

# 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:**  
**Bro. G. V. Growcott, 13308 Denver Circle, Sterling Heights, Mich. 48077, U.S.A.**  
 Australia subs. may go to bro. R. Hodges, 2 Emily St., Esperance 6450, W. Aust.

**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.*

## CONTENTS

ECCLESIAL NEWS: Detroit .....	362
OUR FIRST LOVE .....	363
I SET MY KING UPON ZION (Bro. Thomas) Part 2 .....	365
October Answers .....	371
ANSWERS TO BIBLE QUESTIONS (Bro. Roberts):	
Immortal Emergence; Alien Marriage; Christ in Sinful Flesh;	
Sinning Without Law; Elijah's Coming; Sin in the Flesh; Christ's	
Temptation; Learned Chronological Mythology; Phanerosis;	
Year in Bible Chronology; Christ a Copy of Human Philosophy? .....	372
THE HOUSEHOLD OF FAITH IN THE LAST DAYS:	
Its Attitude toward the World, Israel, the Signs; the Final Glory .....	377
"THREE THAT BEAR WITNESS IN HEAVEN" .....	388
Only One (verse) .....	389
CURRENT WORLD EVENTS FULFILLING PROPHECY:	
Independence for Quebec? South Africa to the Precipice;	
Terrorism; Beast Woos False Prophet; Turk Uranium Find .....	390
100 YEARS AGO: Russia Annihilates Turk Army;	
A Spiritual Death; Instability & Soundness .....	396
Bible Questions: Birthplaces, Homes, Nationalities .....	396

**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

DETROIT, Mich.—13308 West Denver Circle, Sterling Heights, Mich. 48077. Phone (313) 979-0209—Elpis Israel Class 10am; Memorial 11:30am.

LOVING Greetings to the Household of Faith around the world.

The Creator has granted one more year in the working out of His purpose, an extended time for mankind to consider the operation of His hand in their affairs; a blessing upon His children in the preparation of their lives for the great responsibilities of the future. Continual reading and meditation on God's Word assures us that all is according to Divine revelation; that the events occurring around us are in harmony with the Truth into which we have been called.

*"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets"*

(Amos 3:7).

It was with confidence in this sure foundation that bro. John Thomas applied himself to the prophecies, and so clearly set before his generation and ours the course of world events. Where the world leaders strive for solutions to international and national problems, completely unaware that the remedy has already been prescribed, the student of the Word can—with peace of mind—wait the placement of each part of the picture into its appointed place. While some parts of the puzzle seem related, and the unwary jump to conclusions and misfit momentary events, we should try to maintain balance, in harmony with Divine revelation.

We hear much about the "Third World" in news events these days. Certainly the Oil Cartel is a power for the nations momentarily to reckon with. But we must refrain from rewriting prophecy based on limited observations. The prophets do not pictorialize all the world divided into 3 parts at the coming of the Son of God. Types, shadows, and clear prophecies show two antagonistic powers in the world's greatest drama.

During the last major conflict of nations, precipitated by the hand of Nazi power, some were carried away that Germany was Gog, chief prince of Meshech, and the King of the North. When Rommel was on the borders of Egypt, and Britain had her back to the wall, this theory had considerable support. Many of us witnessed these stirring events, only to see the tide of battle slowly but surely push the Nazi inundation back to the shrunken confines of a divided Germany.

At the same time we have witnessed the power of Britain humbled and crushed, from which events she has not yet revived. Many of us can recall living at a time when 'the sun never set on the British Empire.' Time has again proven that:

*"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."*

We have tried to adjust our minds in harmony with Britain's reduced world status in the light of the Divine Word. Her position as the 'Merchants of Tarshish' still seems clear. The relationship of the 'Young Lions' has not changed; their affections and interests remain the same. We can have confidence in the broad outlines we have accepted.

Major parts of what is at present the 'Third World' are shown related to the Tarshish powers in the final world struggle and 'Time of Trouble such as never was.' Base Egypt has again joined the ranks of the King of the South, after learning by experience the dangers of the Bear's embrace. Saudi Arabia and Jordan, fearful of Communist subversion, lean strongly toward the West. Libya is oriented toward her foretold appointment with powers hostile to God's people.

Some events yet to transpire in the broad picture are the positioning of Persia (Iran) and Turkey in the camp of the North.

The struggles of the United (?) Nations Assembly with the Mideast (actually little Israel) problem loom large in the concern and attention of all world powers. Truly Jerusalem is (Zech. 12:3)—

*"A burdensome stone: all who burden themselves with it shall be cut in pieces."*

The major powers of the King of the South have rededicated themselves to the preservation of Israel. While these powers are fleshly, self-seeking, and oblivious to the Divine purpose, the prophecy and promise still stands—

*"Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. 24:9).*

The Divine Word indicates that those who befriend and support Israel will be humbled and come as suppliants to the throne of grace. Those who seek her destruction will be crushed and annihilated by the Divine wrath.

Brethren and sisters, the broad picture has not changed, but is working out beautifully. Bro. Thomas' outline is sound. Let us reread it, and have confidence in the things we have learned. His critics are kicking petulant little feet against a mighty rock. Let us not seek to rewrite the Truth at this late day.

It is not required that we remain to see the final stages of the plan work out. Sufficient has happened to warrant the early return of our Master—

*"When ye see these things BEGIN to come to pass, lift up your heads, for your redemption draweth nigh"*  
(Luke 21:28).

Thus the exhortation is extended to us all (Luke 21:36)—

*"Watch ye therefore, and pray ALWAYS, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man."*

Ecclesial events do take our attention, and together we rejoice and sorrow as each member of the Body responds to the feelings of its organs. We joy in the activities we partake of together in fellowship, and of those we read of in these columns or by correspondence. We are saddened to hear of trials which come upon parts of the Body; yet they wholesomely teach us of the frailty of our present constitution, and that the Divine solution is glorious immortality when—

*"There is no more curse...God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away"*  
(Rev. 21 & 22).

What a glorious final message we find in the concluding chapters of God's Word! The prospect to begin the year's Readings is: Man walking with God in Paradise, and the sad picture of human failure and fall. But the mercy of God unfolds as we read through His Word faithfully each year.

With this comfort we have mutually associated again this year with the brethren and sisters in London, Ontario, and many who assembled there from other parts of the continent. We have renewed, through God's help, our annual pilgrimage to the Hye Gathering. This year it has provided further fellowship with our brethren and sisters in various parts of Texas, and an extended side trip for some of us to California. With many or few, we have rejoiced together in the Way of Life.

We have again been encouraged by a visit of our sister Ruth Clubb of London around the table of the Lord.

Our frequent trips to the London ecclesia, a distance of 120 miles, have been a great blessing to the few of us in this area. Certainly we are not alone.

We have been encouraged during recent months with the knowledge that others have joined the Body, in west Canada and Australia, giving strength to our labours.

May all our interests and efforts be directed toward the Divine purpose, making ready a people for the Lord, and to bring honour and praise to our Creator's Name.  
—bro. Fred Higham Sr.

---

## **Our First Love**

*"We are made partakers (fellows, partners) of Christ, if we hold the beginning of our confidence steadfast unto the end"—Heb. 3:14*

WHEN we think of the word 'confidence,' the idea of trustworthiness or reliability is presented to the mind: sureness, certainty, dependability a standing under, a foundation, a basis. We find it again in Heb. 11: 1, where it is rendered 'substance' (again, literally, standing under)—

*"Now faith is the *hupostasis* (substance, ground, confidence) of things hoped for; the evidence of things unseen."*

Confidence, then, or *hupostasis*, is both the impregnable foundation of proven reality upon which our faith stands, and the personal quality of unshakable faithful endurance built upon that foundation.

So when the apostle urges us to 'hold fast the *beginning* of our confidence,' he is clearly referring to our 'first love'—Rev. 2: 4 which was created within us when we came to a knowledge of—

*"The things concerning the Kingdom of God and the Name of Jesus Christ."*

'First' and 'love' are both powerful words, and the combined thought has great beauty and strength. There is great danger, with the passage of time, for this to lose its original brilliance and fire, and grow cool and dim. It is almost inevitable for this to happen to some degree, human nature being what it is, unless energetic measures are taken to prevent it. This is the sad message and warning of the first ecclesial letter in the Revelation. There was labour, and endurance, and faithful rejection of unsound believers, but the 'first love'—the eager fervency of constant, joyful, thankful wonder and worship, had faded.

When we first—out of our pious, orthodox, Gentile darkness—apprehended clearly the glorious message of the Gospel of the Kingdom, we believed with joy what God has done in the past, and what He will do in the future. We understood that (Heb. 11:6)—

"Without faith (the faith that '*works by love*'), it is impossible to please God."

At that time, our gratitude was unbounded. We had found the Pearl of Great Price for which we were prepared without regret to sell all. We could not find suitable words to express the grateful emotions that welled up within us.

The Bible was no longer a cryptic, musty volume to rest on the bookshelf, obscured by encrusted pagan error. It became a living book in which God has revealed Himself and a future of glory and everlasting joy for those who love and obey Him with all their heart.

The daily reading of the Word brought unspeakable joy to our hearts, as we meditated upon His holy precepts. We felt like the Psalmist—

"How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth! Through Thy precepts I get understanding: therefore I hate every false way" (Psa. 119:103-104).

We prayed morning, noon and night: and determined that we would do *everything possible* to 'make our calling and election sure.' Our former way of living was cast aside without hesitation or regret, as we put on the New Man in Christ Jesus; for we understood that we—and all we possessed—were no longer our own, having been purchased by Jesus' precious blood. We were *in Christ the Lord*: a living part of him and of all the glories he represents.

Our homes were governed by the holy principles of the Truth; and it was the guiding power of our daily lives. It became sacred to us, & our hearts burned within us as we gave attendance to exhortations, and listened to expositions of the Word in lectures and Bible classes.

Sundays seemed a long way apart, as we waited patiently for the next one to come, so that we could assemble ourselves together to worship God in the beauty of holiness, and praise Him for all His wonderful works, and His goodness to the children of men.

The weekly remembrance of Christ was approached with deep reverence, and heartfelt gratitude for the great, suffering, sacrificial work accomplished by him on our behalf. The emblems were never taken without having followed, during the previous week, Paul's advice—

"Examine yourselves, whether ye be in the Faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be probates?"

The company of those who knew and loved the Truth was always preferred above those by whom we were surrounded in the world, and we 'spake often one to another' concerning our walk in the Truth, and the glories of the Age to Come.

Our new habits and actions adopted in harmony with the profession of our faith soon marked us as being different from those who love the world and all that is in it; and God was glorified by our faithful walk in the newness of life to which we were called by the Gospel.

The Sunday meetings and the weekly Bible classes were the focal point in our lives. Exhortations became our rule of action, and we listened attentively so that we could extract from them such thoughts as were necessary to form a basis of our self-examination. All meetings were attended faithfully, so that our knowledge and understanding of the way of the Tree of Life might be increased.

As a result of our reading of the Word of God, we soon realized that the Truth is not 'progressive,' but a, *fixed principle* to which we must adapt ourselves. Therefore we determined that we would be—

"Rooted and built up in him (Jesus), and stablished in the Faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:7).

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God" (Eph. 3:17-19).

During this period of our first love, or 'beginning of our confidence,' we fully realized our weaknesses and shortcomings, and our entire dependence upon the mercy of God. We also understood that our lives are 'but a vapour,' and we were living on the threshold of Christ's return.

The reality of the wickedness that surrounds us in this crooked & perverse generation forced itself upon us; and we pleaded with our heavenly Father to have mercy on us, and give us strength to overcome the weakness of the flesh, and enable us to do that which is well-pleasing in His sight.

*Such was our 'first love'.* Thus we responded to the divine marvel of the call of the Gospel—a high and holy calling, far above the thinking of the flesh: for, through it, we have been called to glory and virtue—*called to be sons of God.* It is testified that when Jesus appears in his Kingdom and glory, they that are with him are *'called, and chosen, and FAITHFUL*—Rev. 17:14.

There is no human joy, or earthly pleasure, so rapturous and inconceivable as that which will electrify those who will be with Jesus in the Age to Come. Only those will be there who have—

*"Held fast the beginning of their confidence firm to the end."*

—G.A.G.

## **I Set My King Upon Zion**

**BY BROTHER JOHN THOMAS**

*"The Lord of armies shall reign on Mount Zion, and in Jerusalem, and before His ancients gloriously"*—Isaiah 24:23

(Continued from last month)

Zion will then have 'put on her strength,' and Jerusalem the Holy City 'her beautiful garments.' From that time (Isa. 52:1)—

"There shall no more come into her the uncircumcised and the unclean."

—but—

"She shall be called the throne of Yahweh. And all the nations shall be gathered unto it, to the Name-Bearer of Yahweh, to Jerusalem, and after the imagination of their evil hearts shall they walk no more" (Jer. 3:17).

With many other words I continued to illustrate this statement from the prophets and apostles; and then observed that the situation for the settlement of this claim of Yahweh and His King to Jerusalem, the Holy Land, and dominion over the nations, was even now preparing.

The Eastern Question was the predicted sign in the Gentile heavens of the appearing of the Son of Man as a thief to 'break in pieces the oppressor,' and to take the kingdom and dominion under the whole heaven of the 4<sup>th</sup> Beast. It began about Jerusalem, and can only be settled there. I said more about the sign than can be reported in this place; and in concluding remarked that, of whatever *kosmos* Jesus' Kingdom might be, his servants would have to fight for him, as the armies of the nations would fight to uphold the kings that rule them.

Here I called the attention of the audience again to the scene in Rev. 19, and added that Jesus was exhibited there as the Royal Commander of Israel at the head of his forces, prepared for war with the kings of the earth. In explaining this scene, I proved that the symbols of the 7th Trumpet period were representations of things a long time previously revealed in the writings of the prophets. I showed this from Rev. 10:7, which testifies that—

*"In the days of the voice of the 7th messenger, when he shall sound, the secret of God should be finished, EVEN AS HE HATH DECLARED the Glad Tidings to His servants the prophets."*

Now this battle-scene being of the 7th Trumpet period, we must turn to the prophets for an interpretation. We are at no loss to know who the Monarch is astride the *white horse*; but what the latter represents does not so readily appear from the text.

The Royal Equestrian is the 'King of kings and Lord of lords,' who in Rev.17 is styled '*the Lamb*' which the least instructed in the Scriptures understands to signify JESUS OF NAZARETH, called by John the Baptist '*the Lamb of God*', so the interpretation of Rev.17:14 is—

*"The 10-Horn kings shall make war on Jesus of Nazareth, & he shall conquer them."*

Well, here is the King of the Jews: but what is it that he rides in the battle? And what is that sharp sword that goeth out of his mouth, with which he is to smite the nations—Rev. 19: 11-15? The prophets will enable us to answer both these questions satisfactorily. Addressing Israel, the 'Rod of His inheritance,' Yahweh saith—

"Thou art My battle-axe, and weapons of war; for with thee I will break in pieces the nations, and with thee will I destroy kingdoms ... and with thee will I break in pieces captains and rulers" (Jer. 51:19-23).

Since these words were uttered, the very reverse of this has happened to Israel; for instead of breaking nations and destroying kingdoms, they have themselves been broken, scattered, and peeled. Again—

"I will make her that was cast off a strong nation; and the Lord shall reign over them in Mt. Zion from henceforth even for ever... Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thine *hoofs* brass; and thou shalt *beat in pieces many people*; and I will consecrate their gain unto Yahweh, and their substance unto the Lord of the whole earth" (Micah 4:7,13).

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass . . .

"And he shall speak peace to the nations; and his dominion shall be from sea to sea, and from the River to the ends of the earth . . .

"Even today do I declare unto thee that I will render double unto thee; when I have *bent* Judah for Me, filled *the bow* with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee *as the sword* of a mighty man" (Zech. 9:9-13).

Here the 12 Tribes of Israel are brought out as 'weapons of war,' Judah being the *bow*, Ephraim the *arrow*, and all collectively as the *sword* of the Mighty One their King. In the Apocalypse this sword is represented as going out of the mouth of Jesus, because by his word of command the operation of the sons of Zion of all the tribes against the sons of Greece are directed. The sons of Greece are the 'goats' of the confederacy indicated in Ezekiel's prophecy of Gog, the *Mishmar* ('Guard'—Ezek. 38: 7) or Protector of the kings of Greek & Latin churches. The prophet Zechariah continues (9:14)—

"And the Lord shall be seen over them (the sons of Zion), and His arrow (the 10 tribes called Ephraim) shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south."

Thus are the goats punished, for (Zech. 10: 3)—

"The Lord of armies hath visited His flock, the house of Judah, and hath made them as His GOODLY HORSE in the battle."

This explains the *white horse* that Jesus is to ride. He stands related to the Jews in their future wars as a rider to his horse. Thus in the Apocalypse he is represented as King of the Jews, and Generalissimo of the armies of Israel in '*the war of that great day of God Almighty*' when 'the kings of the earth and of the whole habitable'—Rev. 16: 14 shall contend with Him for Palestine and the dominion of the world. But—

"The Jews shall be as the mighty who tread down their enemies as mire in the streets in the battle. And they shall fight *because the Lord is with them* ["Judah shall fight at Jerusalem"—Zech. 14:14] and they shall confound the cavalry" (Zech. 10:5).

—of the enemy, for, saith the Lord ( Zech. 15: 4)—

"I will smite every horse with consternation, and his rider with madness. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I have mercy on them, and *they shall be as though I had not cast them off*" (Zech. 10:6).

Thus were occupied some 3 hours in endeavouring to open the eyes of the people to the perception of this great and interesting subject. I urged upon them the necessity of their '*seeking first the Kingdom of God and His righteousness*'—Matt. 7:33 before all other things if they would have everlasting life. I said much about the Kingdom, and the righteousness they must be the subjects of who would possess the Kingdom.

In treating of this, baptism was of course referred to, especially as there was one present to be baptized that evening. I remarked that immersion into the Name of God was for believers of the Gospel of the Kingdom only. And that an immersion predicated on a mere confession of faith in Jesus Christ being the Son of God in the ordinary Gentile acceptance of the phrase, was not the 'one baptism'—Eph.4: 5 enjoined by the apostles, but a corruption of the institution, and a characteristic of the offshoots of Babylon which practise dipping.

To be united to the Name of God, we must follow the example of the Samaritans, of whom it is testified that (Acts 8:12)—

"When they believed Philip preaching the *things concerning the Kingdom of God and the Name of Jesus Christ*, they were baptized, both men and women."

They believed these things *first*, and were *afterwards* immersed. But the nominal Christians of this cloudy and dark day get dipped without any scriptural knowledge of the Kingdom and the Name of Jesus at all. Such immersions are worth nothing, for the subjects of them have no *faith* to be counted to them for righteousness or remission of sins.

Search the Scriptures, then, of Moses and the Prophets, after the example of the noble-minded Bereans, who received not the word of apostles even, unless they found it to agree with those ancient records. Their search resulted in believing the Gospel of the Kingdom Paul preached in the Name of Jesus as future occupant of its throne—Acts 18:12.

Having closed my address, Mr. Coleman called out that he could, in 10 minutes, show that I preached 'another gospel.' He was immediately pressed by many to do so right then. After excuses, and further pressing, he reluctantly ascended the platform.

He said I said man has no soul. I corrected him on this. Man is a being composed of body, soul and spirit—1 Thess. 5:23 which, when their union is dissolved, are incapable of thought, word or action. That from death to resurrection, consequently, *dust and character* are all that pertain to the former man, who, because he is to rise again, is said to *sleep*.

He said I say man is unconscious in death. I said a man may become unconscious from a mere blow on the head, which rather establishes my position than his imputation.

He said I made money by preaching. I said it was not so, but that he should be the last to reflect on another for that, as he was being paid \$1200 a year to preach Campbellism.

His '10 minutes' was converted into an hour. Summing up, his points seemed to be—

1. *That the Gospel I preached was false, because it took people so long to get the understanding of it; whereas in the days of the Apostles a few minutes, or at most an hour, was sufficient.*
2. *That when Philip preached Jesus to the Ethiopian, he said nothing about the Kingdom I plead for.*
3. *That the idea of setting up the Kingdom by war cannot be correct, because Jesus said, 'He that takes the sword shall perish by the sword.' And,*
4. *That the Gospel is defined in 1 Cor. 15:3-4; and that whoever preaches anything else for Gospel than this is accursed, and his preaching is false.*

In reply I said, first, the length of time some people take to come to the understanding of what I teach is no proof of the Gospel of the Kingdom I preach being false. If such an argument were to be admitted, it would militate equally against the Apostles themselves, for Paul says that some with whom he had to do were (2 Tim. 3:7)—

"Ever learning, and never able to come to the knowledge of the Truth."

See how 'slow of heart to believe' were the disciples even, who were instructed by Jesus himself for 3½ years in the 'mysteries of the Kingdom.' It is quite a mistake to imagine that faith comes in a few minutes, or, as the phrase is, that a man may 'get religion' in a flash.

The renewal of a man's heart after the image of Christ, which is the basis of repentance in his Name, is not instantaneous on hearing the Word, but a progressive change consequent on searching the Scriptures to an enlightened comprehension of them—

"They *searched* the Scriptures, and *therefore* they believed" (Acts 18:11-12).

Queen Candace's treasurer is a case far from being parallel with the little children of 9 and 10 years old whom Mr. Coleman dipped the other day on their assenting to his question, 'Do you believe that Jesus is Christ, the Son of God?' Or with the generality of Gentiles who by the preaching of damnation and the Devil are scared into the water.

The Ethiopian official was either a Jew in the service of the Cushite Queen, or a proselyte of the Mosaic religion. At all events, he was a *student of the Prophets*, which our contemporaries generally are not. The cases are not therefore equal; so that no conclusion can be deduced from the Ethiopian's case as an argument for the scripturality of the instantaneous religion-gettings of our day.

Secondly, Acts 8, which Mr. Coleman read from about the Ethiopian, is the most unfortunate selection he could have made in support of his allegation against the 'Gospel of the Kingdom' which, although it was preached by Jesus and the Apostles, he styles a 'false gospel.'

This chapter shows us that to 'preach Jesus' is to preach the Gospel of the Kingdom. Philip certainly preached the same Gospel to the Ethiopian that he preached to the Samaritans. When Philip 'preached Christ' to the Samaritans—verse 5, we are told that he preached to them—

"The things concerning the Kingdom of God and the Name of Jesus Christ."

And that *when they believed them*— ..

"They were baptized, both men and women" (v.12).

For Philip then to 'preach Christ'—verse 5 and to 'preach Jesus'—verse 35 was one and the same work, whether to Jew, Samaritan, or proselyte.

"He didn't preach about the Kingdom to the Ethiopian!" exclaimed Mr. Coleman, "There's nothing said about the Kingdom. It says, 'He preached unto him Jesus,' that is, that Jesus Christ is Son of God."

I rejoined, "Certainly he preached about the Kingdom, for the Kingdom is the subject matter of the Gospel, and inseparable from it."

"He preached from Isaiah: there's nothing about the Kingdom there."

"Yes there is, and more than you imagine," said I. I then turned to Isaiah and remarked that the Ethiopian was reading from a prophecy that commenced at ch. 51 and ended at ch. 54, inclusive.

"No, he was reading ch. 53, about being led as a sheep to slaughter."

I replied that he was reading from a prophecy beginning and ending as I have said. In his day, Isaiah was not cut up into chapters, so that there was then no 'ch.53.' The Ethiopian, who had gone to Jerusalem to worship, was reading, on his return from that city, a prophecy setting forth her future calamities, and her glory which should follow, when one should—

"Plant the heavens, and lay the foundations of the earth, and say to Zion, *Thy God reigneth*" (51:16;52:7).

He perceived that this Redeemer of *Jerusalem* was styled Yahweh's Servant, who should be exalted and extolled, and be very *high*; and before whom kings should shut their mouths—52:13-15.

But in reading on, he got into the description of a Servant who was to be made very *low*, and esteemed of no account by his countrymen, being oppressed also even unto death, without resistance. When he had got thus far in the reading, he was at a loss to comprehend whom the prophet was speaking of. It does not seem to have occurred to him that he was speaking of him that was to 'redeem Jerusalem'—52:9 from—

"The hand of them that afflict her, which have said to her soul, Bow down, that we may go over" (51:23).

At this juncture it was that Philip was ordered by the Spirit, Who well knew the difficulty he was in, to—

"Go near, and join himself to the chariot" (Acts 8:29).

He did so, and from the place of the prophecy which embarrassed him, he began and 'preached to him Jesus.' *How long the discourse continued is not said*; but it is clear that he convinced him that Isaiah spake not of himself, but of the Christ, who was to be a sufferer unto death before 'he should bring again Zion'—52:8, and be called—

"The God (or King) of the whole earth" (54:5).

How much of the prophecy 'from that same scripture' Philip expounded is not testified, but the probability is that he explained to him the *whole*, for the prophecy is descriptive of 'the heritage of the servants of Yahweh,' whose righteousness is of His Servant—54:17.

If Mr. Coleman understood the prophets, he would be able to read the Gospel of the Kingdom in the good things affirmed in Isaiah's report (which but few believe—53:1), purposed of God for Jerusalem in the future, when she shall awake, stand up, and put on her beautiful garments—52:1-2. Then the foundations of the state, or Kingdom—of which she will be the throne when it shall be proclaimed 'Thy God, O Zion, reigns'—53: 7—will be laid with sapphires, her windows of agates, her gates of carbuncles, her borders of pleasant stones—54:11-12.

These are her children: '*precious stones*' all of them, because they are all 'taught of God'—54:13; and their proficiency is worthy of their Instructor—they 'walk worthy of God' Who teaches them—1 Cor.3: 12.

Mr. Coleman cannot see anything of a kingdom in this. God *reigning* in Zion conveys no hint of a kingdom to him. The fact is, the Kingdom was the Ethiopian's hope, as it was and continues to be the hope of every intelligent and pious Israelite to this day. But until Philip 'guided' him, he did not know who was to occupy its throne, nor upon what new conditions men might become co-heirs of it.

He knew, *being a student of the prophets*, that the Christ, who was to be Son of God and Son of David, was to sit on the throne of Zion as King for Yahweh, but he did not know who he was. Philip 'preached to him *Jesus*'—as this very person; and baptism in his Name for repentance and remission of sins to every believer of Isaiah's report. And because of this, when they arrived at water on their way, he said—



"See, here is water: what doth hinder me to be baptized?" (Acts 8:36).

Philip told him that nothing hindered, if he believed with all his heart. He then declared that he believed 'that the Son of God is the Anointed Jesus'—that Jesus was he of whom Isaiah spake as the Redeemer of Jerusalem, the Healer of the breach, and the Restorer of the paths to dwell in—52: 9; 58: 12.

Mr. Coleman's 3rd point: As to the setting up of the Kingdom by war, reason and experience are with Scripture here. For a kingdom to be established in the Holy Land whose king claims the dominion of the world, would of necessity superinduce a combination of all existing rulers of the world against him.

The present [Crimean] war is being waged to preserve the balance of power, so that the greatness of one kingdom shall not overshadow the rest. What would be the result of the Kingdom of God among a constellation of godless powers? It would be the absorption of all power to itself, and war on their part to prevent it. The world is guilty before God; and He intends to teach it righteousness with judgment—

"When His judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah 26:9).

"All nations shall come and worship before Thee, O Lord, because Thy judgments are made manifest"

(Rev. 15:4).

Now, *by whom* is the world of nations to be judged? Not by any 1 of those nations, certainly, for they are all guilty, and criminals at the bar. Mr. Coleman objects to the sword of judgment being put into the hands of the saints. He does not understand that the use of the sword is interdicted only in the absence of Jesus; and that when he comes in power they *will* fight, as they would have done when he was in Palestine before, if his Kingdom had pertained to that ancient *kosmos*—

"If my Kingdom were of this kosmos, *then would my servants fight*" (John. 18:36).

Hear what is written upon this point in Psa.149—

"Let the children of Zion be joyful in their King. Let the saints be joyful in glory: let them sing aloud upon their beds.

"Let the high praises of God be in their mouth, *and a 2-edged sword in their hand, TO EXECUTE VENGEANCE UPON THE NATIONS, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written.*"

"Oh," exclaimed Mr. Coleman, "that belongs to another dispensation!"

Said I, it belongs, my friends, to the 'administration of the fulness of times' referred to in Dan. 7:21-28, when to the saints, previously prevailed against by the Little Horn power, judgment is given at the appearing of the Ancient of Days; and they take possession of the Kingdom and dominion, and greatness of the kingdom under the whole heaven—of the 4th Beast symbol.

Then the Gentile powers, represented by the Scarlet-coloured Beast and the drunken Roman Harlot that rides them—Rev. 17—who have led captive Israel and the saints, and killed them with the sword—shall go into captivity, and by the sword be killed in that great contest between Jesus of Nazareth, the King of the Jews, and the Sin-Powers of the world, for its dominion, and the possession of Jerusalem and the Holy Land, that we have been considering today.

The sun being nearly down, it became necessary to conclude at this point. Several expressed themselves very much gratified at what they had heard. Mr. Coleman accused me of 'splitting churches.'

I said, "A congregation invites me to address them, and I accept their invitation. What should I preach? Should I preach what they believe, what you believe, or what I myself believe?"

"What you believe," he replied. "Very well, that I do. Some that hear me become the subjects of new convictions. I go away, and perhaps they see me no more, but the ideas remain."

The conversation continued somewhat further. The sun had descended below the tops of the forest oaks; we had yet some 3 miles to drive. On our way we refreshed our outer man with some perishing ham and bread, the first we had tasted since breakfast at 7 a.m.

Arrived at the water, preparation was made for baptism, when, instead of immersing Mr. Harris alone, I had the pleasure of passing through the water Mr. Wilson Winfree also, another who had been for many years a member in good standing of the same church with him.

The sun having disappeared, my journey to Louisa was deferred to the following day. Bro. R. K. Bowles, who had come over to convey me there, and myself, accompanied bro. Winfree to his hospitable abode, about 5 miles distant on the James river; while bro. Samuel Harris, much strengthened by what he had heard, turned his face homeward, and 'went on his way rejoicing'.  
—Herald, November 1854

## OCTOBER ANSWERS

### TO WHOM DID PAUL SAY?—

(Quotes indicate epistles)

- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>1. From a child—'Timothy'</li> <li>2. Stand upright—Lystran cripple</li> <li>3. Who art thou?—Christ</li> <li>4. I am a Pharisee—Council judging him</li> <li>5. His life is in him—Troas disciples</li> <li>6. Come out of her—Spirit of divination</li> <li>7. Take some meat—Ship's company</li> <li>8. Is Christ divided?—'Corinthians'</li> <li>9. Thou whited wall—Ananias (HP)</li> <li>10. Let us go and visit—Barnabas</li> <li>11. The dead in Christ—'Thessalonians'</li> <li>12. Help those women—True yokefellow</li> <li>13. Obey your parents—Children</li> <li>14. But I was free born—Lysias</li> <li>15. Do thyself no harm—Jailor</li> <li>16. Thou shalt be blind—Elymas</li> <li>17. If thou, being a Jew—Peter</li> <li>18. Be of same mind—Euodias &amp; Syntyche</li> <li>19. I appeal unto Caesar—Festus</li> <li>20. Not with eye-service—Servants</li> <li>21. Forbear threatening—Masters</li> <li>22. These all died in faith—'Hebrews'</li> <li>23. My journey into Spain—'Romans'</li> </ol> | <ol style="list-style-type: none"> <li>24. We turn to the Gentiles—Antioch synagogue</li> <li>25. What mean ye to weep?—Caesarea disciples</li> <li>26. Gretians are slow bellies—'Titus'</li> <li>27. Except these abide in the—Julius</li> <li>28. I beseech thee for my son—'Philemon'</li> <li>29. There are yet but 12 days—Felix</li> <li>30. Take heed to the ministry—Archippus</li> <li>31. Who hath bewitched you?—'Galatians'</li> <li>32. Provoke not your children—Fathers</li> <li>33. Whatsoever things are true—'Philippians'</li> <li>34. Let them come themselves—The sergeants</li> <li>35. I will return again unto you—Jews at Ephesus</li> <li>36. Ye shall see my face no more—Ephesian elders</li> <li>37. Sirs, why do ye these things?—Lycaonians</li> <li>38. Believest thou the prophets?—Agrippa</li> <li>39. To what were ye baptized?—12 Ephesian disciples.</li> <li>40. Whom ye ignorantly worship—Athenians</li> <li>41. Is it lawful to scourge a Roman?—<br/>Centurion in Jerusalem</li> <li>42. Touch not, taste not, handle not—'Colossians'</li> <li>43. Your blood be on your own heads—Corinth Jews</li> <li>44. The Romans would have let me go—Jews at Rome</li> <li>45. Men, brethren, fathers, hear my defence—<br/>Jerusalem crowd</li> <li>46. Aliens from the Commonwealth of Israel—<br/>'Ephesians'</li> </ol> |
|--|--|

## Answers to Bible Questions BY BROTHER ROBERT ROBERTS

### IMMORTAL EMERGENCE: AN ERROR INVOLVING FELLOWSHIP

THE question is: Is it the function and prerogative of Christ to 'judge the living *and the dead* at his appearing' (2 Tim. 4: 1), and to 'give eternal life' to those whom he shall declare and manifest at his tribunal as the approved, on the basis of 'account' given ( John 10:28; 17:2; 2 Cor. 5:10; etc.)? On this there cannot be 2 opinions with men in daily intimacy and love with the Scriptures.

The next question is: Is not this truth one of the 'things' concerning Jesus testified in the Gospel? There is but one answer possible, in view of Acts 10:42 and Heb. 6:1-2. This being so, it is impossible to be indifferent to a doctrine like 'immortal emergence' which deprives Christ's judgment seat of its characteristic and essential function.

—February, 1895

### ALIEN MARRIAGE: SIN AND FOLLY

PAUL doubtless interdicts believing widows from marrying unbelievers (1 Cor. 7:39), and there can be no question that the interdict applies equally to virgins, and indeed to all who have put on the Name of Christ. It would be a strange incongruity if the obligation to marry believers rested only on widows.

The restriction, as applicable to all believers, is founded on principles of the commonest, yet highest wisdom, and no wise man or woman will disregard it.

In marrying an unbeliever, a believer mortgages to the world half (and sometimes more than half) or herself or himself which belongs WHOLLY to Christ, & takes a yoke round the neck which is liable to sink the wearer at last in death.

—June, 1874

## CHRIST IN 'SINFUL FLESH'

IN what sense did Christ come in sinful flesh? There are 2 things involved in these expressions that require carefully separating in order to understand their bearing on the questions that have been raised.

Sin, in the primary and completest sense, is disobedience. In this sense, there was no sin in Christ. But where is the *source* of disobedience? In the inclinations that are inherent in the flesh. Without these, there would be no sin. Hence it is (because they are the *cause* of sin) that they are sometimes spoken of as sin: as where Paul speaks in Rom. 7 of 'Sin that *dwelleth in me*' and 'The motions of sin *in my members*,' etc. These inclinations are so described in contrast to the spirit nature in which there are no inclinations leading to sin.

It is only in this sense that Christ 'was made sin', which Paul states (2 Cor. 5: 21). He was made 'in all points like to his brethren,' and therefore of a nature experiencing the infirmities leading to temptation: 'Tempted in all points like them, but without sin.' All this is testified (Heb. 2:17; 4: 15).

He has also come under the dominion of sin in coming under the hereditary power of death, which is the wages of sin. He was in this sense made *part of the sin-constitution of things*: deriving from his mother both the propensities that lead to sin, and the sentence of death that was passed because of sin.

He was himself absolutely sinless as to disobedience, while subject to the impulses and the consequences of sin. The object was to open a way out of this state, *both for himself* and his brethren, by death and resurrection after trial. It pleased God to require the *ceremonial condemnation of this sin-nature in crucifixion*, in the person of a righteous possessor of it, as the basis of our forgiveness.

There are those who, without intending it, place themselves in antagonism to the testimony in affirming that, while Jesus came in the flesh, it was not in flesh 'sinful in its tendency as ours.' The testimony is that he was 'tempted in all points' as ourselves, which could not have been the case in the absence of these susceptibilities. The very essence of temptation is susceptibility to wrong suggestion. The victory lies in the opposing considerations brought to bear.

—Blood of Christ, p. 26

## SINNING WITHOUT LAW

"To what law are Gentiles related, previous to belief of and obedience to the Truth? Explain in connection with this Rom. 2:12, which teaches that some are without law, and yet sin; and Rom.4:14, that where no law is there is no transgression."

*Answer:* After Adam was expelled from Eden, we find Abel offering sacrifice. This is proof a new law was established toward Adam and his children, after the transgression and death-sentence in the garden. To this law they and their descendants were related, either as transgressors or sons of God (Gen. 6:1).

Hence, when all flesh had 'corrupted *God's Way*' on earth, while they were in the full swing of their own pleasures—"eating and drinking, marrying and giving in marriage"—the Flood came and took them all away.

The law thus avenged was continued through Noah and his sons, as evidenced by the sacrifice after the Flood, and the covenant with Noah. Shem, Ham and Japheth were 3 federal heads, through whom it came to bear on all the world.

Melchizedek is an instance of righteous conformity to it: Sodom and Gomorrah and the 7 nations of Canaan, instances of departure and transgression.

In subsequent times, the departure was so widespread and complete that 'times of ignorance' came to be the order of the day everywhere. At these 'times of ignorance' God winked (Acts 17:30); not because men were not wicked, but because in their situation they were helpless. *Ancestrally* related to His law, they were *personally* without it. Hence, tho sinners, or doers of those things which God had anciently commanded not to be done; still, so far as they were concerned, they were 'sinners without law,' since they were personally in the dark concerning the law.

In this is to be found the solution of the apparent paradox that while there can be no transgression without law, the Gentiles are sinners who have not the law.

*All men who transgress what was enjoined on the descendants of Noah are sinners, tho they may not know it.* They are 'children of wrath,' since 'The wrath of God is revealed from heaven against all unrighteousness of men' (Rom. 1:18). But because they 'sin without law' in not standing *personally* related to the law whose breach constitutes

sin, God—Who is not unjust—suffers them to perish without holding them personally and wrathfully responsible to a law they were ignorant of.

—May, 1874

### THE COMING OF ELIJAH

THE prophecy of the coming of Elijah (Mal. 4:5) can only mean what God there says He will do: send Elijah to Israel before the coming of the great and dreadful day of the Lord. He took him away in the midst of his work. It seems not out of place, but much to the contrary, that he should reappear in the special character in which he was removed.

Alone among the prophets in being removed without death, he will be alone among them in not requiring resurrection. And it seems in the natural order of events, therefore, that he should reappear in the land of the living to take part in the national reorganization of the tribes, and prepare them for introduction to Christ, whom they have rejected.

The statement of Christ that Elias appeared in John the Baptist is not inconsistent with these things. That statement is explained in the announcement of the angel at the birth of John the Baptist (Luke 1:17)—

*"He shall go before the Lord in the spirit and power of Elias."*

This both identifies John with Elias, and distinguishes him from him. Since the Lord has 2 comings, there is something appropriate in his having 2 forerunners: John his precursor in the day of his weakness; Elijah his precursor in the day of his power. Not that John is excluded from the 'day of his power,' for he will have his high place among the accepted in the day of glory; nor that Elijah has no connection with the day of his weakness, for he appeared on the mount of Transfiguration and spoke with Christ on the subject of his approaching crucifixion (Luke 9:31). It is but a beautiful duplication and diversification in the pattern of the glorious scheme.

—February, 1895

### SIN IN THE FLESH

JOB, speaking of 'man that is born of woman,' says—

*"Who can bring a clean thing out of an UNCLEAN?"* (14:4).

And David, by the Spirit, says (Psa. 51:5 )—

*"I was shapen in INIQUITY, and in SIN did my mother conceive me."*

Furthermore, the annual atonement under the Law (Lv.16) was appointed even—

*"Because of the UNCLEANNESS of the children of Israel,"* besides their *"transgressions in all their sins"*

(v. 16).

'Sin in the flesh,' which is Paul's phrase (Rom.8:3), refers to the same thing. It is what Paul also calls '*Sin that dwelleth in me*' (Rom.7: 17), adding (v.18)—

*"I know that in me (that is, in my flesh) dwelleth NO GOOD THING."*

Now, what is this element called 'uncleanness' 'sin' 'iniquity' etc.? The difficulty experienced by some in the solution of this question arises from a disregard of the secondary use of terms.

There is a principle, element, or peculiarity in our constitution (it matters not how you word it) which leads to the decay of the strongest or the healthiest. Its implantation came by sin, for death came by sin (Rom.5:12): and the infliction of death and the implantation of this peculiarity are synonymous things.

Because the invisible, constitutional, physical in-working of death in us came by sin, that in-working is termed sin. It is a principle of uncleanness and corruption and weakness—the Word and experience conjoining in this testimony.

For this reason, it is morally operative; for whatever affects the physical affects the moral. If no counterforce were brought into play, its presence would subject us to the uncontrolled dominion of disobedience, through constitutional weakness and impulse to sin.

The enlightenment of the Truth helps us to keep the body under. Still, we are not thereby emancipated. Our experience answers to Paul's, and leads us to sympathize exactly with his exclamation (Rom.7:24)—

*"O wretched man that I am! Who shall deliver me from this body of death?"*

The body of the Lord Jesus was this same unclean nature, in the hand of the Father, that deliverance might be effected by God on His Own principles and to His Own glory . . . The doors must be opened legitimately, and the opening of the prison must be for a reason *among the prisoners*, as in the closing. God accepts no compromise. He

provided a prisoner furnished with the key of obedience who could open the door for all who should name themselves after him.

—February, 1874

### THE TEMPTATION OF CHRIST

THERE are subjects on which no wise man will be positive. There are problems which, proving insoluble after a certain amount of handling, have to be left—with carefulness only that the insolubility be not used as a lever against truth otherwise and independently proved.

Among the subjects in this position is the form and identity of Christ's tempter in the wilderness. The devil has so many shapes: one's own corrupt nature, 'evil men and seducers' outside, the organized opposition of the principalities & powers of the present evil world—even an angel in extreme cases (Num.22:22; 1 Chron.20: 1 compared with 2 Sam.24: 1)— that it is impossible to determine by the mere term 'devil' or 'satan' what the form of the diabolism may be.

It is a matter immaterial in this case, so long as the devil of priestcraft is kept out. It is the fact of Christ's temptation that is the great fact: put to the proof before exaltation; 'tempted in all points like as we are' (Heb.4:15).

You think this passage decides it that Christ's temptation was in himself—not outside. This by no means follows. Adam was tempted by a personal tempter. We are often tempted by outside tempters. Doubtless we are tempted *inside* as well.

But if Christ was tempted 'in *all points like as we are*, 'then his temptation may have been by an external tempter ALSO, *as we believe*.

—February, 1895

### LEARNED CHRONOLOGICAL MYTHOLOGY

A CORRESPONDENT transmits a newspaper notice of a lecture delivered by a learned professor at Leeds, in which he said Memphis was built by King Menes about 4500 BC, and asks whether the figure is a misprint.

A mistake no doubt it is: but a professor's mistake, not a printer's. It is one of the current traditions of the learned world that Egyptian nationality goes very much further back than Adam's time. It is a tradition standing on very slim grounds: strictly speaking, *no* grounds.

The testimony of the Egyptian monuments is the authority, but this authority is shown to be thoroughly untrustworthy by the extensive and fundamental disagreements in the inscriptions, and the conflicting theories entertained by the learned on the question, and the changes constantly taking place in these theories.

The testimony of these ancient sculptured inscriptions is incoherent & twaddling when compared with the lucid and exact nature of the Mosaic writings, but men naturally prefer an authority that discredits the Bible, whether the authority is good or bad. The utter gibberish of Assyrian and Egyptian inscriptions is exalted to a vaunting position tho unsupported by evidence, extrinsic or intrinsic, and discredited by their own internal improbabilities; as where the reigns of contemporary kings have been treated as sequential, and added together, making a long period where a short period was actually involved.

It is astonishing with what ease enormities of this kind are ignored or gulped down by the learned, while the solid majesty of the Bible is pooh-poohed. God will speak for the Bible presently.

—April, 1895

**The nearly 100 years that have passed have fully justified bro. Roberts, and have not improved the guessing game to any degree. A quick check of more recent 'learned' guesses on the date for the above Menes reveals the following: —**

- Hastings Bible Dictionary (1910), per Flinders Petrie 4800 BC
- " Ed. Meyers 3200 BC
- International Stan. Bible Encyclopaedia (1943) .....5500 BC
- Westminster Bible Dictionary (1944) .....3000 BC
- New Bible Dictionary (1962) .....2850 BC

Westminster Bible Atlas (1956) says: "For years many scholars fought the 'low chronology' of Meyer, etc., until overwhelmed by the weight of new evidence." It is clear that if 'scholars' have to 'fight' about it, then it's a matter of subjective judgment, and not fact.

### THE SIGN OF THE SON OF MAN

IT IS true that Jesus, speaking of the end, said (Matt. 24:30)—

*"Then shall appear THE SIGN of the Son of Man in heaven."*

—but it is evident from all he said that he did not mean a particular single sign, such as the fall of Constantinople or the Gogian siege of Jerusalem; but the *whole situation of political events* that should betoken the imminence of his appearing. Mark's and Luke's reports of the same speech show this. Mark says—

*"The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken . . . when ye shall see THESE THINGS come to pass, know that it is nigh, even at the door"* (13:24-29).

Luke has it (21:25-28)—

*"There shall be SIGNS in the sun and in the moon and in the stars (these are all political figures), and upon the earth distress of nations . . . When THESE THINGS begin to come to pass, then know . . ."*

There is no discrepancy between these reports. They are the same matter variously and harmoniously presented under the guidance of the Spirit of God. They mean the same thing. Therefore, Matthew's 'sign of the Son of Man in heaven' is Luke's 'signs in the sun and in the moon,' and Mark's shaking of 'the powers that are in heaven.'

The *nature* of these signs has been much more fully revealed since Jesus spoke these words, namely, in the Apocalypse communicated 60 years afterwards. The events of the 6th Vial are pre-eminently '*the Sign of the Son of Man in the heaven (of politics)*,' for in connection with them is the intimation of his thief-like coming before the gathering to Armageddon.

They are the dried Euphrates and the war-working influence of the Franco-frog-power in the European system. Both these phases of public life are in full and nearly final manifestation, with the concomitant political power-shakings, heart-failings, and 'distress of nations with perplexity.'

It would be interesting if a particular single sign had been given. We must be thankful for the clear significance of the whole group of signs that tell us that the epoch of his coming is on the world, rather than that we may look for a particular day or year.

—December, 1896

## PHANEROSIS

I THOROUGHLY endorse the part of your letter that says: "Phanerosis: I never did read anything I liked so well. I read it again and again, and it seemed to me so conclusive, and to agree so well with Moses, and the Prophets, and Christ, and Paul, and all the rest of the apostles, that I was quite convinced."

—Nov. 1896

**Bro. Roberts clearly felt no misgivings or embarrassment about this book by bro. Thomas, or need or desire to suppress it or re-write it. The faithful will rejoice in its beauty & power.**

## A YEAR IN BIBLE CHRONOLOGY

THERE is no need to be troubled about the technical intricacies of either Jewish or Gentile methods of computing the duration of the year, as bearing on the probable era of the Lord's coming. The sun and moon have both been brought into the calculation, and different countries and different ages have differed widely as to the best way of constructing the calendar so as to bring it into harmony with the actual movements of these bodies.

But all nations and times have agreed on this—that the true year is to be measured by the succession of the seasons—

*"Seedtime and harvest, cold and heat, summer and winter"* (Gen. 8:22).

One rotation of these is one year. The difficulty has been to ascertain the precise period required for this rotation; but there has been a tacit understanding that by whatever number of days the calculation might be 'out,' there should either be an addition or a dropping of uncounted days, to bring the seasons (that is, the years) level.

This has been acted on in various countries in various ways, giving the difference between different 'eras'; but the true basis of the year has all the time been left untouched: spring, summer, autumn, winter.

When God said to Abraham '400 years,' He did not mean 400 years according to any humanly-constructed calendar; but according to His Own natural appointment, which might be otherwise expressed as 400 sets of springs, summers, autumns, and winters. So when He appointed, in the understanding of the time visions, 'each day for a year,' He meant each day for a set of 4 seasons.

This may deliver us from the uncertainties created by learned disquisitions on the various artificial divisions of time. —February, 1895

### CHRIST ONLY A 'COPY' OF HUMAN PHILOSOPHY?

THE statement that the Indian, Persian, and Greek philosophers taught the doctrines of Jesus before Jesus was born, and that 'Christ's teachings are only a copy' of what went before, is not true. It is the reckless, lying assertion of men who do not know what Christ's teaching is, as you will find out when you ask proof.

Either no proof is forthcoming, or the 'proof' produced is no proof at all, but the very reverse—complete disproof—when the sayings of the Indian Brahmins or others are placed side by side with the teachings of Jesus.

Of course, some who take up the story think it is true, but tracing it back to its source you will find it is pure myth, originating in the malignant hostility to Christ and his teaching, which Christ foretold.—December, 1896

---

### THE HOUSEHOLD OF FAITH IN THE LATTER DAYS

*“We all, with unveiled face, beholding as in a mirror the Glory of the Lord, are changed into the same image from glory to glory, even as the Lord the Spirit”*  
(1 Corinthians 3: 18).

#### A FRATERNAL GATHERING ADDRESS

The Gathering Committee's outline for this address lists these 5 items:

1. The attitude of the Household in relation to the Signs of the Times.
2. The attitude of the Household in relation to the Gentile world.
3. The attitude of the Household in relation to Israel.
4. The effect the Signs should have on the Household.
5. The glory that will be theirs in the Kingdom of God.

First, then: our attitude toward the Signs. It should comprise these aspects: Awareness, Thankfulness, Deep Interest, Neutrality, Caution, Balance, and Discrimination.

**AWARENESS:** Jesus severely chided the Pharisees because they could not discern the Signs of the Times. It could have helped save them from the greatest tragedy that ever befell a people. They should have been aware of their location in Daniel's Messianic 70 Weeks, which culminated in their generation. They should have recognised in Rome the terrible, strange-tongued, eagle-nation from afar (Deuteronomy 28) that was to destroy their city and Temple (Daniel 9: 26), and cast them out of their land.

They should have recognised John as Isaiah's '*Voice crying in the wilderness*', and as Malachi's messenger of the Messiah. But they did not—and all that was foretold came suddenly upon them.

**THANKFULNESS:** Without the Signs, the whole pattern of our lives would be far less interesting, far more hazy and indefinite. Truly we could live full, godly lives without them: they are not essential to salvation. But they greatly strengthen faith and interest, and give us encouraging bearings and landmarks whereby to plot our position in the outworking of the Divine Purpose. It is much more pleasant and comforting to be travelling in clear sunlight, observing the changing terrain that indicates the approach of our destination, than it is travelling in indistinguishable dark or fog.

The '*sure word of prophecy*' would lose much of its force for us if we had no way to tie ourselves in, by current events and circumstances, to our specific position in the Plan. The Signs are of God's love and mercy, for the strengthening of His children. The wise will be thankful for them, and will be stirred to godly action by them.

**DEEP INTEREST:** It is a remarkable paradox that the true, unworldly, separated people of God are far more interested in the significant events in the world than the world itself is. The vast majority of the world's 4 billion people—we could say 99%—know and care little or nothing of what goes on outside their own tiny circle of low animal activity and enjoyment. Even in our own supposedly educated and sophisticated countries, we find the weekly newsmagazines are almost entirely petty froth and rubbish: a few meaningful paragraphs in average issues of over 100 pages.

Our position is unique. It is **their** world, but we are more interested in what is happening and where it is going. **We** have a programme. We know generally what is going to happen, though we do not know specifically from event to event, which makes it far more interesting.

**NEUTRALITY:** We must constantly remind ourselves to be neutral: to keep in harmony with the **Divine** view of things. It is the potsherds striving with the potsherds of the earth: **ALL** fleshly and evil.

We have natural sympathy with the downtrodden and the oppressed. On the other hand, we have natural, selfish sympathy with the *status quo* and the preservation of the inequities which favour our own safety and well-being, as the historic dominance and privileges of the White race, which seized as much of the world's good lands as it could—especially the British—confining the other races to overcrowded conditions in less favourable areas. Canada has 6 people per square mile; India has 490. Australia has 5 people per square mile; Japan, which covets Australia, has 790, and her land is very barren generally.

We have many natural, fleshly sympathies and prejudices which we must examine, try to be aware of, and guard against. Our interests and sympathies in watching the Signs must be on the basis of the will and purpose of God, and not our own national, racial or personal feelings.

**CAUTION:** We must be very careful about attempting to prophesy, and about over-emphasising passing events. There are many zigs and zags in the development of the Purpose. Just a few years ago, prominent brethren in another group were confidently saying in their official magazine that bro. Thomas was wrong, and Russia could not **possibly** be King of the North, because of her 'Pact of Eternal Friendship' with Egypt. Very soon after, that pact went the way of all human pacts.

Exactly 100 years ago, the Brotherhood had every reason to believe the end was upon them. The temporal power of the Pope had recently ended—the 1260-year period of power to persecute—just when expected. Russia was furiously driving against the tottering Turkish Empire with the full weight of its armed might. Europe was favouring Russia, because of religious sympathy and envy of Britain's power. Britain opposed the Russian advance, and had drawn a line at Constantinople beyond which it dared Russia to go. Turkey held the Holy Land, where Russian and Catholic interest was strong. The Jews were stirring toward political life, and had begun to return.

But it was not the end. All the Signs they saw were correct, but had to get far bigger and more prominent: Israel, Russia, war, violence, immorality, human knowledge and travel and pride, world turmoil and discontent, etc. Britain and Europe had to be weakened, and shrink tremendously on the world scene: the German and Austrian empires broken up—all fading before the dreadful superpower of Russia.

**BALANCE:** The Signs are important, but secondary. Some have made shipwreck in over-emphasising them far out of proportion: obsessed with them to the detriment of deeper things—then often being devastated when they did not follow an expected pattern at an expected time. Unbalance concerning the Signs can lead to a shallow and unstable faith: a gospel of political sensationalism.

Character, service to God and the Brotherhood, and an ever-deepening knowledge of the full range of the Truth, must be the principal aspects of our interest and effort. And finally—



**DISCRIMINATION:** We must distinguish between normal phenomena and legitimate Signs of the Times. We weaken our case if we consider every tornado a Sign. Earthquakes, floods, droughts, violent weather activities only become Signs if they establish a measurable **new** pattern of greatly increased frequency or intensity or significant location or bearing on current events.

This principle applies equally to human events and activities. We must distinguish between normal variations and repetitions of what has always been, and specific **new** aspects peculiar to these last days. War has always been, and therefore war is not **in itself** a Sign (although it is a striking fulfilment of prophecy that, despite all man's protestations and predictions of peace, and claims of civilisation and culture, war still is with us more prominently than ever).

But war is a Sign in that it has suddenly, in our lifetime, become infinitely more deadly and destructive and horrible and burdensome to the world's peoples: man now has the actual ability in his hands to destroy all life on the planet, and make it uninhabitable for centuries.

The 100s of billions of \$s, and billions of hours of ingenuity and labour, and mountains of irreplaceable natural resources, spent annually on ever deadlier and more diabolical instruments of war, could transform the earth into a paradise for all, and eliminate all cause for men to go to war at all, if mankind had any decency and wisdom. But it cannot be, as long as evil human nature rules the earth.

\* \* \*

The 2<sup>nd</sup> item: The attitude of the Household in relation to the Gentile world. Jesus said—  
“*God so loved the world that He gave His only begotten Son*” (John 3: 16).

He said again—

“*Thou shalt love thy neighbour AS THYSELF*” (Matthew 19: 19).

And in illustration, when pressed as to who is ‘*thy neighbour*’, he showed by the parable of the Good Samaritan that the term has universal application. It is as large and broad as the heart is able to expand and grow up to. He said further, through Paul—

“*As ye have opportunity (that is, to the fullest extent ye are able), DO GOOD TO ALL MEN*” (Galatians 6: 10).

This is a very important injunction as part of the Way of Life. It requires positive action and effort. It is by context directly connected with the promise (verse 8) that those who sow to the Spirit shall reap everlasting life: that is, it is a required part of the sowing to the Spirit.

Jesus said also, even more searchingly—

“*Love your enemies . . . DO GOOD to them that hate you*” (Matthew 5: 44).

Do we **carefully** obey this, or do we conveniently ignore it? —content to feel noble and superior in not returning the evil? The Way of Life is a very special kind of training for a very special Divine position for eternity. Are we big enough for it?

This is one group of commands. There is another group, as—

“*Love not the world . . . If any man love the world, the love of the Father is not in him*” (1 John 2: 15).

“*Come out from among them and be ye separate*” (2 Corinthians 6: 17).

“*The friendship of the world is enmity with God*” (James 4: 4).

“*Have no fellowship with the unfruitful works of darkness*” (Ephesians 5: 11).

These two sets of commands seem contradictory: many in fact use one set to discountenance the other, according as their preferences may be. But we know they are **not** contradictory. And we know that both sets are vitally important, are **commands**, and **must be obeyed**.

Wisdom will humbly and enquiringly discern the true pattern and balance between them. We must have an attitude toward the world that harmonises and fulfils **both** sets of teachings. Bro. Roberts said, with much discernment, that it is such apparently opposite commands as these that develop our spiritual insight and penetration. We are forced to analyse and discriminate, and perceive the finer lines of instruction. We cannot jump to broad or coarse conclusions. We are forced to the delicate balance of self-control within limited guidelines.

We can have no **fellowship or fraternisation** with the world. We must maintain all our motives and desires and interests on a higher, purer, spiritual plane: but our feeling and attitude toward them must be kindness and hope and helpfulness. Jesus said—

*“I came not to judge the world, but to save the world”* (John 12: 47).

He **will** judge, eventually—he plainly tells us so (Acts 17: 31)—but that was not his mission then: **nor is it ours**. It is essential to the healthy development of our character that we suppress the fleshly tendency to constantly criticise and condemn ‘those that are without’; and rather by study of the mind of Christ learn how to **desire** to do good unto all men. And the kindness and concern must be genuine, from the bottom of our hearts in wisdom; not a forced, surface kindness.

Christ wept for wicked Jerusalem, in spite of her long and bloody record of wickedness and murder of the prophets of God. He was bowed down with the realisation that wickedness is tragic, self-destructive folly; and he desired to save men from it, not coldly condemn them in it. So must we, sincerely, with heartfelt concern and sympathy.

Primarily, of course, we must be separate. We must feel separate, think separate, act separate. We are not, and cannot be, a part of the world in activities, interests and associations. All we do, all day and every day, must be with the sole motive of pleasing God, keeping close to Him in heart and mind, doing all for and unto Him.

This is first, and fundamental; but it does not stop there. We have obligations **to** the world; and the importance of these obligations is not so much for the world’s sake, as for our own training and character.

Criticism and judging come cheap and easy. They are natural, and fleshly, and very small-mindedly self-gratifying. But to learn how to put ourselves out, and set aside our own comfort and satisfaction, and take the time and trouble and effort to help and strengthen those we so glibly criticise, is the Christ-like sacrifice God **demand**s—

*“DO GOOD TO ALL MEN . . . Do good to them that hate you.”*

It is a positive command; a required part of the Way of Life. Some people spend much time in building muscles by lifting great weights: if faithfully adhered to, the results are very impressive. **These** are the weights that build the essential muscles of the Spirit.

Truly we must discern right from wrong. We must clearly recognise and not obscure the fact that—*“the whole world lieth in wickedness”*—and that, being of the flesh wherein there is ‘*no good thing*’ **all** that it does is sin, being not of enlightened faith (Romans 14: 23). By desiring to help, we do not condone what is wrong. We simply show the more excellent way. Christ, in his single-minded devotion to the work of God, associated freely with publicans and sinners.

We have no reason to believe he **especially** chose such company although we do know that he especially chose the company of what were snobbishly regarded as the ‘lowest class’ of the people—

*“Unto the **POOR** the Gospel is preached”* (Luke 7: 22).

This was one of the special signs that he was the true Messiah, as he sent word to John in prison. There is no especial virtue in the poor; but as soon as men get into any position above that stage, then pride

and greed and selfishness and covetousness intensify, so that it is increasingly hard for those who are not poor to enter the Kingdom, or be faithful stewards of the goods God has put testingly in their hands.

It was the poor, zealous Philippians, and not the rich, self-satisfied Corinthians, who were closest to Paul and who helped him the most in material things. The poor live closer to the reality of man's weakness and helplessness and dependence. We must, by close association with God and Christ and the Word, develop the God-like characteristic of earnestly desiring to do good to others: this is true **spiritual** living. And it is, appropriately, the **happiest** way. The natural way is to grasp and hoard. People are always collecting things, and its mostly **rubbish**. This is fundamental to the flesh. We all do it as children, but if our lives are going to be useful to God, we **must** mature and grow out of such childishness. Often it's pretty and attractive rubbish; but it's still rubbish, and wastes precious time, and gets in the way of single-minded service and dedication to the work of God. Let us **unclutter** our lives, so we can make them spiritually useful.

The natural way, again, is self-interest; and indifference or antagonism to others: small, cramped, self-centredness. Some even use the glorious Gospel of God to justify this fleshliness. The **spiritual** way is self-forgetfulness, and deep concern for others. To our shame, many in the animal world could give us lessons in this respect. While we sit back in comfort and smugly criticise, they are out there in self-sacrifice, **doing** something for others.

We must not let the flesh use the true, necessary, God-required narrowness of the Way of Life as an excuse for self-centredness and unconcern for mankind. Christ, the perfect example, never for a moment forgot or strayed from the narrow way, but still his whole life was an unbroken pattern of selfless concern for all mankind. So must be ours.

\* \* \*

The third item: Our attitude toward Israel. Here special factors come into play. Israel is truly part of the world that *'lies in wickedness'*, but a very special part. Israel is the *'apple of God's eye'* (Zechariah 2: 8); although today sunk in blindness and rebellion and ignorant blasphemy. We must have a very special feeling and affinity for Israel:

*"He that blesseth thee I will bless."*

But we must not be blind to the characteristic of stiffneckedness that always has and still does distinguish them as a nation. They not only reject Christ himself: they arrogantly reject the very conception of **any** need for a mediatorial, sacrificial Saviour. They have no conception of their hopeless bondage to sin. Their holy, God-given Law has taught them nothing. They feel they can approach God on their own, without any need for a Christ. They cannot see that their temporary mediatorial Law is ended, and they have **nothing** in its place. An article in the *Detroit Jewish News*, comparing Judaism with what they believe to be 'Christianity', says—

"Judaism teaches that man can be all-righteous or all-wicked, for his ethical conduct is solely up to his own decision. Christian belief is predicated on the doctrine of 'Original Sin'. In his daily prayers, the Jew proclaims, 'My God, the soul which Thou hast given me is pure.' Christianity teaches that man is sinful by birth. Christianity regards the flesh as the cause of sin."

"The Jewish interpretation of ethical freedom implies that repentance is the omnipotent cure of sin. The Christian doctrine of 'Original Sin' leads to the conclusion that man is too weak to repent effectively. He is too sinful to atone, and so needs the help of Jesus."

"The Christian finds atonement in the belief that Jesus died for the sins of mankind. This idea of 'vicarious atonement'—the payment of the penalty not

by the sinner but by a substitute for him—cannot be reconciled with Jewish convictions.”

Truly this is a confused mixture of truth and error, in response to the only ‘Christianity’ they know—the sad caricature of Christ exhibited by the Churches: the substitutionary Christ who is punished instead of man who deserves it. But while rejecting the orthodox errors, they also reject the true doctrine of the necessary sacrifice of Christ, though so clearly foreshown in their Scriptures from beginning to end. Their position still is as in Christ’s day among them (John 8: 33)—“We are free . . . we are not in bondage . . . we have no need of your freedom.” Israel is tragically today, as Hosea foretold, ‘*without a sacrifice.*’

But we must never—in thought or word—align ourselves against Israel, blind and wicked though they be. Their judgment and condemnation and punishment is God’s exclusive prerogative, of which He is very jealous. How bitterly He denounced, and how dreadfully He scourged, those very nations whose natural enmity He used to bring fully merited punishment upon His erring people!

We must never allow ourselves to even appear to side or sympathise with those who despise or defame the Jew; for they are—though greatly erring—‘*beloved for the fathers’ sakes*’ (Romans 11: 28).

We marvel in never diminishing wonder at the continuous living miracle that they present: a unique and different people from all others—and such a major, out-of-proportion factor in the world’s activities. And today, in their own land, living on the endless raw edge of crisis: 4 times in 25 years viciously attacked on all sides by vastly greater numbers dedicated to their annihilation; and 4 times decisively defeating the attackers. And the hypocritical world sides with the oil-rich aggressors, and tells Israel she must strip herself of her defences.

\* \* \*

And we have mighty Russia: a dreadful, increasingly industrialised, increasingly scientific, cold, rigid dictatorship, controlling 1/6 of the earth, and well over 1/6 of its resources—fanatically devoted to world dominion. It is the world’s richest nation in mineral resources; it has 2 ½ billion acres of forests; over ½ the world’s coal; 2/5 of its iron.

Russia’s gross national product is ½ that of US, but it is all muscle and sinew: not frittered and dissipated in puffy trinkets and self-indulgent pleasures and luxuries, as US’s is. Russia is just beginning to tap its vast resources; US has pretty well exhausted hers by profligacy.

Russia leads the world in steel, coal and oil production: the 3 basics of industrialised power. She leads in largest power-dams, and has almost unlimited water power for many more that she plans. She builds everything on a colossal scale.

Exactly 100 years ago Russia and Turkey were at war, and the Brotherhood thought it was the descent of Gog, and that Armageddon was immediately imminent.

But what was Russia then, compared to now? The mighty British Empire was at its proud peak. Its commerce and navy dominated the world: its industrial production was many times Russia’s. In 1860, British steel production was 10 times Russia’s, and equal to all the rest of the world’s combined. Its coal production was double the total of all the rest of the world: coal was then the only source of industrial energy. Russia was not even a factor in world coal production at all: now it’s first.

100 years ago, the Brotherhood thought the King of the North’s ‘*many ships*’ (Daniel 11: 40) were the large secret armada of landing boats by which they suddenly surprised the Turks and crossed the Danube in huge numbers, overwhelming Turkish defences and beginning the war.

It was certainly a reasonable application. But today Russia has ‘many ships’ in the full, global, naval sense—several times more, in fact, in actual numbers than US—and they will clearly play a large part in the final showdown. In the past 15 years, Russia has gone from practically no navy at all to the world’s 2<sup>nd</sup> largest; in many respects rivalling and even surpassing US’s shrinking and aging fleet—including 350 huge submarines: far more than US has; and far more, and more deadly, than Hitler had at his peak when he was sinking a million tons of Allied ships a month and came close to breaking the back of Allied transport. We see how tremendously Russia has developed in recent years.

The Signs are not to be an obsession, to the detriment of deeper, spiritual things; but are to help keep our outlook and awareness broadened from our own petty things to the developing panorama of the great Divine plan with mankind.

\* \* \*

Finally, the last item: The glories that will be ours (if worthy) in the Kingdom of God. What is our conception of ‘glory’? It depends upon our depth of spiritual perception. What would be ‘glory’ for us? The more shallow our perception, the more we perceive glory as external rather than internal. We know the common worldly conception: splendour, magnificence, renown, celebrity, the worshipful subservience and envy of others: power over others (how the flesh loves that!).

Certainly glory, as represented visually, is brightness, brilliance, radiance, effulgence. But this is merely the outward **manifestation** of glory, as are all the gaudy trappings of power and prestige.

The Scriptures say much of the ‘**Glory of God,**’ and all true glory must be related to, and part of, that. The Glory of God is His fundamental character and nature: pure, holy, righteous, wise, loving, incorruptible, imperishable. It is to this Glory we are called, and to which we are to yearn and strive.

The first reference to the ‘**Glory of Yahweh**’ is in Exodus 16, in connection with the giving of the Manna, the heavenly bread.

The 2<sup>nd</sup> is in Exodus 24: the giving of the Law at Sinai.

The 3<sup>rd</sup> is the promise in Exodus 29 that the Tabernacle—God’s dwelling-place—should be sanctified by God’s Glory. We perceive the type and significance—

*“Ye are the Temple of the living God.”*

Then we come to the 4<sup>th</sup>: a key passage concerning the Glory of Yahweh. Moses asked—

*“I beseech Thee: show me Thy Glory”* (Exodus 33: 18).

God answered (next verse)—

*“I will make all My goodness pass before thee.”*

And in the subsequent gracious revelation in chapter 34, God identifies His Glory with His goodness and mercy and love (verse 6)—

*“And the Lord passed before him, and proclaimed: Yahweh, Yahweh Elohim, merciful and gracious, longsuffering and abundant in goodness and truth.”*

This was God’s response to Moses’ request, and this is the true ‘Glory of Yahweh,’ of which the light and splendour and brilliance are but the outward manifestation: *“God is Light, and in Him is no darkness at all”* (1 John 1)—and this clearly refers to moral rather than physical aspects, because it is spoken of in relation to righteousness and sin.

Psalms 19 announces that—*“The heavens declare the Glory of God.”*

Here is wisdom and power, truly, but it is more than that. The vast, majestic, orderly beauty of the heavens declares goodness and benevolence and trustworthiness and purpose, though it is silent as to what the goodness may have in mind, or what the purpose may be.

Psalm 45 says—*“The King’s daughter is all glorious WITHIN.”*

Modern versions and most commentaries make the meaning much more shallow by arbitrarily adding words, as R.V.: ‘within the palace.’ But we believe this is a reference to the true glory the Bridegroom sees in the Bride—the inner glory of character and substance. This is the natural meaning of the Hebrew as it stands, without tampering.

In harmony with this are several beautiful references to glory in the New Testament. John says (1:14)—*“We beheld his glory . . .”*—that was the *‘Word made flesh dwelling among them’*—  
*“ . . . the glory as of the only begotten of the Father, full of grace and truth.”*

*‘Grace’* was his character. *‘Truth’* was his foundation. *‘Full’* was the degree of his Godlikeness—  
*“I do always those things that please the Father.”*

That was the glory they beheld. If we desire the eternal spiritual glory of perfect oneness with God in mind and in nature, this is the glory—portrayed by Christ—that we must strive with all our efforts to develop and manifest. Let us be sure we are not like Israel: seeking a showy, external, flesh-pleasing glory, and never realising that the true glory must be developed within us by the power of the Word, and that now is the time it must be done, if ever.

It is a joyful endeavour: life’s greatest possible pleasure and adventure. But it requires complete dedication, constant attention, and continual constructive self-examination. How much closer are we today than yesterday? How far did we fail of God’s glory today, and what can we learn from it to reduce failure in the future?

There must be a continuous self-purifying confessional of prayer in Jesus’ Name. Prayer is not a periodic thing, but continuous: a state of the heart; a condition of the mind. We must pray in everything: large and small—for God’s guidance in it, and for His acceptance of it. Nothing is too small to be prayed about, for all is equally part of the one single fabric of our life. What cannot be prayed about must not be done.

It will always seem like failure, for the more we learn and overcome, the more we will realise how little we have really overcome. Let us remember that when we have *‘done all’*—that is, when we have spent a lifetime trying our hardest—we are still, as Jesus says, *‘unprofitable servants.’* But God in His mercy is going to accept those *‘unprofitable servants,’* if they truly have *‘done all’*—that is, all they could: their best. He has assured us that our pitiful little unprofitable best is enough, if it truly is our best.

His mercy through Christ **will** make up the difference, and He will accept us as *‘perfect and blameless in His sight.’*

We know that many will succeed in this glorious race. Though *‘narrow is the way, and few there be that find it,’* still in the end, that relative few is described as a *‘multitude no man can number.’* **They can do it: so can we.** The prize of glory is well within our ability, **IF** we will drop everything else and give it every ounce of effort we have.

If we truly value the prize, and appreciate and rejoice continually in the infinite love and goodness of God, we cannot possibly be content with giving anything less than our best and most.

Paul says—

*“All have sinned, and come short of the glory of God”* (Romans 3: 23).

Clearly here the *'Glory of God'* is His perfection of beauty and holiness, and the perfection He requires of those who would be one with Him.

Paul is explaining in this chapter why the perfect God-manifesting glory of Christ was necessary, that a foundation of perfection might be laid, sin repudiated and condemned, and God forever honoured; that God might then be merciful to all weak but loving creatures who seek Him with all their heart.

Paul speaks often of this divine Glory that God is, that Christ manifested, and that man must strive for. The term appears over 100 times in his writings: but perhaps he nowhere expresses it more searchingly and beautifully than in writing to the ecclesia at Corinth. In 2 Corinthians 3 he is led to speak of the Old and New Covenants. He speaks of the tremendous, overawing Glory of God as manifested in the Old Covenant, the *'ministration of death,'* the dispensation of condemnation.

We have seen that the inauguration of this Old Covenant is where reference to the **Glory of Yahweh** first appears in the scriptural record. The Law, and its services and standards and requirements, indeed was glorious: *'holy, just and good,'* as Paul describes it (Romans 7: 12).

What a wonderful, joyful, beautiful people Israel **could** have been: IF they had lived up to their glorious Law to the best of their ability. That was all God asked. He did not demand impossible perfection. He made merciful provision for constant honest failure, and ever-renewed effort. Let us ponder that thought (for it has very important significance for us today): **What a wonderful, joyful, beautiful people Israel COULD have been**—what an unearthly manifestation of God's glory to the world—**IF they had lived up to their holy, divine Law to the best of their ability!**

But glorious as the Old Covenant was, the New is far more glorious. That is Paul's point. We know the sad conditions in the Corinthian ecclesia: conditions that Paul warned must lead to disfellowship if not corrected (1 Corinthians 4: 21; 2 Corinthians 13:2, 10). Paul is trying to inspire them to the beauty that could be, the glory that could be—

*"If the ministration of death was glorious . . . how shall not the ministration of the Spirit be more glorious?"* (verses 8-9).

Is it glory we seek? This is what Paul is offering and exhorting to—

*"We all, with open (correctly: unveiled) face, beholding as in a glass (mirror) the Glory of the Lord, are CHANGED into the same image from glory to glory, even as by the Spirit of the Lord"* (verse 18).

So we see clearly what this Glory is, and when it must be achieved. It is the likeness of Christ who is the Glory of God, and **NOW** is the only time for its development. It will not come wafting down upon us at the last day. There must be a 'change' **now**, and it is the steady beholding that does the changing—

*"We beheld his glory, full of grace and truth."*

The urgent question then is—"Are we, while we still have fleeting opportunity, by steadily keeping our eyes on Christ the Glory of God, **being changed** *'from glory to glory'*—that is, changed continuously from one degree of divine glory to a fuller degree?"

This is the sole purpose and reason for our present life: anything else is tragic waste of precious time and golden opportunity. This progressive change should—**must**—be **discernible**: in knowledge, and in character, and in godly action—a continuously closer likeness to the *'Lord the Spirit.'* Only God can determine the acceptability of the accomplishment in each case, for He alone knows all the abilities and opportunities, all the weaknesses and limitations.

But, certainly, the change—the glorifying process—**must be very substantial**. We are not here to play games, or to just go through hypocritical, meaningless motions. God is not mocked. He has no patience

with half-service or pretence. It must be our best and our all, even though in our limited ability our sacrifice appear relatively but a turtledove, or even just a handful of meal. God knows what our best is: and it is as good in His sight as anyone else's best. The poor widow gave more than they all. None can despair, and none can be over-confident.

We are reminded of what a wonderful people—what a tremendous witness to the Glory of God—Israel could have been in the earth, **IF** they had fulfilled to the limit of their ability the requirements of their glorious Law. **What about us: who have a far more glorious law?**

If we are looking for 'glory,' it is right at our hand: and this is how it is acquired—by long, hard, but joyful, labour and study and effort—not by living today in relaxed self-service, on our '*beds of ivory*' in our '*ceiled houses*'—and then expecting all the glory to come suddenly pouring on us at the final day. **Our 'glory' is, and will be, just what we are making of ourselves right now: day by day, and effort by effort.**

Glorious miracle there will yet indeed be: from weak, erring, human flesh—of such pitifully limited knowledge and power and accomplishment—to glorious divine strength and wisdom: but only for those who have been yearningly straining in that direction through their mortal lives.

Truly there is an aspect of the glory that still awaits us, if we are **worthy**: the final purifying and perfecting, the physical transformation, the divine nature, eternal oneness with God, the open manifestation in the fullness of life and power: every moment ineffable joy.

Paul says, a few verses on—

*"For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the **GLORY OF GOD** in the face of Jesus Christ" (2 Corinthians 4: 6).*

The "*light of the **knowledge of the Glory of God.***" God has given us this light, this knowledge, this Glory; and He has offered us the ability to look steadfastly upon it—not like Israel, who drew fearfully back—but in love, without fear: and to be transformed into glory by it, if true, eternal glory is what we desire **above all else.**

Moses, standing before Israel, had to cover his face, and veil the Divine glory. Israel's fleshly sight was too weak, their fleshly heart too gross. The glory of the Old Covenant was freely offered to them, that they should be a holy nation of priests, to carry the joy of God's Glory to the world. How wonderful they could have been! But they failed.

We have been called to a greater Covenant, a better ministry, a more glorious call to glory. Israel failed. They did not realise they were failing. They were quite satisfied with what they ignorantly **thought** was their success. But the attraction and distraction of the present, and of the heathen world around them, took their time, and effort, and interest—and they failed. They never realised the unique wonderfulness and magnitude of the Divine call that had come to them, and had chosen them for God's Glory, out of a perishing animal world.

It would be a tragedy if the same must at last be said of us.

Glory is oneness of heart and mind and character with God. **There is no other glory.** At the judgment seat of Christ, we shall be given **exactly that which we have set our heart on, and dedicated our life and energies to.** That is pre-eminently fair and just.

It has been the Glory of God, then it will be the Glory of God: oneness with God in mind and substance, in eternal joyfulness. If not then it will not. **Now**, we have the choice: **then**, it will be too late.

—G.V.G.



## "THREE THAT BEAR RECORD IN HEAVEN"

IT WOULD appear from controversy in another magazine that some using the name Christadelphian are actually arguing for the legitimacy of the spurious trinitarian verse, 1 John 5:7. This is almost incomprehensible: even candid trinitarians freely admit it is spurious. As recognized by all authorities in the field of the text of Scripture, nothing is more certain or universally agreed than that this verse is spurious. If anything at all is certain about the text of the New Testament, then this is. Trinitarian commentators part with the verse with touchingly painful reluctance, for it is all the 'proof they have, and they try to fill the gap with strenuous trinitarian assertions; but, as textual authorities, they are too honest, or too zealous of their reputations, to dare suggest it has any claim at all to authenticity.

This passage does not appear as genuine in any reputable current versions. It is omitted in Revised Version, Revised Standard, New English, Goodspeed, Nestle, 20th Century, Weymouth, etc. The Berkeley version apparently just could not bear to leave it out, but puts it in brackets, and in a tiny footnote admits it is an 'insertion.' It has been recognized as false for at least 200 years—

Adam Clarke, a devout trinitarian, says in his commentary (about 1800)—

*"This verse is lacking in every manuscript of the epistle written before the invention of printing, except one, the Codex Montfortii, in Trinity College, Dublin.*

*"It is lacking in ALL the ancient versions except the Vulgate, and even of this version many of the most ancient and correct manuscripts do not have it.*

*"Though I am a conscientious believer in the doctrine of the ever blessed Trinity, I cannot help doubting the authenticity of the text in question.*

*"Of all the manuscripts yet discovered which contain this epistle, amounting to 112, only 3 (2 of which are of no authority) have the texts. They are—*

1. The Codex Guelpherbytanus G, which is demonstrably a manuscript of the 17th century, and therefore of no use or importance.
2. The Codex Ravianus, which is a forgery.
3. The Codex Montfortii in Dublin. This is the only genuine manuscript which contains the text. I am inclined to think it is the work of an unknown bold critic who was by no means sparing of his own conjectural emendations, for it contains many readings which exist in no other manuscript yet discovered."

The Religious Tract Society's Commentary (1835) says—

*"It is not found in any Greek manuscript written before the 16th century.*

*"It is wanting in the earliest and best critical printed editions.*

*"It is in no ancient version except the Latin.*

*"It is wanting in many of the most ancient Latin manuscripts.*

*"It is not quoted by any early Greek father, or early ecclesiastical writer.*

*"It is not quoted by any (early) Latin father.*

*"The Protestant Reformers omitted it, or marked it as doubtful.*

*"The clause must be abandoned as spurious... No arguments from internal evidence, however ingenious, can outweigh the mass of external evidence."*

The Jamieson-Fausset-Brown Commentary (1870), by trinitarians, says—

*"The only Greek manuscripts in any form which support these words are:*

1. The Montfortianus of Dublin, copied from the modern Vulgate.
2. The Revianus, copied from the Computensian Polyglot.
3. A manuscript in Naples with the words added in the margin by a recent hand.
4. Ottobonianus of the 15th century, the Greek of which is a translation of the accompanying Latin.

*"ALL the old versions omit the words. The oldest manuscripts of the Vulgate omit them. The earliest Vulgate manuscript which has them is of the 8th century."*

The Speakers' Commentary (1881), Church of England, strongly trinitarian, says—

*"The additional words are unsupported by any uncials [the oldest, capital letter, form of manuscript], by any cursives except 3 of comparatively recent date, by any good manuscripts of ancient versions, by any Greek Fathers of the first 4 centuries, by any older Lectionaries [Scripture selections for church reading].*

*"Those who still seriously defend the additional words are obliged to content themselves either with attempting to show the relevancy of the interpolation to the context, or with trying to decide the issue upon the writings of the Latin Fathers of the African Church.*

*"It is impossible to show any reason for believing that the African Churches alone were in possession of the contested verse, or to account for a passage of such dogmatic importance having disappeared from the Greek manuscripts and from the versions of EVERY OTHER branch of the Church."*

New Bible Commentary (1953), Inter-Varsity Fellowship (trinitarian), says—

*"The whole of v. 7 is omitted in the R V because it was not written by John.*

Tyndale Commentary (1964), also trinitarian—

*"The whole of 1 John 5:7 must be regarded as a gloss\*. The words do not occur in any Greek manuscript, version or quotation before the 15th century. They first appear in an obscure 4th century Latin manuscript. They are rightly absent even from the margin of the Revised Version and Revised Standard Version."*

*\*'Gloss' is just a genteel way of saying false and spurious.*

Textual Commentary on Greek New Testament (1971), Amer. Bible Society—

*"1 John 5:7 is absent from every known Greek manuscript except 4, and these contain the passage in what appears to be a translation from a late recension of the Latin Vulgate. These 4 manuscripts are—*

1. A 16th century manuscript in Dublin.
2. A 12th century manuscript at Naples, which has the passage written in the margin by a modern hand.
3. A 14th or 15th century manuscript in the Vatican.
4. An 11th century manuscript which has the passage written in the margin by a 17th century hand.

*"The passage is quoted by none of the Greek Fathers who, had they known it, would most certainly have used it in the Trinitarian controversies. Its first appearance in Greek is in a Greek version of the Latin Acts of the Lateran Council in 1215.*

*"The passage is absent from the manuscripts of all ancient versions except the Latin, & is not found in the Latin in its early form, or the Vulgate issued by Jerome.*

*"The earliest instance of the passage being quoted as a part of the actual text of the Epistle is in a 4th century Latin treatise by either the Spanish heretic Priscillian, or his follower Bishop Instantius.*

*"In the 5th century it was quoted by the Latin Fathers in Africa and Italy as part of the text of the Epistle, and from the 6th century onwards it is found in more and more manuscripts of the Old Latin version and the Vulgate version."*

It will be noted that the same facts are given by commentaries (all of them trinitarian) over a period of 170 years, right down to the present. Much more could be added to the same effect. No honest person with any knowledge of the facts would use this verse to try to prove the Trinity theory. We can be absolutely sure, on the universally agreed testimony of qualified (as to textual matters) Trinitarians themselves, that 1 John 5:7 is undeniably spurious and false.

---

## ONLY ONE

All things change around us, day by day: dear, familiar voices die away—  
Gentle lives that used to touch our own pass beyond us to the dark unknown;  
And the winding pathway of the years leads us often through a vale of tears.  
Only One, of all our heart's love best, stands unchanged beside us—bears the test  
Of our deepest helplessness and need—bends to take our empty hands, and lead  
From our loss, and loneliness, and pain, to the wealth of His eternal gain.  
Only One is true: and—as we turn toward His perfect love—at last we learn  
How the things of earth, that used to seem all our highest good, were but a dream:  
And, although our cherished idols fall, how—in finding God—we find our All.

---

*Do we really love? If we love, we give everything: love by its nature can do no less.*

---

## Current Events Fulfilling Prophecy

**INDEPENDENCE FOR QUEBEC:** secession might break up all Canada. Separatists, under Premier Levesque's Parti Quebecois (PQ), swept into power in stunning election upset in Nov. '76. PQ leaders, harking back to England's defeat of French Canada in 1759, now speak of 'reconquest.' This time, they promise, the French will triumph by pulling Quebec out of the Canadian Confederation.

Levesque has moved swiftly to enhance the French Reality' of Quebec. A new law making French the only official language sent shock-waves thru the English-speaking minority. 'For sale' signs are sprouting in English-speaking areas. Even before PQ took over, a shift of corporate headquarters from Montreal to Toronto was underway. Soon all business will have to be conducted in French; & children (with few exceptions) must now attend French language schools.

Quebec is huge: 600,000 sq. mis. It has a large industrial structure, a wealth of natural resources, vast hydro-power reserves. Its citizens—27% of Canada's population—produce \$45 billion in goods & services annually. An independent Quebec would stand 23rd among the 150 nations of the world.

Levesque says: "We intend to go for separation. Canada is on record as respecting the rights of peoples to self-determination—& the Quebec people are a national entity. What holds Canada together is mostly force of habit; and for Quebec it has been more & more a negative force. The colonial pattern has to be stopped. It is intolerable to any national community with a minimum of self-respect.

"When we control our immigration, we will privilege those from French-speaking or Latin countries, just as Canada has always favoured the English-speaking.

"Canada's federal system is obsolete. Economic association is more essential to Ontario than to Quebec: we have ¼ of Canada's population, & our market is vital to Ontario manufacturers. Our pulp & paper go basically to outside markets, not Canada. Same goes for iron ore & asbestos. Most of our customers are Americans. Why can't we build stronger relations with US & Europe?" (USN 9:26).

\* \* \*

Levesque toured Paris last week with all the honours normally accorded a Head of State—& more. He was made Grand Officer of the Legion of Honour. Ten yrs. after DeGaulle shouted 'Vive le Quebec libre!' (*Long live free Quebec!*) in Montreal, Levesque & his French hosts added momentum to his campaign for Quebec independence. French President Giscard pledged his 'comprehension & support' for Quebec's efforts toward self-determination. (Nwk 11:14)

\* \* \*

Levesque was embraced with rare homage in Paris last week. He was given the Legion of Honour award, & accorded the unusual honour of addressing the Deputies. He said, 'It is more & more sure anew country will appear.' (Tm 11:14)

**FRANCE, true to pattern, is meddling dangerously with Canada's affairs. Naturally speaking, they can't be blamed: the 200-yr.-old British military conquest & subjugation of New France continues to rankle, & France sees a chance at last to strike back, as the hounded & suppressed Dutch did in South Africa. Theoretically, if the pious protestations of the 'democracies' mean anything, the French of Quebec have a 'right' to self-determination: they were certainly a conquered people who have never coalesced with their conquerors—an unwilling & unhappy colony of the British Empire which the dominant British element of the country has humiliated & exploited. But the conflict will go on, as it has from the Tower of Babel, and Canada will be weakened, & Anglo-French relations worsened, & all will work to the benefit and satisfaction of Russia.**

**SOUTH AFRICA TO THE PRECIPICE.** "Steve Biko is dead!" Till he went to jail last month, Biko was a 'banned person' who could not be referred to in the press or visited by more than 1 person at a time, & who was confined to the area of his home. He was S. Africa's Martin Luther King, a non-violent man who helped found the nation's 'black consciousness' movement, & led the opposition to apartheid. He was 20th Black to die in jail this yr., officially from a 'hunger strike.'

Prime Minister Vorster & his colleagues were defiant in the face of world criticism, warning he would resist any 'meddling' in S.A. affairs. (Nwk 9:26).

\* \* \*

Biko was President of the national Black People's Convention, & undisputed spiritual leader of the Black consciousness movement in S.A. His death triggered a chorus of demands, by both Blacks & Whites, for an investigation. Other Black prisoners have died, according to police reports, from such unlikely causes as slipping in a shower & falling against a chair. Biko's death is 'the big one, the one they can't get away with,' said Donald Woods, editor of East London *Daily Dispatch*. At week's end, the mood of defiance was spreading. Over 1200 Black students defied a ban to attend a memorial service for Biko: they were arrested en masse. (Tm 9:26).

\* \* \*

Vorster appeared indifferent to the wave of protest at home & abroad over Biko's death. So, Africa is surprisingly well prepared to cut itself off from the rest of the world. They have stockpiled enough oil for 6 to 7 years. All over the country, factories are turning out modern weapons. Militarily, it is the strongest country in Africa. Vast sums have been spent in recent years to modernize army & air force. A sophisticated early warning radar system guards the borders.

It is self-sufficient in food, & could grow more. It is rich in minerals. It is at least 10 yrs. ahead of US in technology for making oil from coal. (Nwk 10:3)

\* \* \*

Vorster has suddenly dissolved Parliament & called for elections Nov.30, 1½ yrs. head of schedule, on the issue of a proposed new Constitution that would end S.A.'s system of parliamentary supremacy. Real power would be vested in a President, who would have virtually supreme powers. If he wins, Vorster would be the President. It is seen as a disguise for a complete power takeover. (Tm 10:3)

\* \* \*

15,000 angry Blacks gathered last week to bury Steve Biko. The size of the funeral & the fury of its aftermath showed the 30-yr.-old apostle of nonviolence may be more dangerous dead than alive. The mourners attacked & killed 2 Black policemen. Then the mob looted & burned till the police opened fire. In the following days, the riots spread to other Black townships.

That same morning a Johannesburg paper reported Biko had not died from a hunger strike, but from massive brain damage.

S.A. police say 1000 Blacks have been trained in terrorism in Mozambique & Angola, & are beginning to filter back. S.A. may be in for a long spell of just the sort of violence Steve Biko hoped to prevent. (Nwk 10:10)

\* \* \*

Justice Minister Kruger quoted from the pamphlet for which Biko was arrested: "Organize yourselves into groups to deal with those who do not heed this plea. Beat them, burn their cars & shops. Show no mercy to informers & collaborators. They must all be killed." He did not connect it directly to Biko. (Tm 10:17)

\* \* \*

Last week, S.A. police loosed the most draconian wave of repression in 20yrs. Within hours, they detained many of S.A.'s best known Black leaders: over 50, & closed the largest Black newspaper, jailing its editor. Eighteen Black & inter-racial organizations were banned, & 7 White activists & journalists, including Donald Woods, editor of the *Daily Dispatch*, 1 of S.A.'s most outspoken journalists.

Foreign reaction was immediate & caustic. The US ambassador was recalled. Inside S. A., both Black & White communities were stunned. Even traditional supporters of the govt. were dismayed. In opting for so blunt an approach, the govt. burned the few remaining bridges between itself & the Black community.(Tm 10:31)

\* \* \*

Striking swiftly, the govt. closed 2 Black newspapers, banned 18 civil rights organizations, & arrested scores of Black & White opponents of apartheid: most drastic crackdown in 20 yrs. Among those banned or detained were 5 prominent churchmen, dozens of Black community leaders, & 2 of the country's most distinguished editors. Govt. was hoping to end the wave of Black dissent that has washed over S.A. in past 18 months. But outraged moderates feared result would be just the opposite: by suppressing those who advocated peaceful change, govt. left violence the only option for S.A.'s 18 million Blacks. One White opposition politician pointed out that S.A. had suddenly moved into the same camp as the tyrannical Black states of Africa themselves. (Nwk 10:31)

\* \* \*

Vorster says, "The standard of living of the S.A. Black is from 2 to 5 times higher than that of the rest of Africa ... US tells American businesses in S.A. they must pay Blacks at least \$120 a month. That's fine, but why don't they prescribe the same for the rest of Africa? Why the double standard?"

**He is of course right on both counts: this illustrates the hypocrisy involved.**

\* \* \*

Economic sanctions would pose discomfiting problems for Western nations. Britain has \$5 billion invested in S.A., & \$5 billion yearly trade: for 70 yrs. Britain has been S.A.'s leading trade partner. Last yr., US sold \$1½ billion in goods to S.A. Dozens of smaller countries closer to S.A. would be affected: at least 4 UN members are heavily dependent on S.A. not only for trade but for communication. Oil is S.A.'s only weakness: a \$2 billion oil-from-coal plant will be supplying 40% of the country's energy needs by 1981. (Tm 11:7)

\* \* \*

All signs are that S.A., to perpetuate White supremacy, has decided to turn a defiant back on US. A massive October crackdown is only the first step. Next comes a new Constitution that will strengthen the power of 4.3 million Whites over 18 million Blacks. A President will be endowed with extraordinary powers. Observers see this as a move to converting S.A. to a form of dictatorship. Govt. is putting itself in position where it will be forced to impose more and more repressive measures to maintain control of increasingly restive Blacks. Vorster's determination to crush

opponents of apartheid has put him on a collision course with US & UN. Recent years have seen more & more repression.

S.A. has riches other nations clamour for, & it's self-sufficient in everything but oil. It produces 75% of West's gold & 90% of world's diamonds. With Rhodesia it supplies 80% of world chrome: only other source is Russia. Over 26,000 ships a yr. use Cape of Good Hope sea lanes, depending on S.A. for fuel, water, food, & weather reports. S.A. warns it will close its ports to any nation supporting sanctions. Four Black African states depend on S.A. for economic survival. (USN 11:7)

\* \* \*

UN Security Council voted 15 to 0 last week to impose mandatory arms embargo on S.A.: first time such action has been taken against a member. Earlier, US, Britain & France vetoed economic sanctions. (Tm 11:14)

**THIS is a deepening tragedy without any possible human answer. US Blacks are only 10% of the population, but the process of attempted enforced assimilation has made dying and dilapidated shells of US's large cities. S.A. Blacks outnumber the Whites 4 to 1, & the bitterness of long oppression is intense.**

**Certainly it is cruel & oppressive, & the Whites live callously off the exploitation of the Blacks, but what is the answer now except chaos? To expect that the long-abused Blacks, inexperienced in industry & commerce, would carry on the country prosperously & treat the minority Whites with fairness & consideration, is to belie all history of human nature. The very transparent hypocrisy of the 'one man, one vote' cry by the surrounding Black dictatorships (egged on by Russia) who have no intention of giving their own people any meaningful say in govt., clearly shows what could be expected.**

**The only beneficiary of this tragedy can be Russia, who is cleverly manoeuvring the West into forcing chaos upon an essential bastion of West power. With S.A.'s tremendous industrial complex, vast & unique natural resources, essential seaports, & strategic geographical location in the hands of Russia-oriented Black dictators, as Mozambique, Angola, Uganda, Somalia, Ethiopia, etc., the strategic world balance of power would have greatly shifted toward Russia. A powerful hostile S.A. could throttle one of the world's most vital seaways.**

**Later reports have made it clear that Biko died of massive head injuries.**

**TERRORISM: THE WAR WITHOUT BOUNDARIES.** The war has been raging for over 10yrs. on a global battlefield; & it threatens to grow more intense. Tactics of combat include assassinations, kidnappings, skyjackings & bombings, as urban terrorists attack the institutions of the world's industrial democracies. Principal victims are not soldiers but civilians: public officials, businessmen, schoolrooms of children, planeloads of tourists, trains packed with commuters.

Hanns-Martin Schleyer was the 10th target of W. German terrorists to die in past year. Schleyer's murder will unquestionably increase the tension in W. Germany. In Hamburg, Berlin, Munich & Frankfurt, security was increased around officials. In Bonn, concertinas of barbed wire encircle govt. buildings, sandbagged gun emplacements protect doorways, & guards with submachine guns patrol the grounds. Top-level businessmen constantly vary their daily schedules, & are accompanied everywhere by bodyguards.

Violence for political ends was not systematically used till the middle of the last century. Then it became a favourite weapon of the Irish against the English, Armenians & Macedonians against the Turks, & Russian nihilists against Czars.

With their skyjackings, bombings and assassinations, terrorists are dangerous, desperate people. Repellent as their use of indiscriminate behaviour is, they are undeniably heroes to some. Many of the alienated youths who join radical underground groups lack any coherent ideological or political goals. Violence is the attraction—the end, not the means. The act of terror itself is an ideology.

Today's terrorists can score such victories primarily because of modern military technology. They can buy or steal some of the most modern arms: grenade launchers, heat-seeking rockets, sophisticated delay caps & fuses that fire photo-electrically. Such weaponry can cut at the exposed jugulars of modern societies.

In the Middle Ages, if you wanted to throw a town in darkness, you would have had to smash every single street light. Today a hand-grenade tossed into a power station would be sufficient. Equally inviting and vulnerable are electronic communications networks, computer nerve centres, & transportation hubs.

Democracies are especially vulnerable to terrorism. Totalitarian regimes, as Russia & China, seem nearly immune. Terrorists take advantage of all the legal freedoms, & these freedoms cannot be curtailed selectively. Democratic societies impose virtually no restrictions on speech or movement, and very few limits on the right to assemble & demonstrate. Palestinian guerrillas were able to operate with impunity in Lebanon which, till the civil war, was the Arab world's only democracy. Planning terrorism is relatively easy in open societies. When caught, terrorists in democracies take advantage of judicial systems designed to protect the rights of defendants by allowing reasonable bail & easy appeal.

US intelligence officials say international terrorists, spurred by Russia, are concentrating on W. Germany to disrupt govt & undermine confidence in democracy.

One of goals of terrorists is to force democratic societies to crack down on dissent, alienating the people & 'proving' bourgeois 'freedom' is a sham.

Some countries, notably Libya, So. Yemen, Iraq, No. Korea & Cuba provide terrorists with money, arms or havens.

The potential for evil will soar if terrorists get their hands on new biological, chemical, radiological, or nuclear arms. In 10-15 yrs. terrorists will have the weapons of super violence: then a single person will be able to blackmail an entire town, district or country.

There are 140 clearly defined terrorist organizations in the world. An alarming fact is the growing links of these organizations. Some W. German radicals got combat training at Palestine-run camps in Lebanon & S. Yemen. Libya bankrolls revolutionaries all over the world, & supplies them with arms. (Tm 10:31)

\* \* \*

International hijacking for political aims is stirring worldwide concern. Seldom if ever have there been more political kidnappings, hijackings & bombings than in last few yrs. In several cases govts. have yielded: freeing criminals, paying ransom. Arab nations appear to be the most critical problem in the fight against terrorists. Several have provided havens for them. (USN 10:31)

\* \* \*

Terrorism: groping for answers. As terroristic violence spreads, fear is mounting in many countries. Official estimates are that hard core of W. German terrorists now 1200, triple the estimate just a yr. ago. Many are women. (USN 11:7)

\* \* \*

It is now established that there is a sort of Terror International, Inc., that coordinates terror groups the world over, & which has links with the Cuban DGI (secret police), & funding from Libya. Through the DGI there must be some affiliation with Russia's KGB. This is one of the weapons being used today to destroy Western societies & further the Marxist cause.

These days, when politically inspired kidnappings & assassinations of business men throughout the West occur almost weekly, extreme safety precautions are becoming standard operating procedure. Nervous executives are hiring bodyguards, armour-plating their cars, equipping their homes & offices with security devices, in some cases becoming virtual recluses. Major corporations are devising elaborate security programs, spending millions on everything from bomb-detection gear to kidnap insurance. For the majority of prominent businessmen, life has become a 'state of siege,' as one called it. "It's the end of any privacy," he complains, "It's degrading to have to sleep with guards outside the door."

Degrading or not, it's increasingly necessary. Last yr., there were 239 separate terror attacks. Over 4000 businessmen have been kidnapped since '74.

Few prominent businessmen travel without a squad of bodyguards in Italy, which has had 64 kidnappings so far this yr., & nearly 300 since '70. Most Italian cities are virtual ghost towns after dark, & a gun on the hip is now a status symbol.

US businesses abroad have been victimized by political terrorists over 150 times in past 10 yrs. Such incidents are likely to increase. At home, over 100 terrorist bombings in San Francisco area alone in the past 6 years. A security expert says,

"Most companies want to take some precautions, but they don't want to live with armed guards at every door." Unfortunately, the day when that becomes necessary may not be too far off. (Nwk 11:14)

**SO IT must be in the last evil days of human misrule on earth: "All the earth filled with violence . . . as in the days of Noah." Terrorists today are relatively few & uncoordinated: yet they are able to panic & disrupt whole countries, & force tremendously expensive, burdensome precautions. But their numbers are growing, their techniques becoming more sophisticated. It is clearly a growth industry. The 'democracies' are especially vulnerable, & clearly Russia's hand is increasingly behind much of it. It is a deadly international business, & US has deliberately gone out of its way, in the name of 'liberty,' to hobble & harass & humiliate the men in the CIA & FBI who take their lives in their hands to defend the country & combat this evil. This 'wisdom' is of a piece with coddling vicious, murderous criminals as poor, sick, mistreated unfortunates, & glorifying the immoral & perverted as the brave, free 'wave of the future.' What true wisdom & sound govt. principles men could learn from the Mosaic Law, if they only had the intelligence to study it: swift justice, suitable corporal punishment, no crime-breeding jails, debts worked out by honest servitude, strictly fair recompense—an eye for an eye, the incorrigible destroyed from society, criminals forced to work to repay victims, no financial burden on society to coddle criminals, but criminals forced to be productive to society, or to be destroyed. No terrorists have been executed by West nations: just put in jail at public expense, & to incite other terrorism to free them.**

**THE FALSE PROPHET & THE BEAST.** Italian Communist boss Berlinguer takes his wife & son to church every Sunday, & picks them up after Mass, tho an atheist himself. He's trying to come to terms with the Catholic Church, to which over 90% of Italians belong. In a conciliatory letter to an Italian bishop, he has provoked an unprecedented dialog with the Church by giving assurances his Communist Party not only respects religion but sees it as a possible stimulus toward building a true socialist society. Italian Communist leaders in the past have made obeisances toward the Church, but never to the extent Berlinguer has.

He criticized religious 'intolerance' in Eastern Europe, & said Marxism was not an 'ideological creed' but an analytical method, & that his party was 'lay & democratic, & as such not theist, atheist or antitheist.' He quoted approvingly from Pope John that "encounters & understandings between believers & those who do not believe can be occasions for discovering truth & rendering homage to it."

He conceded that East Bloc govts. have "fallen into discriminations" against Christian believers, but said "they are beginning to come out of this situation."

He said that a religious conscience could well be "a condition that can stimulate the believer to pursue the renewal of society in a socialist sense."

His goal is to improve the Party's image with Catholics. With 227 seats in the 630-seat Italian Chamber of Deputies, the Communists are already formal partners in the accord that supports the present minority govt.

The Vatican daily *L'Osservatore Romano*, in a front page editorial that had Pope Paul's approval, referred to the Communist leader by name (a departure from tradition), acknowledged his power, & hinted that accommodation might be possible. The Church door & dialog now appear to be open. (Tm 11:7)

**THIS is an extremely significant development, in the direction the Brotherhood has long anticipated. The Beast & False Prophet must reach an accord—an uneasy accord, doubtless, as during the long dark era of the 2-Horned Beast, the Holy Roman Empire, when Pope & Emperor, tho enforced partners in controlling the masses, constantly jockeyed for the supreme power. Both Catholicism & Communism are by nature power-hungry dictatorships, & they have much more in common with each other than either has with freedom or democracy.**

**Berlinguer's Communist Party is the largest in the non-Communist world. It already controls most of Italy's big cities & much of its local government, & is the strongest single national party. The political realities dictate a Papal-Communist Concordat such as the Pope had with Mussolini. With its slipping grip on the fractious Europe Communist parties, Moscow must learn the value of the Pope as an ally. His price may be high, but they will find they have no other alternative if they wish to keep the masses docile and manipulatable.**

**TURKISH URANIUM FIND.** Deposit of several million tons of uranium—perhaps the largest in the world—has been found in the Turkish area of the Black Sea by German scientists. (OshTm 10:31)

**URANIUM is the raw material of nuclear power. This could be a factor in Gog's descent on Mideast: to secure it for himself, & deny it to Tarshish powers. We are reminded that such latter day finds—like North Sea oil—can suddenly & dramatically change the political picture. Others may yet be in store. God has many ways of bringing about His purpose.**

---

**THE war had taken a complete and dramatic change. The Russian armies on the Asian front, assumed retrenched for the winter, had suddenly annihilated the Turkish Asian army in a rapid series of brilliant strikes like Hitler's blitzkrieg. Bro. Roberts says—**

"A disaster of first magnitude has befallen the Turkish arms where least expected . . . The Russian forces have annihilated the Turkish army in Asiatic Turkey.

"It will be recollected that when the Russians fell back to the frontier, there was considerable mystery. The more thoughtful of the Turks feared it was a ruse. But as months passed, it was assumed the Russians were beaten, & the Turks advanced to positions at the border, & contemplated invading Russia.

"But the early suspicions have proved correct. The Russians retired to await reinforcements, & to entice the Turks from their fortifications into the open field.

"So complete and crushing a disaster has not been recorded since the wholesale French capitulation at Sedan. Its importance cannot be over-rated. The Turkish army is broken up; 3 divisions surrendered entire: 1000s of prisoners have been taken, & an immense quantity of war material. .Armenia lies open to the Russians.

"The Russian generals are Melikoff, Solojew, Heimann & Lazaroff. The latter 2, who are the most distinguished, are Jews.

"Meanwhile, in Europe, events are also progressing favourably for Russia . . . there is every probability of the early capture of the whole Turkish army under Osman Pasha—a catastrophe which would be even greater than the Asian one."

**It is remarkable that it was Jewish generals who executed this stunning victory for Russia. As noted last month, Jews were supplying Russia's armies.**

**Turkey was still stoutly vowing war & resistance, but both European & Asian fronts were crumbling, & the end was near. In December, Turkey appealed (in vain) for European mediation; on Jan. 9 she sued for peace.**

\* \* \*

**Bro. Roberts refers to a sad case. After reporting a funeral, he says—**

"Death, in another sense, has removed from us bro. Chatwin, who resigns his connection with us without giving a reason. But the reason is not unknown. He gave up the daily reading of the Scripture over 12 months ago, & has been visibly dying for a long time. The cause is specified by Christ in the parable of the sower. The cares of this world & the lust of other things entering in have choked the Word.

The particular thorn in his case has been the study of Gentile law with a view to a place among the people who bind on men's shoulders burdens grievous to be borne. He asks to be allowed to depart without the 'annoyance' of an interview. He may escape this annoyance now, but there is an interview waiting ahead which he cannot avoid. God grant him mercy in that day: but it is written, 'Whatsoever a man soweth, that shall he also reap'."

\* \* \*

**Those restive & unstable souls seeking 'some new thing' were active then as now. A bro. Sintzenich, of Rochester, NY, reporting a lecturing tour, says—**

"I am happy to say I found the brethren in the places visited grounded on the solid basis of the Truth as revealed in the Scriptures. With all true believers, they regard Dr. Thomas' delineation of the Truth, in respect of the great outline of doctrinal & practical truth, as a finality."

"Experience has abundantly proved that just in proportion as we depart from his teachings in this respect, just in that ratio we depart from Bible truth. 'Free life,' 'trine immersion,' 'immortal emergence,' 'no-sin or perfectionism,' 'full spirit birth,' and many other continually recurring crotchets, have no place in well balanced minds who understand 'the mystery' of the Deity's will, and are thoroughly instructed in the Dr.'s wonderful elucidation of it.

Being 'grounded and settled' in the Truth, true Christadelphians do not look for new things to gratify that craving desire for novelty which distinguishes those who walk by sight & feeling, & not by faith, and who are 'ever learning but never able to come to a knowledge of the Truth.'

Let our brethren everywhere beware of those who are constantly seeking to introduce 'some new thing,' & who, as a general rule, while professing to do honour to the Dr.'s grand expositions, openly repudiate & nullify him in their teachings.'

**Questions**

	<b>BIRTHPLACES, HOMES, NATIONALITIES—</b>	26. Shuah	33. Joseph	40. Gideon
1. Saul	6. Ruth	11. Pilate	16. Nabal	21. Lydia
2. Hiel	7. Peter	12. Gaius	17. Philip	22. Amos
3. Ittai	8. Titus	13. Uriah	18. Cozbi	23. Micah
4. Jesse	9. Doeg	14. Sihon	19. Hagar	24. Heber
5. Agag	10. Elihu	15. Elijah	20. Cyrus	25. Oman
		27. Hiram	34. Hushai	41. Nicolas
		28. Darius	35. Tobiah	42. Eliphaz
		29. Simon	36. Eliezer	43. Sopater
		30. Bildad	37. Haman	44. Manohah
		31. Ahijah	38. Zophar	45. Geshem
		32. Achish	39. Nahum	46. Abishag

**ANSWERS**

Mede	Tyrian	Jebusite	of Berea	Elkoshite	of Antioch
Greek	Hittite	Tekoite	of Derbe	Temanite	of Thyatira
Syrian	Kenite	Arabian	Egyptian	Midianite	Naamathite
Shuhite	Persian	Galilean	Cyrenian	Canaanite	of Bethsaida
Buzite	Roman	Tishbite	Shilonite	Benjamite	Shunammite
Gittite	Archite	Moabite	Bethelite	Morasthite	of Damascus
Danite	Agagite	Amorite	Abiezrite	Ammonite	of Arimathea
		Edomite	Philistine	Amalekite	Bethlehemite

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

Printed in U.S.A.

Australian subscriptions (\$4.00) to R. Hodges, 2 Emily St., Esperance, W. Australia 6450



