

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

LETHBRIDGE, Alta.—633 Seventh St. S.—Memorial 11 am; S.S. 12:30 pm; Lecture 7:30 pm; Class Wed. 8 pm. Bro. Wm. Blacker, 1225 Sixth Ave. S., T1J 1A3; Phone (403) 327-5663.

LOVING Greetings in the Master's Name.

We are indeed happy to announce that bro. Neville Aldred (P.O. Box 731, Claresholm, Alta. TOL OTO) applied for membership in our Lethbridge ecclesia. Bro. Aldred (late of Australia where he learned the Truth and was immersed) lives approximately 60 miles north of here, and consequently has a long trip to come to our meeting. We are happy to say that after talking with the Arranging Brethren and discussing our position, and we hearing his views, the brethren gladly accepted him to our ecclesia. Even though he has so far to come and the weather is very severe this winter, his attendance gives us cause for rejoicing, and we see signs that he will be a help to us and our meetings. May God bless him.

Through this year we have been blessed with visitors at our meetings. We do wish to thank all those from Richard, Sask., Edmonton, Alta., Red Deer, Alta., Vancouver, B.C., and also the United States. Thank you each and every one for calling on us. We trust our Lord may soon come, and we shall all meet around the Table with him. With love in the Truth,
—bro. Wm. Blacker

WICHITA FALLS, Tex. 76305—1016 N. Beverly, phone (817) 855-3190. Bro. Bob Wolfe.

WE in Wichita Falls send our Greetings of Love to all the Household of Faith—bro. Bob & sis. Sharon Wolfe, sis. Melissa McGarrity from the Dallas area who joins in our fellowship here, and bro. Abel and sis. Sharon Duran.

WORKSOP, Notts. S80 2NA, England—15 Lincoln Street—Bro. Eric Moore.

Dear brethren and sisters: Loving Greetings in Israel's glorious Hope.

Our best wishes to you for the year 1978, with the prayer that it will see the return of our Lord Jesus the Christ.

We would like to thank all of you who have written to us, and also helped us in many ways over the past difficult year.

As many of you will know, life in isolation is very hard, and we would delight in hearing from more of you. And we would like to request where it is possible that brethren record (on cassettes) their exhortations, for we have great need of these.

We rejoice at seeing Israel and Egypt coming closer together, and look for Jordan to do the same; whilst also at the same time Ethiopia becomes closer to the King of the North.

We must delight in knowing the outcome of all these things, helped by the labours of bre. John Thomas and Robert Roberts; whilst the world can only look on, wonder, and fear for what will come next.

We are, your brother and sister in Christ,

—Eric and Lillian Moore

January Answers

PAIRS

- | | | | |
|----------------------|-----------------------|-----------------------|--------------------------------|
| 1. Bel-Nebo | 14. Zimri—Cozbi | 30. Zadok—Abiathar | 46. Euodias—Syntyche |
| 2. Dan—Beersheba | 15. Moab—Ammon | 31. Pharez—Zarah | 47. Bezaleel—Aholiab |
| 3. Paul—Silvanus | 16. David—Goliath | 32. Michal—Merab | 48. Deborah—Barak |
| 4. Ebal—Gerizim | 17. Rezin—Pekah | 33. Haggai—Zechariah | 49. Gershom—Eliezer |
| 5. Tyre—Sidon | 18. Prisca—Aquila | 34. Jannes—Jambres | 50. Phygellus—
Hermogenes |
| 6. Oreb—Zeeb | 19. Eldad—Medad | 35. Joshua—Caleb | 51. Tryphena—Tryphosa |
| 7. Mary—Martha | 20. Sheba—Dedan | 36. Jupiter—Mercurius | 52. Pelethites—
Cherethites |
| 8. Felix—Drusilla | 21. Stoics—Epicureans | 37. Aholah—Aholibah | 53. Alexander—Rufus |
| 9. India—Ethiopia | 22. Medes—Persians | 38. Balaam—Balak | 54. Ahasuerus—Esther |
| 10. Peter—Andrew | 23. Annas—Caiaphas | 39. Shebna—Eliakim | 55. Hymeneus—
Alexander |
| 11. Peleg—Joktan | 24. James—John | 40. Eleazar—Ithamar | 56. Zerubbabel—Jeshua |
| 12. Adah—Zillah | 25. Zebah—Zalmunna | 41. Hophni—Phinehas | 57. Adrammelech—
Sharezer |
| 13. Jubal—Tubal-cain | 26. Orpah—Ruth | 42. Pharpar—Abana | |
| | 27. Castor—Pollux | 43. Michael—Gabriel | |
| | 28. Bilhah—Zilpah | 44. Hannah—Peninnah | |
| | 29. Jachin—Boaz | 45. Bigthan—Teresh | |

FRATERNAL GATHERINGS

If the Lord will

HYE, Texas: Monday* to Sunday, July 31-August 6

***It is hoped to be able to start on SUNDAY, July 30, but it is not certain at this time**

Bro. Don Newcomer, 4011 Bolivia, Houston, Tex. 77092; Phone (713) 686-6088

My Soul Thirsteth for God

"Ho, every one that thirsteth, come ye to the waters . . . Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hear, and your soul shall live!"—Isa. 55:1-3

NO doubt most of us, at some time, have had a craving, a powerful, driving desire, for food; and, in the same manner, a vehement desire for drink. We are all fully aware that if food is not eaten, and liquid is not swallowed, death will be the result. By applying the principle affirmed by Paul:

"First that which is natural; afterward that which is spiritual."

—we are able to fully comprehend Jesus' declaration (Matt. 5:6)—

"Blessed are they who hunger & thirst after *righteousness*, for they shall be filled."

This 'blessedness,' or happiness, is attained through the knowledge and understanding of God's Word, by which a person is filled with the 'joy set before him' in a full assurance of faith and hope in those things that God has promised to those who love and obey Him; and finally, if worthy, 'filled with the fulness of God.'

Jesus' teaching was not altogether new. Much of it was based upon things written in the Law of Moses and in the Prophets; for, said Jesus:

"Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil"

(Matt. 5:17).

In Isaiah 49, we have one of the prophet's beautiful pictures relating to Jesus' 2nd advent, when he will liberate his servants from the prison-house of death, and say to those prisoners—

"Go forth! And to them that are in darkness, Show yourselves! They shall feed in the ways, and their pastures shall be in all high places.

"They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them" (vs.9-10).

It is remarkable how much of Isaiah's prophecy appears in the teaching of Jesus. The greater part of John 6 is permeated with this subject, in particular v. 35:

"I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

But who *will* come to him? And who will listen to his message? Only those who '*hunger and thirst after righteousness*'; and that is few indeed. Many hunger and thirst after life, or glory, or salvation; and strive mightily for them. But how many—acutely, agonizingly conscious of the repulsive ugliness of natural, corrupt, human nature—hunger and thirst after *righteousness*? How many comprehend, even as afar off, the infinite, perfect 'beauty of holiness'? When Jesus spoke these words—

"From that time, many of his disciples went back, and walked no more with him" (v. 66).

Sadness must have gripped the heart of Jesus as he turned to the remaining disciples, and said—

"Will ye *also* go away?" (v.67).

This touching question brought from Peter that beautiful response:

"Lord, to whom shall we go? *Thou* hast the *words of eternal life*" (v. 68).

These wonderful words of Jesus, which relate to eternal life, are the food for which we must hunger, and the water for which we must thirst. The manner in which this is to be done is exquisitely expressed by David:

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God! My soul thirsteth for God, for the living God" (Psa. 42:1).

When we set ourselves to know and understand the Way of Life, and *put into action* the 'words of eternal life' presented to us in the teaching of Jesus; how strange it seems when some call us 'extremists'! Are we 'extreme' if we do all in our power to—

"Let our light so shine before men that they may see our good works, and glorify our Father which is in heaven" (Matt. 5:16).

When we see increasing worldliness and looseness and toleration of error in the Christadelphian body, and many devoting a great part of their lives and goods to the pleasures and luxuries of this life, and we are constrained to contend against it—are we 'extreme' just because we are fully persuaded that we must *all* be—

"Zealous of good works" (Tit. 2:14); "Holy in *all* manner of conversation" (1 Pet. 1:15); and "Always abounding in the work of the Lord" (1 Cor.15:58).

Is it not an 'extreme' requirement on God's part that we be, in intelligent maturity, '*always* abounding' in His work when there are so many pleasant worldly ways we could, as carefree, fun-loving juveniles, be 'enjoying' ourselves? If we so childishly hunger and thirst after the things of this life, *that* is what we shall be filled with, for—

"He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8).

This is in complete harmony with the teaching of Jesus. Have we not heard him say—

"Narrow is the Way that leads unto life" (Matt. 7:14).

—and few there be that have the wisdom to find that Way and walk in it? As we read his sayings, and those of the apostles, we are profoundly impressed with the fact that the dominating characteristic that pervades the whole of the New Testament is this—

That to be 'in Christ,' and remain there, we must live a life of *useful, purposeful, consistent holiness*; and do all that is humanly possible (with God's help) to:

"Keep ourselves unspotted from the world" (James 1: 27).

It is not necessary to have a college education (rather it is a detriment) to understand what Paul means when he says "*Be not conformed to this world*"—Rom. 12:2. And that is equally true of what he says elsewhere—

"The Lord Jesus Christ gave himself for our sins, that he might *deliver us from this PRESENT EVIL WORLD*" (Gal. 1:4).

And what does it mean to be savingly delivered from this present evil world? Powerful among the corruptions of the world at the present season are all the pagan rituals and adornments that identify the world with the superstitions of the Babylonian 'Christ-Mass' which children of holiness will be diligent to keep themselves 'unspotted' by—

A persistent and prayerful application of the mind to the written Word should convince any believer of the Gospel that *release from the power of this 'present evil world' will be accomplished ONLY on the basis of our full and enthusiastic acceptance of the Divine principles of holiness set forth in the Scriptures of Truth.*

We have no right or authority to establish our own standards. When God demands obedience and holiness, it is our wisdom to unreservedly obey. If, therefore, we would attain to salvation, it can only be done by recognizing and submitting in reverence to all God's appointments. The joy that is set before those who are of a contrite spirit & are exercised by the Word of God, is presented to us by Jesus in his final message, in answer to the question:

"*Who are these that are arrayed in white robes?*" (Rev. 7:13).

And John was told (vs. 14-17)—

"These are they who came out of *great tribulation* [the overcoming of the flesh and of the world], and have washed their robes and made them white in the blood of the Lamb.

"*Therefore* are they before the throne of God, & serve Him day & night in His Temple. And He that sitteth on the throne shall dwell among them.

"They shall *hunger no more, neither thirst any more*; neither shall the sun light on them, nor any heat.

"For the Lamb who is in the midst of the throne shall feed them; and shall lead them unto living fountains of waters.

"And God shall wipe away all tears from their eyes."

What a precious and deathless heritage is reserved for those few among men who truly '*hunger and thirst after righteousness!*'

—G.A.G.

Jerusalem the Mother of Us All

"Put on thy beautiful garments, O Jerusalem, the Holy City, for henceforth there shall no more come into thee the uncircumcised and the unclean"—Isa. 52:1

BY BROTHER JOHN THOMAS

THE Jerusalems of the Bible are—

First: One city in different states, and under divers constitutions.

Second: The Glorified Body Corporate of the City in its glory, under its future Melchizedek Constitution.

The following classification, we think, will greatly assist in studying this subject—

1. Jerusalem is first referred to in Scripture as SALEM, which signifies *Peace*. An individual (supposed to be Shem, second son of Noah, an ancestor of Jesus of Nazareth, and a righteous man) was then residing there as King and Priest of the Most High God, Possessor of heaven and earth. He was, therefore, styled *Melchizedek, Melek Salem*, or. King of Righteousness, King of Peace: that is, *King of Jerusalem, reigning in righteousness, Priest of the Most High God*.

This was a typical order of priesthood. He who officiated in it was greater than Abraham, who paid tithes to him and received his blessing—Gen. 14:19-20. These facts are suggestive in a high degree, especially in the light of the following testimonies—

"And Melchizedek King of Salem brought forth bread and wine: and he was the Priest of the Most High God"
(Gen. 14:18).

"Behold, a King shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1).

"The Lord hath sworn, and will not repent: Thou art a Priest forever after the order of Melchizedek"
(Psa. 110:4).

"So also Christ. . . As He (God) saith also in another place, Thou art a priest forever after the order of Melchizedek . . . Called of God an High Priest after the order of Melchizedek" (Heb.5:5-10).

"Jesus, made an High Priest forever after the order of Melchizedek" (Heb. 6:20).

And the whole of Hebrews chapter 7.

Jerusalem, the throne of God's High Priest contemporary with Abraham, was to him a representation or type of the same city when it should be prepared of God—Heb. 11:10-16 for his Seed the Christ to reign there as Melchizedek's successor, after the resurrection of the saints. So Abraham will then be at once contemporary with his ancestor Melchizedek the First, and his descendant Melchizedek the Second.

* * *

2. Jerusalem is next brought before us ecclesiastically under the Mosaic Law. In David's reign she was chosen to be Yahweh's habitation—

"Unto the place which Yahweh your God shall choose out of all your tribes to put His Name there, even unto His habitation shall ye seek, and thither thou shalt come" (Deut. 12:5).

"And when the angel stretched out his hand upon Jerusalem to destroy it, Yahweh repented Him of the evil, and said, It is enough: stay thy hand. And the angel was by the threshing-place of Araunah the Jebusite . . .

"And Gad came to David and said, Rear an altar unto Yahweh in the threshing-floor of Araunah the Jebusite"
(2 Sam. 24:16-18).

"That Thine eyes maybe open toward this House night & day, even toward the place of which Thou hast said, My Name shall be there" (1 Kings 8:22).

"Solomon began to build the House of Yahweh at Jerusalem in Mt. Moriah, where Yahweh appeared unto David his father, in the place that David had prepared in the threshing-floor of Oman the Jebusite"
(2 Chron. 3:1).

"And Yahweh appeared to Solomon by night, and said unto him, I have chosen this place to Myself for an House of sacrifice" (2 Chron. 7:12).

"The Lord hath chosen Zion: He hath chosen it for His habitation. This is My rest for ever: here will I dwell . . . I will clothe her Priests with salvation . . . There will I make the horn of David to bud" (Psa. 132:13-17).

She continued under the Mosaic constitution till about 74 years after the birth of Jesus, when the State was abolished by the Roman (or Little-Horn-of-the-Goat) Power—Dan.8: 11, 24. This was a period of 1094 years from the foundation of the Temple. During this millennium of war and disaster, iniquity and crime, she is scripturally regarded as in bondage with her 'children,' or citizens, by virtue of the Law, and is allegorically styled 'Hagar'—Gal.4:22-26. These children she was to lose; and after their loss, she was to be left alone—

"The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart,

"Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone: these, where had they been?" (Isa. 49:20-21).

"O Jerusalem, Jerusalem . . . how often would I have gathered thy children together . . . and ye would not! Behold, your house is left unto you desolate . . . Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the Name of the Lord!" (Matt.23:37-39).

The children of the bondwoman, Hagar-Jerusalem, were 'shut up into the faith' under the schoolmaster of Sinai—Gal.3:23-24, who could give them no title to the inheritance covenanted to Abraham and his Seed. The sentence against them was:

"Cast out the bondwoman & her son" (Gal.4: 30).

This the Roman Power accomplished *politically*, and the Law and the Prophets *spiritually*, for (saith the Law)—

"Cursed is every one that continueth not in all things written in the Book of the Law to do them"

(Deut. 27:26; Gal. 3:10).

And the Prophets say:

"The just shall live by faith" (Hab. 2:4; Gal. 3:11).

Hence the Law, because of the weakness of the flesh, gendered only to bondage, shutting up its children under the curse—Rom. 8:3; Gal.4:24. Such was Jerusalem the Harlot, who killed the prophets and built their sepulchres—Luke 11:48; persecutor of him who was of the Spirit—Isa. 1:21-25.

* * *

3. Thirdly, there is a period in Scripture styled 'the Times of the Gentiles'—Luke 21:24; answering to the symbol termed '*the Court of the Gentiles*'—Rev. 11:2. The 'Times' of this Court extend to the resurrection of the saints, and the reappearing of the King of Israel.

During this long period, Jerusalem is scripturally regarded as in her *widowhood*, or as a woman forsaken of husband & children, a captive sitting on the ground bewailing her desolation—Isa. 54:4-8; 49:14-17; 3:6.

While the city is in her widowhood, and termed 'Forsaken'—Isa. 62:4, as at the present time, a community exists styled symbolically 'The Holy Ciiy'—Rev.11:2; the Woman a fugitive but nourished in the Wilderness; 'Jews'; etc.—Rev. 12:6, 14; 2:9; 3:9; Eph.5:23. This city is trodden under foot of the Gentiles, and will so continue to be until the time shall arrive for Jerusalem in Palestine to 'rise and shine because her light is come, and the glory of Yahweh is risen upon her'—Isa. 60:1.

The symbolical 'Holy City' consists of those who: are sealed in their foreheads, keep the commandments of God and have the testimony of Jesus Christ which is the spirit of prophecy, are of the faith of Jesus, cannot endure impostors, hate Nicolaitanism, have not denied Jesus' faith, whose good works increase, are watchful, keep the word of Jesus and deny not him Name—Rev.7:3; 12:17; 14:12; 19:10; 2:1-19; 3:2-15.

These are children of the Free Woman: 'the children of the Promise as Isaac was'—Gal. 4:27-31; who by *faith*—by belief of what is promised in relation to Jerusalem in her future glory—

". . . are come unto Mt. Zion, and unto the City of the Living God, the heavenly Jerusalem" (Heb. 12:22).

It is because they are come to these things *by faith*, and thereby lay hold of them as the Hope set before them in the Gospel, that they are styled the 'Holy City,' which, after the resurrection & transfiguration of its citizens, becomes (Rev.21:2, 9, 10; 19:7)—

"The Holy City, *New Jerusalem*, prepared as a bride set in order for her husband; the Lamb's Woman; that great city the Holy Jerusalem."

Then, but not till then, upon every one of the citizens of the now down-trodden Holy City who shall be presented '*holy and unblamable and unreprouable in God's sight*'—Col. 1:22-23, will Jesus—

"Write upon him the Name of his God, and the Name of the City of his God, *New Jerusalem*, which cometh down out of heaven from his God; and he will write upon him his new Name, which no man knoweth saving he that receiveth it" (Rev.3:12; 2:17).

—so that the present Holy City, cleansed from all that now defiles it, will be transformed into a city in which there shall in no wise be found any one that defileth, or worketh abomination, or invents a lie; but they only who are written in the Lamb's Book of Life—Rev. 21:27.

* * *

4. But to return to the widowed and momentarily-forsaken Jerusalem, oppressed by the Euphrateans, or Turks. We remark then, in the 4th place, that when the Times of the Gentiles, or 42 months—Rev. 11:2 of their oppression shall be fulfilled, Jerusalem will be redeemed.

When that time, now so near at hand, shall have come, it will be said to her by her Redeemer (Isa.51:17; 52:1-2)—

"Awake, awake! Stand up, O Jerusalem, which hast drunk at the hands of Yahweh the cup of His fury.

"Awake, awake! Put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem, the Holy City! For henceforth *there shall no more come into thee the uncircumcised and the unclean.*

"Shake thyself from the dust. Arise and sit down, O Jerusalem. Loose thyself from the bands of thy neck, O captive daughter of Zion."

Here we have presented to us *he ano Ierousalem*, the Exalted Jerusalem, in the English version:
"Jerusalem which is above" (Gal.4:26).

It is sufficient to remark here that it is stated in Parkhurst that—
"Ano with the article is used as a noun denoting what is above, high, exalted."

When the present Jerusalem awakes, arises, stands up, and sits down in peace and glory, her position in rank and dignity among the cities of the world, compared with what is now, will be 'above, high, exalted.' She will then correspond to the hope of those who now believe the 'Gospel of the Kingdom.'

As under the Law of Moses which went forth from Sinai, she was allegorically the bondwoman Hagar, so under the Law which is hereafter to go forth from Zion—Isa. 2: 3 she will be allegorically the free woman Sarah, the Princess or Queen, which shall be for nations, of whom also shall be kings of peoples—Gen. 17:16. She is then '*the Mother of us all*'—Gal. 4: 26—both Jews and Gentiles who now believe the Promises, or 'glorious things spoken' of her by the prophets and apostles—Psa. 87:3.

In a certain sense the Exalted Jerusalem, though not yet in being, 'is' the Mother of us all. Jerusalem is now 'barren and beareth not.' Yet she hath now in dispersion many more children for the Age to Come than she could reckon before she became a widow and was forsaken of her Husband: God. The obedient believers of the Gospel of the Kingdom, who shall be pronounced 'blessed of the Father'—Matt. 25:34 when Jerusalem is exalted, will be the ROYAL MUNICIPALITY of the city: the New Jerusalem enthroned in the Exalted Jerusalem, when—

"They shall call her the Throne of Yahweh, and all the nations shall be gathered unto it, to the Name of Yahweh, to Jerusalem" (Jer. 3:17).

The Exalted Jerusalem would be deficient of a principal element of her glory and power if the New Jerusalem, or Christ and his glorified brethren and associates (Israel's Elohim) were not enthroned there as:

"The Administration of the Fulness of Times" (Eph.1:10).

The 'heirs of the kingdom'—James 2:5 do not claim Hagar, who gendered to bondage, for their mother. She was mother only to Jews who became such by circumcision of the flesh. Neither do they claim the widow and God-forsaken Jerusalem for their mother. They abandon her to Turks, Papists, Protestants, Greeks, and non-Christian Jews. These are her lovers while she is divorced from Yahweh — paramours with whom the 'sons of the Free Woman' have no sympathy in faith, hope, or practice.

Now, if Jerusalem in the *past*, nor Jerusalem in the *present*, be their mother, it is manifest that-if Jerusalem is to be their mother at all—it can only be in the *future*. This is the truth. Hence it is Jerusalem as she *shall* be who is the 'Mother of us all,' the Mother-City of the Heirs of the Kingdom, the Metropolis of the Kingdom when the time comes that the saints possess it, and the(Dan. 7:22, 27)—

"Dominion, and the greatness of the Kingdom under the whole heaven."

In those glorious days, Jerusalem will be the Married Wife, and the free and joyful Mother of the free-born—Isa. 54:1. Abraham, Sarah, and their Seed will be there among the free—free from the 'bondage of sin and death.' Her Husband will be her Builder and Maker—Isa. 54:5; Heb. 11:10, even God; all nations shall flow into it—Isa 2: 2; & bring their glory & honour to its Princes, who shall reign for the ages of the ages—Rev. 21:26; 22:5.

* * *

5. Lastly, at this time, the Palestine Jerusalem—in her future relation to Jesus of Nazareth, the Great King of the Jews, his ancestors Abraham, Sarah and David, and his brethren the saints in general—will, as the '*Married Wife*' be under a Constitution growing out of the Covenants made with Abraham and David, and the '*Word of the Oath*'—Heb.7:28, styled the 'Law from Zion.' For 'Out of Zion shall go forth the Law'—the Law which proceeds from the Holy One of Israel for that nation—Isa. 54:4; Jer. 31:33; for which also the Gentiles shall wait—Isa. 42:4. Thus the King of Israel is revealed in the Scriptures as the 'Lawgiver'—not of Judah only—Gen. 49:10, but of all nations.

These things being admitted, the following proposition is evident— *That the existing laws and constitutions of the nations are all to be superseded by a Divine Law hereafter to be proclaimed from Zion.*

Hence, the establishment of this truth will be fatal to all the superstitions and imperial, monarchical & republican politics of the world. Many direct testimonies can be adduced from the prophets and apostles to prove this.

Under the 'Law from Zion,' Jerusalem will be the Mother City of all nations, for 'all nations shall flow into it'—Isa. 2: 2. Rome is now the mother of Papal-dom; & Mecca of Mohammed-ism. But in the Age, or world, that is coming, Jerusalem will be the Mother of all, both Jew and Gentile, for:

"They shall no more walk after the imagination of their evil heart" (Jer. 3:17).

But:

"Shall all call on the Name of Yahweh to serve Him with one consent" (Zeph. 3:9).

Inasmuch as (Mal. 1:11)—

"From the rising of the sun to the going down of the same, Yahweh's Name shall be great among the Gentiles. And in every place incense shall be offered to His Name, and a pure offering. For My Name shall be great among the nations, saith Yahweh of armies."

In Jerusalem, under the Law from Zion, the Name of Yahweh will reside. That is, Yahweh's King will reign there as 'Priest of the Most High God' 'after the order of Melchizedek.' The Jews asked Jesus—

"Art thou greater than our father Abraham?" (John 8:53).

The answer is 'Yes.' Abraham paid tithes to the King of Salem, who blessed the holder of the Promises, and it is the less that is blessed of the greater—Heb.7:7. When Abraham beholds the Priestly King of Salem on David's throne in Zion, the King will bless the 'Friend of God'—

"Come, thou *blessed of my Father*, inherit the City which hath foundations, whose Builder and Maker is God; and for which thou didst look when thou didst sojourn in this then Promised Land, as in a foreign country, dwelling in tents with Isaac and Jacob, heirs with thee of the same Promise" (Matt. 25:34; Heb. 11:9-10)

—Herald, 1856

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

INTERVAL BETWEEN APPLICATION AND BAPTISM

THE rule requiring some interval between the application of a candidate for immersion and the administration of the ordinance is not a rule for which chapter and verse can be quoted. It is a rule required by various apostolic exhortations, and by the lesson of experience. We are commanded to—

"Follow after the things that make for peace, and things whereby we may edify one another" (Romans 14:19).

And to—

"Do all things decently and in order" (1 Cor. 14:40).

No greater cause of dispute could be introduced into any ecclesia than a rule leaving it open to any brother or sister to baptize any candidate at any time, & bring the candidate for reception at the hands of the brethren. Strife would necessarily result from such a practice; because there are those who are unqualified to judge of the conditions upon which the validity of baptism depends.

If we appoint a brother or brethren who are qualified to judge of the fitness of candidates, we guard against this cause of dispeace. But even to them, the ecclesia does not surrender individual rights. The way is open for any one to object, if ground for objection is known. This is secured by an interval for announcement

In such matters, we make the best arrangement we can in carrying out general principles laid down. The Lord will doubtless recognize all arrangements sincerely made with this object, as in the case of the 70 elders to assist Moses, recommended by Jethro and divinely ratified.

The great thing is to secure order, peace, and edification—without which the work of the Truth is a nullity, and liable to become an abomination.

—Oct., 1898

THE NEW TESTAMENT'S AUTHENTICITY

YOUR friend who says there is 'no authenticated written record of the life of Christ to be found outside the Bible' speaks the truth, but in a very different sense from what he imagines. He imagines he is damaging the Bible in making such a statement. He is, in reality, supporting it.

Who could write an 'authentic' life of Christ but the companions of Christ, who—being witnesses of what he said and did—could 'authenticate' the narration? Any other written life would be hearsay.

When he says we have 'no proof that the New Testament was written by such, ask him what would be proof of authenticity of a writing 1800 years old? His answer, if a reasonable one, will prove the authenticity of the New Testament.

You may test him with reference to other old books, which he presumably believes—books (some) as old & older: Josephus, Tacitus, Xenophon, Aristotle, Herodotus. The evidence upon which he receives those books is meagre and contemptible, compared with the evidence on which the New Testament is commended as genuine to our confidence.

A public community in many countries and languages, with an unbroken continuous existence from the day the New Testament was written till now—has received, held, treasured, and transmitted it as the production of the apostles for 1800 years. There is no such guarantee in the case of any of the books which infidels so glibly place against the Bible. Furthermore, its own literary character would guarantee it, even if there was nothing else.

—December, 1896

SPOKESMAN FOR WORLDLY ORGANIZATION

IT IS certain that no enlightened friend of God can accept the friendship of the world in the formal and organic way implied in official spokespersonship *of any kind*. James says such friendship is 'enmity to God' (4:4). And if James spoke the truth, what then—? A man cannot be a friend of God and a friend of the world at the same time.

—June, 1897

ECCLESIAL MANAGEMENT

THE object of ecclesial existence is to keep its members under the power of the Truth in its faith and practice. All 'business' should be strictly subordinated to this. Sometimes this position of things is reversed, and business kills spiritual life.

Methods have a good deal to do with this. A good method keeps business in the corner, and spiritual influence in the forefront. God's way of doing this in the first century was to appoint men to attend the business without troubling the ecclesia. In the absence of the Spirit's nomination, we cannot have this privilege. We can only do the best we can in the circumstances of the 19th century.

At first we started (1864) with having the whole ecclesia in the management: but as we grew in numbers this was found to be inconsistent with our ecclesial welfare. Spiritual influence is not fostered by discussion of mere matters of secular detail in a large assembly where personal antagonisms are liable to have scope.

It will be recognized by every discerning brother and sister that the object of our ecclesial existence is the development of the fruits of the Spirit in love, comfort, peace and joy in the great truths that bind us together in God. Business arrangements are wholly secondary to this, and to be kept in strict subjection to it.

We now depute approved brethren to attend to business matters. But a little of the old trouble is left in submitting their decisions to a 2nd overhaul every 3 months. By the alteration currently proposed, the ecclesia would be kept periodically informed of all that was done, but would not have it in their power to debate or alter them except at special meetings.

At the same time, it would not lose the power of exercising control where necessity might arise. In case of serious objection to anything done by the arranging brethren, it would be in the power of 1/10 of the body to convene a meeting to alter it (and if 1/10 did not object, the meeting ought not to be held).

Then the ecclesia would always have it in their power to change the arranging brethren at a new election. The proposed alteration did not originate with me, but I heartily approve of it. Our present system was disapproved of by Dr. Thomas, who thought we ought to aim at a nearer conformity to the apostolic system of perpetual elders with authority. He was afraid the constant appeal for the ecclesia's sanction by vote would open the door for turbulent spirits, and put it in their power to interfere with ecclesia peace.

I erred, from too great confidence in human nature, on the side of too great conformity to the republican spirit of the age. Experience has proved Dr. Thomas right in the matter, and my own views at the beginning crude and unsuitable.

—Dec, 1897

GOD'S AUTHORITY and CHRIST'S JUDGMENT SEAT

IF the judgment seat had reference only to 'a probation for eternal life,' its operation upon the rejected would be complete by the simply withholding of eternal life; whereas it deals out PUNISHMENT to (Rom. 2:8)—

"Those who are contentious & do not obey the Truth, but obey righteousness."

It renders—

"Indignation and wrath, tribulation and anguish, to every (accountable) soul of man that doeth evil" (vs. 8-9).

It really has its origin in the authority of God over all flesh, which authority all flesh has set aside, and thereby incurred the divine displeasure—the manifestation of which is regulated by justice according to circumstances

(John 9:41).

A probation for eternal life is but a detail in the greater fact of *God's creation of and ownership in man*. Condemnation came *before* the offer of eternal life, because of man's revolt. God is:

"The God of the spirits of all flesh" (Num.16:22).

He says:

"I have made the earth, and created man upon it" (Isa. 45:12).

"All souls are Mine: as the soul of the father, so also the soul of the son. The soul that sinneth, it shall die" (Ezek. 18:4).

The origin of the judgment seat lies much deeper than the probation which is but a flowering of divine mercy.

—January, 1894

JUDGMENT IN THIS LIFE

'JUDGMENT in this life,' in the sense of 'judgment in this life only,' is the doctrine of Eliphaz and his 2 friends, which God condemned. The contention of Eliphaz and his friends was that now in this life, the wickedness of the wicked is punished, and the righteousness of the righteous is rewarded. They interpreted Job's affliction in the light of this doctrine, and elicited a severe reprimand from God for their folly (Job 42:7).

The truth is that there is no hard and fast line in this matter; and that though wicked men and nations sometimes suffer, and righteous men sometimes prosper (as God may please), still the present, in the main, is a time for the wicked to prosper and 'spread like a green bay tree,' and for the righteous to be in affliction—a fact which distressed Jeremiah (12:1-4), exercised David (Psa.73:3-9), and was noted by Solomon in his wisdom (Eccl. 8:10-13).

If the experience of this present time exhausted God's dealings with the righteous and the wicked, it would be impossible to understand much that is written in Scripture. It is written that *"God WILL JUDGE the righteous and wicked"*—in the day appointed, of which the young man is forewarned (Ecc. 3:17; 11:9; 12:14). That day will show such things that (Psa. 58:10-11)—

"The righteous shall rejoice when he seeth the vengeance. He shall wash his feet in the blood of the wicked. And one shall say, Verily there is a reward for the righteous: verily He is a God that judgeth in the earth."

—January, 1894

IN THE LIKENESS OF SINFUL FLESH

IT IS a first principle of the Truth that Jesus, at his first appearing among men, was of the identical flesh of all men—the flesh derived from the condemned transgressor in Eden. His mission required that it should be so, both—

1. That he should conquer sin morally by obedience (which he could not have done in 'pure flesh,' as Renunciationism teaches), and
2. That he might nullify its hereditary condemnation by offering it up in sacrifice on Calvary, as required.

Those who teach otherwise unwittingly make void the sacrifice of Christ. They intend to honour Christ, perhaps; but it is only as Peter honoured him in saying—

"Lord, this shall not be unto thee!" (Matt. 16:22)

—evoking the Lord's prompt rebuke:

"Get thee behind me, Satan." —June, 1894

MAY UNJUSTIFIED SINNERS BE SAVED?

IT IS a beautiful and comforting statement, certainly, that —

"It hath not entered into the heart of man what God hath prepared for them that love Him" (1 Cor. 2:9).

But we use it unlawfully and dangerously if we use it to include things that the law of God excludes. Dead friends, old or young, who knew not God and obeyed not the Gospel of our Lord Jesus, are *unjustified sinners*—however harsh the statement may sound in the ears of affection; and as such they are excluded from the hope that belongs to justification alone.

Hopes of deviation from the divine laws are the sort of thing that does 'enter into the heart of man.' Do not be downcast. The things that grieve you now will have no power to hurt in the day of glory. —December, 1897

WHAT IS AN 'UNBELIEVER'?

THERE are various degrees of unbelief, and therefore various kinds of unbelievers. Some believe in God, but not in the Bible. Some believe in the Bible, but not in the Truth which it teaches. Some believe in part of the Truth it teaches, but not the whole.

The only scriptural application of the term 'believer' is to those who hold the Truth in the fulness with which it was apostolically preached. 'Unbelievers' are ALL who fall short of this. —June, 1894

THE CHRISTADELPHIAN MAGAZINE

THE *Christadelphian* has never professed to be a public organ, nor a battleground of opposing opinions. You must remember this in judging of its conduct. It is a private enterprise, originating and carried on with the aim of keeping in view & preserving from obscurity, the Bible Hope of Israel revived by Dr. Thomas nearly 2 generations ago. No one is bound by it, and no one controls it but its immediate conductors, who are glad of the cooperation of all who love its principles, but who cannot be classed with ordinary journalists, or submit to be governed by their rules.

— January, 1897

DELEGATES

'DELEGATES' have no power to settle matters of faith, conviction or duty. You may give them power to engage a hall, or enter upon a printing contract, or any other secular matter. You cannot delegate the decision of spiritual issues. This is wholly a matter of individual responsibility in which no man can bind or absolve another. When you appoint 'delegates' to settle questions of duty, you abdicate individual conscience and set up a spiritual tyranny akin to the 'councils' which have already for ages desolated the world.

—February, 1898

RESURRECTIONAL RESPONSIBILITY

DR. Thomas and the Editor of the *Christadelphian* have *always* believed that God would raise and punish enlightened rebels against Gospel light. But the amount of light necessary to create responsibility has never been—because it in our day *cannot be*—clearly defined: except that a knowledge of the Truth sufficient to save is sufficient to condemn.

"Twelve Lectures" (*Christendom Astray*) was never intended to exclude the revealed and rational principle that where light comes, condemnation comes if the light is rejected; and that to whom much is given, of them (any man) much will be required.

—August, 1897

BEGGING FOR MONEY FOR HALLS

WE feel compelled to confirm bro. Walker's action in withholding the appeal for funds to pay off a mortgage on a meeting place. There are sound reasons which need not be entered upon. They will suggest themselves to judicious minds. We hope the brethren concerned will not take it as a slight; it is a matter of prudence. We should rejoice to hear, nevertheless, that God had been pleased to open their way.

—April, 1898

WHICH VERSION?

WE agree with your objection to the reading of the Revised Version in the public exercises of the brethren. Those who use James' Version are in the majority. Those who prefer the Revised Version can follow the reading in that Version. The long-established and reasonably-founded partiality of many for the other Version ought not to be violated for the sake of the few who can gratify their own preferences by individual use.

—February, 1898

EIGHTY years have not changed the picture. Apart from the fact that it is, all-around, still the best version, there are other very good reasons for all sticking to the same version, and making that choice the Authorized. We are all long familiar with its wording, and with quotations in it, which is a great help to memory. We know its few weaknesses, and they are therefore no hindrance. Modern 'versions' (not true

versions but speculative paraphrases) are full of unknown pitfalls and misleading human coloration and interpretation. This proliferation of freely-edited 'versions' by men who reject the truth of the Bible's infallible inspiration is the flesh's modern attack on the power and unity of the Divine Word.

STUDYING ERROR: Dr. Thomas used to say that when we know the Truth, it is not necessary to go the round of error for purposes of study. It is of no advantage to know its many-hued and always-changing forms and fantasies. The children of light walk in light.
—May, 1894

ADAM (before he sinned) was neither mortal nor immortal. He was in a neutral state between. 'Adjudged unworthy of immortality' is a true description of the result of his probation.
—April, 1894

TWO KINDS OF ZEAL

MEN who are passive and unheard-of in connection with the disinterested and God-serving publication of the Truth are often known to wake up to a wonderful zeal when there is faction or antagonism in the wind. We need not marvel: it is natural. We must bear it. It does not live. It cannot live. It is kindled from beneath, not from above, however piously expressed. A brother made a very good remark the other day: That the 2 kinds of zeal are distinguished by the test of whether the men are given to building up or pulling down.

He said he had made it a rule to decide his own attitude by the application of this test. Where he found a man always alive in pulling down, and never given to the kindly building-up work of the Gospel, he avoided him. And where he found a man given to the building-up work—the encouragement of faith, comfort, holiness and hope—he hesitated long in opposing him on any side issue that might be raised.

The rule is a sound one. It is not during debate of any kind that you see the true man. You must have regard to what he does when there is no excitement except the quiet, steady, delightful excitement of admiration for God and love for man.
—April, 1898

SPIRIT AND POWER

YOU think that the statement in Acts 10:38 that God anointed Jesus 'with the Holy Spirit and with power' is tautological if the Spirit of God and the power of God are the same thing. Yes, but they are not *quite* the same thing.

A man might be anointed with the Spirit and not with power, as in the case of David, upon whom, on the day of his anointing by Samuel—

"The Spirit of the Lord came from that day forward" (2 Sam. 16:13).

—and who was yet not endowed with power to work wonders, like Elijah & Elisha.

It is not *strictly* accurate to say that the Spirit is the power of God. Power *results* from the action of the Spirit, but is separable from the Spirit itself, which can be quiescent. The Spirit is the primary and eternal element. The character of its manifestation is according to the will of God, as Paul declares (1 Cor.12:4-11).

It may take the form of power to cure disease, or to speak with tongues, or to prophecy; or it may take the form of power to discern and utter wisdom merely.

Jesus was anointed with the Holy Spirit in measureless bounty, *and* with power to work all manner of 'miracles, wonders and signs' which God did by him, as Peter declared on the day of Pentecost (Acts 2:22).

—June, 1894

SINNING IN ADAM?

ADAM'S descendants had not begun to be propagated by him when sentence was passed, and therefore they inherited Adam's sentence in the sense of inheriting a *nature on which that sentence took physical effect*, making it mortal.

They were 'made sinners'—not in the sense of having been guilty of a sin which they could not commit—but in the sense of being, through Adam's offence, involved in its consequences and *subjected to circumstances in which becoming sinners was inevitable*.

To speak of the descendants of Adam 'sinning in Adam' before they existed, is not only to stultify reason, but to make Christ an actual sinner—and therefore an impossible Saviour.
—January, 1894

FELLOWSHIP

IT IS a thing apostolically enjoined, a thing commended by the highest reason: to contend earnestly for the Faith *in its integrity*, and to *stand aside* from all who corrupt it. It is a thing, the absence of which in the first century led to wholesale corruption, and would in our day have already destroyed the distinctive features of the Truth. In the arduous battle for the Truth, it is a thing beset with many difficulties, and a true friend of the spiritual order would not increase those difficulties by protesting against it, but would rather abet and encourage every tendency in the direction of faithfulness.

—March, 1898

Ye Are Bought With a Price

THE REASONABLE SERVICE OF LIVING SACRIFICE

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"—1 Cor. 10:31

THE exhortation last week caused us to reflect upon and ponder this hour of spiritual repose we enjoy each week. Each individual function and aspect of this memorial feast was dwelt upon. Our brother stated the great truth that through it all, in order for it to mean anything—to us, or to God—the doors of our minds must be closed to all foreign thoughts as surely as the door of this building is closed to all things outside; and we must use all the power of concentration that is available to each of us to focus and dwell on the things said and done.

Afterwards, it was remarked that it is too bad that that door has to open again; that we must once more face the world in all its ugliness and frustration. But face it we must. The times we spend together, at least partially secluded and protected from the corrupting influences of the world around us—in the memorial services, in Bible classes, during gatherings large or small—are wonderful times for us all, and we surely can appreciate the desire expressed many times that such occasions might never end. We are reminded of Peter—

"Lord, it is good for us to be here: if thou wilt, let us make here 3 tabernacles; one for thee, and one for Moses, and one for Elias" (Matt. 17:4).

It was indeed a precious moment for the disciples that were there at the Transfiguration, and Peter would have liked to secure and preserve that moment indefinitely. The thought which came spontaneously to his mind was that if residences were built, these 3 great men of God whom he loved and respected would never have to leave.

And again, when Christ was telling his disciples how he would suffer at Jerusalem and be killed, we read—
"Then Peter took him and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee"
(Matt. 16:22).

He could not bear to think of the time when Jesus would not be there to guide and to teach. But what Peter wanted was not what God willed for him to have. Consequently, he had very soon after to face the bleak and grim reality of walking in a world without the personal companionship of Jesus. Jesus answered him (v. 23)—

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

This is natural. It is the way it always is with all of us. It is natural for us as with Peter to desire spiritual association and companionship, and to use it as a kind of fortification, like a shell into which we can withdraw from the world; taking comfort in the feeling that as a group we can better withstand the temptations of the things it has to offer.

It is difficult to understand how that could possibly be inconsistent with the will of God. But what is the will of God concerning us? Is it not that we must be in the world while not of it—John 17:15-16? Is it not that our characters must be developed through trial, being chiselled and sanded, hammered and buffeted and purged, by day to day contact with the world? Peter emerged from his trials a stronger person, with much greater serenity and stability in his character. We also shall, if we are of the right stamp.

That is not to say that we must in any way discredit or discourage this association together which we anticipate and enjoy. Far be it. We have the example of the early believers who rejoiced in each others' company, and found love and strength and comfort together. We have the command not to forsake the assembling of ourselves together.

Spiritual association is vital, but it must be in measure, in its rightful place, at the time appointed. If we had our way, there is the possibility we would overdo it, perhaps withdrawing ourselves from the society around us

completely; and the result would be a deficiency in that spiritual sharpness which occurs by the constant abrasion between ourselves and the world, as we daily rub shoulders with it.

The larger the assembly, the more likely this tendency becomes to withdraw within the security of ecclesial associations and functions. Should circumstances ever dictate the need for any of us to go it alone without the help of an ecclesia, those who have been spiritually over-coddled, as it were, will be least likely to succeed.

So when this meeting is over, and we have derived from it all the divine instruction and comfort and remembrance that our capacities for concentration and assimilation will allow—when we have drunk deeply of that which is the water of life—it is for very good reason that the doors of this building will once again open and we will pass through them, however reluctantly, to once more become absorbed into that fabric of society which surrounds us on every side: spiritually a parched, barren wilderness.

What takes place in our lives after we leave this building? Let us examine that for a few minutes: certain thoughts which each of us can mentally process for individual application; a sort of personal review of what happens to us in the intervening time between Sundays.

God is very much a part of our thoughts and our proceedings this morning: He is or should be the central part—no need to dwell on that point. But how much does He *remain* in our thoughts after we leave? Does He rate anything in our everyday practices and affairs? *How much time do we give Him?*

This matter of time is very interesting, and very soul-searching. How is time allocated in our lives? It is profitable for each of us to make up our own personal chart, showing what use we make of the time at our disposal in a period of 7 days.

168 hours are available to us during the period of one week. On the average we use up 56* hours sleeping. There is no question about the need for sleep. Without it or with only a limited amount of it, most if not all of us would be useless to God or anyone else. We spend about 20 hours eating, washing, etc.—vital needs for our mortal bodies which cannot be ignored. The time consumed by whatever occupation we are involved in is again extremely variable, depending upon the individual concerned: but for an average let us say 50 hours—going, working, and returning. This too, in measure and in its proper perspective, is a necessity of life that cannot lightly be passed over or disregarded. To do so would indicate irresponsibility or worse—1 Tim. 5:8.

•The figures are of course just suggestive, and will vary, but the basic issue is universal.

So far the time allocated to these 3 basic needs totals 126, which is 75% of the total 168. How do we spend the remaining 42 hours, or 25%? How much time do we allocate *solely & totally* to divine things? When we think it over, I think we will have to agree that the average figure, including meetings, would be about 12 hours, or 7%. What happens to the remaining 18% or 30 hours, only each of us individually can say, as we speak for ourselves.

Is 7% an indication of the amount of our life that we choose to devote directly to God and spiritual things? In many cases it probably is, and, if so, *it is a sad commentary upon our efforts to attain salvation*, particularly in view of such statements as Christ made—

"If any man will come after me, let him *deny himself*, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? (Matt. 16:24).

What, indeed! 7% of our time, our life? Surely a statement like that makes us wonder. Should it be 10%, or 15%, or 20%, or more? Isn't it worth *all*? We are further reminded by Paul—

"Ye are *bought with a price*: therefore glorify God in your body and in your spirit, which are God's"

(1 Cor. 6:20).

This statement sounds as though anything less than *all* our time spent upon divine things is wasted effort. But how do we reconcile this with the demands of life's necessities?

There seems no doubt that we ought to increase our time spent on divine things. But how, and in what direction? Should we spend more time together, organize more ecclesial activities? That is one avenue. However, for the reasons stated earlier, we must be careful of an extreme in that direction, inasmuch as we are pulled too much out of contact with that which builds character & spiritual stamina. Moreover, it might cause us to neglect duties just as important in other directions.

What duties? Basically, there are 3 others: ourselves and families, our neighbours, & God. What would be better would be to spend extra time with reading and study. None of us could ever say we have reached a point in our spiritual walk where we can no longer benefit from study. Paul's advice to Timothy should be well heeded—

"Give attendance to reading, to exhortation, to doctrine" (1 Tim.4:13).

Then there is the extra time that we should be spending with our fellow man, preaching the Truth to our neighbours. Useless, you say? Perhaps we try to change people too fast, or give up too easily. We should be doing whatever we can in our community to eradicate or correct what amounts to almost a fear of Christadelphians, caused mostly by lack of communication.

We must first of all develop trust: become acquainted. What most people know, or think they know, about us is based upon rumour and misleading or incomplete information. And sometimes it is based on the tactless, rather blunt and misdirected actions or words of other well-meaning but unwise Christadelphians—and that could sometimes perhaps mean you or me. People thence conclude we have something against them as persons; that we are withdrawn, critical, and just plain out of touch, and unwilling to have anything to do with others at all.

The need is present therefore to show ourselves as being *genuinely interested in others*; as being communicative and amiable and understanding, even while remaining firm and unmoving in our convictions and our way of life. We should show simply by our attitudes and disposition that we are *a very happy people*; that we have a lot going for us, and a whole lot to offer others; and that while we are able and willing to talk about anything, the door is always open to discuss the Gospel without causing embarrassment and uneasiness. People must be led, not pushed. To this end we should all set some time aside to visit our neighbours one by one. It is the positive approach, and—if used and applied wisely—some day may yield positive results.

Activities such as these are good ways to spend our time, or at least that part of our time which remains after we have looked after those 'basics' of daily existence as eating, sleeping and working.

Now, as we have indicated, these necessary things can require 75% of our time, and sometimes more. What then, as regards our service to God, are we going to do about that which necessarily takes up the greatest part of our life by far? Actually, something Moses said to the congregation of Israel (Deut. 11:18) supplies us with a clue—

"Therefore shall ye lay up these my words in your heart and in your soul . . . speaking of them when thou sittest in thine house, and when thou walkest by the way; when thou liest down, and when thou risest up."

Those divine words Moses spoke to them were to be with them always. They were to become a part of their lives and minds and characters. They were to live and breathe the Law of God through all their daily activities. *In like manner the Truth should act upon us*. If it does, the way in which we go about our daily activities will be living testimony to the fact. Let us look closer, and examine how this can be so, and if it indeed be so with us.

First of all: what about our daily work, our occupation? Our attitude and motivation are what we must examine. Are we working simply to obtain the most from this world that we possibly can? Are we interested only in the amount of money we can make, or the possessions we can accumulate? The Scriptures provide us with a good indication of how a godly man should act and think regarding such matters—

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content" (1 Tim.6:6-8).

In essence, Paul is saying that a Christadelphian indeed will work to obtain only as much as is decent and proper and necessary. He will not allow himself to be swept up in the worldly race for the acquisition of things. He is one who realizes he has something far surpassing anything money or possessions can offer. His attitude is described as 'godliness with contentment.' The Greek for 'contentment' is *autarkeia*. It means a frame of mind which is completely independent of all outward and external things. The person whose attitude is like this is one who realizes that it is never in the power of *things* to bring happiness and peace. And therefore he demands nothing more in the realm of 'things' than simply food and raiment with which to be content. To whom little is not enough, nothing is enough.

Furthermore, the person whose attitude is like this, concentrates himself—even as he works and does other things—upon the things which are permanent and lasting, such as development of character, the channelling of his affections and the state of his mind, the cultivation of his relationship with God. That is the truly great and precious possession, the eternal possession. In regard to anything else, truly, as Paul says, we brought nothing into this world, and it is certain that we can carry nothing out. We can't take it with us.

Such a person will, therefore, when he goes about his daily tasks, work not to himself but to God to Whom all things belong, even including us ourselves. Paul exhorts in Col. 3:20—

"Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God: and *whatsoever* ye do, do it **HEARTILY**, *as to the Lord, and not unto men..*"

When we go about our activities, we must do everything as though we were working for God (which we are). If we are working for some one, it must not be with 'eye-service': doing our work well only when the boss is watching. Rather we should work conscientiously and responsibly, diligently, and with consistency. We must perform every task well enough that we could take it and offer it to God. We should not regard ourselves as working for pay, or for ambition, or to satisfy an earthly overseer; but we must do everything as if we were doing it for God and for Christ—

". . . knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (v. 24).

If we are self-employed, managing our own business, we are still actually working for God. No one with any degree of spiritual enlightenment can say:

"This is all mine: I will do with it as I please."

Rather he will say:

"This is God's business. I am in charge of it. I must look after it as He would look after it. I am answerable to Him."

Paul thus makes it very clear that whatever we undertake to do, or whatever business we attempt to look after—whether it be in the category of temporal or spiritual—it must be regarded by us as unto God and of God. And what we do, and how we do it, is open to the beholding eyes—not only of God—but of all those around us—

"Ye are the light of the world. A light that is set on an hill cannot be hid."

We have been entrusted with the care and the increase of His Word and Purpose upon this earth, in the place we live. Conduct in all matters befitting a brother of Christ will result in favourable reactions on the part of others, and yield increase; but any faults, flaws or inconsistencies will cast long shadows.

All that being said and understood, things begin to appear in an entirely different perspective. If we are working for God, any pay we receive in earthly coinage (which is also His) will be used wisely—certainly unselfishly. If we are working for God, certainly we will be careful about the type of work we undertake to do—that it is of a nature that would meet with His approval and does not run counter to His revealed will, or that it does not by its nature and activity contradict what we are to preach by word.

What about the time we spend for meals and for sleep? Here also it can be stated that we eat to God and sleep to God. Paul asks—

"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple ye are" (1 Cor. 3:16-17).

And again—

"Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God*" (1 Cor. 10:31).

To a considerable degree, we give God glory when we take care of ourselves properly: eating good food, taking nothing to excess, *wasting nothing*, keeping ourselves as healthy and vigorous and alert as possible under the circumstances we may find ourselves in. It all comes with the recognition that we are '*not our own*,' but God's property. We must therefore look after ourselves as God would have us do.

The role of *prayer* in all this from day to day cannot be over-emphasized. Prayer is the crowning effort on our part. In whatever we are doing, prayer brings us closer to God, and Him to us. In a situation where we are working for God, eating & sleeping to Him, preaching and teaching His Gospel—what could be more natural than that we should want to *communicate* with Him, to ask His blessing upon what we are about to do, to ask Him to guide us to do a thing as He would have us do it, or to thank Him for the daily provisions & blessings we receive at His hand?

Frequent prayer, and the systematic daily reading and study of His Word, go hand in hand as a two-way communication system between ourselves and God.

In conclusion, when we come to the end of this hour, and leave this building, we are thrust rather rudely into the coldness of the world. But it is also a world in which God is never far from every one of us; a world in which we can continue to build upon our relationship with God in every function of our life.

When we return next week, we once again shut our minds to the world outside; but, hopefully, we are enriched with characters which the abrasion of the world during the week has helped to shape and form and polish. And we would hope also that those of the world with whom we come in contact from week to week would be benefited somewhat by our existence in it, our efforts, and our example. —E.T.

COMPROMISE WITH ERROR FATAL

"How much of the Truth may I give up without imperilling my salvation?"

NOT ANY. The Truth is our city of refuge: *in it* we are safe. Immediately we wander outside of it, our life is in danger. A few hours spent on Paul's writings, provided we are open to conviction, will assure us upon this point.

Even apart from direct teaching, are we not told that the existence of false teachers caused Paul many a tear? There is no intelligible explanation of this away from the fact that he knew error meant destruction to those who embraced it.

Again we read:

"But of these who seemed to be somewhat (whatever they were it maketh no matter to me)—to whom we give place by subjection, no, not for an hour!- that the TRUTH of the Gospel might continue with you"(Gal. 2:5-6).

This passage also indicates Paul's estimation of error, for he was not the man to speak without good and weighty motives. *The path of error is the path of death.* This may offend "unruly and vain talkers and deceivers," but what of that? Because the serpent says, "Ye shall not surely die," we are not bound to believe it.—Bro. Roberts, 1890.

WE must unify our lives with one central motive: the glory of God. Everything we think, say or do must be for this purpose. Everything that does not contribute to it, or that detracts from it, must be put away. This alone is joy and peace.

Overcoming Through Meditation SEEING CHRIST IN PSALM 143—AND IN ALL SCRIPTURE

"I will meditate also of all Thy work, and talk of Thy doings"

THESE are the words of a faithful man: and we would like to illustrate why. It is necessary for us to be 'holy and unblamable and unreprouvable'—Col. 1:22 in the sight of our Lord Jesus Christ, for—

"There shall in no wise enter into the Holy City anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life" (Apoc. 21:27).

It says the *Lamb's* Book: not the *Lion's* Book (though truly he is that too). The chiefest principle is in the Lamb: the willing sacrifice; the life given; the blood poured out: suffering before the glory; the Lamb *before* the Lion. This is a sobering thought; a profound principle.

There is no good thing in the flesh. Therefore a human by himself cannot be clean on the basis of that flesh. But if that flesh is put to death, and burnt as a dedicatory offering to the Father, we can be called 'holy and unblamable.' But not by ourselves. We cannot originate it or accomplish it ourselves; for that would be to deny the need and necessity of that true and first-worthy Lamb—"the Lamb of the Deity"—His anointed Son, whom we remember this day.

Yahweh provided the Lamb; Yahweh strengthened him; Yahweh Elohim ministered unto him; Yahweh's Word accomplished complete obedience in a man; Yahweh raised him from the dead.

We ask the question: How did Jesus use all these gifts from the Father to their best advantage? And what can we learn from it? It is possible to get carried away with what we can do for Yahweh, instead of considering very diligently what He has done for us.

If there is any victory to be won, Yahweh is the Victor. If there is perfection to be wrought, Yahweh is the Creator. If there is a jewel to be forged and shaped, Yahweh is the Master Craftsman. If there is a house to be built, Yahweh is the Architect. If there is sickness to be healed, Yahweh is the Great Physician. We are but the clay in the Potter's hands. Either we submit to Him, or we rebel. Either we surrender to His will, or we perish. Either we cooperate with Him, or we go the way of all flesh. Yahweh originates and master-minds: we can but cooperate in pleasure.

'In pleasure'?—Yes! With joy and gladness?—Yes! While the mass of creation groans and rebels and travaileth in pain.

"The flesh profiteth nothing . . . but the Spirit quickeneth" (John 6:63).

We must cooperate on His terms, not on ours. It is a narrow bond which many things can cleave apart. Selfishness, sentimentality, laxity, disrespect, forgetfulness, diversions, crotchets, bitterness, and so on—can cut through the bonds binding us to Yahweh, if we give them but half a chance. We need to fortify ourselves against these tendencies of the flesh—*constantly*. Let us consider Jesus' example.

It is an interesting thought that Psa. 143 may well have been the final thoughts of the Lord Jesus Christ as he hung dying on the stake—

*His life is smitten down to the ground (v. 3);
His heart is breaking (v. 4); He thirsts (v. 6);
He prays to the Father for deliverance (v. 1);
He anticipates a glorious 'morning' awakening from the dead (v. 8)
He petitions for immortality (v.11);
He is THE Servant: 'I am Thy Servant' (v. 12).*

The next psalm sees him in his role as the Man of War at his return to earth, in which the victory of the Multitudinous Christ is ascribed to Yahweh. But before the victory there must be the suffering; before the Lion comes the Lamb-principles obeyed; before the glory comes the sacrifice. Let therefore examine that central portion of Psa. 143, and see how the Lamb overcame these final devastating hours.

This psalm certainly has the depth relevant to that closing sequence in his life, as his body hung gashed and gory, as his mind bore up its greatest strain: a strain that broke his heart, but enabled him to overcome. There is a key hidden away in the middle verses of this psalm which commends itself to us powerfully; for the conquest that was achieved in him was the conquest of the Word in his mind, gloriously overcoming the vilest provocation from the flesh that any man has ever suffered. He had trained himself for this hour. His whole life had centred upon the Divinely-given method for overcoming.

Victory is nothing instant: it is the result of a consistent process. In Christ it was the process of his inner thoughts—the deepest, strongest and most tenacious patterns of his disciplined mind that gave him the conquest. In this scene we see him as the '*Word made Flesh*'—the '*Volume of the Book*'—who suffered with our infirmities.

We are looking into the Christ-mind when we consider these things. We need to press ourselves to look and consider diligently, when we can identify the beauties of Yahweh's inspired record; because they are there to lead *us* to salvation also.

It is a psalm commencing upon the theme of dire 'supplications.' The writer is in the lowest ebb of his life—

V. 4: "Therefore is my spirit overwhelmed within me: my heart within me is desolate."

'Overwhelmed' and 'desolate': do we comprehend what it means?—know what it is to be smitten and rejected; to be overwhelmed by the flood of flesh; to be dejected and made desolate by the evil machinations of flesh; to see the Word of Yahweh spat at, trampled on, & cut up and twisted and burnt? To feel and know these is to begin to understand how a heart can break—

"Reproach hath broken my heart . . ." (Psa.69:20).

The word 'reproach' is *kherpaw* *: disgrace, from a primitive root meaning 'to pull off, expose by stripping; to blaspheme.' No greater evil can be witnessed than that of which he was the principal witness. He was the object of their hate; but he saw and felt the reproach & blasphemy as against Yahweh; and no man loved his Father more than he.

"Reproach hath broken my heart, and I am full of heaviness. I looked for some to take pity, but there was none: for comforters, but I found none."

* Using Strong's transliterations throughout.

How did the Lord Jesus overcome all this? We are shown in vs. 5-6 of Psa. 143 some measure of his mental discipline.

Here was the Lamb, compassed by the wild 'bulls of Bashan'—Psa. 22:12; the Lamb slain by the wild beasts of Israel; the Lamb slaughtered by the ravenous serpents of Judea — killed by Yahweh's Own people, by Yahweh's appointed priests; crucified by the Roman Power that Yahweh had raised up: all rebels, and enemies of the Truth.

Let us remember these verses, then, because we shall need them time and again, until the Lord come. Here is the divinely-given method for overcoming evil—

Vs. 5-6: "I remember the days of old; I meditate on all Thy works; I muse on the work of Thy hands; I stretch forth my hands unto Thee; my soul thirsteth after Thee as a thirsty land."

We note first that it is in 5 stages, and 5 is the number of grace. Each stage has to be taken. The fifth one must always be reached. It is a method that has no shortcuts. It is a formula which requires a methodical approach. Only on this basis is stability and balance available. Only on this basis is strength provided to overcome.

Something more than vigilance is required when this method is employed. The mind must be activated towards a recovery. Consciously done, intelligently applied, something other than the indwelling Word is required: the mind needs to be stimulated by its circumstances to be harnessed to that Word, that together they might work out recovery and salvation.

First stage: "I REMEMBER THE DAYS OF OLD

Here is the first stage: a conscious effort to recollect the past. He is talking of course about the past in relation to the Truth. The flesh doesn't want to do this. It is an unnatural thing to do. The flesh desires new paths, new ideas, 'progress' (so-called). It is ever optimistic when it is itself untouched. It doesn't want anything old (unless it's worth money); it doesn't like anything old: it calls it 'old-fashioned,' 'out-of-date,' defunct—

"Thus saith Yahweh, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16).

Scriptural healing is a continuous process that must be maintained. If it is not upheld, then the carnal mind gradually and imperceptibly takes over, and changes the person's mind from saying—

"We will serve Yahweh!" (Josh. 24:21) to: "We will not walk therein!" (Jer. 6:16).

As an example of 'remembering the days of old,' we recall that in the days of Jeremiah, Shemaiah caused them to 'trust a lie'—Jer. 29:31, to which is added the divine comment:

"My people love to have it so"(Jer. 5:31).

This is an example of retrospective thought: casting back to see where others went wrong; why generations failed and perished; and how a remnant always survived as predicted. These things are for our admonition and edification.

But here in this psalm, the 'days of old' really refer to *that which Yahweh has done*. The mind is recalling the purpose of life itself, and the origin of it; the context of our own existence; the *privilege* of our existence—not just the facts of life, but *because* it has been granted to us, creatures prone to sin and evil. And more than that: once the mind starts thinking on these things, it begins to frame itself in attitudes which are acceptable: attitudes of praise and thanksgiving.

It then begins to think about specific things Yahweh has done. By then the mind is *becoming active*. But it must resolutely *continue* to do so. It must resist the temptation to stop thinking. It must parry the carnal propensity to seek diversions, and to think rather about 'nice' things: things more pleasant to the flesh. It must counteract the desire to be lazy, to drift, to drop serious things.

It requires effort to think: sometimes great effort. It requires concentration, to the exclusion of petty, day-to-day things. Prayer is the outworking of thoughts. It is marvellous to think that this can be acceptable to the Father, Who hears it!

"Delight thyself also in Yahweh, and He shall give thee the desires of thine heart" (Psa.37:4).

But we need to *think*. And this requires a conscious effort to do so; to set aside time; to recognize when to do so; to consciously set ourselves aspects of Yahweh's works and words to think about—to remember to re-read, to go over again, to talk about also. This brings us then to the next stage—

Second stage: "I MEDITATE ON ALL THY WORKS"

Here he is thinking about specific acts or deeds of Yahweh. The word for 'work' means just that. It is rendered in clear distinction from the work of man, though the same Hebrew word is used for both. Concerning Yahweh's work, it is used in Deut. 32:4—

"Our God, He is the Rock: His WORK is perfect! For all His ways are judgment: an El of truth, and without iniquity: just and right is He!"

'His work is *perfect*'—and His purpose is tending towards perfection on this earth. It is only *men* that have 'corrupted themselves'—Deut.32:5; and of man's works the word is used in Psa. 9:16—

"Yahweh is known by the judgment which He executeth: the wicked is snared in the WORKS of his own hands that forget Elohim. Higgaion."

'*Higgaion*'—ponder, meditate, think on that!—says the Psalmist. But he does not say in Psa.143 'I. meditate on all *man's* works,' but rather 'on all *Thy* works.' He is therefore centring his thoughts on Yahweh. He is focusing his mind upon the Light. He has his back to the darkness of carnality, and his mind open toward the Originator of Life & Hope. But his mind is not dwelling on abstracts, but real acts of Deity.

Moreover, the word 'meditate'—the all-important verb—is *hawgaw*: a primitive root meaning 'to ponder in pleasure.' And it is in the present tense: it is a continuous present occupation with those who love Yahweh above everything else. Look how positive it is, too: to 'ponder *in pleasure*' is to completely exclude all negative thinking.

Of course Yahweh's acts are all positive. They are *all* working towards perfection of this Creation. His positiveness is not reversed. Even the cataclysm of the Noahic Deluge was a positive act of cleansing the earth, and of the saving of a few in water. What an act! What power behind it to be able to perform it! What wisdom to do it, and yet retain it as a wholly positive act!

This positive thinking is exhibited magnificently in Psa. 104-107. In Psa. 105, for instance, the same idea is expressed—

"Remember His marvellous works that He hath done, His wonders, and the judgments of His mouth" (v. 5).

And what specifically is the Psalmist thinking about? He proceeds to give a glorious positive review of Yahweh's dealings with Israel: how He never failed, never betrayed anyone; but how He—

Chose a people (v. 6);

Made and 'remembered His Covenant for ever' (v. 8);

Specifically to the patriarchs Abraham, Isaac and Jacob (vs. 9-10);

Specifics of that Covenant: inheritance of the land of Canaan (v.11);

How He preserved the Truth in a handful of humanity (v.12);

And the great and marvellous works He did through Joseph (v.17);

In preserving and increasing His chosen people (v. 24);

And in Moses to bring them out as a chosen nation (v. 26);

To be constituted the only legal nation in the world, and provided for their every need (v. 39).

But that so favoured nation (says Psa. 106:21)—

". . . forgot El their Saviour, Which had done great things in Egypt: wondrous works in the land of Ham; and terrible things by the Red Sea."

The ways of Yahweh have indeed been glorious; and they continue today. But they are pleasurable only to that class of people who are prepared to sacrifice the flesh, and humble themselves in the dust before Him. To such as have no pride, meditating on Yahweh is the greatest of all joys. There is a wondrous theme on 'meditation' running like a golden thread in the Scriptures. We follow it through—

1. Joshua 1: 8— "*This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night; that thou mayest observe to do according to all that is written therein.*
"For then thou shalt make thy way prosperous, and then thou shalt have good success."

This word is the same 'meditate' as in Psa. 143:5, and is used in this form only in one other place: Psa 77:12. To meditate is to increase the understanding, to deepen the conviction, to enrich the knowledge, to set a pattern of positive thinking which will by itself bring forth fruits of righteousness. Just skimming over the Word has little or no effect. It is not enough. It is not prosperous, and will not make one skilful. To 'meditate' is to strike a tap-root deep

into the spirit of the Truth; to tap the sap of Yahweh's Word; to contemplate and take on the mind of Christ, called the 'Volume of the Book.' Next in the thread—

2. Psa. 1:2—"His delight is in the law of Yahweh, and in His law doth he meditate day and night."

To such as have this kind of 'delight,' and who constantly 'ponder with pleasure' day and night, the Spirit saith—

"He shall be like a tree planted by the rivers of water" (v.3).

He is talking about immortality! Bro. Thomas translates Apoc. 21 :1-3—

"And he showed me a pure stream of Water of Life, clear as crystal, flowing out from the throne of the Deity and of the Lamb.

"In the midst of the broad space, and on each side of the stream, was a Wood of Life, producing 12 fruits: and the leaves of the Wood were for the healing of the nations. And there shall be no more any curse."

Without such meditation, then, one's life would become negative, & one's aspirations dead. But the mind which is constantly stimulated by the Word of Yahweh *will* be planted in the Kingdom as a King-Priest for ever. The effort required now to use that mind to this end will surely be worthwhile. Next—

3. Psa. 19:14—"Let the words of my mouth, & the meditation of my heart be acceptable in Thy sight, O Yahweh, my Strength, & my Redeemer!"

Of course, our meditation must be correctly applied—that is to say, harnessed to Yahweh's plan and purpose: not in building vain hopes, not in idle speculation, not in envyings and railings; but on subjects which will be 'acceptable' in Yahweh's sight.

Again, such as exercise themselves in this way will receive a crown of glory. These will be the 'handiwork' of v. 1 of this beautiful psalm, even the new political 'firmament,' ruling over the earth. To ponder on these things is surely of great profit, and of great comfort. Then—

4. Psa. 9:16—"Yahweh is known by the judgment He executeth: the wicked is snared in the works of his own hands. Higgaion. The wicked shall be turned into hell, & all the nations that forget Elohim."

The word 'Higgaion' is the link here. It comes from the root word meaning 'to meditate.' 'Think on that,' says the Spirit. That is: learn the lesson. Despise the evil, but embrace that which is good & profitable.

5. Psa.77: 11—"I will remember the works of Yahweh: surely I will remember Thy wonders of old. I will meditate also of all Thy work, & talk of Thy doings. Thy way, O Elohim, is in the Sanctuary: who is so great an El as our Elohim. Thou art the El that doest wonders."

He is quoting from the Song of Rejoicing, the Song of Moses—Exodus 15, the crossing of the Red Sea—and how, as they looked back across the glassy sea, they could see the dead bodies of the Egyptians: all flesh humbled, and the Great Yahweh exalted over all the earth. It was a real event! And the reality of it pointed forward to the greater event yet to come, when the sea of nations shall be divided asunder: turbulent, and then calmed; and when the survivors will be those who—

"Meditate also of all Thy works, and talk of Thy doings" (v.12).

Here is a class that have harnessed their minds to the Word of Truth, subjecting the self to the requirements of the Father's will. Finally—

6. 1 Tim.4:15—"Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all."

The key word is 'wholly.' 'Be *occupied* in them'—Diag. If we are busy on *other* things, we cannot be occupied in 'pondering in pleasure' the works of Yahweh. 'Devote yourself to them'—20th Cent. This is one of those things, says Paul here, which—

". . . in doing, thou shalt save both thyself and them that hear thee" (v.16).

'Wholly' it must be: '*partially*' is not enough. It must be an act of complete devotion, a continuous process of a conscious, positive approach to Yahweh. It purifies the mind: it cleanses us, washes us, gives us the real goodness—the 'fat things' of the Word.

*Meditation is the equivalent to the rumination of the clean animal, without which the creature is unclean, and was forbidden food under the Law. These were the cloven-hooved ruminant mammals, whose most important feature is their stomach: it is unseen, hidden away, but it is working all the time to assimilate the nourishment and maintain life and health. In the clean animal, it consists of 4 compartments. In the act of ruminating, the animal first swallows the cropped grass, which passes into the *paunch*, or *rumen*, where it is moistened, and passes thence into the *reticulum*, whose honeycombed walls mould the food into pellets.*

In movements resembling hiccupping, these food pellets are propelled back into the mouth. There the food is thoroughly masticated in a mouth perfectly designed for it, then swallowed for the 2nd time. The food now passes into the 3rd 'stomach,' the *omasum*, being strained in the process, separating the liquid from the solid parts of the food. Remember, this is done *after the nutriment has been swallowed for the 2nd time!* This is the key. Then it passes into the *rennet*, or *abomasum*, which is the true digestive cavity. Here the nutriment is dissolved by the action of the gastric juice secreted by the glandular wall.

What a lesson in the processes of meditation! Nutriment is extracted only when the food is swallowed twice; and that nutriment is absorbed only in the 4th stomach (in the final stages of a long-working process), the only one with the gastric glands in its walls. It is also said that the cow spends only about 1/8 of its waking hours eating, and most of the rest ruminating. Again, what a lesson!

It is the way of flesh to be either super-active (with no *time* to think), or super-lazy (with no *desire* to think). If we were to spend 6 hours thinking about every one hour of study of the Word, the plain implication is that we would obtain the greatest nutriment from it. If we are constantly cropping, and rarely chewing, then we are not manifesting the qualities of the clean animal. Or, if we are not eating of the Word in the first place, then what is there to be chewed on at all?

"The entrance of Thy Word giveth light: it giveth understanding unto the simple" (Psa. 119:130).

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

'Meditation,' then, 'pondering in pleasure,' chewing with contentment and joy—ought to be our whole devotion and occupation, if we wish to be 'planted by the rivers of water.' We cannot live without it. It is our pleasure—*present tense*—a. continuous activity of pleasure.

Back, then, to Psa. 143: 5—

Third stage: "I MUSE ON THE WORK OF THY HANDS"

The key word is 'muse': *seeakh*, to ponder, to converse with oneself, to exercise the mind questioningly and reasoningly upon something, by asking questions, and so on.

Now the stages are becoming deeper. But the process is obvious. To exercise our minds on Yahweh's works is not just to think how powerfully He saved Israel out of Egypt, but *why?* We could almost ask the question Why? or What for? with every verse of Scripture.

Why 'muse on the work of Thy hands'? we should ask. A little research reveals the answer. Some effort is required, else these phrases become just clichés that sound nice but do not mean anything. We find this verb 'muse' is used in this tense only in one other place in Scripture: and that is, of all places, Isa. 53:8, where it is the verb translated as 'declare.' Its only other use is of Christ and his promised seed! What a discovery!

Of course we must conclude that the Psalmist—when he says in Psa. 143, 'I muse on the work of Thy hands'—has his mind turned toward the Christ. His thoughts are Christ-oriented and Christ-dominated. He is pondering Christ in the Scriptures. He is conversing with himself about the Christ-content, asking questions:

"Where is Christ in this verse? in this story? in this event? in this chapter? Where? Why? What for? What can I learn? What should I correct in my way of life? What Christ-like example is given us here?"

These are the basic questions a student asks about any passage of Scripture. He remembers the passages, he ponders on them in pleasure, and then he gets to thinking about the spirit and example of Christ in them.

"Who shall DECLARE his generation?" (Isa. 53:8).

What a glorious subject alone to 'ponder' on! There *was* someone pondering these very words some 700 years later, and how well he knew exactly what they meant! Still later there was the Ethiopian eunuch, deeply wondering 'who shall declare his generation?' He was to be 'cut off out of the land of the living,' yet 'he shall see his seed'—vs. 8-10.

When the eunuch was told that this seed, these children, are not born by the will of the flesh, but become the seed of Christ by faith—Gal.3:27-29, we can imagine his immediate wondering delight as he is told of the spiritual family that is to be developed. No wonder the record says he—

". . . went on his way *rejoicing*" (Acts 8:39).

Interestingly, too: when the N.T. translates the word 'declare' of Isa. 53:8 (which is the word 'muse' of Psa. 143:5), it becomes a Greek word meaning '*to think it through*': that is, to follow it through to its full and proper meaning. And it also means '*to relate in full*,' implying that a complete understanding is required.

That proper understanding comes, as the Psalmist tells us, by pondering with questions the Scriptures from the point of view of Christ The Tabernacle, the Manna, the 'Lamb to the slaughter,' would have no meaning without their intimate relationship to Christ's mind and Christ's character and life in Yahweh's great Purpose.

Here then is the thought-process revealed to us. Study the Scriptures: Yes! But seek out Christ in them. Seek this out, & follow it through, think it out: even if you have to ruminate on it for a long while.

Fourth stage: "I STRETCH FORTH MY HANDS UNTO THEE"

Cause and effect are at work all around us. If we also are caused to, or cause ourselves to, recall the Scriptures, to ponder on them with pleasure, and 'think through' on them, there will be an actual effect produced. Energy causes motion. Proper activity produces true results. In Scripture, these are called 'righteous actions' & 'fruits of righteousness.' The Word has power unto salvation. It motivates us, if we let it; it energizes us, if we let it; it impels us, if we permit it to do so; it moves us to activity—to worship of the Father.

The key word this time is the verb 'stretch': *pawras*, 'to break apart.' It is a special kind of breaking apart—in which the worshiper breaks apart from himself. His thoughts are no longer self-centred, but Yahweh centred. He breaks apart from the flesh, and stretches out to the things of the Spirit. It expresses the state of mind that is wholly concerned with Yahweh's purpose, His principles, His acts, His deeds of old, His work of Creation, His Word, His Son.

It is a mind that consciously exerts itself to concentrate on those matters pertaining to everlasting life; and a mind that is always turned toward the Father, morally upright, turned from evil.

A converse example is given in Isaiah's opening indictment of the apostate nation, to which Yahweh says—
"And when ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear. Your hands are full of blood. Wash you, make you clean. Put away the evil of your doings from before Mine eyes: cease to do evil" (Isa.1:15-16).

The Psalmist was not one of these whom Yahweh will not hear. His whole thoughts are toward the great things that Yahweh shall accomplish through the Lord Jesus Christ. That is why this same word, 'to stretch forth,' is used to describe the stretching forth of the Cherubim's wings, both in the Mosaic Tabernacle and in Solomon's Temple. In the first, the wings were stretched forth over the Ark, as the Cherubim looked unto that Ark, their whole posture and expression anticipating the coming of the Seed of the Woman, even Jesus Christ.

In Solomon's Temple the Cherubim were upright, and their wings stretched right across the Most Holy Place, as they looked out across the Holy Place, typical of the work of the Multitudinous Christ in the Age to Come.

When the Psalmist stretched forth his hands to Yahweh, he too saw by the eye of faith the unfolding of the Divine Purpose in Christ and in his saints. His mind is now greatly elated as he draws eagerly toward His Deity—

"The eyes of Yahweh are upon the righteous; His ears are open to their cry" (Psa. 34:15).

But—

"The face of Yahweh is against them that do evil, to cut off the remembrance of them from the earth" (v. 6).

Fifth stage: "MY SOUL THIRSTETH AFTER THEE AS A THIRSTY LAND"

The big droughts of the days of Elijah and Joel had not yet gripped the land when the Psalmist wrote these words. The land was not thirsty in that sense. But this gives the expression of King David even more strength and significance. It was a time of plenty, at the height of the golden age of Israel, and the land was rich and plentiful.

This expression comes from one who recognized that all things of the present are fleeting, and must not be mistaken for the end product of the Purpose. Here the mind of David expresses the fact that every mortal ought to be thirsting for the eternal life Yahweh is offering, *in spite of the temptations of present comforts and ease*.

The material circumstances around us must make no difference to our attitude of continual craving to manifest Yahweh. The flesh *craves* for comfort and ease *now*, and is not interested in long-term propositions: it wants to be satisfied instantly, now. The *spiritual* mind, on the other hand, is described by Jesus—

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matt. 5:6).

He is talking about the mind that *thirsts for Christ*, who—

". . . leadeth me beside the still waters" (Psalm 23:2).

A deep yearning to be—

". . . like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper."

These are those who 'drink of that Spiritual Rock'—1 Cor. 10:4 now, which is Christ. It is a deep yearning to dwell with Yahweh forever—

"As the hart panteth after the water brooks, so panteth my soul after Thee, O Elohim. My soul thirsteth for Elohim, for the living El; when shall I come and appear before Elohim?" (Psalm 42:1-2).

The Lord Jesus Christ's own closing words of his days of mortality were '*I thirst*'—John 19:28. This was in the spirit of Psa.63:1-4—

"O Elohim, Thou art my El: early will I seek Thee. My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory . . . Thus will I praise Thee while I live."

The Psalmist then goes on to express the Hope of Israel—

V. 8—"Cause me to hear Thy loving kindness in the morning."

This is otherwise translated as—

"Cause me to hear Thy loving kindness with the Dawn of the Morning."

—a longing to be accepted at the judgment seat when the Sun of Righteousness has arisen on a New Millennium.

Such then is the way the Psalmist begins to think. These are thoughts that flow away from the flesh, and mingle with the fabric of Yahweh's Word and Purpose. These are *methodical* thoughts, consciously fighting to seek to be spiritually developed, against all the slings and fiery darts of the flesh. It is a mind that *does not give up* at the awesome task of taking on the mind of Christ.

It knows *where* to start: and it *starts*. Firstly in prayer (v. 1), then in recalling the 'days of old,' and in retaining this recollective view always on those marvels which Yahweh has done since Creation.

It is a mind that then *meditates*, or 'ponders with pleasure,' on specific acts of Yahweh: concerning Creation, or His work with the patriarchs, or with Israel. It is intensely interested in seeing the positive and constructive works of Yahweh—and *where they are leading*.

It is a mind that is then *musings*, enquiring into the details, the patterns, the types, the lessons, the reasons; and above all is exercising itself on *Christ in the Scriptures*—Christ in the patterns, types & details. And it is now projecting itself through to the establishment of the Multitudinous Christ on Mt. Zion, thinking through upon the ultimate Purpose of Yahweh to dwell in a great multitude on earth.

These thoughts impel the mind to '*stretch forth*' to our Father, to 'break away' from the evil demands of the flesh; to concentrate in prayer and in behaviour upon the Deity of our salvation; to long for the day when we may be the Cherubim of the Kingdom Age, spreading forth, with overshadowing wings, Truth and the Rule of Righteousness to the ends of the purified and blessed earth.

This then becomes a *thirsting*, a continuous attitude that recognizes our mortal state, our shortcomings and our failures—and hence our utter dependence upon Yahweh for the realization of all our hopes and spiritual desires: that we, in thirsting continually after righteousness, drinking deeply of it all the time, may be filled with it, and be acceptable for the Master's use.

If we exercise ourselves in *these* things, may it be that we are caused to 'hear Yahweh's loving kindness quicken us with the Dawn of the coming Morning'—

"*Blessed are those servants whom the Lord when he cometh shall find watching*"—Luke 12:37—R.D.H.

Current Events Fulfilling Prophecy

WEST'S TENUOUS OIL LINE. US is bluffing with a weak hand in its efforts to protect the Persian Gulf-Indian Ocean sea-lanes for oil. Area is such a powder-keg that a dozen scenarios could be written about events that could cut off ½ the free world's oil tomorrow. US doesn't have the military power to protect its interests there. During '73 oil embargo, US Navy had hard time getting fuelled in Mideast. Today US is in worse shape to maintain such a force, & has fewer ships.

The kind of unpredictable event that could take place happened just this past weekend when Somalia kicked out the Russians. The Berbera base underpinned Russia's growing strength in the whole Indian Ocean. Moscow took a calculated risk by backing Ethiopia against Somalia. If the gamble pays off, Ethiopian air bases could be more important than the Berbera naval installation.

In its nightmare speculations, Pentagon remembers Moscow has made a specialty of air-dropped mines. What's far more likely & has Navy men terrified is some localized outbreak—with perhaps a camouflaged Russian hand behind it. For example, Palestinian terrorists have been found on tankers. A super-tanker sunk in the narrow & tricky Hormuz Straits (in Persian Gulf) could snarl the whole supply line. Sabotage in Saudi oil fields could turn off US's biggest supplier.

Everywhere, politics are, to say the least, erratic. This week's switchover in Somalia could be matched by a dramatic turn elsewhere tomorrow. An assassin bullet aimed at Shah of Iran would turn the whole area into a caldron. Even without a dynastic crisis, witness the sea of protesters when he came to Washington this week to visit Carter. Iran's power is also a bone of contention for the Saudis across the Gulf. They are Persia's traditional rivals for influence as the heartland of the Arab world. Shah is spending double any NATO member on arms. US has 3 moribund ships in the Persian Gulf to show the flag.

One thing is sure: no matter what energy policy US makes, for next decade it will depend more heavily on Mideast oil. The 2000 tanker voyages thru these waters annually (1 thru Hormuz every 10 minutes) by the '80s will carry 60% of US oil imports—40% of total consumption. French, German & Japanese dependence will be even greater. And that means US policy for the area will be—after Soviet power—the nation's No. 1 security concern.

(BsWk 11:28)

IT IS a fearful picture for the world, tho to those who know the foretold pattern, it is in the expected direction. In today's world, not only industrial might but military might is wholly dependent on oil. The Mideast is the main supplier—highly volatile & unstable, & precariously close to Russia. The supply line is very delicate & virtually unprotectable. As suggested, Russia could easily take steps to cripple the West without ever revealing her hand. Doubtless her plans are all made, awaiting the proper time. Europe's position is clearly untenable militarily, & this doubtless explains their present fatalism & apathy. But, strangely, we see Britain suddenly being insulated by North Sea oil from the hopeless situation Europe is in—tho there too the installations & supply lines are very vulnerable to enemy action.

RUSSIA'S NEW SUB-LAUNCHED NUCLEAR MISSILE—recently successfully tested—has a range of 5600 miles. US's best, the Trident, has only a 4200 mile range & carries a lighter payload. Russia, firing from northern Soviet seas, could level cities anywhere in US, & would be far less vulnerable to detection & counterattack than land-based missiles. (Nwk 1:9)

RUSSIA has many more nuclear subs than US, & larger, longer-distanced missiles. It is our privilege to know, by the word of prophecy, Russia's evil purpose of conquest & aggression. Each year sees deadlier weapons on both sides. It is a mad & wicked race, & yet man considers himself 'improved,' & better than previous generations. Millions starve, 100s of millions live in squalor & misery, yet there is always plenty of money for weapons of death.

MIDEAST: SLOWLY TOWARD ISRAEL-EGYPT PEACE. Last wk., after months of trying to lure PLO into negotiations, Carter denounced it as completely negative, & ruled it out of present participation. Sadat revealed last wk. that he and Hussein agreed on eventual linkage between Jordan & West Bank. (Nwk 12:26)

* * *

Sadat's peace initiative has blown a whirlwind thru Mideast diplomacy. Last wk. Egyptians & Israelis met in Cairo to lay groundwork for full-scale peace talks.

Begin's plan, revealed to Carter in Washington, & to be presented to Sadat in Ismailia on Dec. 25, offers return of most of Sinai, Israel retaining some fortifications, & navigation rights guaranteed. West Bank would have internal self-rule with Israel retaining military access, some fortifications, & rights of Jews to settle there. Israel would control Jerusalem, but religious groups would control their own holy places.

Israel says it wants comprehensive settlement with all Arabs, but say this can be achieved only in stages, beginning with Egypt. Begin offered no concessions on Golan, because Syria will not negotiate. Israel, despite public statement, is going full speed ahead for bilateral peace with Egypt, hoping huge new US aid will tempt Sadat to forgo pledge not to make bilateral peace. Once there's Egypt- Israel peace, other Arabs will have little power either to bargain or war. (Tm 12:26).

* * *

Not in 30 yrs. has peace seemed more probable. "What I want from this visit," said Sadat of Jerusalem trip, "is that the psychological wall between us & Israel be knocked down." The wall fell.

Sadat not only wants peace, but profoundly needs it. Egypt, disastrously impoverished and overpopulated, can no longer afford to spend 28% of its national budget on arms. Today in Egypt the Nile Valley nationalism is asserting itself against the larger Pan-Arab idea. Over & over Egypt army officers repeat, "No more Egypt blood shed for Palestinians."

Israel has an arsenal of sophisticated arms, including nuclear, that beggars the Arab potential. Egypt's War Minister told Sadat that if war came, his army would be devastated. Sadat was told Begin would launch a pre-emptive war of annihilation against Arab armies if US pressured Israel too much.

Central issue no longer is possibility of peace; but what kind of peace, and at what cost to whom? Arab unity is shattered. Despite ferocious rhetoric, it's the rejectionists who are isolated, not Sadat. Begin flew to Ismailia on Dec. 25 with his peace proposals. He & Sadat greeted each other like old friends, & soon announced substantial progress.

Saudis, with oil wealth & links to both moderates & radicals, remain crucial to any permanent peace. It is unlikely they will stand in the way of a Sadat settlement. They have not only invested heavily in Egypt's future, but have a political & economic investment in Mideast stability.

Looked at on a map, Egypt is a big country: large as France & Spain combined. But the real Egypt is a thin 2 to 10 mile wide strip along the Nile, plus the Delta. 97% of the population live in just 14,000 out of Egypt's 387,000 square miles. Most of the rest is brutal desert, untouched & unchanged since Pharaohs.

History sets the Hamitic Egyptians apart from the Semitic Arabs. Tho Egypt is predominantly Muslim, its customs differ from its Arab neighbours.

Sadat's peace initiative is hugely popular with his people, who have grown increasingly resentful that they have fought 4 wars with blood while other Arabs have fought only with words or money.

Egypt's poverty make it a ward of the rich Arabs. The '67 War devastated the economy. Closing Suez cost \$2 billion revenue: needed capital investment was diverted to the military.

When he became President in '70, Sadat began to dismantle Nasser's cumbersome socialistic state, and invited foreign investment; but there has been no response. Egypt is technically bankrupt, kept alive only by massive handouts from abroad: Saudis, Kuwait, US. Overpopulation has made Cairo a disaster: in slums, density is 250,000 per sq. mi., with squalor & degradation like Calcutta's.

Despite this, Egypt with a few decades of peace & stability has a chance to become a prosperous viable nation. Suez is now bringing in \$500 million a yr. Scientists think they have discovered vast underground water reservoirs capable of irrigating half a million acres. Egypt already produces enough oil for itself, is now exporting \$300 million worth a yr., hopes for 1½ billion export by '80. (Tml:2).

* * *

Another extraordinary event in surprising rush toward peace in Mideast: Dec. 25 meeting of Sadat & Begin at Ismailia, to spell out Begin peace plan. (Nwk 1:2)

* * *

Although Ismailia summit was amicable, it did not produce the expected declaration of principles for Mideast peace. Banners heralding immediate peace began to disappear from Cairo streets. Sadat's Jerusalem visit & Begin's trip to Ismailia took them as far as they could go on rhetoric alone. Now comes phase 2: hard bargaining on actual issues. Tho far apart, there are many signs of compromise—

Sinai deal all but sealed. Israel wants to keep bases & settlements, but could speed up withdrawal period. Shipping access seems no problem.

Jerusalem: Saudis want Arab sovereignty over East Jerusalem. Israel has only offered to relinquish control of holy places to their respective religions.

West Bank is heart of problem. Egypt demands independent state. Israel wants it semi-autonomous, linked to Jordan, with Israeli military protection; but offer reconsideration after a 'confidence-building period' of 10 to 30 yrs.

Sadat confident '78 will see settlement. Polls show 82% of Israelis currently support Begin performance.

(Nwk 1:9)

* * *

With hopes for quick peace erased by deadlock at Ismailia, Mideast faces this reality: Palestinian issue cannot be wished away. Sadat called for total Israeli withdrawal, & independent Palestine state. Begin refused, offering self-

rule with continued Israel military presence: this Sadat rejected. Biggest plus is decision to keep talking. Begin says 'no chance' Israel will withdraw troops from West Bank.

If Sadat can't bring off overall settlement, he would be under heavy pressure at home to make separate peace. Egyptians say, "Why should we Egyptians lose out on peace because Syria, Jordan, Palestinians won't compromise on W. Bank?" Egyptians know that if war comes, they'll have to do most of the fighting.

Begin & Sadat appear confident success is within grasp. Each knows that if they fail, they'll have missed best chance in 30 yrs. (USN 1:9)

* * *

As Carter flew from capital to capital, Mideast shaped up as main focus of his journey—so much so that he was obliged to add Egypt to his itinerary. The upshot of meetings with Shah, Hussein, King Khalid and Sadat was Carter's assumption of pivotal role in Egypt-Israel talks.

Single most conspicuous result of Carter's foreign trip was Carter-Sadat plan to maintain momentum & attract additional participants. Plan embraced principles for overall settlement, including solution enabling "Palestinians to participate in the determination of their own future."

Mideast observers saw this as virtual Carter endorsement of Sadat demand for self-determination for Palestine Arabs. Sadat envisions long transition period of linkage to Jordan while Palestinian moderates consolidate their leadership & break hold of PLO over Palestine Arabs. (USN 1:16)

IT is impossible to determine so far what is window-dressing and what is substance. Each side must publicly posture and proclaim, as it seeks for psychological advantage, but undoubtedly the real negotiations are going on in private. Both Israel & Egypt have everything to gain by concluding a peace, & there are no difficult problems between them; but it must be done slowly & cautiously & with a great flare of rhetoric about the Palestinians, & in a way that will not alienate the oil Arabs that are financing Egypt.

Egypt is desperate, & has few cards to play. Her people seem overwhelmingly for peace at almost any price. Egypt has neither the will nor the means to fight another war. It is urgent for her survival that she get on a peace footing with Israel so she can both attract foreign investment, & turn her attention & resources to her people's crying needs. The prophecies seem to indicate both Israel & Egypt in a condition of prosperity that excites the cupidity of the King of the North, & peace between them is essential for that.

BRITAIN FROM THE ASHES? When it comes to money, Britain's problem for years has been where & how to borrow enough to keep its rickety economy going. Now it faces the opposite question: how to spend the over \$40 billion oil money that will flow in the next 7 years. By mid-'80s, gov't's oil income will be nearly \$7 billion a year.

After 3 nightmarish years, Britain is finally getting its economy in order. Inflation is down from 27% in '75 to 13%. In '77 British exports significantly increased their share of world markets. As exports rose & pound steadied, foreign capital has flowed back in, converting a '76 deficit of \$7 billion to a surplus of over \$10 billion in first 9 months of '77.

Freed from worries about pound & payments deficit, gov't. can now turn to correcting the long-term economic neglect that has made Britain the industrial world's basket case. Gov't. is debating 5 main options for using oil revenue:—

1. Repay \$24 billion foreign debts. 2. Develop alternate energy source for when North Sea oil runs out. 3. Expand public services to reduce unemployment. 4. Modernize Britain's woefully outdated plant & equipment. 5. Cut taxes.

Right now Callaghan gov't. is leaning to tax cuts, to improve Labour's chances of winning the coming general election.

Britain has lowest productivity & most antiquated industrial plant & equipment of any major Europe state. Way must be found to channel oil revenue to modernize industry, if Britain is to be competitive in world markets.

Outlook for Britain is better than any time since World War II. North Sea oil gives her chance to start long climb to price stability & high employment—but it would be all too easy to blow the chance. (Tm 1:2)

FOR those who still see a work for Britain to do at the time of the end, this is very interesting. Who would have thought that such a marvellous & unforeseen treasure should suddenly be thrust into her hand! The nation is being given an opportunity to redeem itself from the consequences of its wickedness and folly in turning against God's people in craven subservience to the oil Arabs. Once it is self-sufficient in North Sea oil, perhaps it will have the courage to throw off that subservience & manifest again some of the national qualities that once enabled it to lead & dominate the world—if immorality & godlessness have not too deeply eroded the national character.

PRESSURES MOUNT ON SYRIA. Just few months ago, Syria's Assad was being hailed as potential leader of Arab world. Carter publicly pinned some of his hopes for Mideast peace on warming relations with Syria.

But Assad's efforts to take charge of negotiations were eclipsed when Sadat flew to Jerusalem, and opened direct negotiations with Begin.

Syria's once-explosive economic leap forward has slowed to a crawl. Assad's situation is far less stable than 3 yrs. ago when he launched a wide-ranging program of economic modernization & political liberalization. Then Syria began to bloom. Foreign tourists, businessmen & newsmen crowded into Damascus.

Business & industrial development took off—back by a flow of capital from the oil Arabs. New office buildings & hotels sprang up.

Then came Syria's intervention in the Lebanon civil war in summer of '76—& the economic boom fizzled. Cost of maintaining 30,000 troops in Lebanon & caring for 100s of 1000s of refugees pouring into Syria was too much to carry. At the beginning of '77 Syria was in danger of defaulting: inflation hit 30%. Assad was forced to reduce imports, defer new projects. Cost was high—stagnation of economy & increasingly dissatisfied citizenry.

But it's corruption in and outside the govt. that most affects both the economic & the political climate. If Assad falls, the next govt. will be much more radical and much more pro-Russian. (USN 1:9)

HOW quickly men's & countries' fortunes can change! Assad sought closer ties & better relations with the West, but that was not to be. Now he is being increasingly forced back upon dependence on Russia, sidetracked & humiliated by Sadat's seizing of the spotlight and the initiative, & saddled with the thankless burden of a divided & devastated Lebanon.

ISRAEL ECONOMIC REFORMS. Israel has embarked on a far-reaching economic program aimed at reversing 30yrs. of socialism & moving to a free-market economy. Last week it set the pound free, took controls off foreign currency, & abolished food subsidies, sales taxes, export incentives & import levies.

Second stage, expected soon, will concern incentives for foreign investors & pardon for Israelis who have illegal foreign bank accounts—purpose is to attract back the \$3 billion in such accounts.

Third stage will be state disinvestment: selling off govt.-owned industries. Immediate result of floating the pound was a 50% devaluation, to 6c US: 1/50 of its value when Israel was established in '48.

Finance Minister Simha Ehrlich predicts program will reduce '78 trade deficit from present \$3 billion to \$2½ billion in '78, raise growth rate to 5% from zero, shrink vast govt. bureaucracy, & check present 38% inflation.

(BsWk 11:14)

HERE is another field in which Begin is moving rapidly, energetically & decisively. Time will determine the results, but they can hardly fail to be improvement on the present top heavy red ink & chaos. Elsewhere, even under severe disabilities, the Jewish people in a free economy have shown tremendous potential for efficiency & profitability & industrial success. Conjointly with the fortuitous peace moves being laid in their lap, we may be witnessing the beginning of Israel's foretold latter-day prosperity that is so enticing to the northern invader.

POLAND'S CATHOLICS. Under the leadership of Cardinal Wyszynski, 76-yr.-old Primate of Poland, the Catholic Church has become a formidable centre of opposition to the country's Communist regime. Nearly all of the 35 million Poles are practicing Catholics. Unlike other Communist countries, Poland's faith is strong: the number of young men & women becoming priests & nuns has nearly doubled in past 4 yrs. Churches on university campuses are filled not only on Sundays but during the week. (Nwkl:2)

CONDITIONS in Poland are not good. There is much unrest. It is one of the 'freest' of the Russian satellites (as to what is permitted), & freedom & dictatorship are a volatile mixture. Four years of bad harvests have seriously hurt both the food supply & the whole economy. Russia has 3 divisions of troops garrisoning in Poland, & it appears that it is only the realization that the direct Russian heel would be heavier than the puppet govt's which keeps the lid on. We expect a concordat between the False Prophet & the Beast, in recognition of their mutual interdependence in controlling the masses. Poland may teach the Kremlin & the Vatican the wisdom & necessity of that accommodation.

RUSSIA'S FUEL PINCH. An energy crisis has hit Russia, & Kremlin is taking austerity measures to deal with it. Industrial fuel allocations have been cut 7%, and factories are converting from oil to coal. (Nwk 1:2)

THIS report of an increasing oil shortage in Russia has surfaced several times recently, and seems founded on fact. Russia currently is by far the world's largest oil producer, much greater than US or Saudi Arabia, but her needs and the needs of her satellites are rapidly increasing, and most of her remaining reserves are in increasingly inhospitable Siberian areas, & the technology to extract them is lagging. An oil crisis in Russia would make her much more covetous of the tempting Mideast. And something—perhaps a revolution, perhaps increased rivalry & bitterness between Persia & Saudi Arabia—must bring Persia, with her vast oil supplies & growing industrial & military might, into Russia's camp.

THE Russo-Turkish War: Bro. Roberts reports—

"The past month has been the most eventful since the outbreak of the war, and events have all been in the direction required by prophecy. Disaster upon disaster has befallen the Turkish armies . . . So rapid have been the strides made by Russia that Britain is at last alarmed, & has decided on a step which amounts to participation in the struggle, and which, it would seem, must draw others in and bring on a general European war . . .

The Turks evacuated Sofia (capital of Bulgaria), & Russia has occupied it, finding there a vast accumulation of military stores. Russia has stormed the Shipka Pass (central Bulgaria: gateway to Constantinople) & captured a whole Turkish army there. Adrianople has fallen, & they are now pushing on to Constantinople.

Turkey has sued for peace, & negotiations are in progress.

Britain's participation in the conflict seems near. Russia is demanding free passage of the Dardanelles, cession of territory in Asia Minor, & a very heavy war indemnity, with Russia occupying Turkish territory till paid. This amounts to permanent occupancy, as Turkey cannot pay. Against this, Britain appears in process of going to war."

* * *

Bro. Ashcroft reports the immersion of 3 more at Birkenhead, & says—

"The lectures are continued on Sunday evenings, varied occasionally by a meeting at which some of the first principles are conversed upon, & questions invited from interested strangers, of whom we generally have several. We have experienced good results from the adoption of this plan."

Another ecclesia (Glasgow) says it customarily announces that questions on the lecture received during the week will answered at the next lecture.

* * *

Birmingham records the immersion of Edward Augustus Roberts, 15, bro. Roberts' son.

* * *

Lincoln announces that public interest was high, & at a recent lecture some had to be turned away for lack of space, tho the hall seated 250.

* * *

Some interesting lecture subjects reported—

"The Wars of the Nations: Are They of Divine Appointment & Subject to Divine Control?"

"The Lord's Supper: Origin, Meaning & Object: For Whom Designed, & How Long."

"Man in Innocence, in Transgression, in Grace, and in Future Glory."

"Missions & Missionaries of the First & Nineteenth Centuries Contrasted."

* * *

Some of the ecclesias were still calling their meeting places 'synagogues.'

* * *

An immersion is reported at Baltimore of a sea-captain, 62, who had been progressively a Presbyterian, Unitarian, Swedenborgian, & Campbellite, earnestly seeking the Truth and finding satisfaction in none of them. Another, in California, who travelled to San Francisco to find someone to baptize him, had been in succession Church of England, Methodist, Congregationalist & Adventist, before finally finding the Truth.

* * *

On the back cover, bro. Roberts lists 321 letters (by name) as 'received and attended to' during the month. This was a typical month for him.

* * *

It was a time of great exploration (mostly British) in Palestine. The site of Ziklag had just been identified. A complete geographical survey of Palestine with all topographical features—hills, waterways, 1000s of place names—had just been completed, for first time ever.

* * *

In light of the gathering war clouds, & the prospect of conscription in Britain, the brethren were seriously concerned about the advisability of a petition to Parliament for exemption on conscientious grounds.

PERFECTION must be our aim: the perfection of the mind of Christ—not just dreamily and theoretically, but practically and strivingly. There must be continuous self-examination: continuous examination of what we are doing, and why. Is it what God desires for this moment—this time, and place, and circumstance? This alone is peace: all else is vague, empty, gnawing turmoil.

Questions

1. Blind
2. Lame
3. Smite me
4. Neck brake
5. Boil healed
6. Sick of love
7. Gat no heat
8. Bloody flux
9. Seven devils
10. Sick, & died
11. Arm broken
12. Full of sores

SICKNESSES & INJURIES

13. Son fell sick
14. Fever left her
15. Weak & sickly
16. Leprous hand
17. Hand dried up
18. Thorn in flesh
19. He thou lovest
20. Eyes were dim
21. Brake his skull
22. Died by plague
23. Bowels fell out
24. It was very sick

25. Shall I recover?
26. Fell thru lattice
27. Diseased in feet
28. Eaten of worms
29. Leprosy forever
30. Sick at Miletum
31. Devils long time
32. Maid is not dead
33. Healed in Jezreel
34. Sick certain days
35. Thy father is sick
36. Sick 3 days ago
37. Boils head to foot
38. Became as a stone

39. Halted upon thigh
40. Sick nigh to death
41. Sick at Capernaum
42. My head! My head!
43. Leprous in forehead
44. Evil spirit from Lord
45. Deadly wound healed
46. Pained to be delivered
47. Sickness whereof died
48. Leprous white as snow
49. Smitten with
blindness
50. Fainted and
wished to die

Eli	Nabal	Gehazi	Bartimeus	Jehoram (I)	Mephibosheth
Job	Jonah	Miriam	Benhadad	Corinthians	Publius' father
Asa	Elisha	Lazarus	Jeroboam	Jehoram (J)	Jeroboam's son
Saul	Moses	Lazarus	Shulamite	Epaphroditus	Nobleman's son
Paul	Herod	10 spies	A prophet	Jairus'	Shunammite's
Isaac	Daniel	Pharaoh	Magdalene	daughter	son
Jacob	Legion	Ahaziah	Sodomites	Bathsheba's	Amalekite's
David	Uzziah	Hezekiah	Abimelech	child	servant
Jacob	Dorcas	Sea Beast	Trophimus	Woman in heaven	Peter's wife's Mother

ERROR IN NOVEMBER BIBLE QUESTIONS

AN alert sister noticed that there was no answer for 'Nabal,' and no question for 'Syrian.' Instead of 'Syrian' in the answer list, it should have been 'Carmelite.' Please tell us of errors noted.

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