by the blood of goats or calves, but by his own blood he entered into the Holy Place, having obtained eternal redemption."

You will observe that the 2 words 'for us' are not in the original. They are added to the translation, and they are added in defiance of grammatical propriety. The verb is in the middle voice, and the meaning of that is remarkable in this connection. We have no middle voice in English. We have passive or active voice: you either do or are done to in English. But in Greek there is another voice—a 'middle' voice—a state of the verb in which you *do a thing to yourself*.

—Blood of Christ, p. 10

\* \* \*

THE antitype is in Christ: he is the Altar, Book of the Law, etc. The sprinkling of the typical blood *on both* prefigured the operation of divine love and wisdom in Christ's own sacrifice. It was a sacrifice *operative on himself first of all*. . . Hence the testimony that—

"The God of peace brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the Everlasting Covenant."

—and that 'by his own blood,' entering in to the Holy Place, he 'obtained [*middle or self-subjective state of the verb*] eternal redemption' ('for us' is interpolated)—Heb.13: 20; 9: 12.

The common view which disconnects Christ from the operation of his own sacrifice would have required that Moses should have left the Altar and the Book unsprinkled . . .

The statement that the heavenly things should be purified with better sacrifices—Heb. 9: 23 is therefore a declaration that Christ should first of all be purified with better sacrifices than the Mosaic—

"By his own blood he entered in once into the Holy Place" (Heb.9:12).

—Law of Moses, Ch. 11 pg. 90 ('46 Ed)

\* \* \*

THE sacrificial blood was applied to everything—Aaron and his sons included. An atonement had to be made by the shedding and the sprinkling of blood for and upon them all—Lev.8: 14-24; 16: 33. . . There must, therefore, be a sense in which Christ (the antitypical Aaron, Altar, Mercy-seat, everything) must not only have been sanctified by the action of the antitypical oil of the Holy Spirit, but purged by the antitypical blood of his own sacrifice.

—Law of Moses, Ch. 18, pg. 170

\* \* \*

THE 'holy things,' we know in brief are Christ. He must therefore have been the subject of a personal cleansing in the process by which he opened the way of sanctification for his people . . . There is express declaration that the matter stands so—

"It was therefore *necessary* that the patterns of things in the heavens should be purified with these (Mosaic sacrifices); but the *heavenly things themselves* with BETTER sacrifices than these" (Heb.9:23)

"It was of *necessity* that this man have somewhat also to offer" (8:3).

"By reason hereof he *ought*, as for the people, *so also for himself*, to offer for sins" (5:3).

"By his own blood he entered in, having obtained eternal redemption" ['for us' is an addition inconsistent with the middle voice of the verb employed, which imports a thing done by one to one's own self]— 9:12

—Law of Moses, Ch. 18, pg. 171

\* \* \*

THE statement that he (Christ) did these things 'for us' has blinded many to the fact that he did them 'for himself first—without which he could not have done them for us, *for it was by doing them for himself that he did them for us*. He did them for us only as we may become part of him, in merging our individualities in him by taking part in his death, and putting on his Name and sharing his life.

—Law of Moses, Ch. 18, pg. 173

\* \* \*

HE 'obtained redemption'—Heb. 9:12, but not until his own blood was shed . . . In him were combined the antitypical 'holy things requiring atonement. —Law of Moses, Ch. 18, pg. 173

\* \* \*

CHRIST himself was included in the sacrificial work which he did 'for us.' 'For himself that it might be for us,' for how otherwise could we have obtained redemption if it had not first come into his possession, for us to become joint-heirs of?

The necessity for Christ coming *personally* into the operation first comes out very clearly in Paul's statement concerning Israel—

"Christ hath redeemed us from the curse of the Law" (Gal. 3:13)

He was *himself born under the Law* that he might work the work that was to be done for others in that position. Not only so, but in bearing the curse of the Law away, it had to act *on himself*. This will be seen if we ask how he took the curse of the Law away: he did it by bearing it—

"Being made a curse for us" (Gal.3:13).

How? *Instead* of us? No: by himself coming under it. This is Paul's teaching—

"Cursed is everyone that hangeth on a tree." —Law of Moses, Ch.18, p. 177

\* \* \*

UNDER apostolic guidance, we see Christ in the bullock, the furniture, the Veil, the High Priest, in brief, in all these Mosaic 'patterns' which he says were a 'shadow of things to come' Heb. 3: 5; 8: 5; 9: 23; 10: 1. *All were both atoning and atoned for*—Lev. 16:33. —Law of Moses, Ch. 19, pg. 181

---

## **An Evil Heart of Unbelief**

### **MAN'S NATURAL TENDENCY THAT MUST BE OVERCOME**

"*Lord, I believe! Help thou mine unbelief!*"—Mark 9:24

UNBELIEF is a human element of weakness, originating from the beginning, from the temptation of our first parents. At first Adam and Eve, in their very good state, had not had their minds tested with the possibilities of doubting and questioning the Elohim; but the serpent's reasoning raised doubt in their minds. The command was—

"Of the Tree of Knowledge of Good and Evil thou shalt not eat: for in the day thou eatest thereof thou shalt surely die" (Gen. 2:17).

—thus barring them from eating of the fruit of that tree. The serpent raised in the minds of the first human pair the question that was the beginning and source of unbelief. This element of unbelief in their minds was the cause of disobedience and sin, because transgression of God's law is sin—and sin results in death. The serpent's reasoning was—

"Thou shalt not surely die, but thou shalt be as gods (or the Elohim), knowing good and evil" (Gen. 3:4-5).

It is very true that these reasonings and unbelief have become an element of the human mind, the fleshly mind. This human, fleshly, natural mind is enmity with God. In its natural state it is not subject to God's law—

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be"

(Rom. 8:7).

From this fallen state there have sprung up all the evils that human nature is heir to, and all the reasonings of the mind of the flesh.

The reasoning of the serpent was a mixture of truth and error: of light and darkness. The 'knowledge of good and evil' was only too true: we all experience it sooner or later. But to 'be as gods,' and 'Thou shalt not surely die' was completely false. This theory and falsehood, the serpent's lie, still lives on in Christendom in the false 'immortal soul' dogma, but it all ends in the grave. It is the broad way and wide-open gate that the great mass of humanity goes into, never to return.

Our Statement of the One Faith expresses the truth in regard to Adam and Eve, in saying—

"*A sentence which defiled and because a physical law of his (Adam's) being, and was transmitted to all his posterity.*"

In this condition we find the human race today: in a state of sin, unbelief, evil everywhere present—man's natural constitution—

"By one man's disobedience many were constituted sinners. By the offence of one judgment came upon all men to condemnation" (Romans 5:19-18).

This element of unbelief in human nature is manifested time and time again in the Scriptures. We see it in the life of Cain, when he followed his natural tendency of unbelief, that God did not mean exactly what He said, in the requirement of the offerings which typified God's plan of redemption in Christ.

Abel overcame his natural state of unbelief: he believed God's word. We see belief and faith go together, and cannot be separated. In both Hebrew (*ahman*) and Greek (*pistis*) there is but one word for both.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it (his faith and sacrifice) he being dead yet speaketh"  
(Heb.11: 4)

The apostle tells us—

"Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him" (Heb. 11: 6).

God knows whether we have faith to please Him: He knows our hearts.

In Noah's day we have a remarkable period in the history of man's decline. Men lived for nearly 1000 years, and had access to the experience and knowledge of men of great age: but length of life did not give them wisdom. What do we read of that time?—

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually . . . For all flesh had corrupted God's way upon the earth, and the earth was filled with violence" (Gen. 6: 5,12).

This was due to unbelief raised up in Cain and his descendants. This was when apostasy spread to the sons of God.

The world of Noah's day was completely wiped out by the Flood; only 8 people saved, and that 'by water,' through belief and active faith in what God had told them: to build an ark, because a great flood was coming. Peter tells us that even a like figure does save us, by belief and faith, and water of baptism into the Christ-Ark—1 Pet. 3: 20.

Christ said the days of Noah would be repeated again at the time of his coming, and we are to look for and discern like conditions in our day—Luke 17: 26-7. He said there would be only a few saved again—Matt. 7: 14, and that it would be 'by the figure of water' (Mark 16: 15-16)—

"He that believeth (the Gospel) and is baptized shall be saved, but he that believeth not shall be condemned (with the world of the ungodly).

How necessary and forceful, then, are the apostle's inspired words—

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God"  
(Heb. 3:12).

The 'evil heart of unbelief' causes a breach between us and God. Let us not think for a moment that we are immune from this state, because we are very near to it all the time: it is our *natural* state. We do lapse into this condition from time to time, perhaps unknown to ourselves. Our actions and thoughts give us away. That's why he adds:

"But exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin." (v.13).

Unbelief causes transgression of God's law, which is sin. That generation of Israel could not enter the Promised Land because of unbelief:

"So we see they could not enter in because of unbelief" (Heb.3:19).

And by this the apostle again exhorts us—

"Let us therefore fear lest, a promise being left *us* of entering into His Rest (the land promised to Abraham when it is the centre of a redeemed earth), any of you should seem to come short of it" (Heb.4:1).

—in other words, lose out through weak or insufficient faith (which *works* by love), and miss the grand opportunity of entering the land promised to Abraham and his seed for ever.

"For we are made partakers of Christ, IF we hold the beginning of our confidence (faith and belief) steadfast unto the end: while it is said, Today if ye will hear His voice, harden not your hearts as in the provocation"  
(3:14-5).

If we will *continue* to hear His voice, and do not harden our hearts through unbelief, then are we truly alive and receptive to His words.

"And to whom sware He that they should not enter into His rest, but to them that *believed* not?" (Heb. 3:18).

Now, these qualities of belief and faith, and unbelief and weak or no faith, we must not, and cannot, judge in one another, unless there is a definite departure from the Truth. Then, of course, we *must* judge, but we must use God's Word as the rule.

We know that unbelief is the cause of apostasy from the Truth. And in nearly all cases, it amounts to a gradual watering down of God's Word—taking away from it; lessening its sharpness; handling the Word of God in a deceitful way; deceiving and being deceived.

Unbelief affects our zeal for the Truth. By its traditions it destroys the saving power of the Truth, therefore making it of no effect. The gradual infiltration of error works into the Truth, and is gradually accepted as truth. We have witnessed this infiltration into the Truth over the past years: it is slow and gradual, but it is sure. How true are Paul's inspired words to the Ephesian elders: 'wolves in sheep's clothing,' appearing and acting under the guise of the Truth, would enter into the ecclesias, not sparing the flock, having no regard for the little ones and the weak ones—

"And also of your own selves shall men arise speaking perverse things (for their own glory) to draw away disciples after themselves" (Acts 20:29-30).

All this comes because men will not humble themselves and submit to the *narrowness* of the Truth, because of unbelief and lack of faith that God's Word is supreme.

The apostasy that Paul warned the ecclesia at Ephesus about 'with many tears' finally came upon them. In process of time their power of resistance was diminished. This was caused by the testimony of the One Body being weakened and enfeebled by the mixture of traditions which had crept in.

The Truth is a positive thing. We must keep the Lightstand burning brightly. If we allow the light to grow dim and smoky in regard to the clear foundation principles of the One Truth (as many are doing), how can we see the way, or show others the Way of Life clearly? Bro. Thomas wrote—

*"When men's hold upon principles is relaxed, they lack that enterprise and force which is necessary for their preservation in this evil world. A worldly and 'charitable' spirit generates indifference, by which the pointedness and sharpness of the Truth are destroyed. The Word handled in a worldly spirit is always 'charitable' or tolerant of tradition, which makes it of none effect."*

How true those words are today, due to the fact that some have relaxed their hold on principles of the One Faith! In many groups today we find this confusion, like men groping to find their way in the darkness, not really knowing where they stand, or where their duty is. We have witnessed the wholesale collapse of true scriptural fellowship in some groups, brought about by 'charitable' traditions erected because of unbelief of the scriptural requirements of fellowship, and a false conception of charity.

True scriptural charity or love of brother is to *preserve the Truth in all its pureness and brightness and light, that men may be saved from the darkness of this evil world*. Christ died to bring this Truth into its true focus and force, that men could be saved by belief of it. This was the greatest love possible that the Son of God brought forth: the true charity of God—

"God so *loved* the world that He gave His only begotten Son, that whosoever believeth in him should not perish" (John 3:16).

In love, God required Christ to die, to establish righteousness and truth. We must earnestly contend for the purity of the Truth that was once delivered to the saints.

But how necessary that we should be humble, and that we should be patient with one another! We are not only responsible for ourselves, but to a great extent for others too. In Matt.18 we have a great lesson. The disciples came to Jesus, and wanted to know who should be the greatest in the Kingdom of God. He taught them one of the greatest lessons of all, that very few truly comprehend. He called a little child to him as an example of humbleness, faith and trust; and told them—

"Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven . . . Except ye be converted, and become as little children, ye shall not enter the Kingdom" (Matt. 18:3-4).

Only upon being able to attain to this condition would their entrance into the Kingdom of God be possible.

This is only one of the lessons and commandments that are taught in this same chapter. We have too a great lesson of what true charity is and how it works. In v.15 we are taught by Christ how we are to deal with those in error. We are reminded first of all that—

"It is not the will of your Father that one of these little ones perish" (v. 14).

This should humble us whenever we are faced with a situation like this. The instruction is brief and to the point—

"Go and tell him his fault *between thee and him ALONE*" (v. 15).

*No one else involved.* How often is this neglected to be done according to Christ's command? How often do ecclesias neglect this divine procedure and set up their own rules, especially when dealing with other ecclesias? Refusing to fellowship brethren of Christ without a genuine just cause is a very serious matter; even more so if the instruction given by Christ is not obeyed to the end.

The Diaglott rendering of the verse is—

"If thy brother be in error, go convict (*elenxon*: reprove, test, convince) him between thee and him alone: if he shall hear thee thou hast gained thy brother."

The apostle James says —

"If any of you do err from the Truth, and one convert him, let him know that he that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (5: 19-20).

If we neglect this duty, we may endanger our own salvation. Ezekiel was a watchman over Israel. He was also a man of sign to *all* watchmen of spiritual Israel. God told him—

"If thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked shall die in his iniquity, but his blood will I require at thy hand" (Ezek. 3:18).

And the next instruction of Christ is also just as important—

"If he hear thee not, take with thee one or two more" (v. 16).

This instruction places an inescapable obligation upon the brethren of Christ, for there is no escape from the responsibility resting upon those who, in the Body of Christ, realize their profound duty in regards to one another, and to Christ the Head.

"If he neglect to hear thee, tell it to the ecclesia" (v. 17).

This is the last resort, and it is equally binding on Christ's brethren (the future judges of the world). From this obligation again, we must not turn, or disregard it for any reason, again keeping in mind—

"It is not the will of your Father that one of these little ones should perish."

This is the way of the Father for the deliverance from sin, and the manifestation of His glory, and where His love shines forth in its beauty.

If the erring one receives instruction from those who perform their duty in a humble manner, they have 'loosed' a sinner who was 'bound' in sin on earth. And Christ said he should be loosed in heaven from his sin also—v.18. This is Christ's own instruction, and he is faithful to his word.

If this duty is performed faithfully, and still if the erring will not hear the ecclesia, then he shall remain bound in his sin until he repents. Neglect of this duty may leave bound forever some unrepentant sinner, and also bring judgment upon those who neglect their duty to warn the sinner of his way. They would be guilty of murder because they have shown no love, or *true* charity, for those in error.

How beautiful and pure and wise are God's ways of dealing with sinful, dying man! God's wisdom that was in Christ is simple and complete, and is so far above the natural wisdom of this world. So often we see His Word set aside, and man's traditions substituted for the wisdom of God in Christ—especially so in the simple way of dealing with sin and sinners. This simple instruction by Christ for his ecclesia is given before the gift of the Comforter, the Holy Spirit gifts, had come.

There are 3 main points we should remember in regard to the gifts of the Spirit. Two are recorded in John 14:26—

"The Comforter, which is the Holy Spirit, whom the Father will send in my Name, *he shall teach you all things*, and . . .

". . . *bring all things to your remembrance*, whatsoever I have said to you."

And the 3rd very important part and working of the Holy Spirit gifted power is given to us by the apostle Paul in his letter to Ephesus (to whom the first message from Christ in the Apocalypse came—

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph.4: 11-13).

There is one more point we must remember: those individuals receiving the Holy Spirit gifts of power were subject to like passions as others. They could err from the Truth also. We are told this in Heb. 6. There was no guarantee the gifts of the Spirit would control their lives, and keep them from erring or departing from the Truth. Every man must walk by faith (Heb. 6: 4-6)—

"For it is *impossible* for those who were once enlightened, and have tasted the heavenly gift, and were made *partakers of the Holy Spirit*, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, *to renew them again unto repentance*, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

If this happened, it would be impossible to renew them again. To whom much is given, from them is much expected or required.

If we are not careful, and do not make a strong effort, our minds will mostly be taken up with passing, carnal things. How much of our 16 daily waking hours are spent on spiritual things, the things of God? How much of our swiftly passing life do we really give to the Great Creator Who has asked in love for all our heart, soul, strength and mind?

It is a thought for us to think on in this fast-moving, evil world. How can we expect to overcome the natural evil tendencies of unbelief, unless we devote much of our time to divine things, the things that are not seen, except through the eye of faith?

*Unbelief sometimes becomes a mountain in our path, that only earnest, striving faith and belief can remove.*

—F.T.

---

### IS EDUCATION A GOOD THING?

THAT depends on what sort of education it is. Education is the act of educating or leading out the intellect and moral sentiments. These are naturally blind. If a blind man be appointed to lead them out, he will exercise them in darkness and make them vicious.

If we judge of the education of our day by the Word of God, it is decidedly bad. The adults of this generation are incompetent to the education of the rising race, even as their fathers were before them. As ordinarily conducted it is not "a good work," and if Paul were living now, we are satisfied he would have denounced it as evil.

A tree is known by its fruits; and the fruit of the educational Upas that overshadows the country is seen in the rowdiness of Congress, the ignorance and fanaticism of the churches, and the general demoralization of the people in trade, commerce, and domestic life. This comes of flesh educating flesh, and the end thereof is walking in the flesh, to the denial and rejection of the Word.

—Bro. Thomas, 1860:138. [What would he say today!]

---

## The Oil of Gladness

*"Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house"—v. 10.*

### PSALM FORTY-FIVE

WE tend to regard the Psalms as emotional songs of worship and praise and thanksgiving, expressing the inner feelings and spiritual mind of David and of Christ. Truly they are this, but they are much more. The book of Psalms is one of the most specifically prophetic and doctrinal books of the Bible. Of the nearly 300 direct quotations from the Old Testament in the New, much more than 1/3—almost 1/2—are from the Psalms alone, and they are quoted for their specific doctrinal and prophetic evidence.

Psalm 45 is very closely related to both the Song of Solomon and the closing chapters of the Revelation. It uses very similar wording and imagery. It concerns the manifestation of Christ in power as a Man of War subduing the world—

*“In righteousness doth he judge and make war”* (Rev.19:11).

—and it concerns the Bride, the Lamb’s Wife, and the Marriage Supper of the Lamb. The theme of this psalm is Truth, Righteousness, Beauty, and Meekness. All the glory of Christ and the Bride is attributed to goodness and purity of character. All the purpose is righteousness and blessing—

*“In thy Seed shall all nations of the earth be blessed”* (Gn.22:18).

The psalm begins—

***“My heart is inditing a good matter.”***

*“My heart”*—here are the deepest inward feelings and emotions—my heart, my whole inner being.

*“Is inditing”*—literally, as in the margin and RV, *“is bubbling over—overflowing—with a good matter.”* It is the figure of a fountain irresistibly gushing forth an abundance of waters: an eager enthusiasm that cannot be restrained or held in.

If we are to be accepted by Christ, this must become our frame of mind and basic mental condition: overflowing with interest and enthusiasm and thanksgiving for everything to do with God and His Truth and His Purpose and His People. We have known such, and they are a joy to be with. It is the characteristic of the true saint, though it will manifest itself in different forms in different people, for we vary greatly in our way and degree of expressing our inner emotions. The most demonstrative are not always the most deeply emotional.

We must—absolutely must—develop a frame of mind where we begrudge any time taken away from communion with God and study of His Word and the joyful work of His Truth. This will never come naturally of itself, though we may be ‘in the Truth’ for 100 years. It will come only by meditation, and prayer, and an intelligent, mature realization of the facts and realities of life in their relation to God and to eternity. But it must come if we hope for life. Verse 1 continues—

***“I speak: my works are for the King.”***

So must our works ever be: all that we do, all day, every day. All must be consciously for God in Christ. We are not our own: we are bought with a price (1 Cor. 6:19-20). We have agreed to a complete servitude. We have no right to do anything outside the thankful service of God. If we do not realize this, and rejoice in this privileged spiritual bondage of love, we shall find at last to our sorrow that God will not be mocked (Gal.6:7) and that He—

*“Hath no pleasure in fools”* (Ecc.5:4).

Let us therefore, as the Preacher there advises, wisely pay our vows.

***“My tongue is the pen of a ready writer.”***

This is because the heart is overflowing with joy and thanksgiving concerning the King. If the heart is devoted to the right things, it will inevitably be manifested in the conversation: silliness and emptiness of speech about meaningless present things will be eschewed; gossip and rumour and criticism of others will be abhorred. The heart and mind will rather be full of spiritual things. Kindness, love and joy will be the sweet waters of every true and godly heart’s-fountain.

Verse 2: ***“Thou art fairer—more beautiful—than the children of men.”***

So in the Song of Solomon—*“My beloved is altogether lonely”* (5:16).

Literally, it is—*“Thou art made, or become, fairer than, etc...”*

It was a process, a development, a becoming. It is speaking of the only true beauty, the ‘beauty of holiness,’ and Jesus was—

*“Made PERFECT through suffering”* (Heb.2:10).

The beauty was the character he developed under terrible trial and affliction. We must be able to see him as the most beautiful, most attractive, most desirable object of our affections. Nothing must share that

affection with him. If we love beauty and holiness, we shall love him. The love of holiness is a painstakingly learned quality of the spiritual mind: the natural fleshly mind loves fleshly things.

***“Grace is poured into thy lips.”***

“Poured into”—it was from without—from above. All good, even in Christ, is from without, from above. He was “*full of grace and truth*” (Jn.1:14) because he “*emptied (ekenosen) himself*” (Ph.2:7 RV) and submitted in love to God’s filling.

***“Therefore God hath blessed thee for ever.”***

Let us note the connection indicated by the ‘therefore.’ Because he manifested the beauty of holiness and was perfectly obedient and submissive to the divine filling, therefore God has blessed him for ever. So it must be with us. God does not play favourites. There will always be a ‘because’ and a ‘therefore’ to all His ways.

The world is full of people—teeming with them—millions and millions and millions of them: all God’s people in a generic sense. 100s of 1000s are born, 100s of 1000s die, every day. Why should God bless *us*, and not them? Only because (and if) we are entirely—in our whole life’s pattern—*different* from them; entirely dedicated, our hearts overflowing with love for God and desire to serve Him.

Verse3: ***“Gird thy sword upon thy thigh.”***

Prepare for battle. Prepare to destroy all evil, and to establish world-wide righteousness and good—

*“In righteousness doth he judge and make war”* (Rev.19:11).

Surely in these last evil, violent, morally corrupt days, just prior to its glorious fulfilment, this must represent our prayer more directly than the prayers of any previous generation!—

*“Give Him no rest till He make Jerusalem a praise in the earth”* (Isa. 62:7).

***“With thy glory and thy majesty”***

These are to be ‘girded on’ with the sword. Truly he has them now, but the Psalmist is speaking of the manifestation and exercise of these attributes openly before mankind in the earth. Put on and manifest thy power. Become world ruler. Establish thy Kingdom by the righteous sword of judgment against all evil and corruption.

Verse 4: ***“In thy majesty ride prosperously because of Truth and Meekness and Righteousness.”***

This must be the foundation of any true power or glory, and Jesus by submission and sacrifice and suffering laid this foundation first within himself, that he might be eternally God’s beloved and honoured Son. These are essential qualifications for acceptance with God. All His family without exception must be thus developed by overcoming in this present probation. Jesus said—

*“LEARN OF ME, for I am meek and lowly in heart”* (Mt. 11:29).

The spirit of the world is pride and self-assertion. The spirit of Christ is lowliness and self-abasement. We must realize our complete helplessness and ineffectiveness in anything worthwhile and divine. A little present success and prosperity and accomplishment in the world’s meaningless tinker-toy economy immediately goes to our heads and makes us think our natural folly is wisdom. But at best, we are but unprofitable servants to God, the only meaningful activity. Even Christ could do nothing of himself: all he accomplished was of and through God. Pride and self-assertion are at the root of all fleshly contention—

*“Only by pride cometh contention”* (Prov.13:10).

Where there is lowliness and intelligent humility, and no foolish worldly desire or ambition or covetousness or greed, there is joy and peace and happiness and satisfaction. The world has everything backwards, everything upside down. The proud and self-assertive—they who *desire* things—are never happy, never satisfied. They cannot be.

***“Thy right hand shall teach thee terrible things.”***

The root of the word ‘terrible’ here is ‘fear.’ It does not necessarily mean bad things, but dreadful in the sense of being awe-inspiring, like the manifestation of God on Mt. Sinai. Of course, destructive things are involved, for the rebellious must be utterly destroyed—

*“The Lord at thy right hand shall strike through kings in the Day of His wrath.”*

This is how Christ’s ‘right hand’ shall teach him terrible things—it is *guided by God* in the conquering of the nations of the earth.

Verse 5: ***“Thine arrows are sharp in the heart of the King’s enemies. The people fall under thee.”***

They can be sharp in two ways, and people can fall before or under Christ in two ways. When Peter preached on the day of Pentecost, his hearers were ‘pierced thoroughly (katanusso) to the heart’ (Acts 2.37), and repented. When Stephen spoke before the Council, they were ‘cut to the heart’ and stirred up to greater enmity, and brought on themselves final destruction. It is the same arrows and, at the root, the same enemy, but how different the result in different people!

Verse 6: ***“Thy throne, O God, is for ever and ever.”***

Paul applies this to Christ in Heb. 1 to show his superiority over the angels. The angels are spoken of as ‘gods,’ but none is ever addressed in this special and exalted way.

The term ‘god’ (*elohim*: the word here) is applied in Scripture to all who represent or manifest God—all on whom God conferred power or rulership: angels, judges, rulers of Israel. Angels said, *“I am God,”* as at the burning bush. Christ pointed out—

*“God called them gods unto whom the Word of God came”* (Jn.10:35).

Christ was pre-eminently and without any close parallel the supreme manifestation of God of all time: the One above all *“to whom the Word of God came”*—

*“God was manifest in the flesh”* (1 Tim.3:16).

*“God was in Christ, reconciling the world unto Himself”* (2 Cor.5:19).

***“The sceptre of thy Kingdom is a right sceptre.”***

That is, literally, a *straight* sceptre: true, just, fair, undeviating. The sceptre is the rod or staff of ruling power. The word is sometimes translated ‘rod.’ It is interesting that the word here translated ‘sceptre’ is the one usually translated ‘tribe,’ apparently because each tribe was under the rod or staff of a prince, just as we use the word ‘staff’ for those under a leader.

It will be a ‘rod of iron,’ truly; but it will be absolutely just and impartial and pure and holy. This is the world’s greatest need. Today there is no holiness; and ‘justice,’ even at best, is a pitiful, foolish, bumbling affair of human ignorance and error.

Verse 7: ***“Thou lovest righteousness and hatest wickedness: therefore God hath anointed thee with the oil of gladness above thy fellows.”***

The beauty of the Bible and the purpose of God is that all is based on goodness and righteousness. We are impressed with this beauty more and more as we see the world’s morality and decency collapsing, and lust and pleasure and wealth and power increasingly becoming the objects of worship and praise.

Christ loved righteousness and hated wickedness. This is wisdom. This is understanding. This is godliness. This is the way of life and joy.

There is such a thing as righteousness and goodness, and there is such a thing as wickedness and evil, and God is the All-wise One Who defines them. And happy indeed is he who has the sense to love the one and hate the other. Thank God for this glorious revelation that gives us an unerring compass; a true, unwavering leading star in the darkness of the ignorant, fleshly, human night.

To “*love righteousness and hate wickedness*” does not just mean to be abstractly in favour of good and against evil. All would claim that. It means to actively practice righteousness, and have absolutely nothing to do with anything or anyone wicked.

***“Therefore God hath anointed thee with the oil of gladness above thy fellows.”***

The anointing ‘oil of gladness’—how much we all need it! All are seeking gladness. The Scriptures tell us that there is only one hard, narrow way to it, and that one way is guaranteed infallible success—complete devotion of the heart and soul to God. This was how Jesus received the comforting oil of gladness, and this is how all his brethren and sisters must.

There are difficult times in the ecclesial world today. They sadden us, but they cannot touch our basic joy and gladness, if we are wholly at one in our hearts with God. No outward sorrow or disappointment or problem can affect our joyful inner relationship to God, except to deepen and strengthen it, and increase its value—

*“Thou WILT keep him in perfect peace whose mind is stayed on Thee” (Isa.26:3).*

There are no exceptions, no deceptive small print, in this glorious promise. If we do not have perfect inner peace, whatever comes, the trouble is within ourselves, and curable by ourselves, by taking advantage of the guaranteed help of God. No one outside us can affect it. We have no one to blame but ourselves for its absence.

***“Above thy fellows”***

Who are Christ’s ‘fellows’ here referred to? The meaning of the word seems to lead to only one answer. The basic meaning is to join. It means to share, to participate, to be joined together, to be knit together. It means, and is usually translated ‘companions.’ It is interesting that our English word ‘companion’ means to eat bread together, from *com*, ‘together,’ and *panis*, ‘bread.’

It is not a derivative or competitive; it is simply a superlative. It is a harmonious supreme gladness among gladnesses. All his ‘fellows’ will, in their own proper order, share in his oil of gladness, but Jesus is supreme and pre-eminent above them all. The essential pre-eminence of his gladness will, in fact, consist in the joyful knowledge that his labours and sufferings are the root and source of all the gladnesses.

‘Fellow,’ again, turns our minds to fellowship—the most solemn and beautiful of scriptural conceptions. Fellowship is the core and nucleus of God-manifestation. Let us treat it scripturally and holily, and never degrade it to mere association for numbers or advantage.

Verse 8: ***“All thy garments are myrrh, aloes and cassia.”***

(The italic word ‘smell’ is not in the original).

These are the sweet and precious spices of anointing and of burial. It was a huge and costly store of myrrh and aloes that the suddenly-courageous Nicodemus lovingly used in the burial of Christ. Somehow death and burial are always in the background of the divine picture of redemption—but not as a tragedy or a finality: only as a marvellous and beautiful means to a joyful and triumphant end.

Myrrh and cassia were ingredients of the holy anointing oil that sanctified the Levitical priests, and certainly this verse is related to the anointing oil of gladness of the preceding verse.

These precious perfumes and spices radiated a pleasing and enjoyable fragrance to all who came within their far-reaching range. Here is a perfect figure of the character and influence of Christ, and to a lesser degree of all who sincerely endeavour to pattern themselves after him. Primarily the fragrance ascends to God—a savour of a sweet smell, well-pleasing unto Him. But it also radiates to the comfort and blessing of all mankind.

His garments *are* these joyful, healing, preserving spices. He is clothed and beautified and glorified by the virtues they represent, of character perfected under trial.

Garments are ‘for glory and beauty’ (Ex.28:2); they are to protect; they are to cover natural nakedness and shame. Garments represent state or condition or position: royal, prisoners’, widows’, virgins’, etc. In

Isa.59:17, Christ is clothed with righteousness, salvation, vengeance and zeal. These are the fragrant spices that identify his work and character, and which he irradiates to all who draw near to him.

***“Out of ivory palaces stringed instruments have made thee glad.”***

That is RV, Rotherham, etc., and appears more correct.

Ivory is a very interesting figure. It is white and smooth and beautiful and precious. It is a living substance of great durability. Solomon made an ivory throne, typical of the Great White Throne of peace and righteousness from which Christ shall rule the world, after his purifying judgments.

In the Song of Solomon, both the Bridegroom and the Bride are likened to the beautiful rich creamy whiteness of ivory.

The word for ivory—*shen*—is exactly the same word that is usually translated ‘teeth.’ In the Song, the Bride is praised for the white, even, regular beauty of her teeth. Teeth give to words form and decisiveness. Teeth divide and masticate and prepare for assimilation the food that gives the body life and health and strength.

Ivory palaces are dwellings of glory, majesty and beauty. Stringed instruments, again, stir many thoughts of rejoicing, worship and praise. The basic characteristic of the Cherubim of Glory, the host of the glorified Redeemed, is intense, incessant praise. They ‘rest not day and night’ (Rv. 4:8) from crying ‘Holy, holy, holy,’ unto God. The ‘stringed instruments’ that make Christ glad are the ‘*harpers harping with their harps*’ (Rv. 14:2-3—the 144,000 singing the triumphant Song of Moses and the Lamb.

Verse 9: ***“Kings’ daughters were among thy honourable women”***

This *may* refer to the submission of all the great among the Gentiles, as in v.12, and ‘kings’ (in the plural) would seem to support this. But on the other hand, its position at this point seems to indicate closer relationship to the King and Queen. That is, the individual saints who make up the Bride collectively. A possible solution that would explain and harmonize these considerations is that the ‘kings’ daughters’ are natural Israel, now restored and purified and honoured and in close and special relationship with the King and Queen. The absence of Israel elsewhere in this picture of the consummation adds probability to this application.

***“Upon thy right hand stands the Queen in gold of Ophir.”***

The right hand is the position of acceptance and privilege and honour and power. The ‘gold of Ophir’ was the finest, purest, most beautiful gold. Pure, refined gold is victorious tried and tested faith.

The word for ‘Queen’ is not the usual one. It is only used twice elsewhere. It does not refer to a Queen who reigns in her own right, but to the chief and special and pre-eminent wife and consort of a King. Some versions translate it ‘Bride’ here, some ‘Wife,’ some ‘Consort.’ It relates her closely and directly to the King, who is supreme.

Verses 10 and 11 are the heart and exhortation of the psalm—by far the most significant and practical part for us—

Verse 10: ***“Hearken, O daughter: consider: and incline thine ear”***

A solemn, urgent, 3-fold charge; not just to listen to this particular message but, as the words mean, to permanently and continuously meditate and ponder: Hearken, consider, incline thine ear

***“Forget thine own people, and thy father’s house.”***

Put out of your mind all your past natural connections. Put out of your mind everything to do with the world and natural things. Give yourself wholly and wholeheartedly to the King. “*Let the dead bury their dead.*” Paul says:

*“I have espoused you to one husband that I should present you a chaste virgin unto Christ.”*

Abraham was commanded—“*Leave thy kindred, and thy fathers house.*”

Henceforth we know no man after the flesh. The only real relationship we recognize now is that with Christ and those who are his. Truly we are kind to our relatives after the flesh. We try to do them good as we are able, and as they need. We try to manifest in love to them the more excellent way. We constantly pray they will be drawn to the Way of Life and the fellowship of Christ.

But we have left the natural world of the dead, and have entered a new, glorious, living world in Christ: and between them there is a great gulf fixed—*“Forget thine own people, and thy father’s house.”*

The family of God now need the utmost of your care and attention and love and companionship. Have we resolutely made this called for break and transfer in the bindings of our hearts and minds, as God requires? Let us, in wisdom—*“Hearken, consider, and incline our ear.”*

**Verse11: *“So shall the King greatly desire thy beauty”***

Two things are to be noted. The ‘so’ tells us that the King’s desire depends upon our faithful compliance with the previous verse. He will not desire us if we do not resolutely ‘forget’ and put behind us all the things and people of the world.

And secondly, *‘The King shall desire thy beauty.’* What beauty? Do we have, have we developed, are we straining every effort to develop—a beauty that he *can* desire? Remember Esther—

*“Six months with oil of myrrh, and six months with sweet odours” (2:12).*

Esther here is just a type. The real thing goes much deeper and takes much longer. It is the real inner fragrance and beauty. And the beauty had better be there when the time comes to go in unto the inspection of the King: the beauty of holiness, the beauty of character, the beauty of knowledge and wisdom in God’s Word. We haven’t any time to spare on the passing rubbish of this world.

***“For he is thy Lord, and worship thou him”***

Literally, ‘Bow down to him’—as Abigail and Bathsheba bowed before David. *“For he is thy Lord.”* This is given to emphasize and enforce the command to *“Forget thy father’s house.”*

Let us not presume. Let us never be careless or thoughtless. Truly he is a gracious, loving Bridegroom, but he is also the stern Lord, Master and Judge. To bow down is to submit completely to the will and authority of another—

*“Ye are bought with a price: ye are not your own.”*

**Verse12: *“And the daughter of Tyre shall be there with a gift: the rich among the people shall entreat thy favour.”***

Here clearly is the submission of the Gentiles: the riches and glory of the nations being brought unto Christ and his Bride. Isaiah calls Tyre ‘the crowning city’ (23:8). It was the richest city of the ancient world. It was close to Israel. It helped David and Solomon prepare for and build the Temple. Tyre was the world centre for industry, commerce and merchandising: the mart of the nations. All this will flow to Christ: all the earth’s power and industry and wealth—such as is permitted to continue, will no longer be for the benefit of the greedy rich and powerful, but for the righteous use of the earth’s new King. Isaiah says the merchandise of Tyre shall be ‘holiness to the Lord’ (23:18).

**Verse13: *“The King’s daughter is all glorious within.”***

Surely this needs no searching out of the meaning. This is the beauty the King shall greatly desire. This is the beauty we must diligently devote our lives to cultivate—the all-gloriousness within. If there is any foolishness, or unfaithful stewardship of our Lord’s goods put in our trust, or worldly desire, or covetousness, or unkindness, or harshness, or gossip, or criticism, or any other fleshly, worldly thing, then we are not ‘all-glorious within,’ and there is no beauty for the King to be able to desire. Jesus said to the Pharisees about what was within them—

*“Ye are full of dead men’s bones” (Mt. 23:27).*

How easy it is to be full of the dead men’s bones of the things of the dead world! It is the natural way. It is the automatic, inevitable way—unless we make a supreme effort, with God’s help, to be different.

***“Her clothing is of wrought gold.”***

‘Wrought’ simply means ‘worked.’ Gold is faith. Her clothing is a worked faith, a tried faith, a faith manifested and developed and strengthened by works of faith. Gold is worked first by a fierce crucible of fire; then by pounding and cutting to the final desired shape and pattern of beauty. It is interesting and thought-provoking that gold is perhaps the most universal of metals. It is in practically everything, even in living things. There are 10 billion tons of it in the waters of the oceans. But rarely is it found in useful and practical quantities, and even there it takes great effort to produce even a little. So ‘faith’ is found everywhere in microscopic quantities, but rarely is it found in sufficient amount to have power and influence on the life.

Verse14: ***“She shall be brought unto the King in raiment of needlework.”***

Needlework is the slow, careful, steady, gradual creation of a pattern of beauty on a prepared and suitable surface and material. It can be seen to grow daily, if the worker is industrious and diligent. Its growth is obvious to the eye; its extent is measurable. If the work has not been steadily done in the time allowed for it, it will not suddenly appear at the last moment, merely by wishing. In all this there are deep lessons. How is our daily needlework coming on our garment of beauty and glory? How much of the divine pattern is complete and visible? What do we have to show? And shall we have anything ready to wear for that great assembly soon to be called?

Verse15: ***“They shall enter into the King’s palace.”***

That is, those who are properly clothed. Those who have faithfully wrought their gold and applied themselves to their needlework. And the door will be shut The King’s palace is his dwelling-place, and the centre from which he rules. This King is also a Priest, and his palace is a Temple: a holy, living Temple, comprised of faithful foundations, tried pillars, and living stones of the translucent beauty of the finest polished white marble. The righteous people who keep the Truth enter in with joy—with ‘gladness and rejoicing’ (v.15), and go no more out. They become God’s eternal dwelling-place.

Verse16: ***“Instead of thy fathers shall be thy children, whom thou mayest make princes in the earth.”***

Verses 2-9 were addressed to the King: verses 10-15 to or about the Queen. The final two verses seem most appropriately addressed to the King, or perhaps even more fittingly still to both combined, for now they have become One. The King and Bride are now the Multitudinous Christ.

Christ’s fathers—natural Israel—rejected and crucified him: and in so doing they cut themselves off from being the Princes of the earth. Truly natural Israel shall be cleansed and redeemed and raised to honour in the Age to Come. But the real Princes will be Christ’s children by faith; those who wholly devote themselves to him in these present dark days. These are the cherished, joyful fruit of the bitter travail of his soul, when for them he poured out his life unto death—

*“He shall see his seed: he shall prolong his days: he shall see of the travail of his soul, and be satisfied” (Isa.53:10-11).*

Verse17: ***“I will make thy Name to be remembered in all generations; therefore shall the people praise thee for ever and ever.”—G.V.G.***

**JUNE ANSWERS**

**Who said ?—**

1. No whither—Gehazi
2. I see 4 men—Nebuchadnezzar
3. I was naked—Adam
4. I am thy son—Esau
5. I am a child—Jeremiah
6. Not so, Lord—Peter
7. Here is water—Eunuch
8. Beside thyself—Festus

21. Top of the rocks—Balaam
22. He is my brother—Ahab
23. I was no prophet—Amos
24. He is thy brother—Absalom
25. Bring me a sword—Solomon
26. I will be no judge—Gallio
27. Skin of my teeth—Job
28. Had Zimri peace?—Jezebel
29. Me & my house—Joshua
30. Blessed be Abram—

41. Finger of God (OT)—  
Magicians
42. Finger of God (NT)—Jesus
43. Bind on thy sandals—Angel
44. I saw visions of God—Ezekiel
45. Why art thou alone?—  
Ahimelech
46. Behold a candlestick—  
Zechariah
47. Stars in their courses—

9. What is truth?—Pilate	Melchizedek	Deborah
10. Fast ye for me—Esther	31. Our life for yours—Spies	48. Come into my house—Lydia
11. They are lively—Mid wives	32. Not so, my father—Joseph	49. Whose damsel is this?—Boaz
12. My sentence is—James	33. Do nothing rashly—	50. Bring forth vestments—Jehu
13. Bring me word—Herod	Town-clerk	51. Shall the sword devour
14. I coveted them—Achan	34. Thou bloody man—Shimei	for ever?—Abner
15. I am with child—Bathsheba	35. How shall this be?—Mary	52. Fight for your brethren—
16. She is my sister—Abraham	36. Take thee 10 pieces—Ahijah	Nehemiah
17. The child is not—Reuben	37. Messiah the Prince—Gabriel	53. I have been very
18. Take them alive—Benhadad	38. Art thou in health?—Joab	jealous—Elijah
19. I am an Hebrew—Jonah	39. Here am I; send me—Isaiah	54. Canst thou speak Greek?—
20. Tarry at Jericho—David	40. Bring me a minstrel—Elisha	Claudius Lysias

---

## Current Events Fulfilling Prophecy

**ISRAEL: TRIUMPH OF A SUPERHAWK.** "We stand on the land of liberated Israel. There will be many, many settlements in the coming weeks." Chilling words in a chilling context. The speaker, at a new Israeli settlement on the West Bank, was Menachem Begin, one-time leader of the anti-British, anti-Arab Irgun terrorists, who will almost certainly be Israel's next Premier.

In a stunning upset victory last week, Begin's Likud (Unity) coalition became the dominant bloc in Israel's parliament, replacing a shattered, scandal-ridden Labour govt. that has ruled Israel since its founding in '48. Likud's superhawk campaign slogan was 'Israel sovereignty from Mediterranean to Jordan': no surrender of Biblical lands Israel has occupied since '67. Begin made his 1st post-election appearance at Alon Moreh (Oak Landmark), a West Bank settlement named after first place Abraham lived in Promised Land.

Begin's unexpected rise suddenly raised serious questions about hopes for peace moves in Mideast.

Likud got 44 seats in parliament: Labour got 33. Likud expected to form coalition with 3 religious parties and Ariel Sharon ('73 Suez hero) who controls 2 seats.

US was unprepared for Begin's victory: had expected Labour to win. US solidly committed to Geneva peace talks soon. Begin's attitude, ruling out West Bank Palestinian "homeland," leaves little to negotiate.

It was most extraordinary election in Israel's history. Labour showed frayed edges of a party too long in power. Rabin could not cope with increasing social & economic problems. Inflation a crippling 39% annually. Immigration way down: only matching departures. Scandal had reached highest levels of govt. Rabin out over illegal foreign bank account; a top Labour leader in prison; Cabinet officer suicide; several investigations under way. Labour claimed Carter had hurt it, with publicized meeting with Syria's Assad & repeated support for Palestinian 'homeland.' Such statements created anti-Labour backlash, & belief that Likud would resist US bullying.

West Bank is home to 650,000 Arabs, & 1500 Israelis in over 40 settlements set up since '67 War. West Bank Arabs still carry Jordan passports, have own courts and elections. But Israel has cracked down hard on terrorists & PLO sympathizers, punishing whole communities for individual crimes. New Israeli settlements surround Jerusalem, & separate major Arab population from Jordan.

To Britain in '40s, Begin was Public Enemy No. 1. To Arabs he was ruthless terrorist massacring innocent Arab villagers. To Ben-Gurion he was a dangerous fascist who threatened overthrow of new nation's govt. in '48.

Born in Poland in 1913, Begin—then a law student at Warsaw University—joined the Zionist-Revisionists, a group of militants who condemned regular Zionist leaders as misguided & soft. While fleeing Nazis in '40 (his parents & brother were killed), he escaped to Lithuania, but was arrested by Russians for Zionist activities & imprisoned. After release he joined the Polish army & was sent to Palestine where ('43) he deserted and joined Irgun, of which he soon became head.

Irgun demanded all of Palestine & Transjordan. Its motto: "Judea collapsed in fire & blood: it will rise in fire & blood." Irgun began terror campaign to get Britain out of Palestine. In '46 it blew up King David Hotel in Jerusalem, British govt. headquarters, killing 90. It shocked world with assault on Arab village of Deir Yassin in April '48, massacring over 200, mostly aged, women, & children.

Two months later an Irgun freighter loaded with arms & 900 men arrived at Tel Aviv. Ben-Gurion was convinced Begin meant to overthrow govt. The ship was set afire and sunk, & some Irgun members were killed. Begin screamed defiance and went underground, vowing to bring down the govt.

Begin still takes full credit for Irgun's actions. Asked recently about the Deir Yassin massacre, he said, "I was the commander. I was responsible." In his autobiography he wrote, "The life of every man who fights in a just cause is a paradox. He makes war so there should be peace. He sheds blood to end bloodshed. That is the way of the world: a tragic way beset with terror: there is no other way "

Begin likes to read the Bible. His private life is clean as a pin. He's kind, honest, likable—and dangerous.

Sewer systems, water lines & roads clearly indicate that the new Israeli communities in the West Bank are being built to last, & that they will be linked to other places still in the planning stage. Palestinians are offered payment for the lands, but most refuse it, complaining of unfairly low prices. Growth of these communities is seen by Arabs as proof that Zionism means colonial expansion, & that only way Israel can be ousted is by force.

New Mideast war cannot be ruled out if Begin sticks to his uncompromising stance. A new war in this most dangerous of world's trouble spots would be far more deadly than all previous ones combined. Both Israel & Arabs far stronger not only in numbers but in sophistication of weaponry. An Israeli official says, "The new govt. will be composed of religious nationalists imbued with mysticism and a belief in force. I worry as much about their theocratic tendencies at home as I do about their getting us into a war."

In US Congress, among Israel's traditional supporters, "You could cut the gloom with a knife," said Sen. Charles Percy. Begin won partly because he was seen as a man who would stand up to US pressure.

Begin says, "It is inconceivable to us to allow a Palestinian state. On this we have a national consensus of 95% of the people. It would be a mortal danger.

"In the '40s the Germans were killing our brethren. No Jews were allowed to enter Palestine. We begged the British to open the gates. What did we do? We started to fight, to open the gates & allow our people to be saved from destruction. We fought to save our people. Arafat says his aim is to destroy the Jewish state: Israel must disappear. He wants to destroy a nation.

"Give back the West Bank? To whom? In '48 Jordan's Abdullah invaded this country, killed our people, destroyed our synagogues, & occupied part. Then in early '50s he annexed it. Nobody recognized that annexation except Britain & Pakistan. So give what back? It doesn't belong to Jordan.

"We are ready to give the people of Samaria & Judea free option of citizenship. If they prefer to keep their previous citizenship, they may. They can have complete cultural autonomy & social & economic advancement. This is their homeland—living together with us. I object to the word 'annex.' You don't annex your own country." (Tm5:30)

\* \* \*

Stunning blow to US Mideast peace plans. Out went Labour Party that had been co-operating to get Israel-Arab talks under way. Emergence of Begin and Likud as dominant factor in Israel politics shook Arab world, which had been counting on territorial & other concessions from Israel as price of peace.

US officials admitted dismay & foreboding. Basic element of US peace effort was expectation Labour would hold power. Carter has several times mentioned need for Palestine homeland—presumably West Bank. Begin has often stated intention of annexing West Bank as part of ancient Israel. He predicts more settlements, saying, "West Bank is part & parcel of Israel. We will do our best to find way to live with Arabs there." He quickly took political offensive by saying the first act of his govt. would be a call for meetings with neighbouring Arab states to sign peace treaties. Arabs deeply suspicious of Begin. Syria says Begin's election could drive area to new war. Saudi Arabia calls Begin 'an extremist with whom Arabs may not be willing to negotiate.'

Threat of new Mideast war could strengthen Russia's hand, which has been virtually shut out of peacemaking process. Arab world still gets much of its arms from Russia. If US fails to move Israel toward concessions on crucial issues, as withdrawal from occupied lands, there will be little hope of Arabs sticking to negotiating process. They would more likely turn to Moscow. (USN 5:30)

\* \* \*

Another political bombshell on Israel: Begin announces that Moshe Dayan, lifetime Labour maverick, had agreed to be Foreign Minister in Likud cabinet. Announcement was political dynamite. Labour's reaction was outrage.

Tho widely criticized for Israel unpreparedness in '73 War, Dayan still favourably remembered as daring, one-eyed hero of '56 & '67 Wars.

If he does become Foreign Minister, it will reinforce Begin's tough position on West Bank. Dayan feels very much same way, saying, "We should implement Jewish settlement everywhere in the Jordan Valley without restriction, but without driving away the Arabs or imposing ourselves on them."

Labour Party blames Carter for Dayan nomination as well as Labour defeat, saying, "Just about everything Carter did helped defeat us. We hope he's happy with the govt. he has helped create." (Tm 6:6)

\* \* \*

Mideast peace price: Ever deeper, more perilous US entanglement in world's most turbulent region. Israel will make further major withdrawals from occupied lands only if survival is certain. Guarantee of that is price US may be asked to pay. Carter warned in late May that failure to act quickly "could mean disaster, not only for Mideast, but international political & economic order."

Stakes are extraordinarily high. Failure to reach Israel-Arab reconciliation could mean war. Present moderate Arab regimes could be overthrown, & radicals get control of major share of world's oil. Russia would be in position to move into driver's seat. In another war, there would be no guarantee that Mideast oil fields would escape damage, or Arab dreams of 'good life' be shattered.

US increasingly dependent on Arab oil. West's economy still recovering from '73-74 oil embargo & price hike. Another war, with oil shutoff, or steeper prices, could shatter West economies. Arab markets now vitally important to US firms. Arabs have huge deposits in West banks, investments in West. (USN 6:13)

\* \* \*

Ten years ago this week, 6-Day War erupted. In its most extraordinary military triumph, Israel reunited divided Jerusalem, defeated combined forces of Egypt, Syria & Jordan, & occupied huge Arab areas: Sinai, Golan, Gaza, West Bank.

For Arabs in those areas, decade since '67 has been time of frustration, humiliation & resentment. Occupation is as benevolent as an occupation can be. Arabs hold free elections, newspapers have more latitude than in any Arab state, standard of living is higher than in Egypt, Syria or Lebanon.

But Arabs fear continual encroachment by Jews. Since '67, 45 communities have been created on West Bank. To West Bankers, the settlements are not only permanent, but they are designed to surround and isolate the major Arab centres. East of the present Jerusalem-Nablus road, Israel is linking its major settlements with new highway, the 'Allon Road.'

An Israeli says, "In my life and the life of our people there have been 3 turning points: establishment of Israel in '48; the 6-Day War; and now the assumption of power by the nationalists. We represent the people: most do not want to give back any of Judea or Samaria.'" Another says,

"It is written in the ancient holy books that the first Temple will rise & fall; the 2nd Temple will rise & fall; but the 3rd Temple, whose birth will come in pain & struggle, will survive forever. We are building the 3rd Temple."

Begin last week got support of retired General Ariel Sharon [who turned the tide in '73 War with daring Suez crossing], a hardline nationalist. (Tm 6:13)

\* \* \*

Ten years ago this week, Israel captured West Bank in short, bitter war that demolished 3 Arab armies. West Bank Arabs in mood of deepening gloom. Arab living standards have jumped 50% in last 10 years, employment doubled, largely because of Israel-West Bank trade. Israel keeps Jordan bridges open to Arabs & let them elect own officials, even the winners are often radical activists.

But Begin's election has plunged even the moderates into despair. "Now it's out in the open that Israel wants our land," said an Arab mayor. "The Arabs & US will have to take a stand which will lead to war."

Begin's election has cemented the radicalism of young Arabs. "Begin is a terrorist who came out of Poland as a grown man," said one. "He has even less understanding of the Arabs than the average Israeli." A young student declared, "We'll never be liberated unless Russia's influence in Mideast becomes much stronger." Begin says a West Bank Palestinian homeland would quickly become a Russian satellite." (Nwk 6:13)

**THIS is a major, exciting, & unexpected development. While we are privileged to know the overall plan, & thrill at its gradual development before our eyes, we must be very careful how we presume on the details. How quickly things can change!**

**After bumbling & double-talking nonentities of dubious principles & honesty, Israel seems to have found a colourful leader after its fiery heart, who speaks with a clear sound. Begin was the ruthless terrorist leader who made Palestine too hot for the effete British, who abandoned their divine responsibilities & turned tail—& have suffered for it ever since. It is hard to believe that present-day Britain is the same power which, within our own memories, had the ingenuity & daring & intrepidity to rule the oceans & ¼ of the world.**

**And Begin is shrewdly gathering around him other stirring legends: Dayan, hero of the '56 & '67 victories; and Ariel, hero of the '73 victory by daring against great odds.**

**With a leader like Begin, & the world against them, the Jews could be whipped up to the zealot, mindless, self-destructive frenzy of the terrible last days of Jerusalem, or the vain, tragic, indomitable, hopeless courage of Masada. Like De Gaulle in France, who waited & dreamed of leading France to restored greatness. Begin has waited long & patiently for Israel to turn to him & his fiery nationalistic cry of defiance to the world. This is his 9th try for the leadership of Israel. Now his day seems to have come.**

**At least he is stripping away the empty charade by which Israel was to be marched to the gallows under the hypocritical guise of a 'conference.' What 'conference,' when the Arabs are willing to give nothing, & have nothing to give? The Geneva Conference is a planned pantomime for Israel to give her land & safety to the Arabs, for a mere promise of a precarious, Arab-interpreted 'peace,' to be brushed aside at will, like any Arab promise.**

**Four times, beginning with the day of Israel's birth, the mighty Arab confederacy has tried in fury to obliterate tiny, fledgling Israel, a pitiful little speck on the vast world map. Four times, Israel crushed them humiliatingly. So before the bloodthirsty losing aggressors will agree to 'peace,' they demand all the spoils!—& a hypocritical world backs them up.**

**We must be very sad for little Israel today, as the 'time of Jacob's trouble' bears down upon her. We fervently 'pray for the peace of Jerusalem,' but we know there is a terrible baptism of fire to come first.**

**FRANCE READY FOR COMMUNIST GOVT.** Most in France expect Socialist- Communist alliance to win next year's national elections. Many upper-crust Frenchmen already beginning to adjust to painful prospect of life with the Left.

French Establishment clearly believes days of centrist coalition that has held power since '58 are numbered. 88% of 'ruling class' expect Left to win election next year. In moods ranging from hauteur to hysteria, Establishment beginning to prepare for drastic change. Relatively few seem to be seriously contemplating leaving the country. France has had 17 changes of constitution and 13 devaluations since 1789 Revolution.

A number of bureaucrats are trying to put distance between themselves and current regime, saying, "Who wants to be on the passenger list of the Titanic?"

Many Frenchmen who see no place to hide have plainly decided that the best way to get along is to go along. A leading Socialist at the Foreign Ministry says membership has risen 50% in past year. Le Monde's distinguished political commentator finds the spectacle disgusting, and blasts "the high civil servants who are feverishly seeking the absolution, the ear, or the mercy of the Left." A magazine has launched a "Rats Leaving the Ship" award.

The message the Left hopes to spread between now and the elections is that under the Socialists & Communists, France will not only survive but prosper. "There is no more effective party in this country than the Communist Party," Communist leader Georges Marchais boasted last week. (Nwk 6:13)

\* \* \*

The dangers of Euro-communism: The Italian Communist Party, which gained 34% of the national election vote last year, now holds a virtual veto over govt. programs in parliament. In France, the Communists & their Socialist allies could well win next March's national elections.

Kissinger this week blasted the illusions that these Communists are a new 'democratic' type, & that Reds in West Europe govts. are nothing to worry over. He said, "The accession of executive power by these Communist parties would 1) be a massive change in Europe politics; 2) have basic consequences for the structure of the post-war world & for NATO; and 3) alter the prospects for security and progress for all free nations."

He questioned the conventional wisdom that the Euro-communists are independent of Moscow, tho he considers dependence on Moscow less important than the basic nature of Communism itself, saying, "We are entitled to certain scepticism about the sincerity of declarations of independence which coincide so precisely with electoral self-interest. One need not be a cynic to wonder at the decision of the French Communists (traditionally perhaps the most Stalinist party in Europe) to renounce the Soviet concept of dictatorship of the proletariat without a single dissenting vote among 1700 delegates in Feb.'76, when all previous party congresses had endorsed the same dictatorship of the proletariat by a similar unanimous 1700 to nothing."

Communist parties have always had as their guiding principle the right of a minority to seize power as "the vanguard of the working class" and impose its will on the rest of the population.

Can one take at face value the recent declarations of the French, Spanish & Italian Communist Parties that they intend to work within a framework of political pluralism? East Europe Communist leaders said exactly the same in the '40s. Hungarian Communist leader Gero said in '44, "The Communist Party does not approve of the idea of a one-party system. Let the other parties operate & organize as well." And in '45 the East German Communist Party promised "A parliamentary democratic republic with full democratic rights & liberties."

Although the West Europe Communists pay lip service to NATO, their participation in West Europe govts. would weaken NATO's military strength, force a change in its security practices, threaten the balance of power between East & West, and undermine European unity.

Kissinger pointed the deeper reasons for Communism's present gains: "The Communist parties find their opportunities less in their inherent strength than in the demoralization, division & disorganization of their opponents. They succeed only when the democratic system can't solve the problems." (Tm 6:20)

**IT IS interesting that unclean Frog-power France appears about to be the first W. Europe power to fall to Communism. It is true, as the wilderness-voice Kissinger says, that people turn to the grey shackles of Communism in desperation, because the democratic alternatives are so ineffective, corrupt, & morally decadent. The Communists are fierce fanatics who see the rotteness & corruption, & feel they have a solution that must be imposed by force on everyone for their own good. They are blindly convinced, like Begin, that the ends justify the means, however terrible & cruel; & that to lie & cheat & kill for a good cause is commendable & right. Communists as a group appear, on the whole, much more moral & puritan than democrats, & thus appeal to many who are disgusted with the excesses of modern 'freedom.' Perhaps Communism will be the factor that separates Britain from Europe when the right time comes. Britons, tho in their national decline lazily leaning to spoon-fed Socialism rather than personal effort & enterprise, do not seem ever likely to yield themselves to the impersonal lockstep regimen & regulations of Communism.**

**TURKEY'S INCONCLUSIVE ELECTION.** Last thing Turkey needed was another ineffectual coalition govt.; but that's what it may get. Fifty people died in an extraordinarily bloody 2-month campaign. Last week, Leftist Bulent Ecevit's Republican People's Party won 213 seats — 13 short of a majority in 450-seat National Assembly. Incumbent conservative Suleyman Demirel's Justice Party got 180 seats. The 2 leaders hate each other, and throughout the ugly campaign they accused each other of crimes from anarchy to thievery.

Both had hoped for an absolute majority, after 7 years of misrule by unstable coalitions. Internally the country has been ravaged by periodic political disorders & raging (annual 25%) inflation. Demirel favours traditional free enterprise, Ecevit believes in a guided economy and large social welfare.

The indecisive outcome has serious implications for entire east Mediterranean & the NATO alliance. Turkey & Greece have been close to war in recent years over Aegean oil rights & Cyprus.

Last week Ecevit warned that continuation of US Congress's embargo on military aid to Turkey will have "inevitable impact on our contribution to the collective security system ." He seemed to be indicating that Turkey would play a lesser military role in NATO, & could reduce its dependence on US arms by shopping elsewhere.

(Tm 6:20)

\* \* \*

Turkish relations with US at low ebb. Ecevit's price for improvement: softening of Congress's anti-Turkey stance, & \$1-billion military aid. Without that, he may take Turkey further from US than it is now. (USN 6:20)

\* \* \*

Because of a series of recent disputes over Turkey's defence ties with US & NATO, as well as over its economic relationship with the European Common Market, the Turks feel isolated & hurt, as if they don't belong in the West.

Last year Turkey suffered a miserable \$2 billion deficit in its trade with the Common Market. They are very unhappy with the Market's terms & policies. "We've accepted the Community's conditions in order to avoid a crisis, but the package is far from satisfactory."

What are Turkey's options? One may be for the country to apply its considerable leverage as a key member of NATO, & its eastern-most outpost against Russia. The strategy, often discussed these days by Turkish politicians, would involve a threat to leave NATO and adopt a Finland-style neutralist foreign policy, if Europe doesn't come through with a better arrangement. (IndWk 5:23)

**US & EUROPE both seem blindly bent on driving Turkey into Russia's waiting arms, where she prophetically belongs at the last day. Turkey is suffering from the same impotent, balanced seesaw strangulation & stultification as so many other 'democracies' today where a constant, even tug-of-war prevents any bold advance to solve pressing problems. This creeping paralysis seems so pervasive in the so-called 'Free World' that we cannot help but wonder how much of the hand of God is in it, "turning their wise men backward, & making their diviners mad." Certainly God is just as active today in controlling the affairs of men as He was in the days when those divine manipulations are laid out for our instruction in the scriptural record. It seems in so many of democracy's 'wise' ways & theories (as for example in the handling of crime & criminals) that they could not possibly be so self-destructively foolish without special judicial divine blinding.**

**SAUDI ARABIA'S GROWING WORLD POWER.** Saudi Arabia is an immense & increasingly essential supplier of energy for the world's industrial facilities. Even with far-reaching conservation, the growth of the international economy demands increasing amounts of petroleum. No country but Arabia is capable of meeting that need. At same time, Arabia is an immense & growing consumer of the latest industrial & managerial skills. Under its current 5-Year Plan (now in its 3rd year), over \$142 BILLION is being invested in a massive modernization & industrialization program. And an even more ambitious 5-Yr.-Plan will follow.

By any yardstick, Arabia's current development program would rank as one of most ambitious ever attempted. Two new major industrial centres, each costing over \$40-billion, and comprising petrochemical, steel, aluminium, fertilizer, oil-refining, & other plants, will be built at Jubail in the midst of Arabia's Gulf coast oilfields, and at Yanbu, the Red Sea port for Medina.

As heart of the overall development program, a gas-gathering system costing more than the Alaska pipeline is being built to harness the \$6-billion worth of natural gas now being burned off each year. The London Financial Times describes the system as the 'biggest industrial project the world has ever known.'

\$18-billion being invested in desalination plants. Arabia will be world's largest producer of desalinated water. The new airport at Riyadh will be as big as Manhattan Island, with 5 separate Kennedy-size terminals.

By the end of the century Arabia expects to be one of world's largest mineral exporters. Traditionally, US has been Arabia's largest trading partner. The US business stake is in 10s of billions. The US Army Corps of Engineers has been supervising \$17 billion in construction work.

Within a few years of Muhammad's death in 632 AD, the Islamic influence had spread west across N. Africa to Europe, and east across Persia and the Indian subcontinent. And with it came the great flowering of Arab culture

which so helped to enlighten Europe in its Dark Ages. Arab scholars made contributions to astronomy, architecture, medicine & chemistry. They invented algebra, & revolutionized mathematics with Arabic numerals and decimals. Saudis feel that a similar renaissance is now occurring in the Arab world. (Tm 6:6)

\* \* \*

An unprecedented relationship has developed between Saudi Arabia & US. Arabia, with 1/3 of Free World's oil, is now engaged in a \$142-billion, 5-year development program, & has enormous needs & aspirations beyond that.

For energy-hungry US, Arabia has become the largest supplier of oil, now furnishing 1½ million barrels a day. Overall Arab trade with US is now \$7-billion a year, & will soon be over \$10-billion annually. In US, 1½ to 2 million jobs are directly or indirectly dependent on Saudi Arabian trade. (Tm 6:20)

\* \* \*

The Saudis wield their unmatched economic power for political ends that help US. With oil income of \$35 billion yearly, Saudis are nudging rest of Arab world into moderate & even pro-West stands. Vast amounts support regimes in Egypt, Syria, Jordan & Lebanon, where radical Arabs could destroy stability.

Saudi leadership seems committed to oppose spread of Communism not only in Mideast but in Africa. Sudan threw out its Russian military advisers knowing Saudis would finance Sudan's arms program. Saudi money is being used to draw Somalia out of Soviet orbit.

Saudis have enormous financial power in West with \$28 billion investments, over ½ in US. At least ½ of the \$142 billion of present 5-year plan will be spent for US goods and with US firms.

Saudis want to keep and even strengthen their ties with US. But in return they expect US to force Israel to make concessions to Arabs. If US can't do this, Saudis say they'll abandon their moderate stand. A confidant of Prince Fahd says, "Carter is on the hook. Either he delivers, or we are headed for an international catastrophe." (USN 5:30)

**AND just a few years ago, Arabia was, as it had always been, a bare, backward, illiterate, dirt-poor desert nation, making never a ripple in the world news, just one of many powerless pawns of a mighty, wealthy Britain in her worldwide conquests & enterprises. A 1930 world map showing oil fields completely ignores Arabia.**

**And now Arabia's pressing problem is how to handle her uncappable, mushrooming billions so as not to too greatly shake the financial foundations of the industrial world. She really need not build her industries. That is just a hobby. Her invested billions will increasingly bring her more & more billions—sucking them more & more out of her victims—according to the evil interest system on which the wicked world order is built. Britain was once in this position, but she has been purged & impoverished by the wars she has 'won.'**

**Arabia is Tarshish's latter-day ally—Sheba & Dedan. They must stand together. But today we see a tiny geographical speck, a few square miles of mostly bare & rocky Judean hills—the West Bank—looming as a gigantic apple of discord between them.**

**With all their land and wealth, the Arabs have no satisfaction or peace as long as Abraham's seed holds that little bit of the land God gave to Abraham so long ago. How will it be worked out? We have been shown the end, but we watch in fascination the successive strange & unexpected steps that are gradually leading to that end.**

---

## One Hundred Years Ago

Christadelphian Magazine July 1877

**THE JEWS AND THEIR AFFAIRS.** "The death struggle of the Ottoman Empire is stirring into life the political & national existence of Palestine. The ancient & renowned city of Jerusalem is becoming more & more a central point of attraction . . . The most significant fact of all is the rapid flow of Jewish people to the land of their fathers . . . 50 years ago the Jewish community of Jerusalem was 50 families; now they number 15,000 souls, with a score of synagogues, divers hospitals, etc."—*The Boston Traveller*.

**But official Jewry was still blind. Bro. Roberts says—**

"The *Jewish Chronicle* speaks unfavourably of the idea of the restoration of Israel's nationality, calling it an 'unrealizable dream.' It speaks of 'practical difficulties' in the way . . . The best answer to this is to be found in the history of the nation. When Israel came out of Egypt, Jews of the *Jewish Chronicle* type said to Moses, 'Wherefore is this that thou hast brought us up out of Egypt to kill us with thirst?' Nay, before they came out of Egypt at all they said, 'Leave us alone that we may serve the Egyptians.' They saw 'practical difficulties.'

"Because they took no pleasure in obeying the commandments, God cast them away, and they became wanderers among the nations until this day. But God has purposed their restoration, 'not for their sakes' (Ezek. 36:32), but for the glory of His Name. And this restoration will come to pass in spite of all 'practical difficulties' which unbelieving Jewish editors see in the way; and notwithstanding the hardness of heart with which, by their own testimony, Israel prefers domestic comfort to the doing of the commandments of God."

The Chronicle had said the Jews could not be persuaded to leave their local prosperity in the nations, and go up to the hardships of Palestine. How little it foresaw of the terrible Russian, Polish & German persecutions that would drive them back against their will!

The Russo-Turk war picture had not changed much in the month. Russia was still slowly advancing in eastern Turkey, from the Caucasus. Batum & Kars were surrounded, and their fall seemed imminent. In Europe, Russia was still massing troops at the Danube, & had not yet attempted a crossing.

Britain had notified Russia that any interference with the Suez Canal (technically in Turkish territory but controlled by Britain) would be considered an act of war.

There were strong & increasing rumours that Britain was about to purchase Egypt from Turkey, as a way to help Turkish finances & guarantee Egypt's security which was vital to Britain. This greatly excited the brethren, who had long been eagerly looking for British occupation of Egypt in fulfilment of prophecy, & to develop the latter-day pattern.

\* \* \*

Bro. Ashcroft was very active in speaking, & in great demand around the country, but his personal affairs were pitifully difficult. He had tried a couple of ventures in small shopkeeping in an endeavour to support his large family, but they had not succeeded. He had also tried piano-tuning. He was dead set against any kind of remuneration for the work of the Truth, having resolutely turned his back on that when he left the Church. This man gave up great Church honours & a guaranteed relative luxury for life, for the sake of the Truth. Few have given up more. His career was one of the great tragedies in the history of the Truth, & a great and aching sorrow in the life of bro. Roberts.

### Bible Questions

#### WHO WAS—

- |                   |                      |                        |                             |
|-------------------|----------------------|------------------------|-----------------------------|
| 1. Mine host      | 15. Great & noble    | 29. Mother in Israel   | 45. Son of consolation      |
| 2. A brother      | 16. Exceeding fair   | 30. Greatly beloved    | 46. My faithful martyr      |
| 3. Very good      | 17. Most excellent   | 31. Very subtle man    | 47. Lover of husbandry      |
| 4. A wild man     | 18. Sweet psalmist   | 32. Son of perdition   | 48. Ready scribe of law     |
| 5. Most noble     | 19. Make Israel sin  | 33. King's cupbearer   | 49. Son of the morning      |
| 6. Son of man     | 20. Highly favoured  | 34. The Jews' enemy    | 50. Master of magicians     |
| 7. Your prince    | 21. An old disciple  | 35. Perfect & upright  | 51. Disciple Jesus loved    |
| 8. A plain man    | 22. Lover of David   | 36. Child of the devil | 52. Mighty in Scriptures    |
| 9. Tender-eyed    | 23. Profane person   | 37. Saint of the Lord  | 53. A daughter of Aaron     |
| 10. That woman    | 24. Friend of God    | 38. Succourer of many  | 54. Own son in the Faith    |
| 11. Light of foot | 25. Israelite indeed | 39. The chief speaker  | 55. Honourable counsellor   |
| 12. Chosen vessel | 26. 7th from Adam    | 40. Unstable as water  | 56. Captain of My people    |
| 13. Doctor of law | 27. Master of Israel | 41. Beloved physician  | 57. After God's Own heart   |
| 14. Mighty hunter | 28. Cunning hunter   | 42. Our fellow-soldier | 58. Mighty man of wealth    |
|                   |                      | 43. Father to Pharaoh  | 59. Great among<br>the Jews |
|                   |                      | 44. Man of contention  |                             |

Job	Mary	Daniel	Elymas	Quartus	Mordecai
Paul	Judas	Daniel	Lucifer	Jonadab	Asnapper
Paul	Gaius	Aaron	Ezekiel	Deborah	Jeroboam
Ezra	David	Hiram	Mnason	Timothy	Nehemiah
Esau	Jacob	Enoch	Ishmael	Gamaliel	Nathanael
Esau	Phoebe	Asahel	Michael	Jeremiah	Archippus
Boaz	David	Joseph	Antipas	Barnabas	Nicodemus
Leah	Adam	Uzziah	Apollos	Elisabeth	Theophilus
John	Moses	Haman	Reuben	Hezekiah	Joseph of
Luke	Festus	Jezebel	Nimrod	Abraham	Arimathea

Finances: We are covered thru Sept. issue: monthly cost \$350.

\$4.00 per year (only for those who desire to pay—free to others)

Printed in U.S.A.

Australian subscriptions (\$3.50) to R. Hodges, 2 Emily St., Esperance, W. Australia 6450

