

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.

**PLEASE NOTE! For the present, send all Berean communications to:
Bro. G. V. Growcott, 13308 Denver Circle, Sterling Heights, Mich. 48077, U.S.A.
Australia subscriptions may go to bro. R. Hodges, 2 Emily St., Esperance 6450, W. Australia**

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

FROM THE EDITOR TO ALL BEREAN READERS:

I am slowly recovering from a recent serious illness. There is a prospect that I will be away from home for a protracted period. In the meantime bro. Growcott will take care of the magazine. Please address all correspondence concerning it to him* for the present, at: 13308 Denver Circle West, Sterling Heights, Mich. 48077, USA. Any personal correspondence for me should be addressed to me c/o Miss Irene Gibson, 100 Dowling Ave., Toronto, Ontario M6K3A4.

—bro. George A. Gibson

* Australian subscriptions may go to bro. R. Hodges, 2 Emily St., Esperance 6450, W. Australia

* * *

All communications are welcome and desired. God willing, all will be carefully considered; all will be found helpful in some way. It may not always be possible to reply, but nothing will be ignored. I mention this because, for the present, there will obviously be less opportunity for personal correspondence, so I ask forbearance.

—bro. G. V. Growcott

Ecclesial News

EDMONTON, Alberta—12019—52 Street, T5W 3J7—Memorial 11 am; Bible Class Wednesday

8 pm at above address. Bro. Arthur Luard.

GREETINGS of love in the bonds of the Covenant.

We are very grateful to our brethren and sisters of the Richard ecclesia for their part in our recent return to the Berean fellowship. On the May 15 weekend we visited with them, and broke bread together for the first time in many years.

On the weekend of June 12, bro. & sis. Arthur Jones of Richard, and their 2 daughters, sisters Annetta and Shirley, visited with us. Bro. Arthur ministered to us the word of exhortation.

Bro. & sis. David Blacker have moved to Red Deer. Their new address is: 60 Anquetel Close, Red Deer, Alta. T4R 1G7. We are sorry to lose them from this area.

Bro. & sis. Jim Blacker from Lethbridge stopped over with us on their way to the Richard Sunday School weekend on July 1.

On the July 24 weekend we were very happy to have the assistance of the Richard ecclesia for the interview & baptism of DOUGLAS LUARD, at Richard. It was an occasion of rejoicing for us all, and we pray that our new brother may run the race set before him with patience.

We are a small ecclesia of 6 members, and we would appreciate the companionship of those of like precious Faith who may be passing this way, or who may consider re-locating in this area. —bro. Arthur Luard

HOUSTON, Texas—Christadelphian Hall, 8008 Junius St., 77012; phone 713/928-2850—S.S. 10 am; Memorial 11 am; Lecture every 3rd Sunday 7 pm (Eureka other Suns. 7 pm); Nazareth Revisited Wed. 7 pm; Temple of Ezekiel for Sun. am Bible Class. Rec. bro. J. F. Packer, 210 East 3rd St., Deer Park, Tx. 77536; phone 713/479-4292.

IT has been some time since we have reported from this section of the Lord's Vineyard. We tried moving our lectures to 4 pm to attract more strangers, but to no avail, so we have returned them to 7 pm.

On Nov. 11, 1976, a Bible discussion was held with a minister of the "Church of Christ," attendance was very poor because of heavy rain and partial flooding of the area.

On Nov. 19, bro. Jim Phillips met with the examining brethren and showed conclusively that he was of like mind with us; and was welcomed into the Berean fellowship. He has since moved back to California. We pray he will be strengthened to remain steadfast and zealous.

On Sundays evenings of Jan. 16 & 23, two of our brothers were invited to participate in a religious talk show on a local radio station, where listeners could call in and get their Bible questions answered on the air. This was quite successful in getting first principle questions answered on the radio program.

On May 7, MELISSA McGARRITY of Mesquite, Tex., was examined and baptized. On May 20 SUSAN SUMLER was examined, and baptized on May 21. We are indeed happy to see 2 more of Adam's race come into the Household of Faith.

Our annual S.S. program was held in May. The students showed a good knowledge of those things they had learned during the year.

In the latter part of May we were saddened by the moving of sis. Mildred Banta to Lampasas. We will miss the association we have had with her over the years.

Since our last writing, we have had the following visitors: bro. & sis. Gary Smith, bro. & sis. Nick Mammone, bro. & sis. Abel Duran, sis. Ouida Landers (San Angelo); bro. & sis. Pat Cassidy, bro. A. Marshall Sr., bro. Ronnie Wolfe (Lampasas); bro. Jim Phillips (Calif.); sisters Icle Osborne and Ethel Hoage (Denver). We appreciate the labour of love in the form of exhortation from bre. Smith, Cassidy and Mammone.

—Your bro. in Christ, John F. Packer

NEW PORT RICHEY, Florida.

WE have received the very sad news from bro. Chris Bird that his sister-wife Mabel has fallen asleep in Jesus, after a distressing (but at the end mercifully-shortened) illness, whose abrupt climax and termination has left him ill-prepared to carry on alone after many years of joyful companionship in the Truth.

Sis. Bird had been increasingly unwell for a longer period than bro. Chris realized until afterward, for she had borne up well, and carried on her activities, and minimized her difficulties. We received a very cheerful letter from her just a few months ago, and we were shocked by the sudden sad news.

Bro. Bird would be greatly encouraged by messages of love and fellowship. However, being in advanced years, and sis. Mabel having in the past done the major part of their correspondence, please do not expect replies to all. He will do the best he can. His address is 421 Lafayette St., New Port Richey, Fla. 33552.

PAPAKURA, New Zealand—Bro. A. J. Starr, 78 Elliott Street (via Auckland).

MY sister-wife and I send loving fraternal Greetings in the One Faith and One Hope, to all in the Berean fellowship.

We have been greatly cheered and helped in our Wilderness journey throughout the past year, by periodic visits from bro. & sis. Griffin, bro. & sis. Crocker, bro. & sis. Riley, and a very pleasant visit from our elderly bro. Marsich, which was made possible by the kind effort of bro. Crocker who made a special journey to bring him (all from the Whangarei ecclesia).

On several occasions we very much enjoyed their company and help around the memorial table of God's appointment, to call to remembrance God's great love towards mankind in giving His dearly beloved Son Jesus Christ to be a sacrifice for sin; and Jesus' great love and obedience towards his Father, and towards his brethren and sisters.

Another uplift we have been receiving for some time, and to which we look forward, is a weekly newsletter from bro. & sis. Jackson of Winnipeg, Canada, which we do indeed appreciate.

We also appreciate and look forward to the Berean arriving, with its very helpful and uplifting contributing articles by the various brethren.

It is certainly stirring recent news to hear of some returning to the Berean fellowship, and others who are sincerely concerned in right, 'sound' doctrine, and holiness of deportment, to whom we extend a warm welcome.

We are surely living in momentous times, indicating the nearness of Jesus' glorious return, which we look forward to with joy, albeit with utmost sobriety. As we witness the fulfilment of most of the stirring signs which God through Jesus and his apostles said would be the state of the nations throughout the world, both political and moral, as Jesus' return, surely that glorious event (for the approved) cannot be far away—

"And unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

It seems we are witnessing the commencement of the "time of trouble such as never was since there was a nation, even to that same time," foretold in God's sure Word of prophecy through His greatly beloved prophet Daniel. As we observe all nations of the world in such an alarming state of violent discontent and ungodliness, and when we consider the God-dishonouring beliefs of such a vast number considering themselves religious people, surely we are reminded of Jesus' words concerning the state of the world at his return.

How thankful and grateful to our Heavenly Father we should continuously be for revealing to us His glorious Truth! And may we uphold it, and ever earnestly contend for it, and ever honour Him in endeavouring to manifest all its holy and righteous principles daily, 'while we have our being.'

How we are reminded day by day of God's Holy Word being verified that "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and (when it suits His purpose) setting up over it the basest of men."

And that other very conspicuous truth, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his (own) steps," is very vividly manifested in the terrible—almost chaotic—worldwide state around us.

We have had very little response to our weekly articles in our local newspaper, which has a circulation of 63,500. We usually send a 'Declaration' and a 'Bible Companion' when we do get a response, with an accompanying letter that should they be further interested, we would be very pleased to hear from them.

With love in the Truth as it is in Jesus, from us both, ever remembering all in our prayers to our Heavenly Father, Who indeed is the God of all comfort, our Refuge and our Strength, a very present Help in trouble, and for all our needs,

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ" (2 Thess. 3:5).—
Your fellow-sojourners, bro. & sis. A. J. Starr

WORKSOP, Notts., England—15 Lincoln Street S80 2NA—bro. Eric Moore
GREETINGS of love in our Lord Jesus' Name.

Sister Lillian and I desire to express our appreciation for the wonderful letters we have received from the Brotherhood around the world, both recently and in the past. We apologize that it has not been possible to answer all, but we are anxious for all to know that they have helped and encouraged us, and we are grateful for them.

Your brother in Israel's Hope, —bro. Eric Moore

Take Heed How Ye Build

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it"—Matthew 7:27

BY reading our Bibles daily, as arranged in the Bible Companion, on February 21 we came in contact with 3 men of great character in the history of Israel. Examining their lives, we discover a remarkable similarity: all 3 were builders. They were deeply interested in construction. And the things they devised, or set in order, were closely related.

The first is Moses. When we think of him as a builder, we think of the Tabernacle, and there is much to attract our attention. One of the interesting items is the 10 beautiful curtains of fine twined linen, inwrought with blue, purple and scarlet, lovingly made by the 'wise-hearted'—Exodus 36: 8. These 10 were in 2 sets of 5, coupled into 1 with golden links, and they formed the innermost covering.

Then there were 11 curtains (joined into 1) for the next covering, and 2 more coverings, each with its interesting and significant distinctions. And the 48 huge vertical boards for the walls; and the 15 gold-covered bars to bind the boards into a firm unity of structure. But the most important item of the Tabernacle construction was the veil of blue, purple, scarlet and fine linen, embroidered with cherubim, which divided the Holy Place from the Most Holy. Bro. Roberts speaks at length on these things in the *Law of Moses*.

In Hebrews, the apostle directs our attention to the fact that all these things were typical of, and foreshadowed, Christ. One of the most interesting and enlightening features is that the materials and labour were all supplied by those who gave with joyful willingness. To serve in the construction was not a burden but a thankful privilege—

"Take ye from among you an offering unto the Lord. Whosoever is of a *willing heart*, let him bring an offering: gold, silver and brass . .

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the Tabernacle" (Exodus 35: 5, 21).

It will be noted that there was no compulsion or pressure. In fact, only freewill offerings were to be accepted. The same principle is found in the teaching of Jesus. In his last message, we hear him saying—

"Whosoever will, let him take the water of life freely" (Rev. 22:17).

Peter stresses this thought also (1 Pet. 5: 2)—

"Feed the flock of God which is among you, taking the oversight, not by constraint (or compulsion), but willingly."

It is evident from this that our service to God must be prompted by love and deep appreciation for what He has done for us, never as a self-righteous or reluctant burden. As Paul expresses it (Eph. 6: 6)—

"Not with eye-service, as men-pleasers, but as the servants of Christ doing the will of God *from the heart*."

This does not mean that we are free to disobey with impunity, if our desire is not to serve. The Word is clear on that. This is a deeper lesson: that our service is not pleasing if not eagerly joyful.

In all things pertaining to the Tabernacle, one thing in particular stands out prominently: the painstaking accurateness with which everything was to be done. All details and measurements were to be in exact conformity to the standards submitted to Moses—

"Look (elsewhere translated: take heed, certainly) that thou make them after their pattern which was showed thee in the mount" (Exodus 25:40).

And in Heb.8:5, the apostle—showing how much higher and more solemn the priesthood of Christ is than the Aaronic—stresses this same meticulous care for accuracy and detailed obedience—

"Who serve unto the *example and shadow* of heavenly things, as Moses was *admonished of God* when he was about to make the Tabernacle:

"For 'See,' saith He, 'that thou make *all things according to the pattern* showed thee in the mount'."

Surely this teaches us that we cannot set up our own standards, or deviate from the pattern divinely ordained. The pattern for our guidance is set before us in the teaching of Jesus and the apostles. From this pattern our Statement of Faith was soundly compiled by faithful and wise brethren, and it is extremely important that we are of one mind concerning the essentials of the Truth.

* * *

OUR second builder is David. In his days the Tabernacle was still the centre of Israel's religious life, though Tabernacle and Ark had been separated by Israel's wickedness. David in his zeal and love for God decided something better should be built (2 Sam. 7:1-3)—

"And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies, that he said to Nathan,

"See now, I dwell in a house of cedar, but the Ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart, for the Lord is with thee."

But David was not permitted to build a Temple, because he had been a man of war. However, he did receive the plans from God, and again it must be according to God's exact specifications—

"All this, said David, the Lord made me to understand in writing by His hand upon me, even all the work of this pattern" (1 Chron. 28:19).

David prepared for it abundantly, for his son Solomon received the appointment to build it—

"And David said, Solomon my son is young and tender, and the House that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it" (1 Chron. 22:5).

Why then do we refer to David as a builder? He built the Kingdom in preparation for the building of the Temple. He subdued all Israel's enemies, and extended its dominion from the river of Egypt to the great river Euphrates.

* * *

Our 3rd builder is brought to our attention in 1 Cor. 3:10:11—

"According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon.

"But let every man *take heed HOW he buildeth thereupon*. For other foundation can no man lay than that is laid, which is Jesus Christ."

That Paul was a wise master builder is a fact far beyond dispute. He was not a builder of temples made with hands, but a builder of the House of God, as he explains in Eph. 2:20-22—

"Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Cornerstone; in whom all the building fitly framed together groweth unto an holy Temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."

He is first introduced to us by Ananias in Damascus as a Christ-appointed model, in the words of Jesus in Acts 9:15-16—

"Go thy way: for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my Name's sake."

How well Paul understood his appointment can be seen by what he said to Timothy (1 Timothy 1:16)—
"For this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."

His duties were so faithfully discharged that he could say—

"Though ye have 10,000 instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel. Wherefore, I beseech you, *be ye followers of me*" (1 Cor. 4: 15-16).

"Those things which ye have both learned, and received, and heard, and *seen in me*, do: and the God of peace shall be with you" (Phil. 4: 9).

"I have fought a good fight; I have finished my course; I have kept the Faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 7-8).

Some think Paul had an exalted opinion of himself, and should not have said these things. But we know that is not true, and that he was speaking by inspiration, and that he was a true and faithful example of what Christ requires in all: complete, loving, holy dedication.

From the time of his conversion to his death, he evinced an unwavering loyalty and true fidelity toward Jesus and the mission on which he had been sent. His singleness of heart and mind is clear—

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3: 8).

His steadfast determination to pursue his appointed course right thru unto victory is strikingly illustrated in vs. 13-14—

"This one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I *press toward the mark* for the prize of the high calling of God in Christ Jesus."

But Paul was not only a man of strength and determination. He is also revealed as a benevolent man, a gentle, kind man, always deeply concerned for the welfare of his brethren, even the weak & wayward. He appears before us as a sympathetic, affectionate and tender-hearted brother, a sober, godly man, an ardent lover of the God of Israel.

These features come to light in Rom. 16, where he lovingly mentions so many brethren and sisters by name. And yet he here also shows plainly that his affection for his friends must not interfere with his duty toward Christ, for in vs. 17-18 he says—

"Now I beseech you, brethren, mark them which cause divisions and offences *contrary to the doctrine which ye have learned*; and AVOID them.

"For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

We dare not, in a false conception of 'love,' ignore these commands. There must be great firmness, as well as great gentleness. God is wiser than we: we dare not presume to be 'kinder' than He.

These things are the examples set before us by the wise master-builder, who has laid such a wonderful foundation upon which we are required to diligently and faithfully build. Now he says—

"Let every man *take heed HOW* he buildeth" (1 Cor.3:10).

Just to build is not enough. There are 2 kinds of builders: wise and foolish, skilful and unskilful. Jesus makes this very clear in his parable of the builders (Luke 6:47-49). I would like to present the substance of it in the form of an extended allegory. This is not original with me but based on something I read many years ago: —

THE WISE AND UNWISE BUILDERS

Two young men read in a wonderful book about a wise master-builder who had established a remarkable community. This man issued a general invitation to all who had ears to hear, saying that free lots would be given to all who would promise to build their own houses.

The 2 men decided they would like to be associated with such a community. They selected their lots, and were given identical plans for the houses, but it was left to them to prepare their foundations as they desired.

The ground was level, and to all appearances was an excellent place to build. When walking the streets, they noticed that the older houses were quite plain, but most of the newer ones were more modern. Enquiry revealed that some of the builders had not followed the plans closely, but had enlarged on them and changed the pattern to suit themselves.

Returning to their lots, one lost no time, and started to excavate at once. The other said, "Why hurry? Come, let us enquire further of our neighbours about the modern innovations they have made in their homes."

But the first said, "No. I am satisfied with the plan given us by the wise master-builder," and he continued to work on his excavation.

The other wandered away to make further enquiries about new ideas, and some time later returned and began to build his house upon a thin foundation that rested on the surface of the ground. Some days later he called his friend and said, "Why waste time digging? My house will be finished before yours."

"Yes," came the answer, "but it will be built on the surface. I intend to go below the surface, and continue until I find rock to build on."

"You are too cautious," said the other, "I made enquiries, and found that most of the plain houses were built by the early settlers. They too laid their foundations on the rock, believing that some day a great storm would come. But since they died, all things have continued as they were from the beginning. The present builders are not taking such a serious view. The modern houses are much nicer. The occupants are happy, and I agree with them. In fact, I met some of the owners of the finer homes, and learned that they are scientists, and are much better educated than the early settlers. They assured me that many of the things written by the so-called 'wise master-builder' were not literal, but merely figures of speech, and could be interpreted several ways."

But the first continued to work on his excavation.

Some time later the other called to see him again, and said, "Why do you dig so deeply? Look at my house—almost finished! Even now it is beautiful, and all you are doing is making a mess of the landscape!"

"But what of the foundation?" said the first.

The second replied, "I spoke to a neighbour—a very clever man—and he says not to worry, or be so particular, because the building inspector has gone on a long journey, and he expects it will be a long time before he returns. I feel quite sure that even if he did come back unexpectedly, upon finding such a beautiful house as mine he would not be so exacting as the wise master-builder said he would be, and would not even enquire about foundations."

And so they worked on. Again they met. "Look here," said the impatient one, "my house is almost finished, but you do nothing but dig. What will the neighbours think?"

"I am sorry," said the other, "if I have displeased you or the neighbours, but surely you remember what our instructor said: *'Let every man take heed how he buildeth thereupon'*."

"Oh, I know all of that!" said the careless builder, "But the neighbours have already given their approval of my way of building. Surely so many cannot be wrong, and only you right! See how attractive my house is! In a few days it will be finished, and will be a credit to the community. But this fanatical and extreme deep digging of yours is interfering with the progressive work of the town. I think it is an act of presumption on your part to question the wisdom of our neighbours. You want to make them all out to be wrong."

But the patient excavator kept on with his work. At last he cried out, "I have found the rock! The wise master builder told me I would find it. Now I can build a house that will be both sure and steadfast."

Slowly the work proceeded, and in due time it was finished. It was just a plain home, but very well and soundly constructed. When reproached by those who owned the beautiful and ornate homes, he would say, "Yes, I know it is simple and plain, but I do not expect glory and luxury now. I also love beauty, and hope some day to have a much finer and more splendid home, provided by the community's Owner, if I prove worthy of it. But in the meantime I am contented to know that my present home is built to the master-plan, and is resting upon a sure foundation."

Time passed on. Many people throughout the world became restless. Nation rose up against nation. There were wars and rumours of wars. Signs appeared in the sun, and in the moon, and among the stars. There was distress

among the nations, with perplexity, the sea and the waves roaring. Men's hearts began to fail them for fear, and for looking after those things which were coming upon the earth, for the powers of heaven were shaken.

Suddenly, a great storm burst upon the earth, and swept from nation to nation in all its fury. The members of the strange community trembled as the wind and rain beat upon their homes.

Darkness covered the earth, and a time of trouble came upon the people such as never was since there was a nation. Then an earthquake shook the community, and many of the houses were badly damaged, and some completely destroyed. But the house of the man who had dug deep withstood it all.

The storm continued, with heavy rain and furious wind, and many houses fell and were swept away. It was a night of horror: but it gradually abated, and the sun arose, even a morning without clouds. The man who dug deep arose and looked out of his window, and called his wife and said—

"Come, behold the works of the Lord! What desolations He hath made in the earth! Our neighbours' beautiful homes have been swept away. There is no trace left of them, or of our neighbours. O, that they had given heed to the wise master-builder, for only those whose foundations rested upon the rock have withstood the storm." "Yes," said his wife, "It reminds me of the words of Jesus"—

"Whosoever heareth these sayings of mine, and DOETH them, is like a man who built an house, and digged deep, and laid the foundation on a rock."

* * *

Therefore, brethren and sisters, let us look to our building, for other foundation can no man lay than that is laid, which is Christ Jesus. Our calling is a high and lofty one: *there is nothing to equal it in all the earth*. All man's glories and accomplishments are nothing before it. But we cannot attain to salvation by any means except careful, lifelong application to the plans of the master-builder. —G.A.G.

The Apocalypse of the Perfect Man

THE PROCESS OF RESURRECTION

"Touch me not, for I am not yet ascended to my Father"—John 20:17

BY BROTHER JOHN THOMAS

HOW is the Perfect Man, who is to descend upon Babylon's powers and populations 'as a thief,' to be apocalypted, or brought into existence? By the power of the Eternal Spirit, or Father, operating thru the Lord Jesus Christ, according to the principles laid down in Paul's epistles. With a very few exceptions now existing among the living, the *future* constituents of the Perfect Man are nothing but *uncorporeal dust and ashes*—dust without form or body.

When living in the present state, they were men and women who understood, believed, obeyed, and walked in the Truth, and thereby obtained registry in the Lamb's Book of Life—

"Then they that feared the Lord spake often one to another . . . and a Book of Remembrance was written before Him for them that feared the Lord . . . They shall be Mine, saith the Lord, in that day when I make up My jewels" (Mal. 3:16-17).

"At that time thy people shall be delivered, every one that shall be found written in the Book" (Dan. 12:1).

"Whoever hath sinned against Me will I blot out of My Book" (Exodus 32:33).

"And whosoever was not found written in the Book of Life was cast into the lake of fire" (Rev. 22:15).

In the resurrection epoch, dust is formed into bodies. They are then '*the dead who are in the graves*'—John 5:25-28. The next thing is, they are caused to 'hear the voice of the Son, who has the Life in himself—v. 26. On hearing this, they then 'come forth' from the graves by the momentum communicated to them by the earth which 'casts them out'—Isa. 26:19.

After this, their consciousness of a previously developed character being impressed upon them, the angels employed in the service gather them from the 4 winds, from one end of heaven to the other—Matt. 24:31, unto the Lord Jesus Christ; so that, if I have correctly expounded the testimony of Moses, David, and Habakkuk—Deut. 33; Psa. 68; Heb. 3, the angels will gather them '*unto him*' in the South—in the wilderness of Sinai. At this point the reader will please refer to the following texts—

John 5:26-29—"As the Father hath life in Himself, so hath He *given to the Son* to have life in himself; and hath *given him* authority to execute judgment also, because he is the Son of man

"The hour is coming in which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; they that have done evil to the resurrection of damnation."

Isa. 26:19—"Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast forth the dead" (RV, as closer to bro. Thomas' translation).
Matt. 24:31—"He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the 4 winds, from one end of heaven to the other."
2 Thess. 2: 1—"We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering unto him."

This coming forth of the future constituents of the Perfect Man from the graves, *restores* them to an equality with the few among the living who may attain perfection with them. In this co-equality, they are intellectually, morally, and materially alike. That which is 'out of the earth'—1 Cor. 5: 47-48 is, and can only be, 'earthy.' These co-equals, who have all come from the earth, directly or indirectly, are therefore 'earthy': and therefore also, until subjected to a further operation of Spirit, unfit to enter the Kingdom of the Deity—1 Cor. 15:50.

Furthermore, the grave is regarded in the Divine law as an unclean place, and defiling. Under Moses' Law, if a man touched a grave or a bone or a corpse, he contracted a defilement, from which he could not be cleansed under a week. This was styled 'filth of the flesh'—1 Peter 3: 21 and typified the real nature of all bodies coming forth from the grave. The 'flesh' of these is that peculiar constitution of their substance which forms its *earthiness*. The subject of such a nature, however excellent a *character* he may be, or may have been, is materially defiled or unclean. Therefore, *nothing born of a woman is clean, even though it may have been begotten in her substance by the power of the Spirit*—Job 14: 4; 25: 4. Now, this is a principle of the knowledge revealed to us, and is of universal application. It obtains in relation to Jesus himself. Paul says—Gal. 4: 4 the Son of the Deity sent forth 'was made of a woman, made under the Law.'

The body so made and born was therefore unclean materially and Mosaically; and could no more—
"enter heaven itself to appear in the presence of Deity for us" (Heb. 9:24)
—in that nature, than that flesh and blood should inherit His Kingdom. Would anyone intelligent in the Word affirm that an unclean body, made yet more unclean by becoming a corpse and therefore defiling to everyone who touched it, becomes clean by being put into an unclean place and lying there for 3 days, less or more?

Would the simple fact of that corpse coming to life in a tomb which its presence had Mosaically defiled, and walking out of it, make it a clean body, or nature? If it be replied that it would, why then was not Lazarus, whom Jesus raised, clean of nature? If it be replied, 'He was,' then was not Jesus—
"first out of a resurrection of dead ones" (Acts 26:23).

But, passing through the grave cleanses no one. They who emerge thence, 'come forth' with the same nature they carried into it; and therefore their coming forth is *resurrection*. If the same kind of body did not come forth that was buried, it would not be *resurrection*, but only *surrection*, as in the case of the first man.

Jesus 'rose AGAIN'—1 Cor. 15: 4; his coming forth was therefore resurrection. He rose again the same Jesus that was buried, only that instead of being dead, he was alive again. He was buried under the curse of the Law, which 'made him a curse' for our benefit—Gal. 3: 13; he came forth while that same Law was in force and operation. His coming forth upon the arena of his execution did not relieve him from the curse of that Law, which sentenced him to continuous and everlasting death; so that—if they could have recaptured him—the Mosaic authorities would doubtless have returned him into death. That Law regarded him as dead, and its authorities refused credence to the report that he had come to life.

After he had come forth, he saw Mary, a Jewess, who mistook him for the gardener (so like other men did he appear). Having convinced her of her error, he checked the impulse of her affection by saying to her, 'Touch me not!' It was defiling for Jews to touch a thing declared to be unclean by the Law. Any thing from the grave was enacted to be unclean, in reference to him who should come out of the tomb, till he should be 'revived'—Rom.14: 9, or 'made a quickening spirit'—1 Cor. 15: 45.

Christ was the 'end of the Law,' the substance or body of the shadow—Rom. 10: 4; Col. 2: 17. *Its lines concentrated in the things pertaining to his body*. The interdict forbidding it to be touched was indicative of its not then having been changed into Spirit; and that it was still *earthy* and inferior to the substance of the Father. He gave the reason why he forbade his body to be touched: he said (John 20:17)—

"Touch me not, FOR *I have not yet ascended to my Father.*"

No one might touch him until that ascent had taken place. It did not occur till after Mary left him; but it had doubtless taken place before his walk with Cleopas and another to Emmaus, for they appear to have travelled very sociably together.

The swallowing up of every particle of the earthiness of an earthy body is an instantaneous operation: the work of 'a moment, or the twinkling of an eye'—1 Cor. 15:51-52. It was one of the events that transpired in relation to Jesus on the third day. He 'rose and revived' on the 3rd day—Rom. 14: 9. He not only *rose* on the 3rd day, but he revived on the same day. *Rising* is one thing, *reviving* is another, and 2 different words are used by the apostle to express die different ideas.

The Father Who is Spirit had 'forsaken' Jesus upon the cross, and left him to die there. Having become a corpse and been laid in a tomb, that corpse was like all other corpses, utterly without intelligence and power, for—
"The dead know not anything" (Ecc.9:5-10), and

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

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

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

This was equivalent to saying—

"I am an earthy, or natural, body just come forth from the unclean place; and have not yet been 'made perfect,' 'justified by the Spirit,' or 'made a quickening spirit.' The Father hath not yet clothed me with my 'house which is from heaven,' so that that which constitutes me earthy and mortal is not yet 'swallowed up of life.'

"Therefore 'Touch me not' until I have been 'constituted Son of Deity in power, thru Spirit of holiness, out of a resurrection of dead ones' (Rom. 1: 4).

"I am now simply Jesus born of the tomb, 'of the earth earthy.' But when my earthiness of body is instantaneously 'swallowed up of life,' I shall be spirit; I shall be of equal and identical substance with the Father, and by this anointing, I shall become Christ, or 'the Anointed One,' and 'the Lord from heaven'
(1 Cor. 15:47)."

This anointing with spirit and power was the *revival* in a greater degree of the former relations subsisting between the Father and the Son. He had been 'anointed with holy spirit and power' after he had been born of water. This did not change his body into spirit; it only invested the body born of unclean flesh (or 'made of a woman') with the wisdom and power of the Father in heaven, Who discoursed and worked *through it*.

—JOHN 5: 19, 30; 6: 38, 63 8: 42, 58;10: 30; 14:10, 28.

But when the body was anointed again with holy spirit and power, or 'spirit of holiness' — after it was born of the second unclean place, the tomb—it was not only endued and imbued with wisdom and power as before, but it was itself transformed into an *embodiment of eternal power*, in which there is no weakness, corruption, or principle of death at all. It was then 'revived,' as well as 'risen again.' It became the 'body of his glory'—Phil. 3: 21; 'raised in glory' from the earthy body which is 'without honour'—1 Cor. 15: 43 ; and 40 days after, taken up in glory.

—1 Tim. 3: 16.

Such was the model, or 'Heavenly Man,' whose image—intellectual, moral and material—all must bear who may become the future constituents of the Perfect Man.

I have been rather particular in the exposition of the things connected with the body of Jesus which — being made subjectively to know the 'Way of Lives'—became 'The Way'—John 14: 6 illustrative of the manner in which all his brethren will experimentally pass from the humiliation of death to the exaltation of eternal life and glory.

They, as he, come forth from the unclean house of death earthy—and therefore unclean—bodies. As such, they are gathered together by angelic agency into the presence of the Judge, who awaits them in the wilderness of the South. There they pass their examination as candidates for companionship with him in the Kingdom and glory about to be established and developed by the Eternal Spirit through the Perfect Man.

The examination is the *scrutiny of character made flesh*. If the characters of the candidates for divine honours be approved, then their 'mortal flesh,' as Paul terms it—2 Cor. 6: 11, becomes the subject of a spiritual operation which, 'in the twinkling of an eye,' justifies or perfects it, and thereby causes it to ascend from flesh to spirit, which is equivalent to ascending from the low origin and level of an earthborn to the Heavenly Father Who is Spirit.

These transactions being finished whereby 'they that have done good' are 'made manifest,' and separated from the refuse and the vile, they—like their model was—are 'made higher than the heavens'—Heb.7: 26.

They are the Perfect Man, whose constituents are all Kings and Priests: the Yahweh Elohim Omnipotent: the Wife of the Lamb with 7 Horns and 7 Eyes—married, or inseparably united, to the Spirit.

Being spirit, whatsoever they do, the Spirit doeth, so that all their great and glorious deeds in the subjugation and regeneration of the world will be 'wrought in Deity.'

The existence of the Bible itself becomes at last an all-sufficient witness for God, even without any external testimony. The Bible cannot be accounted for on any theory that supposes a merely human authorship.

This, the strongest witness for God, is the last perhaps to be felt in its fulness of force on account of the slowness of the process which leads to its apprehension which is the complete acquaintance with the Bible to be acquired only in the daily reading of it for years, and the corresponding acquaintance with the ways and thoughts of man obtained by experience. When, however, this witness is fully apprehended, faith is established on a rock nothing can move.
—Bro. Roberts.

Walk Worthy of God

THE NEED FOR CONSTANT, URGENT EXHORTATION UNTO GODLINESS
BY BROTHER ROBERT ROBERTS

"Ye know how we exhorted and charged every one of you . . . that ye would walk worthy of God, Who hath called you unto His Kingdom and glory"—1 Thess. 2:11-12.

PAUL thus tells us what he did when among the brethren in Thessalonica, appealing to their memory. What he did there, he did among the brethren everywhere, of course. And if he were with us, he would do the same thing here. He would charge us to '*walk worthy of God*,' and he would do it constantly. He would not be content to lay down our duty clearly at the start, and then go on, taking it for granted. He would 'harp' on the subject constantly. At least, this is what he did at Ephesus. His own testimony is this (Acts 20:18, 31)—

"Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons . . . Therefore watch and remember that by the space of 3 years *I ceased not to warn everyone night and day with tears.*"

What Paul did himself he told Timothy to do after him—

"Be instant *in season and out of season*: reprove, rebuke, exhort, with all longsuffering and doctrine"

(2 Tim.4: 2).

And so to Titus he says—

"I will thou affirm these things constantly" (3:8).

What he advised Timothy and Titus to do in the first century, he would recommend everyone taking hold of the Word to do in the 19th, for the work is the same, and its difficulties are the same, though the form of surrounding circumstances has changed.

The work now is that in which Paul and others were engaged—*taking out and purifying* a peculiar people for Christ. And the principle difficulty springs now, as then, in the *almost unconquerable bias of the human mind in favour of the present evil world.*

What phase of the Truth of Christ is it that requires to be the subject of this constant inculcation which Paul exemplified? Let his epistles supply the answer, for what he did by word of mouth, we have here illustrated by the pen. It is the question of *our moral relation to God, and our moral relation to the wicked world* in which we live that supplies the chief material of his discourse.

There are things that there is no need to 'affirm constantly.' We do not need to 'affirm constantly' that there is a God; or that man is mortal; or that the Kingdom will be established on earth. These things have, of course, to be kept constantly prominent in the presentation of the Truth to a fluctuating audience of strangers: but so far as the brethren are concerned, they are in the position of foundations—under the house and out of sight. Once intellectually perceived as the teaching of the Word, they are easily retained, and become weakened instead of strengthened by constant affirmation.

But it is not so with the class of things which Paul made the subject of his entreaties among the brethren at Ephesus, night and day, for 3 years. These are easily forgotten. The tendency of the natural man is against the memory and the practice of them. Danger is constant, and therefore warning needs to be constant also.

The thing Paul would always exhort us to do, if he were among us, would be to '*Walk Worthy of God.*' This defines the matter comprehensively; presents it clearly; and fixes its character unmistakably.

Need we be at a loss to decide our course as saints, if we remember that it is to be 'worthy of God'? The application of this single test will always, with an earnest man, easily settle controversies on practical questions which men of another type find enveloped in fog.

And even earnest men need to apply it *energetically*; for the desire to protect the interests or secure the honours of the present life is liable to mystify a man's reason when these are interfered with by obligations that appertain to the house of Christ.

It is a dangerous sophistry that tried to make the path of wrong appear right—or a little less dangerous—than the Word represents it to be. This is a sophistry of which *we are all in danger*, because the love of the present world is innate, and is liable to cause us to favour a loose construction of the commands of Christ, which is the first step to ruin.

It is not for us to trust ourselves in deciding what sort of a walk is 'worthy of God.' We must be guided solely by what is revealed. We are safe in taking the cue from the Scripture. We are in danger if we trust to our own thoughts, and still more so if we yield to the sentiments current in society. Here we have to wage a constant war: a war in which he only that *overcomes* will obtain the benefit. To *be* overcome here is to lose all.

Men have certain notions how we ought to think, how we ought to talk, how we ought to use our leisure, our money, and our abilities— what we ought to aim at. This is one school: large, flourishing, popular.

The Spirit of God, by the apostles and prophets, has promulgated another set of notions on these subjects. This is another school, which is the opposite of prosperous at present. The 2 schools are incompatible. We cannot belong to both—

"No man can serve 2 masters" (Matt. 6:24).

In this matter, the world is one master and teacher, and the Spirit of God another. Our leaning to the one or the other is of vital importance. Paul thus sharply defines it (Rom. 8:14)—

"As many as are *led by the Spirit of God*, THEY are the SONS OF GOD."

Our standing before God depends upon whether we are led by the Spirit of God, or the spirit of the world. A man led by the Spirit thinks and acts in harmony with the Spirit as our instructor in the Word. He may not do this all at once, but if he progress in the Spirit's tuition, he will come at it, and find himself the subject of a process of transformation which ends in making 'a New Creature'—2 Cor. 5: 17; Gal. 6: 15.

To reach this conclusion, however, he must submit himself to the Spirit's influence *in the way the Spirit has appointed*. The Spirit has given us the Word as the means by which its mind is to be learned; & it has given us this Word in such a form that this 'mind of the Spirit' cannot be apprehended apart from a constant and diligent perusal of the Word containing it—

"Here a little and there a little; line upon line; precept upon precept" (Isaiah 28:10).

This is the principle of its construction. The wisdom is diffused over all its contents: it is not concentrated anywhere. In this respect it is unlike a human composition which, in chapters and sections, aims at exhausting a particular topic. It is like the inner curtain of the Mosaic Tabernacle: the blue, purple, scarlet, fine-twined linen and golden thread are everywhere through the fabric.

This peculiarity has 2 results: to acquire the mind of the Spirit revealed in the Word we must make ourselves acquainted with the whole; and the reading of it is a constant feast, never losing its relish, but becoming sweeter to the taste with use. In this it is unlike all other books.

Its delineation of a walk that is 'worthy of God' is clear, reasonable and satisfactory. Let us look at it. It deals with the *state of the affections* and the *nature of the actions*. It lays hold of both, and dictates certain important rules. In both departments, it claims that we be conformed to its standard. It tells us what we are to love and not to love, as well as what we are to do and not to do. It says—

"Set your affections on things above, and NOT on things on earth."

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is NOT IN HIM."

"Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul and strength and mind; and thy neighbour *as thyself*."

These are divine specifications. Of what avail will our knowledge of the Truth be if we fail in these essentials of true saintship? Jesus spoke with a meaning when he said—

"If any man will be my disciple, let him DENY HIMSELF, and take up his cross, and follow me."

The saints of God are not of this world—either in speech, pleasure, policy or action. Christ is their type, and Paul their pattern by Christ's appointment—1 Tim. 1: 16. Christ and Paul are the lead they follow—

"Be ye followers of me (said Paul), as I am also of Christ" (1 Cor. 11: 1).

The spirit of Christ is the spirit of every true saint—

"If any man have not the spirit of Christ, he is *none of his*" (Rom. 8: 9).

The spirit of Christ is a spirit of zeal for God, a spirit of obedience, a spirit of engrossing interest in the purpose of God in the earth and His will among men; a spirit of self-sacrifice for the benefit of others; of prayer, and compassion, and sorrow, and walking with God, of standing apart from the world, of holiness, of faith, of chaste and dignified and pure speech, not effervescent folly.

To 'walk worthy of God,' then, is first to have the heart where Christ's heart was; and then to let the words of our lips, and the deeds of our hands follow suit. Christ's heart was fixed on the Father, and the Father's will and work and purpose. *He had no other interest, no other love*—though this indeed truly comprehends all interests and all loves.

The world hated him: how could it do otherwise? He testified of it that its works were evil. Have principles changed with the lapse of 18 centuries? Nay, verily. The world is the same, as we sadly find. And Christ—though we see him not yet—is the same yesterday, today, and forever. He comes to judge according to every man's work.

The Lord's choice will rest on those who *devote themselves* to the doing of the will of his Father: so he often declared. That will is that we make no friendship with a world which is full of everything contrary to His mind; but that standing apart from it, we shine as lights in it, testifying against it, leaving its pleasures and honours to its own children. The coming of Christ is to (2 Thess. 1: 9)—

"Take vengeance on them that know not God, and obey not the Gospel."

These words are not written in vain. The purpose of God is to destroy the world as it now is, and establish a new heavens and a new earth wherein dwelleth *righteousness*—2 Peter 3: 13.

Paul warned the brethren night and day with tears: do *we* need the warning less? Rather, do we not stand in more imperative need of it? An apostasy of centuries has trampled the whole system of divine ideas in the dust, and there is danger that with nothing but the written Word to reclaim us from the abounding darkness, we may receive an inadequate impression of what is required of us. Christ wants men with whom he will be the *ruling affection*, and with whom the love of God prevails unto sanctification.

No wise man will be content in this matter with anything short of the genuine apostolic ideal. It is better to leave the Truth altogether alone than to profess it in a half-hearted way—which, while sufficient to spoil the present for us, will fail to secure us the future. These urgent words will seem kind words by and by.

The judgments of God are impending over this generation. The world is divinely declared to be ripe for them. It does not appear so to such as judge after the flesh. They forget that righteousness is a matter of *Divine* estimation, and that the first principle of righteousness relates to men's attitude to God: *God first and last*.

Men may be very civilized one to another, and very barbarous toward God. Judgment came on Jerusalem 1800 years ago, not because there was any lack of refinement or almsgiving or prayer-saying or synagogue-attending. The sacrifices were offered according to the Law, and the feasts held in their appointed seasons. But the true fragrance was a-wanting, so God's Own appointments became an abomination to Him. The state of mind in which the Law was obeyed was the *principal part* of the service required. It is a common mistake to suppose that the Law was limited to external compliances. Moses, on the contrary, spoke to them at the beginning thus (Deut. 10:12)—

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love and serve the Lord thy God with ALL thy heart and with ALL thy soul."

The very essence of all the service of the Law was the *fervent* recognition and *intelligent* service of the great Creator and Proprietor of all. Unfaith, insensibility to all divine relations, and universal disobedience is prevalent all around us. From this state of things we are labouring to be delivered, and for the accomplishment of this object it is necessary now, as in the first century, to *iterate incessantly the instructions and warnings that tend the purification of the House of God*.

—August, 1877 (abbreviated)

"WALK WITH ME IN WHITE"

They shall walk with him "in white robes." Those who walk with the Spirit **must be "worthy."** The "few" in Sardis are declared to be such: "They are worthy," saith the Spirit. Their robes must be of moral and material whiteness. Their CHARACTER being pure and unstained, their NATURE must be made to correspond.

In the **present** state, the saints are invested with holy garments, termed "their garments" (Rev. 3:4). Having "put on Christ" by faith in the Kingdom and Name, and by immersion, he is for them a robe of righteousness; and by walking in him according to the Truth received and obeyed, and so yielding the fruit of the Spirit, they "keep themselves unspotted from the world," which is as a garment of "fine linen, clean and white," which symbolizes the "righteous **actions** (dikaionata) of the saints"—Rev. 19:8. These premises constitute the basis of their exaltation to spirit nature. —Bro. Thomas.

Made Perfect Through Suffering

JESUS' CENTRAL PLACE AND WORK IN THE ETERNAL PURPOSE OF GOD

"Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the Author of eternal salvation unto all them that obey him"—Heb. 5

THE Bible picture concerning God, Christ, and the Holy Spirit is reasonable, beautiful, and meaningful, unlike the man-invented Trinity. God—the *one, true* God—is the eternal First Cause and Source of all. He is One alone, and there is none like Him.

The Holy Spirit is His universe-filling power, by which He is everywhere present, out of which the universe was and is made, and by which it is sustained.

In its surface-scratchings of knowledge, 'science' has recently finally discovered that all matter is simply a concentration of power; that the long-thought distinction between matter and power does not exist—a remarkable confirmation of the 4000-year-old scriptural truth that the universe was created by and out of the Spirit or Power of God. About 100 years ago, 'science'—which knew even less than the little it knows today—thought it was on the verge of having discovered all material knowledge possible.

Jesus Christ is very simply and clearly presented to us in his birth, growth and life as a man of the seed of David, who—by his special begetting by the Spirit of God—is the Son of God in a special and unique sense. He is presented as born a helpless babe like all other men, growing both physically and mentally. Then in his mature manhood endowed by God with the Holy Spirit without measure; and directly used by God for His (God's) Own manifestation, speaking directly through him, as He did in the past through angels.

This is the literal, detailed, scriptural description and explanation of how, as he (Jesus) said, he "came down from heaven" (Jn.6:38). God, by His overshadowing Spirit (2 Cr.5:19)—

"Was in Christ, reconciling the world unto Himself."

Jesus was born a helpless babe at the breast: was this an almighty co-eternal god? God never asks us to believe this!

Jesus "increased in wisdom, and in favour with God" (Lk.2:52). How could an almighty, all-knowing god do either?

Jesus "learned obedience" (Heb. 5:8); he was "tempted in all points" (Heb.4:15)—impossible for an all-wise, untemptable god (James 1:13).

Jesus constantly offered *prayer TO* God for help and strength: an absurdity if he was himself an almighty god. Lk. 6:12 records—

"He continued all night in prayer to God."

How clearly the whole record of his life shows that he recognized his weakness, his need, his dependence—*like all his brethren*—on the One true, eternal, only GOD!

Can God be separated from His power and wisdom? Unlimited power and unlimited wisdom and knowledge are inseparable, integral, eternal, unchanging aspects of God. For Trinitarians to speak in riddles of what they call Christ's 'divinity' knowing all things and being all-powerful, while at the same time what they call his 'humanity' did *not* know some things, and was weak, is to invent meaningless phrases to justify invented theories. Either he knew, or did not know; learned, or did not need to learn; *grew* in wisdom, or had all wisdom eternally; could be tempted, or couldn't; could die, or couldn't.

The picture we are given of Christ in the Bible is the extreme *opposite* of the invented Trinity picture of an almighty, co-equal, all-knowing god. The contrast could not be sharper or stronger. All the emphasis is on his utter dependence on the One True God for everything, even his every breath.

He is presented in all his thoughts, words and actions as a perfect *manifestation of God to man*. But he is always at the same time represented as completely distinct from, and dependent upon, the ONE GOD: obeying God, worshiping God, submitting to God in everything, being taught by God, praying to God, being strengthened by God, crying to God for help, and at last repudiating his own will and dying in obedience to God's command. And then being raised from the dead and glorified by God because of his obedience and sacrifice, and set at God's right hand to await until God's Own appointed time (which *he* did not know – Mk.13:32) for God to give him his kingdom on earth (Lk.2:32). And finally, after he has brought all things into perfect harmony with God, we are specifically told, as the *last revealed scene*, he is to deliver the kingdom to God, and himself be 'subject' to God so that God may thereafter be 'all in all' (1Cr.15:24-28).

A more *different* picture from the flat, co-eternal, co-equal, 'none greater, none less; none before, none after' Trinity theory could hardly be imagined. If the Church Fathers of the exceedingly corrupt and superstitious 4th Century had held to the Scriptures and left pagan Platonic philosophy alone, they never would have come up with the Trinity theory which orthodoxy has been saddled with ever since.

To anyone brought up to thoughtlessly accept the Platonic Greek Trinity theory, much of what we say may seem irreverent. We regret this. We do not intentionally offend.

Of the Trinity theory, the Encyclopaedia Britannica says, 9th edition, article 'Theism' (by a devout Trinitarian)—

"The propositions constitutive of the dogma of the Trinity ... were not drawn directly from the New Testament, and could not be expressed in New Testament terms. They were the products of reason speculating . . .

"They were only formed through centuries of effort; only elaborated by the aid of the conceptions, and formulated in the terms, of Greek and Roman metaphysics.

"The evolution of the doctrine of the Trinity was far the most important fact in the doctrinal history of the Church during the first five centuries of its post-apostolic existence ... The fusion of theology and philosophy was the distinctive feature of medieval Christendom."

These, of course, are well-known and obvious historical facts, but this is an important admission by a Trinitarian: it is not a New Testament doctrine, it is post-apostolic, it evolved through speculation, it is Greek and Roman philosophy and metaphysics.

The celebrated and respected Church historian Mosheim, a devout Trinitarian, says of the 4th Century that developed this doctrine—

"The doctors who were distinguished for their learning explained the sacred doctrines ... in accordance with the principles of Platonic philosophy ... Gregory Nazianzen and Augustine were regarded in subsequent ages as the only patterns worthy of imitation ... both admired Plato."

Of conditions in the Church at that time, Mosheim says—

"The vices of the clergy were augmented in proportion to the increase of their wealth, honours and advantages. The bishops had shameful quarrels among themselves, and trampled on the rights of the people..."

Similar references to this century could be multiplied 100-fold. Such was the Trinity's origin and background. If we examine—from standard, traditional, orthodox Church history, as Mosheim and Milman—the dreadfully corrupt conditions in 'Christendom' in the 4th century when this doctrine was being imposed by force on the Roman Empire, we shall surely be convinced that no sound scriptural teaching could possibly come from such a background. God would never permit the type of people these Church leaders were—with the principles they worked on and the methods they used—to possess His holy Truth.

The introduction of the Trinity theory was the cause of the greatest and bitterest controversy that ever occurred in what is called the 'Christian' Church. It raged throughout the whole 4th century, and Trinitarianism was finally established—not by reason and Scripture—but by the suppression of all opposition by the Imperial power.

A plurality of gods has marked practically every manmade religion, past and present. And as Christendom became apostate (as foretold), the same powerful trend of the fleshly mind was bound to follow this same course, as it clearly has.

The Church of England's *Speakers' Commentary*, discussing the 'Ancient of Days' of Dan. 7, refers with obvious approval to the Babylonian Trinity theory, from which it believes Daniel derived some of his language and ideas about God. It says—

"In the ancient Babylonian system, the god Ilou ... was infinite, without body, parts or passions. But in process of time a triad was formed, composed of three personal and visible emanations of Ilou, equal in power and consubstantial, yet issuing the one from the other..."

It is to be noted that, according to this, the Babylonians went from one god to three. We do not believe the inspired Daniel derived any ideas from this heathen rubbish; but surely it's quite obvious where Athanasius, the chief champion of the Trinity, got *his* ideas.

The Trinity theory is wholly unsupported by Scripture. It is, on its face, utterly self-contradictory. It was adopted from paganism, and imposed by force during an age of admitted theological corruption. All three gods in it are almighty, without any distinction of rank or power. All are absolutely co-equal: 'none before or after, none greater or less.' They are a confused, identical blur: there is no orderliness or beauty of distinction or pattern. This theory is a supreme example of jumbled theological word-spinning and taking all meaning and clarity out of words. Everything in it *is*, and is *not*; and is two opposites—all at the same time.

If there is one truth the Scriptures are more emphatic about than any other, it is that there is ONE God, and ONLY One God. Natural man has always multiplied his gods, and the Scriptures make every effort to preserve us from this error. Jesus himself said that the first and greatest command is—"*Hear, O Israel, the Lord our God is ONE.*"

The Trinity professes to admit there is only one God, but it directly nullifies that plain scriptural statement by saying there are three in the one. By this method, any scriptural statement could be made meaningless.

But scripture guards us against this, if we will accept it. Consider the passages that very specifically *distinguish* Jesus Christ *from* the One True God of which it speaks. Jesus himself said, in submissive, worshipful prayer to that One supreme God (Jn.17:3)—

"This is life eternal, to know Thee, the Only True God, AND Jesus Christ, whom Thou hast sent."

The man Jesus prays to the One God, and clearly *distinguishes himself* from that One True God. Again (1 Cr. 8:6)—

"There is ONE God, AND one Lord Jesus Christ."

Again, even plainer, if possible (1 Tm. 2:5)—

"There is ONE God, AND one Mediator between God and men, the MAN Christ Jesus."

It will be noted that this was written after he had been raised, glorified, and taken up to heaven, and therefore applies to his present position and condition. Paul makes the same clear distinction between the One True God and the glorified man Jesus when speaking at Athens—

"God will judge the world by that MAN whom He hath ordained, and whom He hath raised from the dead" (Acts 17:31).

All this is fatal to the Trinity theory, which represents Christ as an almighty, co-equal part of the one-god-three-god Trinity all the time, just pretending to be a man for a brief period 2000 years ago.

Paul, throughout Heb. 2, strongly and repeatedly emphasizes Jesus' *oneness and identity* with his brethren of the human race. Consider the significance of how, for this purpose, he applies Ps. 8 to Christ at the present time and even far into the future (Heb. 2:6-7)—

"What is MAN, that Thou (God) art mindful of him? Thou madest him a little lower than the angels...Thou crownest him with glory...Thou set him over the works of Thine hands."

To a mind uncluttered by tradition and ecclesiastical jargon, the very words 'Father' and 'Son'—so consistently used of their relationship from beginning to end, sweep away all the confusion and contradiction of the Trinity. It is admittedly a deep subject, but whatever the solution is, the Trinity theory is certainly not it—

"Thou art My Son: this day have I begotten thee...Ask of Me, and I will give thee..." (Psa. 2:7-8).

There is no room for the co-equal, co-eternal Trinity here. It is always God first and supreme: Christ created, and subject to God.

Orthodox historians tell us that the doctrines of the pagan philosopher Plato were in high esteem in the Church of the 4th century, at the time the Trinity theory was developed. Plato taught a Trinity, and this is clearly where the theory came from. If men confined their studies to the Scriptures, and kept away from pagan ideas like Plato's, the idea of a Trinity would never enter their minds.

Consider the true, scriptural relationship between God, the Holy Spirit, and Jesus. The angel Gabriel told Mary (Lk.1:35) that God, by the overshadowing of the Holy Spirit, would cause the babe Jesus to be born of her. Peter says (Acts 2:33) that Jesus was given the Holy Spirit by God. And again (Acts10:38) that God *anointed* Jesus *with* the Holy Spirit. Scripturally, these statements make complete and beautiful sense. But Trinitarianly, as three indistinguishable, co-equal, co-eternal persons, all of them identical parts of the same thing, these passages cannot be made to make any sense at all.

If the Scriptures prove *anything* at all, they prove that Christ was *not* a co-equal, co-eternal, all-knowing, all-powerful, untemptable, unsinnable god from all eternity. If, in the face of all the Scriptures say, *this* can be believed, then *anything*—however contrary to the Scriptures—can be believed. Many, many passages are impossible to harmonize with the Platonic Trinity theory. Here are a few—

Mk. 13:32—*"Of that day knoweth no man...neither the Son...but the Father."* God knew; Christ didn't.

Lk. 2:52—*"Jesus increased in wisdom...and in favor with God."* He was not an all-wise god from eternity, but a boy growing in understanding and character.

Jn. 5:19—*"The Son can do nothing of himself, but what he seeth the Father do...The Father showeth the Son all things He Himself doeth."*

Jn.5:26—*"The Father hath given to the Son to have life...and hath given him authority."* They are clearly not co-equal, co-eternal, co-powerful.

Jn. 5:30—*"I (Jesus) can of mine own self do nothing. I seek not mine own will, but the will of the Father which sent me."* Always God supreme; Christ subject.

Jn.14:28—*"My Father is greater than I."* Trinity says: 'None before, none after; none greater, none less.' Jesus says Father is greater: we can't believe both.

These are but samples that could be multiplied many-fold. The entire Gospel record continually testifies Christ's complete subjection to, and dependence on, God, the One True and Only God. Let us consider that final revealed scene in the divine purpose (1 Cr.15:24-28)—

"Then cometh the end, when he (Jesus) shall have delivered up the Kingdom to God, even the Father.

"He must reign till he hath put all enemies under his feet ...

"And when all things shall be subdued unto him, then shall the Son also himself be SUBJECT UNTO HIM that put all things under him, that GOD MAY BE ALL IN ALL."

Here is God clearly distinguished from Jesus, and Jesus—like all other created things—*subject to God* as the culmination of the divine purpose. It is impossible to square this with Plato's Trinity, and Trinitarians do not even try. They hide behind the old cry of 'mystery.' All that the Speakers' Commentary can say of this passage is that it is—

"Sublime mysteries which only their own fulfillment in eternity can solve."

The Churches are saddled with this theory, imposed by force in a corrupt age, and deeply ingrained by centuries of indoctrination. And if its adherents now begin to examine and question it, they are overwhelmed by a fearful sense of blasphemy against their 3-fold god.

* * *

We do not for a moment obscure the unique and exalted glory of Jesus Christ, the only begotten and deeply beloved Son of God. Rather we *exalt and honor* him far more truly than Christendom does, by recognizing the *reality* of his struggle and his victory over the Great Adversary of mankind: *the diabolos, sin in the flesh*.

Jesus is the focal centre of God's purpose with mankind: the divinely-created and divinely-strengthened medium of God's manifestation of Himself to man in saving, redeeming, purifying love.

The whole history of mankind, from the creation of Adam to the final glorification of the host of the Redeemed who will dwell with God forever, pivots upon the life and obedience and death and resurrection and present mediatorship of this ONE MAN.

He is, in a very real sense, the *only* real man. All others are but passing shadows until and unless they become absorbed into, and identified with, this *One, Real, Eternal Man*. He said to all (Jn.15:5)—

"I am the Vine: ye are the branches...Without me, ye can do nothing."

God-Manifestation is the theme of the Bible. And Christ is the central and greatest aspect of it. God manifested in redeemed, purified, glorified human beings who, like Christ, have *overcome the flesh*, is the eternal divine purpose: the *Divine Family*—

"Ye shall be My sons and daughters, saith the Lord" (2 Cor.6:18).

Christ is the Beginning and Foundation of this. The more we perceive and realize this principle, the more we see that the Trinity is a terrible confusion and perversion and obstruction of the true, beautiful picture of divine revelation.

God, the Father, the Almighty Creator and Sustainer of all, *must* be kept crystal-clear as the unobscured, original, eternal, underived Source of everything, supreme and alone. *Then* we can learn about the wonderful *man* Christ Jesus, the Firstborn of the New Creation.

Three scriptural facts and principles combined completely and beautifully explain all the passages that are strained by Trinitarians to try to support the Platonic Trinity theory; and explain them in full harmony with the true relationship between the Father and Son—

1. Divine foreknowledge (and predestination through it) from the beginning, not only of Christ, but of the entire Divine family—see Eph. 1:4, 2 Tm. 1:9, Rom. 8:29-30, etc.
2. Christ's present supreme exaltation to the divine nature, and 'all power in heaven and earth'—Mt. 28:18—given TO him BY God.
3. The glorious doctrine of God-Manifestation in Christ Multitudinous.

In Scripture, angels speak directly in the Name of God, as God Himself, just as if they were God. God speaks through and by them—

"The angel of the Lord said unto her (Hagar), I will multiply thy seed exceedingly" (Gen. 16:10).

And v. 13— *"She called the Name of Yahweh that spake unto her, Thou God seest me."*

Again, with Abraham— "*Yahweh appeared unto him*" (Gen. 18:1).

—and all through the chapter, the angel (who is spoken of as a 'man') speaks just as if it were God Himself speaking directly.

Similarly with Moses and the burning bush—

"I am the God of thy father...And Yahweh said, I am come down to deliver Israel" (Ex.3:6-8).

Stephen, referring to this incident (Acts 7:31-35) says it was an angel who said to Moses, '*I am the God of thy father.*'

The angels were direct manifestations of God, but the man Christ Jesus was uniquely and pre-eminently so. The angels spoke directly as if they were God Himself speaking. So did Christ. He said—

John 334—"*He whom God hath sent speaketh the **words of God**, for God giveth not the Spirit by measure unto him.*"

John 7:16—"*My doctrine is not mine, but His that **sent me**.*"

John 8:28—"*As my Father hath taught me, so I speak.*"

John 12:49—"*I have not spoken of myself.*"

John 14:10—"*I speak not of myself: the Father which **dwelleth in me, He doeth the works**" (including speaking the words).*

John 14:24—"*The Word ye hear is **not mine**, but the Father's which sent me.*"

And Peter speaks of him as (Acts 2:22)—

*"A **man** approved of God...by miracles and signs which **God did by him**."*

Paul speaks similarly—

2 Cr. 5:19—"*God was **in Christ**, reconciling the world unto Himself.*"

1 Tm.3:16—"*God was **manifest in the flesh**.*"

Heb.1:1-2—"*God hath in these last days **spoken to us** by (RV: in) **His Son**.*"

These passages—showing how God was manifested *in Christ* (as He was in the angels), and worked and spoke by and through Christ—explain those Scriptures which Trinitarians attempt to use to support the theory that Christ was a pre-existent, co-equal part of a Trinity.

Similarly, when he was accused of blasphemy for saying he was the Son of God, Jesus pointed out that the term 'god' was applied in Scripture by God to those in whom He chose to put His Name—

"He (God) called them 'gods' to whom the Word of God came." (Jn.10:34-35).

—referring to such passages as Psa. 82.

Christ was the Divine Word or Purpose of God made flesh (Jn.1:14)—the Divine Word and Will perfectly manifested *in man* and *to man*. He embodied the Word: it all centred in him. All the Old Testament Word is promise of him; all the New Testament Word is revelation of him. He is the Word of Promise fulfilled.

The mortal man Jesus, in the days of his flesh, was the instrument and vehicle of the direct inhabiting and manifestation of the Father. The present immortal man Jesus, raised after probation and victory to eternal glory, is now—like the angels (but far higher in station and honour than they)—a partaker of the Divine nature, and a sharer of the Divine glory.

* * *

It is an essential first principle of saving truth, says John, that Christ came in *the* flesh (1 Jn. 4:2; 2 Jn. 1:7). Not in *a* flesh, but in *the* flesh: the *same* flesh as the rest of the race from which he was developed, as Paul very specifically emphasizes (Heb. 2:14)—

"As the children are partakers of flesh and blood, he also himself likewise took part of the same."

—the same flesh and blood. And the reason, the necessity, is given—

"...that through death he might destroy him that hath the power of death, that is, the devil."

And vs. 17-18: *"Wherefore in all things it behoved him to be made like unto his brethren ... He hath suffered, being tempted."*

And Heb. 4:15— *"He was in all points tempted like as we are."*

James (1:13-15) gives us 2 facts very much to the point here—

1. *"God cannot be tempted."* (Christ, we are told, was tempted, so he cannot be God).

2. *"Every man is tempted when he is drawn of his own lust."* (Christ, we are told, was tempted in ALL points like his brethren).

The Scriptures always speak of human flesh as unclean and defiled in that—from the time of Adam's sin and divine sentence—it has been contaminated by the results of sin, and its natural tendencies are sinful and opposed to the holiness of God.

We are told of one occasion of Christ being tempted, and in that temptation he very significantly applied *to himself*, as a tempted *man*, these Old Testament commands (Mt.4:4, 10)—

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God...Thou shalt worship the Lord thy God, and Him only shalt thou serve."

It has been the doctrine of the Antichrist from John's day to this that Jesus did not have *the* flesh with its motions and temptations of sin, in common with all his struggling brethren: mortal, dying flesh wherein was the law of sin against which all must strive.

Christ *had* to be *a man*, a real fellow-member of the weak and sin-defiled human race that he might fight and win the battle against Sin's flesh that the race had always lost.

The Trinity makes him an alien *Substitute*—an immortal, all-powerful, all-knowing, untemptable god, pretending to suffer, struggle, and by mighty effort overcome temptation and trial.

The Truth of God makes him a glorious *Representative*—an Elder Brother, a Firstborn Captain of many brethren, *a true* Victor in *a real* battle: strengthened of course by God—for no man could achieve perfection and bring salvation unaided—but tested to the utmost limit of human determination and endurance.

The Trinity has him dying as a Substitute, *instead of* man. The Truth of God has him dying as a Representative, *as* a man, the typical man, *on behalf of* man, himself embodying the whole race. The whole human race was crucified in Christ.

There could be no substitution—no god dying instead of man—for the same reason that the blood of bulls and goats could not take away sin (Heb. 10:4). *Their* death could only typify: it could not *destroy* sin, for they did not have sin's flesh. No completely-conquered sin's flesh died in their death. Therefore Jesus could not be substitute, as orthodoxy teaches, or he would be just another shadow, and not the reality and substance that was required to *fulfill* that which was shadowed. He must truly be one of those for whom the sacrifice was required, and whom it redeemed.

He must be the one representative man who comprehended in himself the whole multitude of the Redeemed. None can be saved except by being merged into him, and partaking of the redemption he personally achieved for himself.

The orthodox theory of substitution—that which they call, unscripturally, 'vicarious sacrifice'—is that the innocent was punished so the guilty may go free.

There would be no manifestation of justice and righteousness in that, but the very reverse. There would be no deep meaning and lesson and teaching and beauty—but just a distressing tragedy of meaningless suffering, reflecting no glory on God Who required it.

There would be no mercy or forgiveness manifested: for with punishment inflicted, vengeance would be satisfied, and our 'debt' paid, and we could claim life as a right.

Worst of all, it would directly violate God's Own frequently declared principle that the righteous shall not be punished for the guilty.

According to Webster's Dictionary, the substitution theory current in the churches began with the Church Father Anselm in the 12th Century. Before that, the generally accepted theory was that Christ paid a ransom to the Devil.

But God is not in wrath demanding vengeance or payment. He Himself is the Redeemer and Reconciler, freely and lovingly forgiving sin. The whole plan of salvation is His, and it is based on love, not substitutionary vengeance, as the churches teach, to go along with their everlasting tortures in a burning hell.

Christ's death was in no sense to appease God's wrath and bear man's punishment instead of him, as orthodoxy teaches. Christ is God's Own chosen, specially-created instrument of salvation.

The central, focal point of the entire Mosaic system was the Mercy-Seat, meaning exactly that: *Place of Mercy*—upon which God's glory dwelt. Here Israel found mercy and forgiveness and covering of sins. *Christ is that Mercy-Seat*—that pure and holy divinely-ordained Place of Mercy where God dwells and man can approach Him.

Christ's death, says Paul (Rm.3:25-26), was to declare (that is, manifest and openly establish) God's righteousness, so that God might extend mercy and forgiveness to sinners without compromising His holiness.

Christ's work, as defined by Scripture, was not to take someone else's punishment, but to DESTROY SIN; to take it out of the way, not just sins as separate acts, but *sin in the aggregate*, sin at the root, the whole dominion and constitution of sin under which mankind groans.

Sin is little understood, and little cared about at present among men. But it is at the root of all evil, sorrow, disease and death. And sin is simply disobedience to God, disharmony with God, self-destructive disharmony with eternal reality and eternal goodness—both the actual act, and the flesh-ingrained tendency behind the act.

"He PUT AWAY SIN by the sacrifice of himself" (Heb. 9:26).

This is the most succinct statement of the divine purpose centered in Christ anywhere in Scripture. What a glorious, powerful, comforting, stupendous statement! He conquered it, killed it, repudiated it, condemned it, freed himself eternally from its destroying dominion. And not only himself: but *all* who have the wisdom to make themselves *part of him*, and to stay within the safety of his covering.

There is a similar statement of colossal import in three plain, brief words in 2 Tm. 1:10—

"He abolished death."

Paul says that Christ, like the Mosaic High Priest, offered—

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

If we look back to the original ordinance (Lv. 16:16), we shall find this expression 'sins' included two things: 'uncleanness' and 'transgression'—

"He (the High Priest) shall make an atonement [literally: a covering]...because of the uncleannesses of the children of Israel, AND because of their transgressions."

—actually the root and branches of the same sin-tree. The sacrifice of which Paul speaks—the supreme, culminating sacrifice of the Mosaic year—was for both 'uncleanness' and 'transgression.' Paul in Heb. 7:27 combines both under the general term 'sin,' for they are inseparable parts of the whole sin-constitution of mankind.

Paul says (Rm.7:17-23), and it is universal experience—

"Sin dwelleth in me...I see a law in my members warring against the law of my mind...the law of sin which is in my members."

Sin is an ingrained thing in all human flesh, a natural and universal urge to assert the flesh's will, and rebel against the wise but flesh-restricting commands of God's holy law of life.

The 'law of sin' was in Christ's flesh, as in all his fellow-members of the human race. It had to be, for his life's work was to overcome and destroy it. It was conquered and made powerless by his perfect obedience in all things; and it was condemned and repudiated and put to death by his voluntary submission to the Father's will in the crucifixion of that flesh: openly, publicly, for all generations to see.

The overcoming and putting to death of this flesh of sin was the offering that God's wisdom and holiness required as a foundation of perfect righteousness. This was the race-cleansing sacrifice foreshadowed from the beginning in Eden's slain lamb: a perfect life, even unto a voluntary, sacrificial death.

Until that was offered to God by one of the sin-defiled human race, no one of that race—Christ included—could enter the immortal state.

The whole beauty and righteousness and effectualness of the plan lies in the fact that the one who opened the way and brought the victory was himself an integral part of the condemned and defiled race, in need—like all the rest of the race—of the great, perfect, purifying offering foreshadowed and ordained by God's wisdom from the first entrance of sin and death into the world. Paul says—

"By **his own blood** he entered into the Holy Place, having obtained eternal redemption" (Heb. 9:12).

The italicized 'for us' of the AV is spurious, and the RV omits it. The reflexive form of the verb requires that it apply to Christ himself. Again—

*"God brought Jesus from the dead **through** (NRV: by) **the blood** of the Everlasting Covenant"* (Heb.13:20).

Human flesh, with its ingrained 'law of sin,' was the serpent biter that must be lifted up in condemnation on the cross, as Moses lifted up the serpent in the wilderness (Nm. 21:9). Jesus directly applies this incident as a type of his crucifixion of the serpent-sin-body (Jn.3:14).

Paul says (2 Cr. 5:21), "*God made him sin:*" not, of course, made him to *commit* sin (which he never did), but made him to *be* sin—sinful flesh, human nature—so that he could defeat and destroy it.

The attempted paraphrase 'Made him a sin-offering' cannot be supported. 'Sin' and 'sin-offering' are distinct in the Greek, though they are the same word in the Hebrew. Septuagint use cannot be made to support 'sin-offering' here. The Septuagint clearly distinguishes 'sin' and 'sin-offering,' though (the Hebrew being the same) it is sometimes a matter of judgment.

Similarly—"God, sending His Own Son in the likeness of **sinful flesh**, and for a sin-offering (correct here), *condemned sin in the flesh*" (Rm.8:3).

'Condemning,' or 'sentencing to death,' sin in the flesh is the same as 'destroying the devil' (Heb.2:14), and 'crucifying the Old Man' (Rm. 6:6), and 'destroying the body of sin' of the same verse.

Jesus perfectly resisted and subdued every temptation of the sin-body, and then condemned—sentenced to death—sin in the flesh, by nailing it to the cross in death to declare God's righteous condemnation of that body and all its natural rebellious tendencies.

It was for no personal sin of his own that he died. And yet his death declared God's justice. So the issue is made perfectly clear: the condemnation is on the body of sin, sin in the flesh, the Old Man, the Diabolos, the 'sinner from the beginning.'

Christ could not righteously die if death had no dominion over him. That would not manifest the justice of God, but the very reverse. And if he did not have sin in the flesh, in common with all the race of which he was a part, then he could not by death *destroy in himself* that which has the power of death. And if he could not destroy this, then his sacrifice was of no more effect than that of bulls and goats. Like them, it would be just one more symbol or type or shadow, and not the *reality* and *real victory over sin* that all the shadows pointed to.

Our sins are not something separate from our nature—they are a development *of* and *from* it. In us, sin is too strong for us, and develops into action. In Christ, sin was perfectly and completely controlled, subdued and overcome, and never became manifest in action.

But in both cases there is the *same* basic problem and condition, the *same* battle with the *same* adversary.

It is of remarkable significance that when Jesus was born, his mother was unclean seven days because of childbirth, and a sin-offering had to be made. And on the eighth day he was circumcised, symbolizing the cutting off of sin's flesh (Lk. 2:21-24). Thus the very first events concerning him demonstrate his inseparable oneness with Adam's sin-cursed race.

What God's eternal wisdom and goodness required was a plan that would redeem man from sin and death while manifesting and emphasizing and upholding God's glory, holiness, justice, mercy and love—and man's sinfulness, helplessness and complete dependence on God's mercy for his salvation: a plan that would require a complete surrender and devotion of man's life to God, while at the same time assuring his humility in demonstrating his utter inability to save himself—no matter how great his efforts and complete his service.

All this is beautifully accomplished in the plan God's wisdom devised. Christ, with God's strengthening, achieved salvation. Men receive it through him as a conditional gift. Men devote their lives to God not to earn salvation—which they are taught is impossible—but to manifest their thanksgiving and love for the free gift of salvation given them through Christ, and to *retain* that gift by their utmost devotion.

Christ is the ONE PERFECT MAN—focalizing the whole human race within himself, completely embracing and absorbing them into his sacrifice and victory and all that flows therefrom in joy and glory.

As separate individuals, we cease to exist. We *deny ourselves*. We are dead to our old selfish personal selves. We live exclusively to and for Christ. In the thankful, comprehending obedience of baptism, voluntarily, eagerly die to ourselves and into Christ—rising from the water a completely new Christ-man; the old Self-man being dead, submerged, buried, left behind for ever.

When Christ died, he died for us all: he carried us all down to sacrificial death. When he arose, he brought us all up again to beautiful, purified righteous newness of life (2 Cr. 5:14-15)—

"If one died for all, then were all dead (RV: therefore all died).

"And he died for (huper—Diag: on behalf of) all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again (more correctly: which died and rose for them)."

And Rm.4:25—*"He was delivered for our offences, he was raised again for our justification."*

Let us consider *what 'sacrifice' is*: we must understand this to comprehend the necessity and meaning and purpose and value of Christ's sacrifice. Sacrifice is not just an arbitrary form and ritual that God invented meaninglessly. Truly, *animal sacrifice was* just a typical ritual; but the eternal *reality* that it typified was a real, meaningful divine *necessity*. Life HAD to come by OBEDIENCE, just as death had come by disobedience. And this required obedience—a typical, representative, once-for-all obedience—had to be tested and tried and perfected to the uttermost, all throughout life, and to the point of yielding up life itself under the most extreme conditions of testing and trial.

There was nothing unnecessary, nothing arbitrary, nothing meaningless, in the death of Christ. It was ETERNAL NECESSITY—the *essential process of his being 'made perfect.'*

Without it, he would not have been made perfect: and therefore he would not have been Christ. Even in the tragedy, we must see the beauty, we must see the necessity, we must see the Divine wisdom.

There had to be ONE PERFECT MAN: a *perfected* man, a pure, holy foundation and nucleus. Upon that infinitely precious base, the entire New Creation is to be built.

What Christ wrought in himself—his perfecting—was the REALITY behind all the typical sacrifices from the foundation of the world. What we call ‘sacrifice’ under the Mosaic Law and throughout the Scriptures is simply the type and shadow of that *perfecting of Christ* by trial and sorrow and suffering and death. That is what God’s wisdom required and symbolized from the beginning: not vengeance and punishment, but a holy, beautiful, obedient, *perfected man*, through whom He could extend mercy and life to all other men.

We are so used to the conception of ‘offering a sacrifice’ that we tend to view it as an end in itself, and to thoughtlessly consider that Christ just offered one more ‘sacrifice,’ whose only real value lay in the fact that God arbitrarily required it.

But he did not give his life just to fulfill a mere required form: he gave his entire life and devotion and dedication to accomplish the perfect beauty of the ages: the eternal, necessary reality of *perfected manhood*.

He found man, including himself, a prisoner of the sin-constitution. Sin reigned supreme over the human race, with its dark train of endless sorrow, evil and death. He achieved a freedom from it for himself, which he by God’s merciful arrangement extends to all who properly and thankfully accept it in him.

And *every* aspect of his terrible, victorious battle with sin, *right to the moment of his death*, was an essential part of that perfect achievement.

A very striking statement occurs in Gal. 5:24 which throws great light on Christ’s crucifixion—

*"They that are Christ's have **crucified the flesh** with the affections and lusts."*

This reveals to us the meaning and significance of Christ’s *own* crucifixion: the putting to death of sin’s flesh, with all its sin-tending propensities. He is the typical man: he portrays and contains all men. Crucifixion was as necessary to his salvation as it is to ours, though in *his* case—befitting his far greater and primary place in the Divine Purpose—the required crucifixion was right to the utmost limits of dreadful, literal reality. This was his supreme, culminating act of submission, obedience, denial of self-will, love of God, and final perfecting—

"Our Old Man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6).

The ‘sacrifice’ of Christ may seem like an arbitrary ritual required by God simply as some kind of a token—

Something terrible, just to show how terrible sin is;

Something we just marvel at without seeing the practical purpose of;

An exaction by God to establish a point;

A noble gesture of extreme love;

An ultimate example of self-abnegation for man's incentive and encouragement and emulation and inspiration.

Truly it partakes somewhat of all of these. We must bear them all in mind to comprehend its fullness. But it is far more. It was in no sense merely arbitrary or meaningless or ritualistic. It was the actual accomplishment of a vital necessity.

The English word ‘sacrifice’ literally means ‘holy act’ or ‘work of holiness’ (from Latin *sacra*, holy; and *facio*, to make or do). In the Bible (which is a much better guide to meaning), in both Old and New Testaments, the original word for sacrifice (Heb: *zebach*; Gr: *thusia*) means ‘a slaying, a putting to death’: very fittingly, for the whole process involved is a putting to death of that which is the cause of death.

The modern, common meaning—the giving up of something for the sake of a higher purpose—is a *secondary* and derived meaning, and must be kept secondary (though it is a correct description, as far as it goes, of the ‘holy work’ that *was* Christ in his entirety).

What God's eternal wisdom required to open the way of life was not shed blood *as such*—it was the reality that the blood represented: *the perfect life poured out wholly unto God*.

The essence is in the perfection, rather than in the slaying. The slaying is simply the termination and culmination of the perfection, bringing the perfecting process to a head, and completing it.

The sacrificial death of Christ was the most important event in history: it was the most necessary event: it was the most beautiful event: it was the most meaningful event.

It was not just the arbitrary exaction of purposeless tragedy and suffering. It was not the orthodox Church idea of punishing and torturing the innocent so that the guilty might escape. That idea is a travesty on the justice, righteousness, and love of God.

It was the supreme manifestation of the love of God and the love of Christ: for each other, and for mankind.

It was the glorious culmination and apex of eternal perfection being worked out on a plane and a level far above our normal conceptions. In it we observe with awe the workings of eternity and divinity.

It was the loving, all-wise Father accomplishing the dreadful but necessary and beneficial disciplining and perfecting and glorifying of the loving, submissive, obedient Son.

It was the climax and conclusion of the supreme battle of the ages between the Prince of Light and the Prince of Darkness, between good and evil, between Christ and the Devil, the diabolos, the motions of sin, the destroyer of mankind. And the victory was Christ's, strengthened by God.

The conflict *had* to be right unto death. If the lovingly offered life were just allowed to run its course to natural death, then the element of choosing *God's* will over the '*my*' will is not carried to its ultimate point. Nor would it involve the ultimate, supreme, beautiful act of perfect self-emptying and self-surrender.

Furthermore, a natural death would not have been a condemnation—a judgment, a sentencing to death—of the sin-body. This too was part of the necessary total picture of the perfection.

Let us not look upon the question of Christ needing or benefiting from his own offering, as of some ritual or act *external* to, and *separable* from, himself. The sacrificial death was simply the inseparable completion and perfecting of the total sacrifice that Christ himself *was in his entirety*. We cannot separate Christ from his sacrifice. Christ *as* a sacrifice, a whole burnt offering, a sin offering, a joyful, freewill peace offering—from birth to lovingly-yielded-up life—is the essential nucleus of the whole Divine purpose. If we try to take this beautiful picture apart into its component pieces, we completely destroy it.

We cannot separate Christ from mankind: he IS mankind—focalized and summarized and idealized.

We cannot separate Christ from his offering: he IS his offering—without his offering he would not be Christ at all.

We cannot separate Christ's sacrificial LIFE from his sacrificial DEATH, which was but the apex and culmination of that life. They are inseparable parts of one wonderful, perfect whole: a complete, indivisible unity.

We cannot separate sin in the flesh from sin manifested in action. They are but subdivisions of the basic sin constitution that must be swept away.

We cannot separate Christ from the benefits of his offering: because what he wrought, he wrought for ALL MANKIND, of and with whom he was inseparably one.

Paul's inspired remarks on his perfecting go to the heart of the subject, and reveal its beauty and its wisdom (Heb. 5:7-9)—

"He offered up prayers and supplications with strong crying and tears to 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 that he suffered.***

*"And being **MADE PERFECT**, he became the Author of eternal salvation unto all them that **obey him.**"*

Paul says further (Heb. 2:10)—

*"It became Him [that is, it was fitting and appropriate for God], in bringing many sons unto glory, to make the Captain of their salvation **PERFECT THROUGH SUFFERING.**"*

Perfection through suffering is the way to Divine glory: and Jesus was the Head and Forerunner, in this as in everything. He had first to be made perfect himself: to be cleansed and purified and perfected by his own perfect offering of obedience even unto suffering and death.

*Then, having **himself** obtained redemption and release from the sin-constitution and its condemnation, God in mercy offers salvation to all who repudiate themselves and their *own* will and desires (as he did), and become and remain part of him in the appointed way—by baptism and lifelong obedience unto death—*

"He that believeth and is baptized shall be saved" (Mk. 16:16).

"He that shall endure unto the end shall be saved" (Mt. 24:13).

*"He is the Author of eternal salvation unto all that **obey him**" (Heb. 5:9).*

When Christ and the Saints are united at last for ever into one glorious Body—the Multitudinous Christ manifesting the glory of God—all will have attained that position in the *same way* and on the *same basis*: voluntary, loving obedience and self-surrender, and overcoming the motions of sin in the flesh.

The shallow, popular, surface-religion cry is, "Christ did it all! . . . Only believe!" The *scriptural* picture is *very, very* different—

*"He gave himself for us that he might redeem us from all iniquity, and **purify unto himself a peculiar people, zealous of good works**" (Tit. 2:14).*

*"Hereby perceive we love, because he laid down his life for us: and we ought to **lay down our lives for the brethren**" (1 Jn. 3:16).*

*"You hath he now reconciled in the body of his flesh through death, to present you **holy and unblamable and unreprouvable in his sight**" (Col. 1:22-23).*

*"And he died for all, that they which live should **not henceforth live unto themselves, but unto him which died for them**" (2 Con 5:15).*

*"They that are Christ's have **crucified the flesh with the affections and lusts**" (Gal.5:24).*

Let us meditate deeply on these passages, and those like them, which clearly show us how holily and diligently we *must* build on the foundation he has laid by great struggle and suffering—if we desire life.

Paul said, and he bids us follow him (Ph. 3:8-11)—

"I have suffered the loss of all things, that I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death...If by any means I might attain unto the resurrection of the dead."
—G.V.G.

JULY ANSWERS—Who was

- | | | |
|------------------------|--------------------------------|----------------------------------|
| 1. Mine host—Gaius | 21. An old disciple—Mnason | 42. Our fellow-soldier—Archippus |
| 2. A brother—Quartus | 22. Lover of David—Hiram | 43. Father to Pharaoh—Joseph |
| 3. Very good—Adam | 23. Profane person—Esau | 44. Man of contention—Jeremiah |
| 4. A wild man—Ishmael | 24. Friend of God—Abraham | 45. Son of consolation—Barnabas |
| 5. Most noble—Festus | 25. Israelite indeed—Nathanael | 46. My faithful martyr—Antipas |
| 6. Son of man—Ezekiel | 26. 7th from Adam—Enoch | 47. Lover of husbandry—Uzziah |
| 7. Your prince—Michael | 27. Master of Israel—Nicodemus | 48. Ready scribe of law—Ezra |
| | 28. Cunning hunter—Esau | 49. Son of the morning—Lucifer |

8. A plain man—Jacob	29. Mother in Israel—Deborah	50. Master of magicians—Daniel
9. Tender-eyed—Leah	30. Greatly beloved—Daniel	51. Disciple Jesus loved—John
10. That woman—Jezebel	31. Very subtle man—Jonadab	52. Mighty in Scriptures—Apollos
11. Light of foot—Asahel	32. Son of perdition—Judas	53. Daughter of Aaron—Elisabeth
12. Chosen vessel—Paul	33. King's cupbearer—Nehemiah	54. Own son in Faith—Timothy
13. Doctor of law—Gamaliel	34. The Jews' enemy—Haman	55. Honourable counsellor— Joseph of Arimathea
14. Mighty hunter—Nimrod	35. Perfect & upright—Job	56. Captain of My people— Hezekiah
15. Great & noble—Asnapper	36. Child of the devil—Elymas	57. After God's Own heart— David
16. Exceeding fair—Moses	37. Saint of the Lord—Aaron	58. Mighty man of wealth—Boaz
17. Most excellent—Theophilus	38. Succourer of many—Phebe	59. Great among Jews—Mordecai
18. Sweet psalmist—David	39. The chief speaker—Paul	
19. Made Israel sin—Jeroboam	40. Unstable as water—Reuben	
20. Highly favoured—Mary	41. Beloved physician—Luke	

FRATERNAL GATHERINGS

If the Lord will

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

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Current Events Fulfilling Prophecy

THERE are many exciting developments in the world. This month we can only briefly look at a few, but hopefully in the months to come we can catch up with many more of them.

BEGIN BEGINS. Last week in Jerusalem, accepting office as Premier, Begin said: "God nearly 4000 years ago" chose Israel as His people: modern Israel, therefore, has no need to ask others for recognition of its right to exist.

He vowed that Israel will not under any circumstances give up the West Bank or Gaza, or allow a Palestinian state to be established there.

The strong men in his Cabinet are 3 former generals: Foreign Minister Moshe Dayan ['67 War hero]; Defence Minister Ezer Weizman, nephew of Chaim Weizman; and Agriculture Minister Ariel Sharon ['73 War hero]. (Tm 7:4)

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After 29 years in opposition, Begin took office last week. He brushed aside Carter's Mideast proposals, saying giving up the West Bank & allowing a Palestinian state there would threaten the very existence of Israel. His tone was far tougher than it had been earlier. Dayan indicated the new govt. felt chances for peace were bleak. Weizman went further in indicating peace was not at hand.

The new govt. determined to accelerate Jewish settlements on occupied land, described now as 'liberated' Jewish territory. Sharon as Agriculture Minister has special responsibility for encouraging settlements in occupied areas. (Nwk 7:4)

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Israel's line is hardening. Its problems are staggering: deteriorating economy, local Arab unrest, declining immigration. Last year inflation was 38%, trade deficit \$3 billion. Defence spending is 40% of national budget. Taxes take 62% of income. In '76, more (22,000) left Israel than came (20,000). USN 7:4

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Israel feels Carter is pressing them to make tangible concessions before negotiations, in return for mere Arab promises. There's growing support in Israel for Begin's view that West Bank is inalienably Israel's: that "West Bank never belonged to any sovereign state; Jordan conquered it in '47, & Israel liberated it." (Nk 7:11)

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Israel & Munich: since '67 War, US policy has been that Israel should trade territory for peace. Pres. Ford said Israel should "dare to exchange the tangible for the intangible." The secure countries are always exhorting Israel to be daring; to be more forthcoming than any of them ever are. Of all the millions of square miles conquered in recent decades, only Israel's occupied territories are expected to be returned. Of the 35 million refugees created since '45, only the fraction of a million created by Israel's war of independence are expected to be repatriated.

In India, Africa, Europe—millions of human beings have been put to flight, enslaved, transported, stampeded over borders, left to starve: but only the case of the Palestinians is held to be permanently open. Where Israel is concerned, the world swells with moral consciousness.

US became a mighty continental nation thru conquest in the name of 'manifest destiny.' But US is irritated because Israel is reluctant to commit itself, before negotiations, to return land taken from aggressors who still deny its right to exist.

Israel is expected to accept assurances that the 'conscience of the West' will be their shield. In '73 Israel found out the value of the 'conscience of the West' under oil pressure. Israel was isolated.

Carter now praises Assad's helpfulness, constructive attitude & knowledge. In recent years Assad has called Israel a 'basic part of southern Syria' & his press has asserted that Israel 'shall be destroyed.' Today US is pleased to regard Assad as a 'moderate.' Has Assad changed, or has US changed? (Nwk 7:11)

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Begin, visiting Carter, proved himself a charming, highly skilful diplomat. He engaged in a sort of love feast with Carter, & returned to Israel with new military assistance. But what results Carter got, apart from a friendly atmosphere, it is not clear. Carter simply did not choose to press his earlier prescriptions for Israeli concessions. Begin in turn sidestepped the thornier issues, talking lyrically of peace but giving no sign of concessions. He opposed a single Arab delegation at Geneva [preferring to deal with each separately], & he said that under no circumstances could known PLO members be present, even as parts of other delegations. (Tm 8:1)

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Just 1 day after his return to Israel from his euphoric visit with Carter, Begin to the consternation of Arabs & US calmly announced he was legalizing 3 Jewish settlements in the West Bank. (Nwk 8:8)

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To visiting US Sec. of State Vance, Begin declared Israel would never negotiate with the PLO. Dayan added that Israel would not withdraw to its '67 borders, & would not consider creation of a Palestinian homeland. (Nwk 8:22)

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The 'Geneva Conference on Mideast Peace' has assumed the mystique of some diplomatic Camelot. Someday, somehow, Israelis & Arabs will sit down together & work out a permanent agreement ending 29 years of tension & war. That vision has taken hold in many capitals, notably Washington.

Last week, as Vance concluded his swing thru 6 Mideast states, a Geneva Conference was clearly impossible by October, highly unlikely any time in '77, and seemingly more remote than ever. It is the Palestinian issue that shows US is moving more toward Arab than Israeli views. US now accepts the Arab argument that Palestinians should be included in negotiations. Moreover, US is searching for some way to open a dialog with Arafat & the PLO. US has been committed not to deal with PLO till PLO recognizes Israel's right to exist; Carter has been over-riding that commitment with overtures to the Palestinians. (Tm 8:22)

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Twice last week Begin made major policy announcements stunning US. First he said Israel is extending social services in health, education & welfare, as well as water, electrical & telephone systems, to West Bank & Gaza on the same basis as in Israel proper [promoted officially as a 'humanitarian' gesture, but interpreted by most as the beginning of annexation]. Then he announced the approval of 3 more new West Bank settlements. (Nwk 8:29)

BEGIN is a refreshing change. He seems likely to bring Israel a renewal of unity & purpose & determination & productivity, after the aimless stagnation & indecisiveness of recent years. His assumption that Israel has a 'divine right' to the Land indicates a careless or biased reading of Scripture, which clearly defines Israel's tenure as contingent on obedience to God's laws, with ejecting & scattering as the forewarned consequence of disobedience (Lev.26; Deut. 28, etc.). They were always disobedient & rebellious, & they were at last cast out.

They are truly promised a final permanent regathering, but only on the basis of a purged & purified righteousness, & destruction of all the rebels, & a humble acceptance of their rejected Messiah; & after a terrible time of latter-day trouble in which 2/3 of the current inhabitants of the Land will be wiped out. Their present gathering, while providential, is still in blindness, disobedience, & rebellion.

However, the above clearly reveals the utter hypocrisy of the bully nations of the world—built upon, & filled with, violence & oppression & injustice, most of them dictatorships legislating for embattled little Israel what they have never lived up to themselves, & piously exhorting her to have faith in their wolf-like assurances of protection & concern.

WAR ON THE HORN. On the surface, Somalia (pop. 3½ million) seems ripe for move to Western camp. Its chief ally Russia has begun to court its chief enemy Ethiopia. Russia faces a difficult balancing act. Both Ethiopia and Somalia want Djibouti, which becomes independent from France next week. Ethiopia is especially desperate for it, for the Eritrean civil war has blocked use of all its other ports.

Russian presence in Somalia is overwhelming: 4000 Russians advise its army down to the company level, & its Secret Police are run by Russia. Somalia denies any intention of breaking with Russia, saying "Look at what happened to Sadat: US promised him the moon, & left him defenceless against Israel." (Nwk 6:27)

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France, which once ruled nearly ½ of Africa, gave up its last foothold on the continent this week. The Republic of Djibouti (pop. 200,000) became Africa's 50th independent state, after 115 years of French rule, with 3 college graduates, no industry & no agriculture. Temperature often tops 115°. If it were anywhere else, no one would care about it, but because it's where it is, it matters to many—from neighbours to superpowers. It's on the west shore of the 17-mile-wide Bab el Mandeb Strait which links the Red Sea with the Indian Ocean. Over 70 ships, many of them oil tankers, pass thru the strait every day. Russia is already well established on the east side, in Yemen.

Last month, Somali guerrillas blew up the Addis-Djibouti rail line in 3 places, closing it indefinitely. Somali border is only 10 miles from downtown Djibouti. Ethiopia is just 50 miles away. (Tm 7:4)

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Bitter civil war raging in Eritrea (pop. 4 million), Ethiopia's northern province along Red Sea. Involved are US, Russia, Cuba, & most of Arab states. At stake is who will control the oil routes of the Red Sea & Indian Ocean.

An Italian colony (for 50 years), Eritrea was captured by the British in '41, & federated with Ethiopia by the UN. In '52 Salassie annexed it to Ethiopia, an action deeply opposed by Eritreans. The rebels now control over 85% of the country, & practically all the inhabitants (except a few cities held by the Ethiopian Army). Rebel victory appears assured: an all-out drive is now underway to get complete control. The Eritrean rebels are backed by most Arab states. Russia & Cuba support Ethiopia. (Tm 7:25)

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Somalia reportedly has captured 90% of Ogaden (eastern Ethiopia). The Ethiopian Empire of the late Selassie is threatened with disintegration: the 2 hottest wars anywhere in world are taking place in Ethiopia. If Ethiopia loses in Eritrea & Ogaden, it would lose 40% of its land, & its access to the sea.

For 15 years, Russia trained & armed the Somali army, making it one of best fighting forces in Africa. But 3 years ago, following Selassie's overthrow, Russia began to concentrate on improving relations with the new junta in Ethiopia, thus alienating the Somalis. Russia is still supplying a trickle of aid to the Somalis, but the alienation seems all but complete. (Tm 8:22)

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Somalia's struggle for Ogaden dates from the 15th century when Ethiopia used cannons (supplied by Portugal) to conquer the territory.

In part, Russia chose to favour Ethiopia because of their discouragement with Somalia for its insistence that the road to socialism could include Islam. And Ethiopia offered a rooted culture instead of Somalia's roving nomads. Despite the friction, it's unlikely Somalia will break completely with Russia. (Nwk 8:29)

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US-Russia struggle to control Horn of Africa. Soviets caught in middle of escalating war between 2 of their client states on the Horn. Offers of military aid are pouring into Somalia from US, Britain, France & Saudi Arabia. Pro-Somali forces rolling up big gains in Ogaden in SE Ethiopia while Arab-backed insurgents move toward victory in Eritrea. Fears that Cuba may intervene, as it did in Angola.

Many political analysts believe Russia has already lost their power play on the Horn, but Russians appear confident they will come out ahead. They seem to think their penetration of Somalia is so all-pervasive that it would be economic & military suicide for Somalia to eject them. Somalia needs Moscow for everything to fight a war. Of the 2 countries, Moscow places higher value on Ethiopia, which is rich in resources & has 8 times poverty-stricken Somalia's population.

Peasants (the vast majority of the population) appear to support the new order in Ethiopia. Under Selassie, Ethiopia was one of world's last feudal societies with land ownership in hands of very few, some with over a million acres. Now the peasants have land, & political representation.

There are rich deposits of minerals: gold, platinum, potash. An East Europe journalist says, "In 20 years Ethiopia will be one of the most important countries in Africa, while Somalia will be just 3 million people in the desert."

Russia has taken a big chance. If Ethiopia loses, Russian strategy will backfire leaving Moscow with no friends on the Horn. If Ethiopia wins its wars, Russia will be entrenched in Africa for decades to come with a strong satellite along the lines of Cuba. (USN 8:29)

RUSSIA has gambled greatly here—but she is not a careless gambler. Her moves are cautious & long-planned. Ethiopia appears to be losing, but it is hardly likely Russia will let her lose disastrously. She may be prepared to let Eritrea (not an actual part of Ethiopia) go, if the price is too high, for Russia is realistic; but it seems she has carefully balanced all the probabilities, & has cast in her lot with Ethiopia as a coming power & a major African base. Certainly there's far greater potential for Russia in Ethiopia than in poor, desert, nomad Somalia.

We know Russia must prosper in the end, as the West weakens. We know an 'Ethiopia' must be with Russia at the end (Ezek. 38:5; Dan. 11:43). With a 25 to 30 million popular base, & Russia's unlimited backing,

& 1000s of Cuban troops if needed, it hardly seems that either the will or the power exists anywhere that might overthrow Ethiopia. Vacillating US under Carter & Vance hardly seems likely to rise to the challenge.

It may soon appear that Russia has moved very adroitly here. It will be very interesting to watch. She may get a setback, but probabilities seem the other way, despite the experts.

MAKARIOS DIES AT 63. He had been President of Cyprus 17 years, the only elected President Cyprus has had since Britain left in '60. His unexpected death has created a crisis. None else has the loyalty & affection of the 515,000 Greek Cypriots, or the political power to accept compromise with the Turks. (Tm 8:15)

BUT others feel Makarios' removal will free Greece's hands to work out an accommodation with Turkey. We know that both Greece & Turkey must be allies of Russia at the end.

Christadelphian **One Hundred Years Ago** Magazine, Aug., 1877

THE WAR: Russia had crossed the Danube in large force at 2 places, with apparently little difficulty, and were already in complete control of Bulgaria, having captured the capital, & were pressing on to Adrianople, which stood between them and Constantinople. By seizing Bulgaria they were cutting off Turkey from the western Balkans.

Britain had demanded explanation of Russian intentions, and Russia had disclaimed any intention of interference with Egypt, the Suez Canal or the Persian Gulf, and gave assurance that any occupation of Constantinople would be temporary.

Britain had dispatched its fleet to the vicinity of Constantinople, intending to occupy that city if an attempted Russian occupation appeared imminent. Britain was preparing its forces to occupy Egypt, and talk was still current of buying Egypt from Turkey.

It is quite clear that despite all Turkey's barbarism and oppression of its conquered 'Christian' territories, Britain was very anxious for its preservation as a bulwark against Russian advances in the Mideast and toward India.

Austria and Germany appeared to favour Russia, and Britain's isolation was being feared. The Church party had seized power in France, and were conniving for the return of the papal power in Rome, & the removal of the civil capital of Italy to Florence.

Obviously, all these developments had the brethren very excited.

In Asia, the war had suddenly & dramatically gone against Russia. She had over-extended her forces, lost all her gains in eastern Turkey, and been driven back to her own borders. This had greatly encouraged the Turkish govt., which appears to have been on the verge of seeking terms of peace, but were now re-determined to resist. The brethren saw this as the hand of God in causing the war, and the Russian advance on Constantinople, to continue.

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BRO. ASHCROFT: We are deeply impressed with this case, both for its tragedy, and its many lessons. There are several favourable references to his energetic lecturing activities throughout the Ecclesial News. An attempt was being promoted, under bro. Roberts' auspices, to arrange—in a free-will way—that bro. Ashcroft could be free to devote his time to the work of the Truth without financial worries, but in a way that would avoid any aspect of official clerical hirelingism, which bro. Ashcroft (& the Brotherhood) detested. Typical reaction was—

"We shall feel it a privilege to help so worthy and saintly a brother."

"We give thanks to God for leading such an one as bro. Ashcroft to obey the Gospel."

During the previous month, sis. Ashcroft's brother, Samuel Garside, had accepted the Truth. He had been prominent and influential in the Congregational Church. A great effort was being made to present the Truth to his former associates.

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ELECTRICITY was very much in the news. Bro. Roberts says—

"Among other preparations for the coming age of blessing, there is every probability of gas light being superseded by the invention of an electric candle, which gives a pure white light far stronger than gas, and without the generation of heat or bad air. The invention has been undergoing a series of public tests in London, with most satisfactory results."

* * *

ECCLESIAL NEWS: We continue to marvel at bro. Roberts' dynamic activity. With all his other activities, the News reveals he lectured June 18, 19, 21, 22, 24, 26 & 28 in various parts of the country. These are just the ones that were immediately reported. Sometimes it was to 1 city for a lecture, to another for a lecture the next day,

