

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.

**For the present, please send all Berean communications to:
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Please send all personal correspondence for bro. Gibson to:
Bro. G. A. Gibson, 33 Bellairs Road, Kardinya, Western Australia 6163**

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

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

LOVING Greetings to our brethren and sisters of like precious Faith.

First, we express our appreciation of the messages sent to us by the brethren and sisters at the Hye Gathering. Truly these messages were a strengthening joy to us, creating the feeling of closeness and oneness in the Truth.

Sis. Hodges Sr., sis. Ada and I spent 2 weeks (Sept. 5-19) at Perth, the capital city of West Australia, during which time we welcomed bro. Gibson on Sept. 7, and some days later, Sept. 12, witnessed his marriage to sis. Northover. It was a lovely sunny day for the simple ceremony, performed in the Registrar's Office in a pleasant manner. We believe this union, with the Truth as its basis, will give to each a comforting companionship on the pathway of probation.

We also had the joyful experience of meeting bro. David and sis. Alison Hopper, who had sought talks with bro. Gibson. These discussions led to bro. & sis. Hopper joining the Berean Christadelphians, and so the establishing of an ecclesia in Perth. Bro. & sis. Hopper's address is: 258 Salvado Rd., Floreat Park 6014, West Australia.

We had on Sept. 18 the strengthening comfort of the Memorial Meeting with the new ecclesia before returning to Esperance on Sept. 19.

Sis. Hodges Sr., although nearing her 97th birthday, managed the 450-mile-each-way car trip very well. She was so happy to meet bro. Gibson, something she had not anticipated in her present lifetime.

World conditions and events are a constant reminder that the time draws near when we must all stand before the judgment seat of Christ. May we each have the wisdom to hold fast in our calling, ever striving to do the will of our Heavenly Father, that His blessing may abide upon us.

With love in the Truth from the Esperance ecclesia,

—bro. Ray Hodges

KARDINYA, W.A., AUSTRALIA—Memorial 10:45 am, home of bro. G. A. Gibson, 33 Bellairs Rd., Kardinya; Phone 3374780. Study Class Wed. 7:30 pm, home of bro. R.D. Hopper, 258 Salvado Rd., Floreat Park, W.A.; Phone 3875407.

LOVING Greetings to all those of like precious Faith.

Through the mercy of our Father a new ecclesia is formed. Bro. G. A. Gibson arrived from Toronto on Sept. 7 in Perth, and met around the table of the Lord in Kardinya with sis. M. Northover, with the welcome visit of bro. and sis. Ray Hodges (Esperance).

These attended the wedding of bro. G. A. Gibson and sis. M. Northover Sept. 12.

Please note that bro. G. A. Gibson will now be residing in Australia. He continues as editor of this magazine. Any personal correspondence should now be addressed to: G. A. Gibson, 33 Bellairs Rd., Kardinya, Western Australia, 6163.

On Sept. 14, in Kardinya, after satisfactory preliminary confession of their faith, bro. David and sis. Alison Hopper and sis. Marjorie Gibson passed through the waters of baptism* into the saving Name of Jesus Christ. Bre. Hodges and Gibson ministered to our spiritual needs: our sincere thanks is expressed to them.

*Not at the request of the Berean fellowship. This was their personal decision and desire.

On Sept. 25, after a satisfactory confession of the Faith, sis. Maud Dewar was welcomed into fellowship. Sis. M. Dewar is the mother of sis. M. Gibson. She will be 97 years old this year, and has been an avid reader of the Berean magazine for some years.

Recognizing that the Father gives the increase, and that by His mercy and loving-kindness we have been afforded this time and opportunity to worship Him in the Truth as it is in Jesus Christ, we would sound a word of encouragement to all of like Faith that—

"We are made partakers of Christ, IF we hold the beginning of our confidence steadfast unto the end"

(Heb. 3:14).

This is a resolve which in the faithful grows stronger as time passes. The 'few in Sardis' who separated from the main apostate body about AD 251, continued long after the Spirit spued forth the lukewarm Laodiceans. Their separate stand outside the self-deluding body of nominal Christians enabled the Truth to survive, and to become the 'little strength' of the Philadelphia epoch, that faithful remnant who survived to fulfil the prophecy of Apoc. 12:6—

"The woman fled into the wilderness where she hath a place prepared of the Deity."

The doctrine of Fellowship and Withdrawal holds the defensive cleansing principles that separate a people from all false doctrines and practices (2 Tim. 2:21)—

"If a man therefore purge himself from these, he shall be a vessel unto honour: sanctified, and meet for the Master's use, and prepared unto every good work."

The necessary warning lies in the need to maintain those standards, and NEVER TO LOWER THEM. The Woman that 'fled' (see the use of this word in the parable in John 10:5) was correct in doing so, because what she fled was first wrong doctrine (see 2 Tim. 6:5, 11; 1 Cor. 10:14), and then persecution.

The correct application by the Bereans of Divine commands, including those of 2 Thess. 3: 6; Titus 3: 10-11; Eph. 5:11, have enabled yet some more to recognize that the Truth still survives today in the footsteps of bro. J. Thomas and bro. R. Roberts. May we all therefore increase our endeavours to maintain the purity of the Truth, in the face of the plummeting standards on every side around us.

"Till I come, give attendance to reading (read with intensity), to exhortation, to doctrine" (1 Tim. 4:13).
Such was Paul's plea—

"O Timothy, keep that which is committed to thy trust!"

False doctrine is idolatry and apostasy. With the bearers of such, we are commanded 'not to eat,' and to 'put away' (1 Cor. 5:11-13). To 'put away' (*exaeero*) = 'put out' (Diag.); 'remove to the outside world' (said bro. Roberts).

In the same passage Paul tells us 'not to keep company' with such bearers of false theories. In the Greek *mesanangnumi* = 'Do not be associated with anyone' (Diag.); 'don't keep company with,' 'don't mix up together with' (Strong).

These commands need to be obeyed now, and for the few hours left, as strongly as we obeyed them in 1923, as bro. Roberts did in 1885, as Donatists did in 313, as the Novatians did from Sardis in 251, for—

"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie" (Apoc. 21:27).

Our love in the Truth, therefore, goes to all our brethren and sisters in Christ Jesus' Name, from the Kardinya ecclesia.
—bro. R. David Hopper

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

GREETINGS of love to the Household of Faith.

It is with pleasure we report that sis. Mildred Banta and sis. Eva Banta have moved here from Houston. We feel sure they will be an asset in the Truth's work.

Bro. Ronnie Wolfe has moved to San Angelo: we commend him to the ecclesia there. Bro. & sis. Jimmie Summerville have moved to Pampa, Tex., where they will be in isolation.

Our June Gathering was well attended. We feel grateful for the effort and labour of love shown by all those who attended, and for the exhortations and lectures given by bre. Mammone, Van Pelt, Johnson, Newcomer and F. Higham Jr.

Other visitors around the Lord's table have been: bro. Terry Webb, bro. & sis. Braden Edwards, sis. Susan Sumler, sis. Seba Edwards, bro. & sis. Fred Higham Sr., sis. Blanche Roberts, bro. & sis. Caldwell, bro. David Van Pelt, and an extended visit by sis. Margaret Sommerville.

Timely words of exhortation were given by bre. Edwards, Van Pelt & Higham. Also public lectures were given by bre. Van Pelt and Higham.

Also we have been encouraged by the following midweek visitors: bro. Dale Sleeman, bro. Ross McCarty, bro. John Randell and bro. & sis. David Clubb.

Do we always sufficiently remember and meditate on the comforting beauty and truth expressed in Anthem 13?—

"Now unto Him that is able to keep us from falling; and to present us faultless before the presence of His glory with exceeding joy.

"To the only wise God, our Saviour, be glory, and majesty, dominion and power, both now and ever. Amen"
(Jude 24-25). —bro. Ross Wolfe

WICHITA FALLS, Tex. 76305—1016 N. Beverly, phone (817) 855-3190. Bro. Bob Wolfe.
LOVING Greetings in our Lord's Saving Name.

We seldom send news, but the news we send is joyful. Sis. Sharon and I have been joined in fellowship by our bro. & sis. Abel Duran from Midland, Texas.

They have been here about a month, and we surely have been uplifted by their presence at our Memorial Meetings. Our Sunday School has now grown to a total of eight.

On Sunday, Sept. 18, sis. Melissa McGarrity of Mesquite, Texas, visited us around the Lord's Table. It is always encouraging to have visits from those of like precious Faith.

Our love to all in Israel's Hope, Christ the Lord,

—bro. Bob Wolfe

WHANGAREI, New Zealand—YWCA Hall, Rust Ave.—Memorial 10:30am; Lecture 7 pm- Bro. M. J. Griffin, P.O. Box 55, Whangarei.

LOVING Greetings to the Household of Faith.

Owing to our isolation, it is rarely our happy lot to be able to enjoy the company and fellowship of brethren and sisters at our Memorial meetings.

However, we are both encouraged and strengthened by correspondence from brethren and sisters overseas to our various members, as well as the upbuilding articles in the Berean magazine and from the Tape service.

For all this we are truly thankful—even as we also thank God for your fellowship in the Gospel, which is a continual source of joy and strength in these last evil days.

We regret to report that it has been necessary to withdraw fellowship from bro. & sis. Riley, who have returned to those not in our fellowship.

Love in the Truth from all at Whangarei,

—bro. M. J. Griffin

Suffering Affliction

"Rejoice inasmuch as ye are partakers of Christ's sufferings, then when his glory shall be revealed, ye may be glad also with exceeding joy"—1 Peter 4:13

TO be able to hold out against any hardship, and suffer patiently without yielding, is a quality that people admire in all walks of life. We recall the extreme hardships, even to death, experienced by men whose exploits led them into the polar regions. These men ventured into perils and dreadful conditions of deprivation and suffering, where existence was a burden and their lives were in continual jeopardy.

All this was done for various fleshly motives and satisfactions, as fame, or monetary gain, or the honours that would be showered upon them if they were successful. This is all the world has to offer for its greatest accomplishments—just a perishable, fleeting wreath.

But the Gospel has far greater things to offer, and it too calls for courage and dedication and endurance, even unto death. Once a person has received it with full assurance of faith, the whole outlook on life is changed. It becomes, as Paul says, a "*newness of life*." The mind becomes enlightened through the knowledge of God, and from then on we live in joyful hope of eternal life in glorious oneness with Him in the Age to Come. The empty things of the world are then viewed in their true perspective, and the words of Christ are comprehended in their full value—

"What does it profit a man to gain the whole world, and lose his own life?" (Mark 8:36).

The 'things concerning the Kingdom of God and the Name of Jesus Christ' are not 'cunningly devised fables.' They stand on the impregnable rock of sure evidence before our eyes; they are based upon words of truth and soberness bearing the imprint of divinity, and their foundation is as deep and solid as the everlasting hills.

The only uncertain element is our own course and conduct after we have believed and obeyed the Truth. Herein we need constant reminding and exhortation. The Gospel is a call to service and effort and endurance; and like the explorer or the mountain climber, there are hazards to face, hardships to encounter, and afflictions to endure. If we look for a place in the Kingdom of God, we must remember it can only be attained—

"If we hold fast the confidence and *rejoicing* of the Hope firm unto the end" (Heb. 3:6).

From the teachings of the Lord Jesus and the apostles, we learn that we must not be discouraged by the things we encounter in our walk in the Truth, though they may often be sad and bitter and disheartening. To help us maintain the right, godly, joyfully patient frame of mind, *we must keep our minds centred on the joy set before us*—

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but *rejoice inasmuch as ye are partakers of Christ's sufferings*, that—when his glory shall be revealed—ye may be glad also with exceeding joy" (1 Peter 4:12-13).

If a man professes the high privilege of being a *follower* of the Lord Jesus, then it is only reasonable to expect him to be carefully and faithfully *walking* in his steps, in all his ways. The Father gave Jesus a work to do, and we know he was faithful in all things. At no time could he be found compromising his duties, or wasting his time, with the things of the world. If he had, he could not have said at the end of his ministry, "*I have overcome the world*"—John 16:33. Overcoming the world implies a continual warfare against the principles and policies and motions of the flesh, and devotion to the things of the Spirit: and in this struggle—for it is truly a struggle—one will find many things that will have to be endured with cheerful patience. James has said (5:10)—

"Take, my brethren, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience."

In the letter to the Hebrews, the apostle, after summarizing the sufferings of many of the prophets, concludes by saying—

"They were stoned, they were sawn asunder, were tempted, were slain by the sword. They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented. They wandered in deserts, and in the mountains, and in dens and caves of the earth" (11:37-38).

These are the noble and inspiring examples of suffering and patience set before us by James, who urges us to emulate them by steadfast endurance under the severe trials that may come on us, and then he adds—

"Behold, we count them *happy* which endure" (5:11).

In what way is it possible for men who have lived such lives of suffering and affliction to be counted *happy*? The apostle Paul answers our question: he says that if we are to enter the Kingdom of God, it must be through much tribulation—Acts 14:22. This is confirmed in many places, but particularly in the Apocalypse, where John views the culmination of God's purpose in the earth—

"What are these which are arrayed in white robes? . . . And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:13-14).

Paul says simply and sincerely of himself that he (Rom. 5:3-4)—

"*Rejoiced* in tribulation: knowing that tribulation worketh patience, and patience experience (*dokimee*: proof, approvedness), and experience hope."

He could 'rejoice' and be 'happy' in these circumstances because he had 'peace with God'—v. 1, and he knew these sufferings were of God's love and for his eternal welfare.

All the faithful prophets of whom James speaks are in this company of the Redeemed described by John in Revelation, for Jesus has said they will be in the Kingdom of God—Luke 13:28. Therefore those who endure are rightly called 'happy.' That which is recorded in the Scriptures concerning the lives of these godly men, is a part of that which was written 'for our instruction,' said Paul (Rom. 15:4)—

"That we through patience and comfort of the Scriptures might possess the Hope."

Following the *Bible Companion*, we read the Word day after day, and year after year. But how? Do we read slowly and ponderingly—seeking to discern all the lessons it teaches, and to apply them to our own lives? Or do we often thoughtlessly regard it as but a record of the past, applying only to those living at that time? Is it possible we have forgotten that—

"Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6).

When trials come upon us, and we feel as though we could break down under the burden, let us think of those prophets set before us for an example of suffering affliction, and of patience. Let us also remember the words of Paul that (1 Cor. 10:13)—

"No trial has assailed you except what belongs to man. And God is faithful, Who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it"

(Diaglott).

This is one of the many verses in the Bible that should be so deeply impressed upon our minds that it would never leave us as long as we live. If we constantly kept it before us, what wonderful things of joy and comfort it would accomplish for us in times of trouble!

And again, if we think our lot is hard to bear, then let us 'look unto Jesus,' of whom the apostle said, he was—
"Made perfect... and learned obedience . . . through suffering" (Heb. 2:10; 5:8).

What a supreme example of patient endurance, in all forms! He came to his own, but they oppressed and afflicted him: they despised and rejected him. Yes, let us look unto Jesus (Heb. 12:2)—

"Who for the joy that was set before him endured the cross, despising the shame, and is set down on the right hand of the throne of God."

Therefore let us thankfully endure the chastening of the Lord, however bitter it may be, knowing God's love and wisdom is in it. And let us commit ourselves unto Him in well-doing, being steadfast, unmovable, enduring our trials and tribulations in patience, for—

"*He that ENDURETH TO THE END shall be saved*" (Mat. 24:13).

If we do this, we too shall be counted 'happy.'

—G.A.G.

PLANS TO REPRINT 'NAZARETH REVISITED'

THIS is planned, God willing, within the next few months. It will be reproduced photographically from a fairly early edition. It will be durably bound, hardback, on good paper, waterproof maroon plastic cover over boards, title gold-stamped.

A new Scripture reference index is being added, making it easier to find bro. Roberts' remarks on particular verses or portions of the Gospels. It is believed this will add to the book's usefulness and value.

Orders may be sent now, with or without payment. The price will be firm at (4.00 US, post-paid anywhere in world, for all *pre-paid, pre-publication* orders.

It is confidently hoped to maintain this same price permanently, but unexpected cost rises in production may require an increase after publication.

Send all orders direct to (and payable to):—

Herald Press, 4011 Bolivia, Houston, Texas 77092, U.S.A.

As soon as a more definite publication date is fixed, we plan a further notice.

SEPT. ANSWERS COMBINE PHRASES

- | | | |
|---------------------|-----------------------------|---------------------------|
| 1. Gay clothing | 19. Mixed multitude | 40. Infallible proofs |
| 2. Pale horse | 20. Purple robe | 41. Doubtful disputations |
| 3. Miry clay | 21. Dearly beloved | 42. Forgetful hearer |
| 4. Mars Hill | 22. Savoury meat | 43. Miserable comforters |
| 5. Vain repetitions | 23. Proper child | 44. Continual employment |
| 6. Slow bellies | 24. Feeble knees | 45. Impudent face |
| 7. False prophet | 25. Fatted calf | 46. Damnable heresies |
| 8. Hand writing | 26. Hardly bestead | 47. Vagabond Jews |
| 9. Dumb dogs | 27. Rotten rags | 48. Overmuch sorrow |
| 10. Lewd fellows | 28. Gallant ship | 49. Honourable counsellor |
| 11. Moist grapes | 29. Modest apparel | 50. Threefold cord |
| 12. Guest chamber | 30. Foolish Galatians | 51. Cockatrice eggs |
| 13. Burnt mountain | 31. Endless genealogies | 52. Impenitent heart |
| 14. Green withs | 32. Mouldy bread | 53. Continuing city |
| 15. Godly fear | 33. Careless Ethiopians | 54. Convenient season |
| 16. Sweet Psalmist | 34. Heinous crime | 55. Reasonable service |
| 17. Hoary head | 35. Celestial bodies | 56. Backsliding daughter |
| 18. Bright cloud | 36. Familiar spirit | 57. Desperately wicked |
| | 37. Monthly prognosticators | 58. Lamentable voice |
| | 38. Naughty figs | 59. Unrighteous mammon |
| | 39. Outward adorning | 60. Burdensome stone |
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I Set My King Upon Zion

"I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army"—Rev. 19:19

BY BROTHER JOHN THOMAS

Bro. Thomas' account of a day in his activities, Fine Creek, Virginia, September, 1854

I READ Psalm 2, which I undertook to expound to the people. I proved to them that it was testimony concerning the Christ; and that, as they admitted that Jesus was that Christ or Anointed King, it was testimony concerning him.

The psalm brings into view 2 parties in belligerent hostility to each other: the one *the nations under the kings of the earth*; the other *Yahweh*and His King*. The ground of their hostility is also revealed, namely, *the sovereign possession of Zion with dominion over the nations to earth's utmost bounds*.

* We substitute 'Yahweh' for 'Jehovah' throughout, according to bro. Thomas' later usage.

The kings of the nations and the rulers of the Jews claim Zion and the world as theirs, but Yahweh and His King dispute their claim, and demand their possession for themselves. This being the issue, it is joined by Christ and his adversaries in Caesar's court, where judgment is given against Christ, who appeals to God. He is executed for treason, but God justifies his treason in raising him from the dead as His Son, begotten on his resurrection-day—
"Thou art My Son, this day have I begotten thee" (v. 7).

Being raised, Yahweh invites him to ask for an inheritance, and in the same passage the inheritance asked for is defined. Saith Yahweh to His resurrected Son and King—

"I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession" (v. 8).

Christ, then, in being constituted the 'heir of all things'—Heb. 1: 2, is the heir of these. *The earth and its inhabitants, under a heavenly constitution*, is the joy set before the Christ—the 'all things' of which he is heir.

The manner in which Christ is to take possession of this inheritance is also revealed, namely, by war—

"Thou shalt break them [the kings of the earth and the nations] with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (v. 9).

—an idea expressed in Daniel by the words (2:44)—

"The Kingdom of God shall break in pieces and consume all these kingdoms."

But as a proof that the issue of the matter is yet future, a proclamation is to be made to the kings of the earth, exhorting them to be wise, and to receive instruction; to the end that they may make peace with the Son, serve Yahweh with fear, and rejoice with trembling, lest they perish in His wrath when kindled but a little—vs. 10-12.

This proclamation was not made to Pilate and Herod, who were Gentiles, and concerned in the condemnation of Christ. It is a proclamation *to be made* when the Lord comes to plead with all flesh by fire and sword—

"For by fire and by His sword will Yahweh plead with all flesh, and the slain of the Lord shall be many"

(Isa. 66:16).

At that time, He saith (v. 19)—

"I will send those that escape of them [Judah] unto the nations that have not heard My fame, neither have seen My glory; and they shall declare My glory unto the nations."

These proclaimers are represented in Rev. 14:6 under the symbol of an angel or messenger flying in mid-heaven, having the glad tidings of the age to evangelize to the dwellers upon the earth, even to every nation, tribe, tongue and people, saying with a great voice—

"Fear God and give glory to Him, because the *hour of His judgment* is COME."

The kings of the earth will hear this proclamation with mute astonishment, but, like Pharaoh—Exodus 5:2, they will put wisdom and instruction far from them, saying—

"Who is this God, that we should fear and do homage to Him?"

Their refusal to 'be wise' and to 'be instructed' is indicated in the apocalyptic representation of the controversy, where the 10 Kingdoms are exhibited as making war upon the Lamb, and gathering their armies together against

him—Rev. 17:14; 19:19, but they 'perish by the way' for 'the Lamb shall overcome them'; and having done so, shall seize upon the spoil which they have so long unrighteously appropriated.

"He shall break in pieces the oppressor" (Psa. 72:4).

—and their kingdoms shall become Yahweh's and His Anointed's, and he shall reign for ever—Rev. 11:15. Zion will then be his, and the nations also; and the words of Yahweh will obtain a matter-of-fact accomplishment that, though the rulers of Israel and the kings of the earth combine to exclude Yahweh's King from his paternal throne (that is, David's)—

"Yet set I My King upon Zion, the hill of My holiness" (Psa. 2:6).

I endeavoured to impress on the minds of my hearers that this psalm taught that there would be a great issue joined between the powers of heaven and the powers of the world, and that *the possession of the Holy Land and City, with dominion over Israel and the nations for a 1000years*, was the prize proclaimed for them who should be victors.

I went on to show that the New Testament introduces to the notice of mankind a Jew, who claims the prize as his by deed of gift to David and his heirs for ever. That this remarkable personage was Jesus, known to be the Son of David, and acknowledged of God also to be His Son. Being Son of David and Son of God, he claimed to be the Child promised to David's house upon whose shoulders the government of Israel is to be for ever—Isaiah.7: 10-14; 9: 6. In other words, he claimed to be that David who should be King and Prince of the Jews for ever—Ezek. 37: 21-8.

I remarked that, in maintaining his claim to Yahweh's Davidian throne, inseparably connected with 'Zion the hill of His holiness,' Jesus came into collision with the contemporary rulers of the country. I remarked, emphatically, that *Jesus was put to death for maintaining his right to the throne of David, and not for saying he was Son of God.*

It is true the Jews accused him of blasphemy, in saying he was the Son of God, thereby making himself equal with God; and therefore, as a blasphemer, ought to die by their law. But, first, they failed to convict him of blasphemy; and secondly, however guilty they might have chosen to consider him, since their subjection to the Romans it was not lawful for them to put any man to death.

The Jews, therefore, could only put him to death 'by the hands of sinners' — that is, by the Romans. But these had no law by which to slay a man for blasphemy against the God of Israel, however guilty he might be. The adversaries of Jesus had therefore to move the Roman power against him upon another ground. Accordingly, they accused him of treason against Caesar, saying that they—

"Found him perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is anointed king" (Luke 23:2).

Pilate understood this charge to signify that Jesus claimed to be king of the Jewish nation, which he was accused of perverting, or alienating from its allegiance to the Emperor of Rome. This is evident from the question he put as soon as the charge was made; for—

"Pilate asked him, saying, Art thou the king of the Jews?" (John 18:33).

He at no time asked him, 'Art thou the Son of God?' but ever and anon 'Art thou the king of the Jews?' That Jesus was king of Israel was either true or false. If false, where did he ever deny it? Nowhere. Then it was true, and therefore he said (v.37)—

"For this cause came I into the world, that I should bear witness unto the truth."

And this truth he confessed before Pilate when, in answer to his question, 'Art thou king of the Jews,' he replied—

"Thou sayest, for I am king."

After this confession, which Paul styles—

"The good confession, witnessed before Pontius Pilate" (1 Tim.6:13).

—can any say Jesus did not confess he was king of the Jews? He denied not, but confessed that he came into the world to be king of the Jews; and so all his contemporaries understood him to affirm—Herod, Pilate, the chief priests, Jews, soldiers, malefactors—all.

After Pilate had heard his confession, he gave him the title he claimed, saying to his nation—

"Will ye that I release to you the King of the Jews?"

And still later brought him out to the people & said: "Behold your king!"

The chief priests also bore witness that he said he was their king; for when Pilate wrote the cause of his death, they said (John 19:21)—

"Write not, The King of the Jews, but that he SAID, I am King of the Jews."

The local Campbellite preacher, Mr. Coleman, rose and objected that Jesus said his Kingdom was 'not of this world,' so he could not have meant he was the Jews' king in the sense I was contending for.

I said: Do you think the chief priests would have envied Jesus as the heir of a sky-kingdom?—and it was 'for envy' that they delivered him to Pilate—Mark 15:10. Do you imagine they would have said—
"Lo, this is the heir of the kingdoms in the skies: go to now, and let us kill him, and the vineyard shall be ours."

Do you suppose that if Jesus, in preaching the Gospel of the Kingdom, claimed only a throne & kingdom in the skies, the chief priests would have said to Pilate—

"If thou let this man go, thou art not Caesar's friend, for whosoever maketh himself a king speaketh against Caesar" (John 19:12).

How could a man making himself king of a dominion in the skies, in so doing speak against the Roman Emperor, or any other kings?

The word 'world' in John 18:36 is not the correct interpretation of the original Greek. It is only profound ignorance that will affirm that 'world' in the Scriptures means *the earth and all the people upon it*, and must be so interpreted wherever it occurs. There are 3 very dissimilar Greek words which, in the New Testament, are all rendered 'world,' but whose real signification is very different. These are *aion*, *oikoumenees*, and *kosmos*.

The first, *aion*, signifies duration, without defining how long. It may therefore be finite or infinite, according to the nature of the subject treated of. Hence, it stands for *age*, or a certain course of things. Christ, says Paul, was offered in the end of the *aion*, or Mosaic age.

The 2nd word, *oikoumenees*, signifies 'habitable or inhabited,' and defines that portion of the earth pertaining to civilization.

The 3rd word is *kosmos*, which imports any *constitution of things*, from *kosmeo*, 'to arrange or set in order.' This is the word in the text here, where a particular *kosmos* is alluded to as '*this kosmos*'—

"My Kingdom is not of *this kosmos*. If my Kingdom were of *this kosmos*, then would my servants fight, that I should not be delivered to the Jews. But my Kingdom is not now in this place."

"Art thou king, then?" said Pilate.

"I am King (said Jesus). For this was I born, and for this came I into *the kosmos*, that I might testify to the truth. Every one being of the truth heareth my voice" (John 18:36-38).

On a previous occasion he said—

"I am sent only to the lost sheep of the HOUSE OF ISRAEL" (Matt. 15:24).

This was the *kosmos* into which he came — the House of Israel organized into a *kosmos* or world of its own by the Mosaic constitution. The Kingdom of Jesus did not belong to that *kosmos*. When Jesus '*comes in his Kingdom*'—Matt. 16:21; Luke 23:42, then—

"He will sit and rule upon his throne, and be *a priest upon his throne*" (Zech. 6:13).

—which was not possible for him to do so long as the Law of Moses continued the unamended constitution of Yahweh's nation. Before Jesus could take possession of his father David's throne and kingdom, the Mosaic Covenant, which had 'waxed old'—Heb. 8:13, must be 'taken away' by the Little-Horn-of-the-Goat Power, as predicted in Daniel 8 & 9.

For Jesus, not being a priest after the order of Aaron, could not be High Priest of Israel till it was abolished, because Moses' Law spake 'nothing concerning priesthood' relative to one of Judah's tribe, from which Jesus came—Heb. 7: 14. The High Priesthood of the nation was to be changed from the family of Aaron to that of David, so Paul says —

"The Priesthood being changed, there is made of necessity a change also of the Law" (Heb. 7:12).

The Kingdom of Jesus, therefore, belongs to a *kosmos*, or constitution of things in Jerusalem and the Holy Land, in which it will be lawful for him to occupy the throne as King and High Priest of the nation.

But it may be objected: Is he not High Priest *now*? Yes, 'over the House of God'—Heb. 10: 21, but not over the Jewish nation. He is—

"High Priest of *good things to come*" (Heb. 9:11).

—for those—

"Who hold fast the confidence and rejoicing of the Hope steadfast unto the end" (Heb. 3:6).

Not only was the Kingdom of Jesus not of the Mosaic *kosmos*, but it was also not of a *kosmos* contemporary with the Roman power in its undivided form. His Kingdom belongs to the '*fulness of times*' when the God of heaven shall—

"Gather together into one head again all things by the Christ" (Eph. 1:10).

—that is, all things Jewish, when the 'times of the Gentiles' are finished: times which are synchronous with the Roman system of nations in its Ten-Horned constitution.

In the days of Pilate, the Roman Habitable or *oikoumene* was under Tiberius Caesar. It was then 1 empire, including Syria and Palestine. But Christ's Kingdom is to be set up when this 4th dominion consists of 2 imperial legs and 10 regal toes; for, speaking of the powers represented by these toes, the Spirit saith—

"In their days, even of those kings, the God of heaven shall set up a Kingdom which shall never perish, and a dominion that shall not be left to other people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand forever" (Dan. 2:44).

This Kingdom is the one Jesus styles his, and to which the Gospel he preached belongs. The Toe-kingdoms, which his Kingdom is to grind to powder when it falls upon them, had not only no contemporary existence with him and Pilate, but did not even begin to exist for centuries after. He might, therefore, truly say—

"My Kingdom is not of this *kosmos*: if it were, then would my servants fight."

After this explanation, I proceeded with my discourse. Having shown that Jesus suffered death for maintaining his right to *reign on Mount Zion as King for Yahweh over Israel*, as expressed in the 'superscription of his accusation—

"This is Jesus of Nazareth, the King of the Jews."

—I remarked that, though judgment was given against his claim by those who then had possession of Jerusalem and the Holy Land, and though, when he rose from the dead, he left that country without prosecuting his claim to his inheritance any further; nevertheless, tho over 1800 years had elapsed since he had departed to lay his petition before Yahweh, his claim was as valid as on the day he first announced it in Galilee; for there is no statute of limitations to invalidate it. It has been held in abeyance during that long period; but never for a moment hath it entered the mind of Yahweh and His Anointed to abandon it.

The coming of Jesus Christ, then, in power, is to restate his claim to the kings of the earth, whom he will find colleague with a power in actual occupation of Jerusalem and Palestine, and to demand of them a peaceable surrender of their kingdoms into his hands; in default of which he will proceed to execute the writ of restitution, in—

"Breaking them with a rod of iron, and dashing them into pieces like a potter's vessel" (Psa. 2:9).

Thus the controversy about the Palestine kingdom, between Jesus and the possessors of the Holy Land, will be revived, but with very different results: 1800 years ago Jesus lost his life in the dispute. This time he will come off victorious, having wrested Zion from the enemy, punished the refractory kings of the earth, and seized their thrones.

Then he will sit for the first time as King for Yahweh upon Zion, the hill of His holiness, and v. 6 of Psa. 2 will be an accomplished fact. Judgment will then have been executed for the plaintiff, who, as—

"The Lord of armies, shall reign on Mt. Zion, and in Jerusalem, and before his ancients gloriously"

(Isa. 24:23).

Zion will then have 'put on her strength,' and Jerusalem the Holy City, 'her beautiful garments.'

(Continued next month, if the Lord will)

Answers to Bible Questions **BY BROTHER ROBERT ROBERTS**

CHRIST'S RIGHTEOUSNESS NOT 'IMPUTED' TO US

IT IS not Christ's actions that are imputed to us. The righteousness imputed without works is the 'righteousness of *faith*,' as you will perceive by the study of Paul's arguments. Abraham is an illustration of the point. He (Rom.4:3)—

"Believed God, and it (his belief) was counted unto him for righteousness."

That is, his belief of God was reckoned as a righteous thing, and so, says Paul, it will be imputed to us also. God forgiving our sins for Christ's sake, and reckoning our faith as righteousness, is a different thing from the irrational suggestion of works being 'imputed' to us that we never performed.

We are 'justified without works' (Rom. 3:28; 4:2) in this sense, that as sinners no works of ours could ever have reclaimed us from the alienation of natural extraction and wickedness of character. The method appointed is the method of grace or favour, which excludes boasting.

At the same time, it leaves intact the noble truth that our justification is an affair of the forgiveness of our sins and recognizing us in a new light because of our faith; and providing for us an opportunity of '*working* out our salvation' by overt compliance with the will of God.

This is the wholesome doctrine which has been set aside by orthodox religion, and which is in distinct danger from the new [Andrew] doctrine.

We are saved by *being forgiven*, and not by having Christ's righteousness 'imputed' to us. Christ acquired eternal life *in his own right*. Our permitted partnership with him gives us inheritance with him *if he sees fit at the judgment seat*, which is a matter of our WORKS.

The idea of being saved 'by the merits of our blessed Redeemer' is the demoralizing thought of the old theology from which we have been delivered. Only to 'him that *overcometh*' will salvation be given (Rev. 2: 7, 11, etc.). This is probation. If we 'walk after the Spirit' we shall be saved, *not otherwise* (Rom. 8: 4-13). There would be no room for this truth if Christ's righteousness were imputed to us.

The extract you make from *Twelve Lectures* on the 'Robe of Righteousness' is the somewhat juvenile utterance of 35 years ago. But though crude and figurative in form, it expresses the doctrine I now hold. The robe of righteousness as a figure literally means investiture *with the Name of Christ* as a condition of forgiveness, and the recognition of our faith as righteousness in contrast to the righteousness of the Law, of which Paul deprecatingly speaks.

—December, 1896

From a letter to bro. Thomas Williams, Editor of the Advocate, who was defending the Andrew doctrine that Adam's sin is imputed to us, and Christ's righteousness is imputed to us.

DYING BEFORE BAPTISM

THE resurrection to condemnation is for 'those who have *done evil*' (John 5:30); those who 'reject' the words of Christ (John 12:48); those who '*do not obey* the Truth' (Rom.2:8). Those who die (like the young girl you refer to) before they have the opportunity of baptism, but with the full intention of submitting to it when qualified, are not in any of these categories.

They are in the position of those excluded from life through helplessness, of which there are many various forms: incapacity, darkness, etc. They are not among those who are 'worthy of stripes,' and therefore will not come forth to condemnation. 'Stripes' are for those worthy of them.

If light brings responsibility, it is because God is just. For the same reason, He will not hold a person responsible for its rejection when there is no rejection, tho He cannot bestow life in the absence of the conditions that He requires. Once realize that God is not a machine, but the Righteous Intelligence of the Universe, and there is no difficulty in applying the rules of His procedure.—Dec, 1896

JUDGE, JUDGE NOT, AND FELLOWSHIP

Commenting on an agonizingly sincere appeal for more 'love' and 'unity,' and less carefulness for separation over doctrine.

IT IS impossible not to respect the spirit and intent of this letter. It doubtless represents the mental state of a large class. There are men with almost agonizing sincerity of purpose who cannot see through the fogs that envelop the Truth in an age when there is no living voice of authoritative guidance, and when the power of correctly interpreting the written Word is the only rule of conviction.

It is natural to wish to think that in such a situation of Divine Truth on the earth, the same consideration will at last be shown towards those who earnestly do their best in the dimness, that was shown—on the intercession of Hezekiah— toward the multitude of Israel who (2 Chron. 30:18)—

"Had not cleansed themselves, yet did eat the Passover otherwise than written."

It may be so. God is not unrighteous or unreasonable.

At the same time, in such a situation, when the Truth can with difficulty be kept alive at all, it is not for those who know the Truth to work by a may be. We must be governed by what is revealed, leaving the Lord to revoke the present rule of probation, or make His Own allowances in its application.

The rule at present, as our correspondent fully recognizes, is the reception of and submission to—
"*The things concerning the Kingdom of God and the Name of Jesus Christ.*"

He unequivocally says there must be no deviation from this as the basis of fellowship. The question is: Are we to require all the 'things' or only a part of them, in laying this foundation? If we agree to *all the things*, and not a part only, then we must front the question whether the 2 subjects on which he comments are or are not included in the 'things' in question.

He will find it impossible to exclude them. If the nature of Christ and his function as Judge be not included among them, it would be difficult to give a reason for including any doctrine among them. Where, then, would be the 'things'?

Divergences on these subjects are as lamentable and bitterness-engendering as our correspondent feels them to be. But they are inevitable where men are in earnest about the supremacy of Divine principles.

It would be pleasant, and in many ways profitable, to hold them in abeyance and 'agree to differ,' but such a policy on the part of enlightened men is not possible without unfaithfulness.

There is nothing for it but to *maintain the Truth in our Basis of Fellowship*, with all the patience and urbanity we can exercise, but with all the quiet inflexibility of men who know they are dealing with a Divine trust, in which it will be a 'fearful thing' to be found at last unworthy stewards. —February, 1895

WHAT KIND OF BREAD?

THERE is no command as to what sort of bread should be used at the breaking of bread, any more than as to the quantity. Any theory on the subject is therefore a crotchet. There is no objection to unleavened bread, provided it is not made a matter of righteousness. Neither is there objection to leavened bread. It is the spiritual exercise connected with the act that is emphasised. To distinguish between meats or drinks belongs to the Law (which is annulled).

—January, 1895

LEAST IN THE KINGDOM

"*He that is least in the Kingdom of God is greater than John the Baptist*" (Matt. 11:11).

WHEN the Kingdom comes, the least in it will be a greater personage than John *WAS in the days of Christ*. The idea that John, whom Jesus declared to be 'more than a prophet' (v.9), should be absent from or in a lowly place when 'the prophets' are to be conspicuous dignitaries in the Kingdom, as Jesus declares (Luke 13: 28), violates every principle of reason. —January, 1895

JESUS CONFESSING SIN IN THE PSALMS

"*Thou knowest my foolishness, and my sins are not hid from Thee*" (Psa. 69:5).

THIS psalm is applied to Christ in John 2:17 and Matt. 27:35. The difficulty vanishes when all the facts are in view. Though Jesus was personally righteous, he stood as the representative of chosen sinners in 2 senses—

First, as to the possession of the sin-nature transmitted from Eden, a nature weak in itself, and condemned because of sin; and which it was the Father's purpose to *put to death in Christ*, as the foundation of mercy.

And secondly, as to the relation of his work to the forgiveness of the sins of his people. God's purpose was to forgive them for Christ's sake. Therefore, in the language of the Mosaic type—

"*God LAID ON HIM the iniquities of us all*" (Isa. 53:6).

He was considered as the bearer of the sin to be taken away, the antitypical—

"*Lamb of God that TAKETH AWAY the sin of the world*" (John 1:29).

In the process of taking them away, he therefore made them his own in the sense of patiently enduring that which the Father appointed as the *condition of their forgiveness*.

The Psalms reveal the sufferings of Christ through the Spirit-employed feelings and experiences of David in the first instance. The one (David) foreshadows the other (Christ) in the separate sense pertaining to each. That is,

David had to confess actual, personal sins; Jesus had to confess only in the sense of having made the sins of others his own, *as in the case of Daniel*, who in prayer for Israel (9:5) *associates himself* with the sins and iniquities of which Israel was guilty.

Jesus is as much *identified* with his people as Daniel was with Israel. Christ and his brethren—as Head and Body—are *always considered as one* in the work achieved by Christ. They CANNOT BE SEPARATED.

It is the separation of them that causes much of the difficulty that some experience. If we understand that the speaker in the Psalms, though first David, is secondly Christ in Head and Body, represented by the personal Christ, we shall find a place for all elements of truth without conflict. —January, 1895

ALIEN RESPONSIBILITY TO CHRIST'S JUDGMENT SEAT

DO not be misled. Though the Bible is in the main addressed to "God's ancient people" and "Christ's brethren," there are statements in it going beyond both, even affecting "aliens from the covenants of promise." The statement—

"He that believeth not shall be condemned." (Mark 16:16).

—is one. It is not Christ's brethren who "believe not," but "aliens from the covenant of promise," yet they are to come forth to the resurrection of condemnation when they have had sufficient evidence of the divinity of the Gospel (Mark 16:16; John 5:30; 15:24). And these are not "entirely among God's ancient people," but include many among the "all nations" to whom Christ commanded the apostles to go—Gentiles as well as Jews (Matt. 28:19; Rom.2:8-9). To assume that such statements have no reference to "aliens from the covenants of promise" is not only to beg the question, but to do so in violent conflict with the facts. —October, 1896

CROTCHETS

THERE is a great deal of what is called 'hypnotic suggestion' in the effects produced by the agitation of crotchets. Men start an idea in which there is nothing but an appearance; but they impress each other by their iterations and contentions until a something that is nothing assumes a size and colour that loom in their excited imaginations as a vital issue and a saving truth. While they are under the influence, nothing else seems of any importance.

Keep out of the swirl. And if you are in it, pour on it the cold water of tangible Gospel facts, which will cast down the fervid imaginations, and bring honest men to the simplicity that is in Christ. —November 1896

DEATH AND 'ETERNAL DEATH'

WHEN the subjects of death and 'eternal death' are understood in their respective relations, it will be seen that there is no conflict between *The Slain Lamb* and Dr. Thomas' lecture on Eternal Life (bound up in the *Revealed Mystery*).

'Death merely in the sense of returning to the ground' only becomes 'eternal death' (or death unending) if no new appointment of God intervene. The sentence of death on Adam would have been final for all mankind if God had not renewed relations with the condemned race. *It would have been 'eternal' in the absence of something to interfere with its eternalness.*

But the usual idea of 'eternal death,' as associated with the sentence on Adam, is that it is a death with which even God Himself cannot interfere. If this were a correct idea, human salvation would be impossible. But it is not a correct idea.

The Doctor's remarks on p. 26 of the *Revealed Mystery* have no bearing on the sentence of Adam. They relate to the death to be finally died by those whom God rejects in the day of account. You will see this if you consider the first eight lines on the page, in which, defining the relation of men to eternal life and eternal death, he affirms that sinners—

". . . will continue heirs of eternal death, with the super-addition of suffering previous to the catastrophe, if they reject His claim to their obedience."

He never understood heirship of eternal death to exclude resurrection to condemnation. He plainly says, p.28, line 12, that—

"Unbelievers or rejecters of the Truth are heirs of the resurrection, to suffer a fiery punishment which WILL END IN eternal death."

Those who speak of the Adam-sentence as a sentence to eternal death, do so to bar the way against the resuscitation of the unjustified sinners to answer for their misdeeds. But in doing so, they speak not as the Scriptures, nor as Dr. Thomas meant in the pages of *Revealed Mystery* to which you call attention. —Jan., 1895

SINNING IN ADAM

A MAN cannot sin who does not exist: he may *suffer the effects* of another man's sin who lived before him. This is our whole case with Adam. As Paul says in the very 5th of Romans on which so much stress is laid, we have 'NOT sinned after the similitude of Adam's transgression.' An argument that requires you to say we have is a cheat of the understanding.

So when Paul says, in the same chapter, that 'sin is not imputed where there is no law,' he excludes the allegation that Adam's sin is 'imputed' to us, for we were never under the Eden law. —December, 1896

ENOCH AND ELIJAH

IF Enoch was immortalized at his translation, we may fairly conclude Elijah was the subject of a similar change, since both were removed because God was well-pleased with them, and God is one in all His ways, respecting not persons.

But we have no testimony that either was immortalized *in the sense of undergoing the transformation into spirit nature* of which all the saints will be the subjects at the judgment seat of Christ. The statement in Enoch's case that 'he should not see death' is not decisive on this point. A man might not see death, and yet be held in life in another way than by change of nature. Moses was held in life 40 days on the mount, without food, by the direct action of the Spirit of God, with which he was so charged that when he came down from the mount, the skin of his face shone with a glory that overpowered the Israelites. Yet he was a mortal man, unchanged, and as such, would have died for want of food and water long before the end of the 40 days. The Spirit of God sustained him.

It may be so in the case of Enoch and Elijah. If so, they will appear at the judgment seat of Christ on the same level as their compeers of all ages. In that case, there would be no clash with the fact that Christ is the First-fruits, and that it is he who will dispense eternal life to all the chosen of Adam's race. —Jan., 1895

NUMBERING THE BODY

WE have always been deterred from taking steps 'to ascertain the numerical strength of the One Body' by the Divine displeasure caused by David's numbering of Israel. True that we are, as you remark, 'quite alone among all other systems of faith in this matter.' This is not a bad fact. It is written (Num. 23:9)—

"Israel shall dwell alone, and shall not be reckoned among the nations."

It is true of the smaller Israel. We do not belong to the religious bodies in the earth, and there is no advantage in knowing our number. Perhaps it is better not to know. Numbers are liable to make the breast swell fallaciously. Our strength lies in something people are not so liable to be proud about. —January, 1895

STRANGERS AT THE BREAKING OF BREAD

THE breaking of bread is a proclamatory as well as a memorial act—

"Ye do SHOW FORTH the Lord's death, until he come" (1 Cor. 11:26).

Therefore the doors of the place where the act is performed ought not to be closed against respectful spectators. The stranger is *potentially* related to the loving ceremony, since he is invited to become a disciple of the Lord. To omit him from the ceremony itself is as far as we are justified in going in the way of exclusion. We have no right to object to his presence if he be so minded. The apostolic assemblies were not closed against interested strangers' (1 Cor. 14:24). The question was fully debated in the *Christadelphian* while Dr. Thomas was alive.

—Jan. '95

THINK ON THESE THINGS

"Thou wilt keep him in perfect peace whose mind is stayed on Thee."

"Great peace have they that love Thy law, and nothing shall offend them."

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God: and the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ."

"Beholding as in a mirror the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord."

"To be fleshly-minded is death; but to be spiritually-minded is life and peace."

"The joy of the Lord is your strength" . . . "My strength is made perfect in weakness."

"Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and with all thy life."

"Thou shalt love thy neighbour AS THYSELF" . . . "Do good unto all men, even your enemies."

"Love suffereth long, and is kind; seeketh not her own; is not provoked; thinketh no evil; beareth all things; endureth all things. Love never fails."

"Peace I leave with you: my peace I give unto you . . . Let not your heart be troubled, neither let it be afraid."

"Perfect love casteth out fear . . . He that loveth not his brother abideth in death."

"If any man love me, he will keep my words.. and my Father will love him; and we will come unto him, and make our abode with him."

"Blessed are the peacemakers, for they shall be called the children of God."

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

"Christ loved the Ecclesia, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word; that he might (present it to himself a glorious ecclesia, not having spot or wrinkle or any such thing but that it should be holy and without blemish."

"He hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love."

"Having food & raiment, be therewith content" . . . "Always abounding in the work of the Lord."

"Be ye holy even as your Father is holy; be ye perfect even as your Father is perfect."

"Without holiness, no man shall see the Lord."

"Blessed are the pure in heart, for they shall see God."

"These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"This is my commandment: that ye love one another, as I have loved you."

"I can do all things through Christ that strengthened me."

"Be not deceived: God is not mocked: as a man soweth, so shall he reap."

Can we sincerely, before God, claim membership in the above holy community?

Weakness and Strength

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves"—Romans 15:1.

WHO are the strong? Job says of God (9:19)—

"If I speak of strength, lo, He is strong (omnipotent)."

In Jeremiah 9, God says (vs. 23-24)—

"Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches:

"But let him that glorieth glory in this, that he *understandeth and knoweth Me*, that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth, for in these things I delight, saith the Lord."

Here is strength. Solomon was noted for wisdom, yet he was weak: women led him astray. Samson was very strong; but the Philistine girl was stronger than he. David was a mighty man of valour, and strong in faith; yet his own inner weakness led him to adultery and murder.

All humans are weak. Some are able to control their weakness better than others, because they realize their weak points, and avoid situations that tempt themselves; also *by having the mind firmly exercised in other things of a more uplifting character*, and by constantly seeking God in prayer, the temptation is lessened, and is easier to resist.

We, perhaps, all think we are stronger than we are; which in itself exposes us to danger. Like Paul, we must clearly recognize and face the existence of 2 laws within us. The one is a natural law that needs no education or encouragement, but works automatically in the one direction: *to please the body in which it resides*, uninfluenced by any higher way of life. It only tries to please others if there is some advantage to be gained, present or future.

We all possess these inclinations: we call them temptations and lusts. These things are within us; they relate to earthly things, and are necessary for this sin-oriented age. Paul says—

"If in this life only we have hope in Christ...let us eat and drink, for tomorrow we die" (1 Cor. 15:19-32).

The present things may seem very important to us, but they must take second place to spiritual things; and our desires, our aspirations and our plans should centre on the things of God: the *Way of Life* we have chosen that leads to the Kingdom. That is the other law within us, striving to keep the law of our members in control.

This higher law—styled the 'law of our mind'—Rom.7:23, in contrast to the law of our members, is not natural to our nature. It has to be planted in us from without; it must grow until the new life begins: a birth not natural, but spiritual.—1 Pet. 1: 22-25—

"Ye have purified your souls in obeying the Truth ... being born again ..."

This birth is not by the will of man. James (1:17-27) shows it is by the *will of God*—

"Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with Whom is no variableness, neither shadow of turning. Of *His Own will* begat He us with the Word of Truth."

At this birth we are babes, however important we may be in our own sight. Jesus declares (Matt. 18:3-4)—

"Whosoever therefore shall humble himself *as this little child*, the same is greatest in the Kingdom of heaven."

We are dependent on others, we are helpless individuals, we need training and teaching; we need food, to grow and gain strength. Like a young sprout from grain, we feed on the mother kernel until we are strong enough and rooted and grounded sufficiently to survive.

In spiritual things, God's Word—that which produced Christ, that which 'came down from heaven,' and 'became flesh and dwelt among us'— *this Word* is the seed, the food, the teacher and sustainer of the babes in Christ.

Being babes, we are weak; and to some extent have a weakness all through our whole life, returning at last to the helpless state of childhood, when we have to lean on others, and be led and fed thereby, till we return to dust from whence we came. These are sobering thoughts, we are *always* dependent creatures.

Some of our weakness is in our thinking, which causes extremes. This weakness is not confined to youth, but is usually the result of lack of zeal for the Truth, or over-zealousness for what we think is Truth.

In Rom. 14, mention is made of those who were vegetarians, those who kept certain days as special days, etc. They were weak, because Christ's law makes no such demands on believers. Even keeping Sunday is not obligatory, except that the law of the country regulates certain activities on that day. Also, it has been handed down to us from the apostles by example as a day of remembrance, and therefore meditation and prayer. To neglect this tradition established by the example of holy men of God in the beginning is to disobey the commands of Christ, and therefore a cause for complaint.

However, in the matter of eating and drinking, there is room for individual liberty—

"For the Kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17).

Gluttony is classed with drunkenness—Prov. 23:21, and a drunkard will not enter the Kingdom—1Cor. 6:10; so both eating and drinking are sinful when pursued to excess. Temperance is commended in Scripture as the way of truth; and like many points of truth, is laughed at by those who mind the things of the flesh.

"We then that are strong ought to bear the infirmities of the weak."

We all think we are the strong, and yet *manifest our weakness* by doing things the Scriptures forbid. All of us are affected by the command to be separate from worldly things, and to 'love not the world.' The 'world' here is the present order of things in which the lusts of the flesh are uppermost in the thinking of those who are of the world. And as false teaching finds acceptance in the minds of men, to the same degree they are becoming part of the world. Because of this, every one of us have had to dissociate ourselves from those of our flesh and blood. When we obey this Spirit directive, we not only show ourselves strong, but we strengthen ourselves and others. When we disobey, and follow our natural desires, we manifest our weakness, and help to weaken the Body. Paul says (Rom. 15:2)—

"Let each one of us please his neighbour so far as is good for edification" (*Diag.*).

Paul reasons here, and in 1 Corinthians, that even if we allow ourselves the liberty to do something; still if others may be caused to stumble, or to fall away from their steadfastness in Christ, then we have no right to exercise our supposed 'liberty.' He says—

"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:13).

Paul here was *strong*, because the spirit of Christ was working in him, and also because he had experienced weakness in himself—

"For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached Thee fell on me" (Rom. 15:3).

Our aim must be unity of mind and mouth. This is communion and fellowship—

"Receive ye one another, as Christ also received us to the glory of God" (Romans 15:5-7).

We must beware of the philosophy of the world. It amounts to a broad outlook on life, whereby wrong is reasoned to be good; and good is degraded to 'self-righteousness.' The Truth of God makes allowances for human weakness, but not for wilful sin. Wilful ignorance or neglect is never excused by Scripture. However, worldly commentators on Scripture often mistakenly speak of these as the ones for whom Christ died. Truly—

"While we were yet *sinners*, Christ died for the *ungodly*" (Rom. 5: 6-8).

But if the 'ungodly' do not humble themselves and *put on Christ*, and walk faithfully *in him*, but neglect the call Christ has given, then for them Christ died in vain.

"The *righteous* also shall hold on his way, and he that hath clean hands shall be *stronger and stronger*"

(Job 17:9).

Strength comes from the Word; it makes a man wiser than his foes— Psa. 119:98. The Truth will become the motivator of our thoughts; we will not be found excusing wrongdoing or error; we will 'follow the Lamb whithersoever he goeth.' We shall not be influenced by the world, but we will—

"Set our affections on things above" (Col.3:2).

Because of a daily perusal of Scripture, we will be more able to 'rightly divide the Word'; and we will become strong in the Faith, always concerned with obeying Christ's laws, and always concerned with the peace and love of the Body. What I do affects you, and what you do affects me.

Christ is our great example. He *suffered for his weak brethren*, but he was strong in spiritual things, by which he overcame, and is now sitting at God's right hand.

—A. S. J.

"BLINDLY FOLLOWING A LEADER"

YOU must bear with the outcry about 'blindly following a leader.' It will spend itself in wind. Those who raise it do not quite understand themselves. There is no sense in the outcry in the particular application intended. Paul not only commanded the brethren to be followers of him (1 Cor. 11: 1), but of ALL who acted out the same principles (Phil. 3:17; Heb. 6:12; 1 Thess. 2:14).

This is according to reason and goodness; and it is inevitable. If a man sincerely and with no self-love follow that which is good, he is sure to influence others to the same following. To call it a 'blind following' is the language of envy.

The men who are followed don't want to be followed, but are merely anxious for the right way to be followed. The men who are not followed are men who want to be followed, and are not followed because they want to be followed. —Bro. Roberts, Jan. 1898 inside front.

We must value and cherish peace with God above every other consideration, and must carefully avoid, or immediately correct, anything in our lives and conduct that jeopardizes that peace.

On the Plains of Moab

DEUTERONOMY: MOSES' FAREWELL ADDRESS TO ISRAEL

"O, that they were wise, that they understood this, that they would consider their latter end!"—Deut. 32:29

IN our readings at the beginning of the year, we have a long period of association with the man Moses and his writings. We have read of the Creation, the beginning of all things; of Adam, Enoch and Noah; of Abraham, Isaac and Jacob, and the Promises to them and their seed; and of the 40 years wanderings and tribulations of Israel as they made their way to the Promised Land.

GENESIS ('Beginnings'), Moses' first book, covers a period of some 2300 years, from the Creation to Joseph's death.

EXODUS ('The Going Forth') reiterates the final 80 years of Genesis (1:1-6); briefly covers the approximately 60 years to Moses' birth (1:7-22), and the first 80 years of his life (ch. 2), totalling about 220 years. The rest of the book (chs.3-40) records the deliverance of Israel from Egypt, the giving of the Law, and the setting up of the Tabernacle—the work of just over a year.

LEVITICUS ('Relating to the Levites') lists the laws given from the 2nd year out of Egypt till the departure from Sinai on the 20th day of the 2nd month of the 2nd year, a period of about 50 days.

NUMBERS covers 38 years and 10 months. Chs.1-19 deal with the events of about 1 year (the 2nd year out of Egypt). Chs. 20-36 cover the first 10 months of the 40th year. Between chs. 19 & 20 there is a silence of 37 years: a silence broken only by chap. 33, which lists the places where Israel rested.

The camp of Israel moved some 42 times from the departure from Egypt till the arrival at the Jordan River. Fourteen of these moves were in the first year, and there were 18 moves in the intervening 38 years. Num. 9:15-23 gives the commands concerning moving the camp—

"When the cloud was taken up . . . the children of Israel journeyed . . . When the cloud tarried long. . . the children of Israel journeyed not. . .

"Whether it was by day or by night... they journeyed. Whether it were 2 days, or a month, or a year, that the cloud tarried . . . Israel journeyed not."

Eighteen moves in 38 years means a move slightly more than every 2 years. But in the last year there were 10 moves. The responsibility of supervising these repeated movements of this many people was one of Moses' many duties during these last 11 months.

This final year presents Moses as a 'man of sorrows, acquainted with grief.' He deeply loved his nation, and it disturbed him to observe, within sight of the Promised Land, the people turning to ways which would inevitably lead to destruction.

In addition there was personal grief. In the first month—20:1, his sister Miriam died. Sorrow was added to sorrow when, a little later, his brother Aaron died—20:23-29. A strong bond of family affection would have developed over the long and difficult years of association together as rebellious Israel gradually wasted away under divine condemnation. This affection would be enhanced by their mutual love of God and His Truth. They had shared much work together in the service of Yahweh. Now his brother and sister were dead, and he alone remained.

Between the deaths of Miriam and Aaron had occurred the tragedy of Kadesh—20:7-13. Goaded to anger by the attitude of the people, Moses had 'spoken inadvisedly.' He too was told that he must die—

"Ye shall not bring this congregation into the land" (20:12).

God denied him his deepest desire, and in response to his entreaties, God said—

"Speak no more unto Me of this matter" (3:26).

The people he had defended in Egypt, and whom he had led with love and longsuffering through the long wilderness journey, had put a stumbling-block in his path, and he had fallen: the great leader, the meekest of all men—Num. 12: 3. But observe how the shepherd-characteristic emerges so strongly, even in his bitter personal disappointment. Reading the record, page after page, chapter by chapter, we do not find one word of reproach from Moses against the nation for his error.

True, he does refer to the murmuring of the people and its tragic result for himself, but he lays no personal accusation against them. Instead, realizing his life is drawing to a close, he displays intense activity on their behalf in this last month, endeavouring to establish them on an enduring, spiritual foundation.

Overcoming the personal grief of exclusion from the beloved land he had so longed to enter, he gave the people God's instructions relating to the orderly settlement therein. He supplicated God to give them a strong and faithful leader to replace himself, and was instructed to appoint Joshua. He selected cities for the priesthood, and established God's laws for the preservation of the land inheritance.

He inflexibly set his face against the surrounding heathen nations, and against the slackness of Israel. In all things, he desired to uplift Yahweh and His Truth in the midst of the 'ecclesia in the desert'—Acts 7:38. He manifested the divine balance of both goodness and severity—Rom. 11:22.

Thus 10 months passed swiftly by. When the first day of the 11th month dawned, Moses had but 30 days to live. With energy and self-denying zeal, such as the 6 days before Christ's crucifixion, he strove to prepare the people he was about to leave for the work before them. This is the purpose of the book of DEUTERONOMY. The old generation had died off, except for faithful Joshua and Caleb. Addressing the people, Moses seeks to prepare them for their entrance into, conquest, and possession of the Land. His aim is thus summed up—

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in *all* His ways, and to love Him, and to serve the Lord thy God *with all thy heart and soul*?—to keep the commandments of the Lord, and His statutes which I command thee this day *for thy good*" (10:12-13).

In 1:3 we note that Deuteronomy was given on the first day of the 11th month of the 40th year. The book then covers 2 months of Israel's history: the last month of Moses' life, and the 30 days of mourning after his death—34:8. However, Moses briefly recites the previous 39 years and 10 months of journeyings, in chs. 1-3.

The word *Deuteronomy* (Greek: 'Second Law') is from the Hebrew *Mishneh hattorah* ('Repetition of the Law')—a second law, or more correctly, a repetition and in some ways an enlargement of the Law given at Sinai 40 years before.

Points of interest through the book are keywords such as *hear* (50 times); *do, keep, observe* (177 times); and *love* (21 times)—which last is the basis for all the doing, keeping, and observing.

We will also note that when Christ was tempted in the wilderness, he quoted in strengthening defence from *this book alone*. And we shall observe too that he draws the one greatest commandment of all—that which epitomizes all commandments—from this book. Thus, if we really learn to understand and obey the lessons contained herein, we will be strengthened to follow his perfect example.

There are 4 separate addresses, beginning at chs. 1, 5, 27, and 29.

The first (1-3) reviews Israel's journey from Horeb to the Plains of Moab. Then in ch.4 the people are exhorted to keep the Covenant they made with God at Sinai, and are reminded of God's faithfulness. We note specifically the command in 4:2—

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you."

Jesus himself gives us a similar command (Rev. 22:18-19)—

"For I testify unto every man that heareth the words of the prophecy of this book: if any man shall add unto these things, God shall add unto him the plagues that are written in this book.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the Holy City, and from the things which are written in this book."

Both under Moses' law and under Christ's law, God requires that His doctrine be kept pure and separate from man's ideas. As soon as other ideas are added, or some of the commands taken away, the Truth becomes lost, and men

grope in darkness. The Word of God is pure, *every word* is given by inspiration—Prov. 30:5; 2 Tim. 3:16, to be humbly & thankfully received and obeyed by man. The purpose of God's Word is outlined for *all* Israel in 4:9—

"Only take heed to thyself, and keep thy soul diligently, *lest thou forget* the things which thine eyes have seen, and lest they depart from thy heart: but teach them thy sons, and thy sons' sons."

Here is a warning to keep the Word and the things they had seen, ever in remembrance. This was urgent, it was 'for their life'—their eternal salvation. The mind is a leaky vessel, and must be renewed daily.

The need to teach one's *children* and *grandchildren* the Truth of God is emphasized. It is often through this means that the Truth is kept alive in the earth, that a righteous remnant might be preserved. And teaching is meaningless & powerless without consistent example.

Deut. 4:10-13 calls special remembrance to the scene they had witnessed on that dreadful, awesome day at Sinai—

"Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me,

"Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, *and that they may teach their children.*

"And He declared to you His Covenant, which He commanded you to perform, even 10 commandments; and He wrote them on 2 tables of stone."

Paul contrasts this with our privileges and responsibilities today—

"For ye are not come unto the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

"And to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

"*See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven*" (Heb. 12:18-25).

The point from this is that we must, in all God's dealings with Israel, *apply the lessons and warnings to ourselves*, as Paul does here.

Vs. 24, 31, 35 of Deut. 4 bring out the characteristics of God Himself. He is described as a consuming fire, a jealous God; and yet a merciful God: and, finally, there is none other beside Him.

* * *

Moses' second address begins with ch. 5—

V.I: "Moses called Israel and said unto them, HEAR, O Israel, the statutes and judgments which I speak in your ears this day, that ye may LEARN them, and KEEP, and DO them."

First he tells them to *hear*, to give careful attention; secondly to *learn*, to study, meditate upon, and fix firmly in the memory; and finally to *keep* and *do* God's commandments. He then reiterates the Covenant that God made with them at Horeb, including the 10 Commandments. The order of these commands reveals the order in which man should evaluate his life and fulfil his duties: God first, family 2nd, society next. Moses reminds Israel also that their safety and prosperity would depend on their loyalty and obedience to these commandments.

In ch. 6, Israel is again exhorted to keep all God's commandments. Among these is the first and greatest (vs. 4-5)—

"Hear, O Israel, the Lord our God is one Lord.

"And thou shalt love the Lord thy God with ALL thine heart, and with ALL thy soul, and with ALL thy might."

The command is the same for us today: we are not acceptable or pleasing if we do not give God ALL our heart, life and might. In many different places and ways, this is repeated over and over: we have no excuse if we ignore it. It is re-emphasized by Jesus, and given the very first place in his teaching (Mark 12:29-30)—

"And Jesus answered him, *The first of all the commandments is*, Hear, O Israel, the Lord our God is one Lord. And thou shall love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind, and with *all* thy strength. *This is the FIRST commandment.*"

Can we say we have obeyed it? Have we given our lives *completely* to God and His service?—
"If we judge ourselves, we shall not be judged."

This command was so important that Israel must always keep it before their minds in the way outlined in vs. 6-9 of Deut. 6—

"And these words, which I command thee this day, shall be in *thine heart*. And thou shall teach them *diligently* unto thy children; and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Over and over, they must constantly remind themselves. To enforce memory, they were to write down vital aspects of the Law and, whether figuratively or literally, tie them on their arms and foreheads, & write them on their doorposts. By these incessant, daily, over-and-over remembrancers, they were to be reminded of their position as a holy, called-out, separate people, and were to obey all the Law.

Also in ch. 6:16 we note the words—

"Ye shall not tempt the Lord your God, as ye tempted Him in Massah."

This reference is to their lack of faith when they cried out for water at Massah, very soon after leaving Egypt. It is here held up as a reminder and a warning not to tempt the Lord God, and bring His anger upon them. It is very interesting that Christ quoted part of this verse during his temptation. That was a very real temptation, to the uttermost, and this is how he fortified himself against it.

The next chapter (7) lays emphasis on the complete separation required of Israel. We remember all this is 'for our admonition'—1 Cor. 10: 11. They must keep completely separate from the heathen Canaanites, *especially in regard to marriage*; for if they inter-married, their hearts would be bound to be turned away from God, at least in part, and God demands *all* the heart. Therefore marriage must be 'in the Lord,' so that the united hearts can be given wholly to God. This separation is just as needful for us today as it was in the days of Moses for Israel.

Further in the chapter we see Yahweh's love for His people, and His protection of them. He is a faithful God, and *will keep His Covenant in mercy*, if only they will love Him wholly. However, the other side is equally shown: if they disobey and thus 'hate' Him, they will be repaid with His wrath.

The final verses impress the command for Israel to destroy the idols and altars of the nations they conquer. Idols and altars, as the Scriptures often tell us, can be in hearts just as much as in literal stone.

Ch. 8 recalls the wonders of the wilderness wanderings. For 40 yrs. they had been proved and fed with manna—

"Their raiment waxed not old, and their feet swelled not" (v.4).

A continuous miracle, that they might learn to trust God, and to live by His Word.

The latter part of v. 3 was also used by Jesus when tempted, as can be seen from Matt. 4:4. Testing and trying in all cases throughout Scripture is to *bring out one's true character*, and to strengthen that character. Without this, the believer's faith would not be proved and built.

In chs. 9 & 10 Moses reminds Israel 3 times that God's wondrous dealings with them was 'not for their righteousness,' but for His Own Name and His love for the Patriarchs of their race. They had ever been and still were a rebellious and stiffnecked people, but they are exhorted to learn *wisdom* and fear God and walk in His ways and love Him. In 10:15 God's delight in Abraham, Isaac and Jacob is mentioned; in v. 22 the fulfilment of the Promise of becoming a great multitude—

"Thy fathers went down into Egypt with 3-score and 10 persons; and now the Lord thy God hath made thee as the stars of heaven for multitude."

This was an incipient fulfilment, but the Promise remains to be fulfilled in a far greater and more glorious way.

Ch. 11 is another impassioned appeal by their great Lawgiver for devotion and obedience to God's life-giving Word. *Why must people be pleaded with to do what is the most obvious commonsense?* It contains beautiful

promises—and ominous warnings. They are reminded of the miracles: deliverance from Egypt through the Red Sea (a blessing); and the swallowing up of Dathan and Abiram (a curse against the evil). They are promised long life in the land they are about to possess—if *only they will obey*. Vs. 10-12 give a beautiful description of the land promised them: the one special land in all the earth—

"For the land whither thou goest in to possess it is not as the land of Egypt from whence ye came out, where thou sowest thy seed and wateredst it with thy foot, as a garden of herbs.

"But the land whither ye go in to possess it is a land of hills and valleys, and drinketh water of the rain of heaven.

"A land which the Lord thy God careth for. The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

And we know that this is still true, even today, 1000s of years after Moses; God still cares for His land. His eyes are still upon it and upon Israel from the beginning to the end of the year. So we know that all that is happening to it is under His immediate control, and out of all the present bloodshed and turmoil will come blessing and peace.

Chs. 12-15 cover various ordinances. Moses, although raised in and surrounded by idol-worshipping Egypt, never wavers in his stand against it. He repeatedly warns that idolatry—setting the heart on anything but God—would mean the ruin of the nation, and he was correct. Throughout these chapters, striking phrases stand out as beacons of divine light. First, the *command* to rejoice—12:7-18—a specific requirement and obligation, though, of course, it should (and must) be an irresistible compulsion of worshipful thanksgiving. And also, the repeated injunction to take heed and hearken—12: 13, 30; 15: 5.

Ch.16 concerns the national feasts unto the Lord: another aspect of the national rejoicing in the goodness of God. How wonderful it all could have been, if they had been a faithful people! Three times a year Israel was to appear before God in festive worship: the Feasts of Passover, Pentecost and Tabernacles — the latter preceded and introduced by the year-climaxing Feast of Trumpets and Day of Atonement. These feasts were designed to keep God and His goodness in the thoughts of the people, and to promote national unity and worship.

The Passover was on the 14th day of the first month, merging into the week-long (15th-22nd) Feast of Unleavened Bread—a memorial of their deliverance from Egyptian bondage and darkness. Christ said the Passover would be '*fulfilled* in the Kingdom of God'—Luke 22:16.

Christ is *our* Passover, as Paul points out—1 Cor. 5 : 7, sacrificed for us, the Way to the Kingdom from our Egyptian bondage.

The 2nd feast, Pentecost, Feast of Weeks, or Firstfruits, was kept on the 50th day (*pentecostos* = 50th) after Passover. Israel was to make the entire yearly harvest an occasion of joyful recognition of the goodness and blessing of God. It was to be a long-drawn-out thanksgiving—

"Seven weeks shalt thou number unto thee: begin to number the 7 weeks from such time as thou beginnest to put the sickle to the corn" (Deut. 16:9).

At this feast they were to address the priest with a speech specially provided in Deut. 26: 5-10, when presenting their firstfruits. The feast also involved sacrifice, for there is no approach to God—even in thanks-giving—until the sacrifice (pointing to Christ) is made.

Both Christ (the sheaf of Firstfruits on the Sabbath following the Passover—Lev. 23: 10) and the; saints (the 2 wave-loaves at Pentecost—Lev. 23: 17) are the 'Firstfruits' of the Harvest to be fully gathered in at the close of the 7000 years.

The Feast of Tabernacles, or Ingatherings, began on the 15th day of the 7th month, and lasted 7 days. It was preceded by the Feast of Trumpets on the first day of the month—Lev. 23: 24, and the great Day of Atonement on the 10th day—Lev. 23: 27, which Moses does not mention here. The Feast of Tabernacles was a type of the final Harvest of life eternal, at the end of the 1000-year Kingdom of God.

Ch.17 speaks of the punishment for idolatry that would befall Israel, and also of righteous judgment. It contains, also, a prophecy with instructions and warnings regarding a *king*. It shows God's understanding of Israel, and foreknowledge of what they would do 400years later.

Ch.18's main point is a clear, unmistakable prophecy of one illustrious individual, the Messiah. It is one of the Old Testament's most specific predictions of Christ. He himself so understood it (John 5:46)—

"Had ye believed Moses ye would have believed me, for *he wrote of me.*"

And so did Peter, speaking by the Spirit after the Day of Pentecost—

"Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you" (Acts 3:22).

This was 'that Prophet' concerning whom the Jews asked John if he were he—John 1:21. And Stephen had no doubt of 'that Prophet's' identity:

"Moses said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear."

Ch.19 concerns the Cities of Refuge, a provision of mercy, and a type of even greater mercy to come. Six cities were to be selected and designated for the accidental man-slayer to flee to and be safe, as long as he stayed within its gates; and 42 additional cities for the Levites.

Chs. 20-26 give various laws in regard to warfare, slavery, marriage, children, leprosy, justice, firstfruits and tithes. Basically it all concerns the nation of Israel in its social obligations—a beautiful society (if obedient), in full harmony with the principles of holiness and the will of God. Among the laws is that which required, in the administration of justice, 'an eye for an eye, and a tooth for a tooth'—19:21—a wise and necessary provision for enforcing order and protecting personal safety and punishing the guilty, in a national code of laws governing a land and a people. Man today in his assumed greater 'wisdom' ignores the God-given wisdom of the Mosaic code, so society sinks under the bludgeon of pampered crime.

Today, for Christ's called-out people, the Mosaic Law is superseded by Christ's law, in what is called the 'Sermon on the Mount'—

"Love your enemies: do good to those that hate you" (Matt. 5:44).

This is a law for the present time of Gentile night, to develop the faith and character of individual 'called-out' ones, who are to take no part in national governments, or enforcing civil justice.

In ch. 22 we have the law of the stray ox or ass; an opportunity to exhibit spiritual love and obedience. And this principle of good to others applies to the welfare of an enemy—Exodus 23: 4 , showing that, though in an organized government the criminal must be punished to protect society, still in personal relations the Christ-principle of good to enemies ruled in God's Kingdom in the past.

In ch. 24 a vital principle is made clear—

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers" (v. 16).

God is no respecter of persons. Each one is responsible for himself, and must answer therefor. Truly children often suffer for the sins of the fathers in the present dispensation; but if they are the people of God, it is part of their divinely-controlled training in holiness, and helps toward their eternal salvation. But at the judgment seat of Christ, each will stand alone, and receive according to his own case.

In ch. 25 we have the law of 40 stripes. Usually, in actual practice, the punishment was one less, 39—2 Cor. 11: 24, in case there was a miscount. It is likely that Christ unrighteously received these before being crucified. The Jews, in their apostasy, used the Law when it suited their evil purposes, but ignored true judgment. They were meticulous over technicalities, as carefully counting the stripes so as not to exceed the letter of the law, but blind to righteousness and justice and truth. It is an easy human failing. All these things are lessons for us.

* * *

Ch. 27 is the beginning of the 3rd discourse. It contains the interesting instruction for Israel upon first settlement in the Land of Promise. They were to publicly endorse the Law of Moses by assembling the tribes in the valley formed by the 2 hills near Shechem, Ebal and Gerizim. Six tribes were to stand on one mount and 6 on the other, one group (on Ebal) reciting the curses for disobedience, and the other (on Gerizim) the blessings for obedience.

Ch. 28 is an amazing chapter. It portrays the whole prophetic future history of Israel as a nation. The Babylonian captivity, and the destruction by the Romans, are vividly pictured. The eagle—v. 29 was the ensign of the Roman army. In both the Babylonian and Roman sieges, children were eaten—v. 53. The Jews' dispersion, wanderings, unceasing persecutions: all are graphically foretold. This chapter, placed alongside the history of Israel, constitutes one of the most indisputable evidences of the divine inspiration of the Bible.

* * *

Ch. 29 begins the 4th and final address of Moses to Israel, and contains the Covenant made with Israel regarding the Promised Land. It reiterates God's Promise to all the faithful in Abraham through Christ.

In ch. 30 Moses again portrays the fearful consequences of apostasy, and sets before them death and life. Note the lessons of vs. 15-20!

Ch. 31. Forty years before—Exodus 17:14; 24:4-7 we have recorded that Moses had written God's words in a book. In Num. 33:2 it is mentioned that he had written a diary of his journeys. Now his book is completed, and he hands it over to the priests and Levites, with instructions that it be read periodically to the people—

"And Moses wrote this Law, and delivered it unto the priests the sons of Levi, which bare the Ark of the Covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying:

"At the end of every 7 years, in the solemnity of the Year of Release, is the Feast of Tabernacles. When all Israel is come to appear before the Lord thy God in the place which He shall choose, *thou shalt read this Law before all Israel in their hearing*" (Deut. 31: 9-11).

Constant teaching of God's written Word to the people is the only safeguard from apostasy. When Israel heeded the Word, they prospered; when they neglected it, they suffered adversity. We *must* learn from these examples in Israel's history, and give ourselves fully to reverence and study and meditation upon God's Word. It is our only hope for life. God does not today openly manifest His judgments on His people's sins, as He did with Israel; but we are told a record is kept which, if not preserved pure and clean by constant effort and constant repentance, will bring shameful rejection at the judgment seat.

In this same chapter, Joshua is appointed as the new leader, and Moses charges him to be strong and of good courage, for God will be with him. We need the same exhortation, and are given the same assurance. God, a little later—Joshua 1: 5 Himself gives this exhortation-assurance to Joshua, which Paul quotes—Heb. 13: 5 as a promise to us. Let us cherish it richly, and encourage ourselves often with it. It is an exhortation to courage, contentment, and faith—

"He hath said, I will never leave thee, nor forsake thee."

Ch. 32 contains the wonderful Song of Moses. It is truly prophetic of God's purpose: past, present, and future. Its beauty and power is unsurpassed. Herein, we find the revelation that God the bounds of all the nations of the earth according to His gracious purpose with His people of Israel (v. 8)—

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, *He set the bound of the people according to the number of the children of Israel.*"

Let us realize that: all earth's history and geography centre about God's Chosen People, and His Purpose in and through them—

"*SALVATION IS OF THE JEWS*" (John 4:22).

This Song, which they have carefully preserved for 3500 years, as Moses said they would—31:21, sets on prophetic record their long history of disobedience, and the evil that would surely ensue, for—

"They are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!" (vs.28-29).

Their 'latter end' is now at hand. Soon will come the time of Jacob's trouble, when—

"Their power is gone, and there is none shut up or left" (v. 36).

At this time, when Gog appears to be certain of victory, God thru Christ and the saints will redeem Israel, and they will—in a transport of both mourning and joy—recognize their long-rejected Saviour. All nations will be invited to rejoice at her salvation—

"Rejoice, O ye nations, with His people; for He will avenge the blood of His servants, and will render vengeance to His adversaries; *and will be merciful unto His Land and to His People*" (v.43).

In the concluding verses, Moses is allowed to ascend the mountain to view the Promised Land before he dies. He could not now enter, but soon, in the Kingdom, he will. He has been there once, briefly—Matt. 17: 3—a foretaste of the time when he will dwell there in glory.

Ch.33 is Moses' final blessing upon the people before his death. Each tribe is mentioned by name. It also contains that notable prophecy of the latter days, when (v. 2)—

"Yahweh came (shall come) from Sinai, and rose up from Seir unto them. He shined forth from mount Paran, He came with ten thousand of His saints."

The closing chapter (34) was written, perhaps, by Joshua. It records Moses' death and burial by God, and Israel's mourning for him. God could, of course, have caused Moses to write it prophetically; but it seems more fitting

and probable that the final record of Moses' life was penned by another inspired writer. The specific human authorship is a secondary consideration, for God is the overall Author of all, using such scribes as His wisdom and purpose requires.

Thus we have completed the first quarter of the Old Testament—almost as large as the entire New Testament—all recorded by one man. Deuteronomy therefore closes with a fitting comment—

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face: in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh . . .

"And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel."—D.C.

Current Events Fulfilling Prophecy

THE OGA DEN WAR. Somalia is bitter about US 'unreliability.' US has withdrawn its offer to supply 'defensive' weapons. Somalis claim they began their all-out invasion of Ethiopia's Ogaden region last July because they had received a secret US message which they interpreted as a go-ahead. A high US official said last week said US diplomacy was 'classic case of incompetence & mismanagement!

Last April, Ethiopia expelled US, & turned to Russia. Somalis were stunned when Russia decided to aid their enemy. Carter, sensing a chance to win influence at Russia's expense, ordered his aides to 'get Somalia to be our friend.'

Somalia was assured US was 'not averse to guerrilla pressure in the Ogaden,' & would 'consider sympathetically Somalia's legitimate defence needs.' A few days later, Vance went on record with an offer of arms aid. And Saudi Arabia told Somalia they were in contact with US, & were ready to ship them weapons immediately. Six other nations also offered arms.

But by midsummer, US was deeply split over arms to Somalia: finally announcing it would not give them. Somali's Pres. Siad Barre was furious. (Nwk 9:26)

* * *

For the moment, Somalis are winning. They now control all Ogaden, except the important towns of Harar & Dire Dawa. In late August they took Jijiga. The Somali hatred for the Ethiopians could hardly be more intense.

Ethiopia is receiving massive military aid from Russia. Till recently, Moscow also held Somalia in the iron grip of its friendship, but in trying to expand its influence, Russia extended aid to Ethiopia. The enraged Somalis stepped up aid to the Ogaden rebels, but they lack arms to wage a prolonged desert war.

Earlier this year, US considered sending arms aid to Somalia, but decided to stay out. Somalis accuse US of breaking its word. How will it end? The last victor is always the one with the most resources. Somalis now control Ogaden, but how will they maintain it? (Tm 10:24)

US seems to be floundering, while Russia appears to know just what she wants. It looks like a repetition of Angola, where Russia moved decisively while US waffled, stalled by jealous conflict between the White House & Congress. Because of Vietnam, Congress has hob bled the President from taking any decisive action in such cases. In Angola, the anti-Russia side seemed to be sweeping all before it, until the Russian-backed forces were ready, and struck, & it was soon all over. Although the Russian-imposed Red govt. still must depend on Cuban troops for its survival. Ogaden, for what it's worth, is certainly ethnically Somalian: it will be interesting to see how Russia solves the problem, & justifies the solution.

MANOEUVRINGS TOWARD GENEVA. Last week, Dayan declared, after meeting with Carter, "A Geneva Peace Conference can be convened before the end of the year." Egypt's Foreign Minister Fahmy said, "What's new in the situation is that the Arab countries are ready for the first time to accept Israel, to live in peace in secure borders." But Israel & Arabs remain far apart on terms of settlement, and on Palestinian representation at Geneva.

Carter deeply angry over continued spread of Israeli West Bank settlements. Dayan says "No Israeli govt. could commit itself to stop further settlements."

Dayan has met secretly with Jordan & Egypt. Both countries are laying groundwork for separate agreements with Israel. Hussein believes if PLO gets West Bank, another war is inevitable, with a resurgence of Russian influence in Mideast. Sadat is under mounting pressure. Egypt's economy going from bad to worse; it's feared if he cannot move to real peace in next few months, he may be overthrown.

There are no less than 23 anti-Israel resolutions pending in UN, many of them heavy with incendiary propaganda. (Nwk 10:3)

* * *

Carter taking tougher than ever stance toward Israel. In switch of tactics, US now supports Palestine homeland in West Bank, & backs Arab demands that Palestinians be represented at Geneva.

Major Geneva roadblock is Arab insistence that PLO take part. Israel refuses to deal with PLO, whose charter calls for the destruction of Israel.

Arabs insist 'every inch' of occupied territory must be returned. Israel says No. Israel rejects Arab demand for Palestinian state on West Bank. Israel says peace agreement must include full diplomatic & trade ties. Arabs won't agree.

Israel offers return of most of Sinai, pullback on Golan Heights, self-government of West Bank with Israeli military control. Israel dead set against Palestinian state on West Bank: say means 'disaster' for Israel. Begin is strongly supported at home on this, & counts on US public opinion to stop Carter from putting excessive pressure on Israel to give in to Arabs. (USN 10:3)

* * *

Israel forces have moved into southern Lebanon, to beef up Christian forces & prevent Palestinians moving in. "We won't let the terrorists back to the border area," said Defence Minister Weizman. Since battle in south Lebanon began last year, 100,000 people have been forced to leave their villages, and the landscape has been devastated. Palestinians determined to recapture old border positions, from which they used to launch guerrilla raids & mortar attacks on Israel.

To create buffer zone, Israel befriended, trained & armed the south Lebanon Christians, and backed them by Israeli artillery along border. (Tm 10:3)

* * *

Carter promises to deal with PLO if they will endorse UN resolutions which imply Israel's right to exist US backing away from longstanding agreement never to deal with PLO as long as it's committed to destruction of Israel.

Last wk., US & Russia issued joint commitment "ensuring legitimate rights of the Palestinian people," a switch for US that's bound to infuriate Israel. Israel says it will accept Palestinians as part of Jordan delegations, but not PLO members. Egypt responded that there will be no Geneva without PLO.

PLO has never repudiated its basic Charter which calls for 'liberation' of all Palestine, and elimination of Zionism. Nor has it renounced its strategy of terror in murdering innocent civilians and children, as at Munich & Ma'alot. PLO hopelessly divided in leadership: even if a Palestine state was bound by treaties to live in peace with Israel, there's no guarantee guerrillas would obey the rules.

Saudi Arabia wants a Palestinian state, but they wouldn't give a cent to a radical one. Deeply fearful of Russian influence in Mideast, they would almost certainly insist that the defence, finance & foreign trade of a Palestinian state be controlled by established Arab states. (Tm 10:10)

* * *

Guns fell silent in S. Lebanon last week, but no one knows how long. Under intense pressure from US, Israel agreed to ceasefire, & pulled out. There have been at least 70 cease-fires in past 2½ years in Lebanon. Agreement is that when newly-formed Lebanese Army arrives (in 2 or 3 weeks), they will patrol the border, & the Palestinians will pull back to the Litany River. (Tm 10:10)

* * *

A call from West Bank for new Palestinian leadership, excluding the PLO: it's quite a switch. May be opening for co-operation with Israel. Till now, Arab notables have backed PLO, refused to consider autonomy under Israel rule. (USN 9:26)

* * *

Last wk. Carter launched major drive for resumption of Geneva talks, & caused deepest chill in years between US and Israelis & US Jewry. US & Russia issued joint statement calling for Israel withdrawal from occupied territories & resolution of Palestinian question, recognizing Palestinians' 'legitimate rights.' It infuriated Israel & its US supporters, & encouraged the Arabs. Israel reacted as if it had been hit by the diplomatic equivalent of the surprise '73 Arab invasion.

Shocked by a sense of betrayal, US Jewry raised the most vigorous cry of protest a US President has heard from Israel in recent years. The large & powerful pro-Israel bloc in Congress was equally vociferous. Carter blames Israel for much of the problem: strategy has been deliberate, escalating offensive to nudge Israel toward accepting Palestinian state in West Bank.

There's surprise at US move to bring Russians back into Mideast picture. Nixon-Kissinger policy was to sharply reduce Russian influence in region. If Geneva collapses, or is never convened, Russia has won diplomatic entry for free.

US diplomats who have served under both Nixon & Carter see notable difference: "Carter is much more coldly realistic: he doesn't have an emotional hang-up on Israel, & doesn't pursue it with the moral force of previous Administration."

More effective than pressure would be US guarantee of Israel survival. But, says Weizman, "Who will give us the guarantee that these guarantees will be used at right time?" Jerusalem might accept some type of military treaty like NATO, but this would almost certainly require US 'trip wire' troops in Israel.

"If any Palestinians try to go to Geneva without our approval!" said a PLO official last week, "they will be assassinated: we absolutely won't tolerate it." (Tm 10:17)

* * *

Carter's gamble: in sudden switch, he wants to soothe Russians, calm Israelis, reassure Arabs. Result: uneasiness on all sides. After successfully freezing Russia out of Mideast negotiations for 4 years, US now inviting Moscow to take active role. US moving to support PLO participation at Geneva, & Palestinian entity on West Bank. Joint US-Russia statement called for "insuring legitimate rights of the Palestinian people," a term US has carefully avoided in past.

A 6-hour marathon session with Dayan allayed Israeli fears enough to reach a tentative understanding for a Geneva formula, but suspicion of Carter remains high in Jerusalem. What can Carter hope to gain by bringing Russians back into Mideast scene, after years of successful efforts to keep them out?

Over 150 members of Congress signed a letter criticizing the joint statement. Sen. Jackson says, "The fox is back in the chicken coop. Why bring the Russians back in when Egypt has been throwing them out?" (USN 10:17)

* * *

Israel is in no mood to give up anything to anybody. Instead, they're digging in everywhere on West Bank and other occupied Arab territories. From Golan Hgts., Israeli settlements march down the length of the West Bank and into Sinai. There are 46 settlements on West Bank alone. In all, 55,000 Jews live on land that belonged to the Arabs before '67. Begin believes West Bank & Gaza are part of the Biblical Jewish homeland, & that Israelis should be free to settle anywhere in the regions.

Hostility toward Jews is evident in Arab towns. Officials caution Jewish visitors to carry guns.

Plans are afoot to expand the Israeli presence. At Yamit in Sinai, Begin promises that 30,000 more will join present 1000 in next 3 years. Master plan calls for final total there of 100,000.(USN 10:17)

* * *

Dayan last week won unanimous Cabinet approval for Geneva 'working paper' he had negotiated with Carter. He revealed a secret agreement barring the PLO from any formal role there.

Begin's frail health has become a factor in the Mideast equation. He was recently again hospitalized, & must rest 10 more days. He is seriously fatigued by heavy doses of aspirin & cortisone he must take daily. There are reports he may be too weak to carry on in office much longer. If he becomes incapacitated or dies, a struggle for succession could pit Dayan against more hawkish Weizman.

On Arab side, Sadat is desperately anxious for a peace settlement that would enable him to divert military spending to rebuild Egypt's economy. (Nwk 10:24)

* * *

Will the 'working paper' work? Dayan says flatly, "We have a full agreement with US that no PLO people will be members of the Arab delegation. If anyone at Geneva says, 'I represent the PLO,' he will have to leave."

Washington denies there was any clear-cut agreement on the PLO issue. Egypt's Fahmy says, "The PLO will be represented at Geneva on an equal footing with others in the conference."

Last week, Israel opened up another Jewish settlement on the West Bank, at Kfar Ruth, & authorized 6 more Army bases in West Bank. (Tm 10:24)

MUCH is obviously going on behind the scenes, so it is hard to judge what is really happening from what is reported on the surface. One cannot avoid the impression, too, that much of the 'surprise' & 'anger' & 'indignation,' etc., is stage-play for effect, while deals are being hammered out in secret. As sound Christadelphians have always read prophecy, Jordan, Egypt & Arabia must be with the King of the South in the final showdown. These Arab lands, & these alone, seem increasingly committed to, & dependent on, the US, in their fear of Red subversion, tho Egypt for several years was mis-aligned.

Israel must at the end appear to be 'dwelling safely, without walls, bars or gates' That could hardly describe her now, but such a state could come out of Geneva. The 'moderate' Arabs do not seem to relish the idea of an independent, radical Palestinian entity, tho they pay statehood lip service. And for all their bluster, the Arabs do not appear to have any stomach for a 5th war with Israel, who has humiliated them 4 times.

Talk of a US 'guarantee' crops up from time to time, but in the light of US's shabby record, who could trust it without, as suggested, a 'trip-wire' commitment of troops on the spot.

Perhaps Geneva will happen, & bring some developments closer to the final tableau.

More & more, in these devious Mideast manoeuvrings, & in others as the Panama negotiations, we are impressed that the essence of 'successful' diplomacy is to find a form of words that masks differences, & is susceptible to various interpretations, so that divergent views can appear to be harmonized, & a show of unity can be created, each having 'won' his point. This is all very well for the meaningless play-acting of the world's potsherds, but we must guard against it when we are dealing with divine & important matters of doctrine & fellowship. We must strive for crystal clarity, & facing of the facts rather than obscuring them. We fear that the ways of the world sometimes find their way into the things of the Truth.

RUSSIA: 60 YRS. AFTER LENIN; 20YRS. AFTER SPUTNIK. They stood squinting in the twilight, in backyards across US, searching for a tiny speck of light streaking across the heavens. Russia's orbiting of an artificial earth satellite 20 yrs. ago this week was a devastating blow to the US psyche. And there were more shocks to come. A month later, Russia put a dog into orbit. And when US finally tried to launch its own first satellite—an embarrassingly small, grape-fruit size object compared with the 184-lb. Sputnik, the rocket exploded on the pad. The race that began in '57 is far from over. Russia has launched 1357 satellites to US's 888, & currently spends \$15 billion a yr. on space, to US's \$5½ billion.

It would be a mistake to underrate Russian accomplishments. They have assembled the world's largest magneto hydrodynamic generator, a device that gets twice the electricity from fuel by burning it at temperatures as high as 5000 degrees Fahrenheit. US scientists doubted that materials could be found to withstand such high temperatures for long periods, but the generator is a success.

Scores of achievements show that Russian science can stun the West when it focuses on a single task. Some of the projects Russia is considering are breathtaking, as reversing the flow of Siberian rivers to irrigate the Volga Basin and the Central Asian deserts. The only question for them is cost & priority. They can accomplish just about anything they want.

There are more doctors in Russia than in any other nation. Since 1913, infant mortality rate has dropped 10-fold, & life expectancy has climbed from 32 to over 70. Russia outpaces US in immunization against such illnesses as polio, smallpox & diphtheria. In several respects, Russia has led the West in health care. A city dweller facing almost any kind of medical emergency can summon an ambulance specially equipped to deal with it. 80% of heart patients go back to work, a higher figure than in US. Russia excels in kidney transplants: the largest centre for kidney transplants is in Moscow. There is no problem obtaining donors: by law, organs can be removed from any accident victims without permission. Their artificial-heart program is far more elaborate & well organized than anything US has. They have devised an artificial implantable pancreas for diabetics. [Medical care in Russia is free and universal].

Russia's education achievements have been nothing short of remarkable. For 60 yrs. education has been one of the top priorities. In 1917, 75% were illiterate; today the literacy rate is 99.7%—higher than US's. The govt. requires that every school graduate be trained for a career in a specific occupational field.

The Soviet Constitution promises its citizens freedom of speech & religion. But dissenters still wind up in labour camps or insane asylums, & churches are harassed.

By any yardstick, the Russian people are vastly better off materially than 60 yrs. ago, or even a dozen yrs. ago. Since '65, the jump in percentages of families owning washing machines has been from 21% to 70%; refrigerators, from 11% to 60%; TV sets, from 24% to 80%.

Russia leads the world in oil, coal, steel, & wheat production. She has 2 to 3 times as many naval vessels as US, 4½ times as many tanks, 4 times as many artillery weapons; over double the armed forces. (USN 10:24).

IT IS an awesome picture, & growing ever more awesome. For years Russia was laughed at as a bumbling, boasting bumpkin; but the world laughs no more. Truly it is a drab, regimented prison, where individuality & dissent is ruthlessly crushed, & with a far lower standard of living than the industrialized West. But it is a very tightly organized workshop, devoted wholly to the might & power of the state.

The obvious aim is to develop military & naval power that can dominate & intimidate the world. They have rigid, iron control of the world's central land mass—1/6 of the earth's surface, infinitely rich in minerals and resources.

The Scriptures foretell, & bro. Thomas clearly (by them) foresaw, a mighty latter-day northern power carrying all before it. But who realized it would be the tremendous colossus that we see today, still feverishly striving to build ever & ever greater might? Russia's space program is far more intensive than US's: & for one sole purpose. They now have killer satellites operational that can find & destroy other satellites: US is far behind in this. Russia is clearly preparing for the last great, terrible, 'war in the air.'

ARABIA-US TIES. Saudi Arabia, wielding its growing financial clout & its control over the Arab 'oil weapon,' is strengthening its role as Arab leader in the tangled politics Mideast, & is spreading its influence into Africa as well. Its primary aim is to head off threats from Soviet-backed radical regimes.

Boldest thrusts of Saudi petrodollar diplomacy are around Red Sea. Swayed by Saudi aid, North Yemen has become virtually a satellite, & South Yemen has moderated its belligerent Marxist stance. Sudan has swung around completely from a pro-Soviet to pro-US alignment. Saudis now financing Eritrea rebels against Ethiopia. They financed Morocco's troop dispatch to help Zaire against rebels.

Bottom line of such approach is close Saudi ties with US, based on conviction that US is ultimate bulwark against Communism. If Arab nationalists force Saudis to use oil weapon against US, their petro-\$ diplomacy will collapse. (BsWk 8:1)

IT IS clear that US & Saudi interests are inseparably bound together and, strongly as Saudis feel about Jerusalem & the Palestinians, they are not likely to do anything to cripple US.

20% OF EARTH'S ARABLE land lost in past 100 yrs., by man's activity. (Tm 10:3)

CREATION'S MARVELS. Each chromosome of the body (there are billions) can contain 20 billion bits of information. The average human brain can process as many bits of information as 2 multiplied by itself 10 trillion times. (Nwk 6:27)

ACCORDING to the current evolution superstition (in order to avoid the overwhelming evidence of a Creator), this just 'happened' to develop out of an original NOTHING.

WORLD'S HIGHEST DAM. When finished, in early '80s, Nurek dam, just north of the Afghan border, will be world's highest: 1040 ft. Total cost over \$1 billion. It will generate 2.7 million kw, & create a lake that will irrigate 1.6 million acres of cotton. Cotton yields are far above US levels, because of intense cultivation. Russia already busy on plans for an even larger dam 40 miles upstream, to produce 3.6 million kilowatts. (BsWk 8:29)

OIL: RUSSIAN PLENTY, US SHORTAGE. Russia intent on rapid development of their oil & gas reserves. With oil reserves estimated at 40 billion barrels, & output currently 10½ million barrels a day, Russia is already world's biggest oil producer. They earned over \$11 billion from oil & gas exports last year. They plan to lay over 21,000 miles of gas pipeline by end of decade. . . (BsWk 10:17)

* * *

US now spending an appalling \$45 billion a yr. to import oil. Trade deficit in 77 estimated at \$25 billion. Last yr. was \$6 billion. (Tm 10:24).

'APPALLING' statistics indeed. US squandering \$45 billion in overseas oil purchases alone, to maintain its wasteful, indulgent lifestyle. A day of reckoning for such folly must come soon. The BW article says US oil equipment firms are flocking to Moscow, falling over each other to sell Russia their 'know-how' & merchandise, so Russia can grow mightier.

A SAD WORLD. Over 20 million Americans live in chronic pain. The typical patient is severely depressed, & addicted to narcotic pain killers. The pain, on the average, has persisted for about 10 years. During that time, the patient has had 6 or 7 operations and spent \$25,000 on health care. For many, the pain problem was made worse by previous medical treatment. (USN 8:1)

TIME & PLACE OF JUDGMENT OF RESPONSIBLE REJECTERS

ARE these 'unimportant details' which—once having been clarified and established by sad but necessary conflict and contention, as part of the clear picture of the judgment seat of Christ—we can now afford, in compromise, for the sake of numbers, to permit to be blurred and obscured and denied among us?

A truth not at first fully comprehended in its details by not having been forced into the forefront of consideration, is one thing. But a truth so established by the struggle and conflict of faithful pioneers, and then later allowed to be abandoned in compromise, is something very different.

The pioneers fought this through, and the Amended Statement is very clear:—

Clause XXIV: "That AT THE APPEARING OF CHRIST PRIOR TO THE ESTABLISHMENT OF THE KINGDOM, the responsible (namely, those who know the revealed will of God, and have been called upon to submit to it), dead and living—obedient and disobedient—will be summoned BEFORE HIS JUDGMENT SEAT 'to be judged according to their works' and 'receive in body according to what they have done, whether it be good or bad'."

This is our agreed Statement of Faith and Basis of Fellowship, and it is very specific as to both TIME and PLACE of the judgment of responsible rejecters.

Bro. Roberts (Oct., 1898, inside front cover) called this 'OUR resolution on responsibility' and denied the possibility of it being faithfully rescinded.

In Apr., 1898, p. 176, in Ystrad Ecclesial News, he permitted it to be spoken of as 'the position held by bro. Roberts and the Temperance Hall ecclesia, as reported in the Christadelphian of last month' (referring to the Amendment.)

THE WAR was turning in Russia's favour, but little had changed during the month. Turkey was fighting fiercely, and far more effectively than any had expected; but nationally it was near bankruptcy, and was rapidly using up both its military supplies & its fighting reserves.

The battle was being waged on both sides with utter savagery. Reported conditions of famine, pestilence, and brutal oppression throughout the Turkish Empire filled the papers. The Turkish Empire was constituted of once-prosperous and 'civilized' European and Mideast nations who had long been under the desolating and brutal heel of plundering Asiatic barbarians. Greece and Servia were on the point of rising against the Turkish oppressors. Britain, for her own selfish ends, had long supported the Turkish desolator.

* * *

THREE wealthy Odessan Jewish businessmen were providing the supplies of the Russian Army, receiving 700,000 gold roubles a day.

The head of the Vienna branch of the Rothschild banking family had a yearly income of £6 million, a fabulous sum in those days. The Rothschilds were the financiers of the European governments. They financed Britain's purchase of the Suez Canal.

There were 30,000 Jews in Palestine, mostly aged and poor who had gone there to die, and who were largely dependent on charity. There were 13,000 Jews in Jerusalem, out of a total of 37,000 inhabitants.

* * *

Bro. Roberts amplified and clarified the meaning of what had become a controversial article he had written in 1869 (and which still, in recent years, has been used in an effort to support false theories of Christ's sacrifice. Stricklerites in US claimed to 'accept the S. of F. as defined in bro. Roberts' 1869 article.' Bro. Roberts says in 1877—

"The article in the March 1869 *Christadelphian* continues to represent our convictions on the subject of which it treats, namely, the relation of Jesus to the condemnation which we all inherit from Adam. On some details, however, of that general subject, we should, if we were writing it again, express ourselves more explicitly, in view of the searching controversy which has risen on the subject of sin in the flesh. We should guard ourselves against forms of expression which seem to favour the false ideas that have come to be advocated.

"In asserting, for instance, that there was no change in the nature of Adam in the crisis of his condemnation, we should add that *though his nature continued of the order expressed in the phrase 'living soul,' a change occurred in the condition of that nature THROUGH THE IMPLANTATION OF DEATH..*

"And on the subject of sin in the flesh ... we should add that the effect of the curse was as defiling to Adam's nature as it was to the ground, which henceforth brought forth briars & thorns: and that therefore, after transgression, *there was a bias in the wrong direction which he had not to contend with before transgression.*

"Our mind has not changed on the general subject, but some of its details have been more clearly forced on our recognition by the arguments of heresy."

To one discouraged correspondent, bro. Roberts wrote—

"We regret the loneliness which you painfully feel. *It may be, however, that it is the best for you.* We cannot correctly judge our own needs. God knows what is necessary for the preparation of each separate stone to be used in the building of the House in the Age to Come. In this confidence we must all occupy in patience the position in which we find ourselves, doing our duty to the best of our ability, till a change—or *the* change—is permitted."

—A statement of a very obvious and plainly declared scriptural principle: God is preparing us, and He knows just what is needed in each case, and He guarantees that ALL is for our eternal good. But how slow we are to accept this in a true, thankful, understanding spirit. We object to enduring—for the sake of the joys of eternity—less than what men of the world will happily endure for present passing rewards.

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