

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

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

LOVING Greetings to the Household of Faith.

We regret that some, through unawareness of the circumstances, and of ecclesial news that appeared earlier, have misunderstood our Oct.'77 ecclesial news.

Sis. Gibson (then sis. Northover) was received into the Berean fellowship in April, '77, after a full discussion of her present convictions concerning, and understanding of, the First Principles of the Truth; and has been a member of the Berean fellowship since that time, as reported in the Esperance news of June, '77.

The circumstances mentioned in our October news was a private and personal decision and action, after a long and deep self-examination of what her understanding had been at the time of her baptism. It had no effect on her fellowship relation with the Berean body. She was already in our fellowship.

It was announced innocently as a simple fact, not foreseeing the incorrect implications that would be taken from it by those unaware of the facts reported in the June issue. We are confident that those with the spirit of Christ will receive this explanation in a sympathetic and loving way.

With much love in the Truth,

—Your brethren and sisters in Kardinya.

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

TO all our brethren and sisters in Christ we send greetings of love.

God willing, we plan to hold a June Fraternal Gathering, as we have for the past several years. It will be held on the 9th, 10th & 11th of June. We welcome the brethren and sisters to be with us on this occasion, to build up our faith in these last days of Gentile times. If you plan to attend, you may contact bro. Ross Wolfe.

We have been encouraged by the following visitors: bro. & sis. Cedell Caldwell, sis. Kay Wolfe, bro. & sis. Fred Higham Jr., bro. David Van Pelt, sis. Carolyn Thompson, sis. Susan Sumler (Houston); bro. Terry Webb, bro. Ronnie Wolfe, sis. Seba Edwards (San Angelo); bro. & sis. Bob Wolfe (Wichita Falls); sis. Melissa McGarrity (Mesquite); bro. & sis. Jimmy Summerville (Pampa), & bro. Jim Phillips (Calif.).

Bre. Caldwell, Phillips and R. Wolfe gave us encouraging words of exhortation.

It is with sadness we report that bro. Wm. Stephens Jr. has withdrawn from the ecclesia. We pray he may return before it is too late.

From the Signs about us, we believe our Lord will soon return. Let us make sure we have on the proper garments, clean and white, free from spots and stains of sin:

"Thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy" (Rev. 3:4).

"Blessed are they that DO his commandments, that they may have right to the Tree of Life" (Rev. 22:14).

—bro. Ross Wolfe

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

LOVING Greetings in the One Faith and One Hope in Christ Jesus.

I have some very sad news to report at this time. My dear sister-wife fell asleep suddenly in her 78th year, a few hours after suffering a severe heart disorder, on Jan. 3, 1978, from which she did not respond to medical treatment, and was laid to rest on the 5th.

Bro. Griffin conducted the service, speaking words of true comfort concerning the One Faith and One Hope, and reading appropriate portions of Scripture which were indeed a great help to me. And bro. Crocker closed the short service at the grave-side with prayer, all of which was indeed very comforting and reassuring to me, and an opportunity to present the One True Gospel to our fleshly relatives and quite a number of sympathizers, all to the honour and glory of God.

Although we know it is God's decree, it is a big shock when it comes, especially to our nearest and dearest in this life. But we can indeed rejoice with joy unspeakable and thankfulness to our Heavenly Father that our dear one continued in the One Faith and One Hope, under severe trial—an element which our merciful Heavenly Father has seen fit to impose on all His accepted ones—

"We must through much tribulation enter the Kingdom of God" (Acts 14:22).

We who have the experience can somewhat understand the magnitude of the prophet Ezekiel's trial as recorded in 24:15-18. O, how we rejoice, and receive complete comfort from such portions—and there are very many more of like import—of God's Holy Word, as Psa. 46:1—

"God is our Refuge and Strength, a very present Help in trouble."

We have wonderful assurance in Jesus' words (John 11:25)—

"He that believeth in me, though he were dead, yet shall he live?"

Jesus said to Martha—

"Thy brother shall rise again" (John 11:23).

He also said—

"Because I live, ye shall live also" (John 14:19).

Our hearts lift up as we view the present time in world events, reminding us of the words recorded in Amos 4:12—

"Prepare to meet thy God, O Israel!"

Among many other world-wide events which we are witnessing today heralding the nearness of our earnest desire, the glorious return of our Lord Jesus, the activity in the Middle East is certainly revealing the truth of God's sure Word of Prophecy in many ways, including the grouping of the nations at Jesus' return.

The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus,

—Your brother A. J. Starr

WORCESTER, Mass.—Vasa Hall, 1 Ekman St., Phone (617) 753-4492-S.S.9:30am; Memorial 10:30am (10am July & Aug.); Lecture monthly; Classes in homes—Bro. E. Sargent, 8 Proctor Street, Box 296, Ashburnham, Mass. 01430, Phone (617) 827-5890.

LOVING Greetings in the Name of our Lord. The Apostle Paul exhorts us —

"To do good and to communicate forget not, for with such sacrifices God is well pleased" (Heb. 13:16).

We are repeatedly reminded of the importance of this good work, and how much it means to all, when we hear the disappointments expressed whenever a regularly anticipated communication to our sick, isolated, and senior brethren and sisters is a day or two late in arriving. This also shows us the need for communicating more frequently with those of like precious Faith in these pages for Ecclesial News. It is our desire to use this opportunity more frequently, but responsibilities and the limitations of these mortal bodies repeatedly prevent it.

Since last writing we have been saddened by the loss of 2 senior brethren who have fallen asleep in Jesus. Both were close companions and dependable workers in the Master's Vineyard. Very able and active in all ecclesial activities, they are sadly missed, even though health restricted their efforts in their later years.

Bro. Herbert Stanhope fell asleep on Jan. 28, 1977 at age 89, and bro. Andrew Marshall Sr. on Dec. 6, 1977 at age 88. Bro. Marshall had lived among the brethren and sisters in Texas for the last few years, and we know they too will miss his cheerful companionship. Bre. Sommerville and Higham spoke appropriate words when each was laid to rest.

On Apr. 10 many from our ecclesia were able to assist our brother and sisters in New Jersey as they hosted a spiritual weekend during which bro. Newcomer lectured. The efforts and association were very uplifting and much appreciated.

Another similar occasion was shared by many when bro Gordon Jones lectured there on Nov. 27.

Our bro. Harry Phillips and sis. Phyllis Jones from the Richard ecclesia were united in marriage on Aug. 1, 1977, and we pray they will be blessed in their new relationship. It is a joy to welcome sis. Phyllis as a member of our ecclesia.

Our number has been increased even further temporarily by bro. Gordon Jones from the Richard ecclesia, who is visiting for a few months. Tim Jackson who is with bro. Gordon is a help in our Sunday School classes. We are enjoying their visit and help in the ecclesia and classes.

Sis. Sargent Sr. has returned to Florida for the winter. We miss her association but look forward to her return in warmer weather, God willing.

Many brethren and sisters from far and near have encouraged us by their presence among us, and it reminds us that we are not alone on this journey Zionward. They have been: bre. & sisters Gilbert, Higham Sr., Wm. Phillips & Sommerville; bre. Norman Blacker, Braden Edwards Jr., Gordon Jones, Jim Phillips, Billy and John Phillips, and Ronnie Wolfe; sisters Wonda Frazer, June, Annetta, Phyllis & Shirley Jones, Margaret, Lois, Becky, Mary & Sharon Sommerville.

Words of exhortation were given by bre. Blacker, Gilbert, Higham, Jones, Jim and Wm. Phillips and Sommerville; while lectures were given by bre. Higham and Sommerville.

We thank these brethren for their labours of love in this manner, & also thank all visitors for the pleasure and comfort they brought us. Let us not forget to also thank our merciful Father in heaven for providing these associations, & may these showers of blessings continue until the Son arises. May we all abide the day of his coming, and stand when he appeareth.

Love in the Truth to all of like precious Faith from all your brethren and sisters in Worcester.

—bro. Ed Sargent

Pray Without Ceasing

*"Our Father Which art in heaven, hallowed be Thy Name:
Thy Kingdom come;
Thy will be done in earth as in heaven.
Give us this day our daily bread;
And forgive us our debts, as we forgive our debtors.
Lead us not into temptation; but deliver us from evil:
For Thine is the Kingdom, and the Power, and the Glory—
For ever. Amen"*

HERE is the perfect example of prayer. It is evident from what Jesus said to his disciples that conditions have not changed very much with regard to prayer as it is practised in the world—

"When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, *they have their reward.*

"But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking" (Matt. 6:5).

This brings to our minds the methods used in churches and synagogues, where prepared prayers are repeated in a monotonous manner without the reader giving any particular attention to what is read. The argument in favour of this system is that—

"The prayers are drawn up by men of superior intellect who use the choicest language to express all the desires and wants of the people, and embrace all topics that should come within the scope of public prayer."

On the other hand, unpremeditated prayers are said to be too uncertain because they depend on the speaker's ability and memory.

Be that as it may, the facts are that it is contrary to the teachings of Jesus: and that is sufficient for us to avoid such practices—

"Be ye not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him" (Matt. 6:8).

Then we have the parable of the Pharisee and the Publican—

"Two men went up into the Temple to pray: the one a Pharisee, the other a publican. The Pharisee stood and prayed thus with himself—

"God, I thank Thee that I am not as other men are: extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner!" (Luke 18:10-13).

A very brief story: just a flash glimpse, as it were, of 2 men. But it is a vivid illustration of what acceptable prayer really should be. It sets aside all prepared phrases, all self-glory, all self-assurance; and reveals that our prayers should be humble, spontaneous, and right to the point

We have some remarkable examples in the Scriptures, both audible and inaudible. Consider the case of Hannah—

"Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken" (1 Sam. 1:13).

Apparently Eli was not familiar with this kind of humble, silent prayer, deep in the heart. No premeditation; no outward display: just the spontaneous pouring out of her grief and petition to God.

Another very interesting and instructive example of this nature is that of Nehemiah before the great monarch of Persia (2:4-5)—

"Then the king said unto me, For what dost thou make request? So I prayed unto the God of heaven. And I said unto the king . . ."

He only had but a brief moment; but it was sufficient to enable him to appeal for strength and courage and blessing. And he was heard.

* * *

But one might ask: When shall I pray, and how, and what shall I say? And how shall I know my prayer is acceptable to God?

We can at least say for certain that acceptable prayer is based upon 2 things. In fact, we will find that before we can worship God at all in an acceptable manner, these 2 principles must be in evidence—

1. Belief in God *and in His Word of instruction.*
2. Obedience to His commands.

On this the Scriptures are very clear—

"The Lord is far from the wicked, but He heareth the prayer of the righteous" (Prov. 15:29).

"He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov.28:9).

"We know that God heareth not sinners; but if any man be a worshiper of God, *and doeth His will*, him He heareth" (John 9:31).

Excellent examples of this will be found if we study the lives of the Fathers. Take the case of Abraham—and where could we find a better example: a man described as 'the friend of God'—James 2:23. And not only so, but because of our relation to him brought about by our belief and obedience of the Gospel, we should look to him as our model in many things. In the first place, we find that he approaches God in the required manner, as set forth in Isa.66:2—

"To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My Word."

It is interesting to note that the Hebrew word *chared*, here translated 'trembleth,' means 'to trouble oneself or 'to be exercised about.' To approach God as Abraham did, we must have absolute faith in His promises to the extent of yielding our life for them, and we must recognize our true relation to our great Creator, as being but the work of His hands, completely dependent on His mercy. Thus Abraham approached God in a contrite spirit, and in that spirit of humility he prayed for wicked Sodom, where his nephew Lot was—

"And Abraham said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27).

First of all, then, we must recognize our true lowly estate, as revealed in the Scriptures, and with genuine humility and supplication approach the Majesty of the universe in prayer. This characteristic was well exhibited in Jacob when he became distressed over the anticipated meeting with Esau (Gen. 32:9-12)—

"O God of my father Isaac . . . I am not worthy of the least of all the mercies and of all the truth which Thou hast showed to Thy servant . . ."

"Deliver me, I pray Thee, from the hand of Esau: for I fear him: lest he smite me; and the mother with the children."

"And Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered."

We notice that the principle employed by Jacob is that brought before us in Eccl. 5:2—

"God is in heaven, and thou upon earth; therefore let thy words be few."

When we realize what prompted this prayer, then we can appreciate Jacob's position. God had appeared to Jacob, and had said—

"I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

"And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and east, and north, and south: in thee and thy seed shall all the families of the earth be blessed.

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee till I have done that which I have spoken" (Gen. 28:13-15).

He had fled from the presence of Esau, who had threatened to kill him. Now he hears that Esau is approaching with 400 men, and he is greatly afraid. From a human standpoint, it looked as though his children would be destroyed, and the line of promise broken. But Jacob's great faith in God was promptly rewarded, and what looked like certain disaster proved a friendly meeting of great joy.

Knowing Esau's character, and noting that he came 'with 400 men,' we ponder on just how much the happy ending depended on his prayer.

A sincere prayer of few words had been answered in a dramatic & unmistakable way. But this does not prove that *all* requests made in a humble spirit, and in faith, will be granted. There is another important principle that must be kept in mind: there must always be a reserve and recognition such as Jesus manifested when he said—

"Nevertheless, not my will but Thine be done" (Luke 22:42).

Some of our requests may seem to us to be reasonable and sensible and eminently desirable; but we may be 'asking amiss.' Therefore—

"This is the confidence that we have in Him, that, if we ask anything *according to His will*, He heareth us"

(1 John 5:44).

Have we not all fervently prayed for something with great longing, and then later been very thankful to God that in His wisdom and love He blessed us by not granting our desire?

* * *

Then some may ask: *When* should I pray? Although there are times such as the case mentioned regarding Nehemiah, when our prayers are the result of sudden and unusual circumstances, it is evident from the words and example of Jesus that our prayers should be an established and well-regulated habit: a continuous state, a life of prayer. There are many accounts in the Scriptures that we may use as guidance, where men of God prayed continuously for guidance and help and courage and strength to walk in the hard and narrow way of truth.

First, and above all, is the case of Jesus. Prayer formed a very great part of his life, as exemplified in Luke 6:12—

"It came to pass in those days that he went out into a mountain to pray, and CONTINUED ALL NIGHT in prayer."

Without continuous prayer, he could not have done what he did: he could not have been the Christ, the Saviour of the world—

"Who in the days of his flesh, when he had offered up *prayers and supplications* with strong crying and tears unto Him that was able to save him from death, and was *heard*, in that he feared." (Heb. 5:7).

How seriously do we take our salvation? To what extent do we realize our great need? Do we have the wisdom and discernment, as did Christ, to be powerfully moved to 'strong crying and tears'? Have we any conception of what deliverance from sin and death involves? Or are we just blithely 'in the Truth,' and lightly take it all for granted?

Then there is Daniel, the 'greatly beloved,' who—though he knew by the act he was laying his life on the line—

". . . went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10).

And again, of the fervency of his supplication and zeal, we read—

"I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes. And I prayed unto the Lord my God, and made confession.. We have sinned, & done wickedly" (9:3-5).

The answer to that prayer was one of the greatest and most marvellous prophecies in the Scriptures: the 70 Weeks of Messiah the Prince. And later we find him again in intense prayer and fasting for 3 full weeks—10:2-3, seeking with infinite yearning to know more of the ways and purposes of God. What a wonderful example of love for God!

And then there is the sweet Psalmist of Israel (119:164)—

"Seven times a day do I praise Thee because of Thy righteous judgments!"

"At midnight I will raise to give thanks to Thee, *because of Thy righteous judgments*" (119:62).

"In the night His *song* shall be with me, and my *prayer* unto the God of my life" (42:8).

And the experiences of faithful, courageous Paul terribly but beautifully exemplify these glorious songs and prayers in the night—

"At midnight Paul and Silas prayed, and sang praises unto God" (Acts 16:25)

How real and overwhelming to them were the joys of their divine sonship! And how mightily was *that* prayer answered!

Because of their fervent prayers and supplications, these faithful of old were able to keep in the Way of Life, and do the will of God. But even though we should follow these examples, and develop a habit of frequent, yea, continuous prayer, we must be very careful not to fall into the fatal error of Israel who, in the days of Jesus—

". . . drew nigh unto God with their mouth, and honoured Him with their lips, but their heart was far from Him" (Matt. 15:8).

Our prayers may be well worded from an *intellectual* viewpoint, but unless they are the true expression of a *mind and character that is in tune with God*, they are but sounding brass or noisy cymbal.

* * *

Another may ask: *How* should I pray? Jesus has given us the answer in the model prayer he taught his disciples. Let us note— & meditate on—the *plural form* of this prayer: '*Our* Father. . . give *us*. . . lead *us*. . . forgive *us*. . . deliver *us*. . .'

It is not a prayer designed for the distinct and separate individual as such, but with the sense of plurality and unity and fellowship in Christ Jesus. That should be the spirit of all our prayers. It is the spirit of the beautiful prayers that exemplify the mind of Christ in the Psalms, and it is the key to many statements therein that are otherwise inexplicable as applied to Christ.

This plurality in unity should be the spirit of all our prayers. If we are truly members of the Body of Christ, then in all our approaches to God in prayer there must be care and affection for one another as we find in our perfect model Jesus. If our prayers are merely individual and self-centred, we lack the spirit of Christ. The more we forget *ourselves*, and identify and empathize with the Body, the closer we approach to the beauty and perfection of Christ.

There is much to be comprehended in this brief but wonderful prayer we are considering, but the principal teaching may be stated thus: *God and His will must be the constant, controlling influence in our life.*

First and above all, we see God in His true position; then His great purpose of manifesting Himself in mankind and filling the earth with His glory. Following that we see His love and care; His mercy, protection and guidance; then the ultimate of His universality among men, when God shall be 'all in all'—*forever, Amen!*

Our prayers need not follow this example word for word, but its principles should be the governing influence in all our prayers, both public and private. Let us look at our public prayers first. In our memorial service we have 4 prayers, and they should be framed with regard to the circumstances of each.

Our opening prayer: We must remember the words of Jesus about 'vain repetition'—Matt. 6:7. We must not slip into the habit of turning our prayers into exhortations to our brethren, or to lectures on the Kingdom of God. They are approaches to God, and must be directed solely to Him, in praise, worship, thanksgiving and petition. Let us then keep such a prayer within the simple framework of the example given, thinking of and sincerely meaning each word as we say it. And let us speak loudly enough for all to hear. We are sure all (with perhaps the very rarest exception) *can* do this, if they make sufficient effort, and care enough about the comfort of their brethren and sisters on whose behalf they are approaching God.

The Bread and Wine: It is possible for these prayers to be so unwisely or thoughtlessly spoken that the Bread and Wine are disregarded or barely mentioned. General and extraneous thoughts and petitions, though good, should not be introduced at this time. All attention should be focused upon this one great central theme of Christ's sacrifice and God's love revealed therein. The advice in the Ecclesial Guide is good, and should be remembered—

"*Limit the thanksgiving to actual thanks for the bread and wine as briefly and appropriately as possible, to the exclusion of matter that would find its proper place in other prayers.*"

'Thanks for the bread and wine' involves, of course, a deep recognition and appreciation of that which they represent, as Christ's own words recognize:

'*This is my body . . . This is my blood . . .*'

There should be no need to search around for something to say. A few words from the heart, even if we stumble in expressing them, must be more acceptable to our Heavenly Father than a fluent but shallow oration about unrelated things.

Our closing prayer should be framed on the same principle. Let it be a brief prayer of thanksgiving and praise, not a detailed and repetitious going over of what has already been covered. In all our public prayers, let us remember that brevity is enjoined, repetition condemned. And unless we have the care and consideration to speak distinctly and clearly and loudly enough to be heard, we are—as far as the hearers are concerned—'speaking in a foreign tongue,' and how then, says Paul, can those hearers say Amen at our giving of thanks?

* * *

While our private prayers should follow along the general lines of our public prayers, there is however scope in them for personal supplication which would be out of place in public. There we may confess our personal shortcomings, and seek for pardon and strength and help and guidance in our inmost struggles and conflicts.

In Exodus 30 we read of the Altar of Incense, and how they were to burn incense upon it, even a—
"Perpetual incense before Yahweh throughout your generations" (v. 8).

In Rev. 5:8 we learn that this was typical of the prayers of the saints. Therefore let our prayers of love and divine fellowship—*an inconceivable privilege!*—be not only daily, or many times a day, but continuous, for Paul exhorts—

"Pray *without ceasing* . . . in *everything* give thanks, for this is the will of God in Christ Jesus concerning you"
(1 Thess. 5:17).

'Pray *without ceasing*.' The more we think on this, the more depth we shall perceive in it. We shall realize that our whole life must become, in every act, word and thought, one continuous, consistent prayer to God. Of course, due to the weakness of the flesh, we shall never in this probation attain to the full beauty of this ideal; but it must be ever before us as our ideal:

"Men ought *always to pray*" (Luke 18:1).

Of the glorious Cherubim, the embodiment of the Yahweh-Name, the ultimate of Divine Manifestation, that joyful host to which we aspire, we read:

"They *rest not day and night*, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev.4:8).

The Scriptures say many wonderful things about prayer, and its powers and possibilities: things that are powerful to change the whole complex of our lives: from ordinary, natural failure to glorious, spiritual success, if we will but put them into practice in faith and love; as—

"Ask, and it *shall* be given you; seek, and ye *shall* find; knock, and it *shall* be opened unto you" (Matt. 7:7).

"What things soever ye desire, when ye pray, *believe* that ye receive them, and ye *shall* have them"

(Mark 11:24).

"IF ye abide in me, *and my words abide in you*, ye shall ask what ye will, and it shall be done unto you"

(John 15:7).

"The effectual fervent prayer of a righteous man availeth much" (James 5:16).

"Whatsoever we ask, we receive of Him, *because we keep His commandments, & do those things that are pleasing in His sight*" (1 John 3:22).

"As he prayed, the fashion of his countenance was altered" (Luke 9 :29).

Brethren and sisters, let us think deeply on these wonderful things. And let us note that Jesus' words make it clear these promises apply only to those few who give their lives wholly and unreservedly to God in every aspect and activity. These are those He seeks for His eternal jewels. To and of such, Paul says (Phil.4:6-7)—

"*Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*"

— G.A.G.

Fellowship

AND THE NATURE AND SACRIFICE OF CHRIST

"Receive him not into the house"—2 John 10

BY BROTHER JOHN THOMAS

THE Lord Jesus said (John 17:9,19-23)—

"I pray not for the world, but for them which Thou hast given me, that they may be one . . . being sanctified through the truth; that they all may be one, as Thou, Father, art in me and I in Thee, that they also may be one in us . . . as we are one, made perfect in One."

This unity of spirit in the bond of peace—Eph. 4:3 is what John styles 'our fellowship'—1 John 1: 3, the fellowship of the apostles, resulting from sanctification through the Truth. Hence all who are sanctified through the Truth are sanctified by the second will, through the offering of the body of Jesus Christ once—Heb. 10:10—

"For by one offering he hath perfected for a continuance them that are sanctified" (Heb. 10:14).

—which one offering of the body was the annulling and condemnation of sin, by the sacrifice thereof—Heb. 11:26. This body, which descended from David 'according to the flesh'—Rom. 1:3, was the sacrificial victim offered by the Eternal Spirit—Heb. 9:14. If David's flesh were immaculate, this victim descended from him might be spotless. But in that event it would not have answered for the annulling and condemnation of sin in the flesh that sinned—Rom. 8:4. If it were an immaculate body that was crucified, it could not have borne our sins in it, while hanging on the tree—1 Pet. 2:24.

To affirm, therefore, that it was immaculate (as do all Papists and sectarian Daughters of the Roman Mother) is to render of none effect the truth which is only sanctifying for us by virtue of the principle that Jesus Christ came 'IN THE FLESH/ in that sort of flesh with which Paul was afflicted when he exclaimed (Rom. 7:11, 24)—

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

It is not my province to issue bulls of excommunication, but simply to show what the Truth teaches *and commands*. I have to do with principles, not men. If anyone say that Jesus Christ did not come in the flesh common to us all, the apostle John saith that that spirit or teacher is not of God; is the deceiver and the anti-Christ, and abides not in the doctrine of Christ; and is, therefore, NOT TO BE RECEIVED INTO THE HOUSE, NEITHER TO BE BIDDEN GODSPEED—1 John 4:3; 2 John 7-10. *I have nothing to add to or take from this.*

It is the sanctifying truth of the things concerning the Name of Jesus Christ. *All whom the apostles fellowshiped, believed it.* And all in the apostolic ecclesias who believed it not—and there were such—had not fellowship with the apostles, but opposed their teachings. And when they found they could not have their own way, John says—

"They went out from us, but they (the anti-Christ) were not of us; for if they had been of us (of our fellowship), they would have continued with us. But they went out that it might be made manifest that they were not all of us" (1 John 2:19).

The apostles did not cast them out, but they went out of their own accord, not being able to endure sound doctrine—2 Tim. 4:3.

Then preach the Word, etc., and exhort with all long-suffering and teaching. This is the purifying agency. Ignore brother this or brother that in said teaching; for personalities do not help the argument. Declare what you as a body believe to be the apostles' doctrines. *Invite fellowship upon this basis ALONE.*

If upon that declaration, any take the bread and wine, NOT BEING OFFERED BY YOU, they do so upon their own responsibility, not on yours. If they help themselves to the elements, they endorse your declaration of doctrine, and eat condemnation to themselves.

For myself, I am not in fellowship with the dogma that Jesus Christ did not come in the flesh, or that he died as a substitute to appease the fury and wrath of God. The *love* of God is manifest in all that He has done for man.

When all wish to do what is right, the right surely is within their grasp. I trust you will be able to see it, from what is now before you. And may the Truth preside over all your deliberations, for Christ Jesus is the Truth, and dwells with those with whom the Truth is.

Where this is, I desire to be. If I believe the Truth as it is in the Jesus Paul preached, and *fellowship* the doctrine of an immaculate Jesus Paul did not preach, *in celebrating the death of the latter with those who repudiate the maculate body set forth by God for a propitiation*, it is affirming one thing and practising another.

THOSE WHO HOLD PAUL'S DOCTRINE OUGHT NOT WORSHIP WITH A BODY THAT DOES NOT. That is holding with the hare, and running with the hounds—a position of extraordinary difficulty. When the hounds come upon the hare, where will he be?

No; if I agree with you in doctrine, I will forsake the assembling of myself with a body that opposes your doctrine, although it might require me to separate from the nearest and dearest. *No good is effected by compromising the principles of the Truth*; and to deny that Jesus came in sinful flesh is to destroy the sacrifice of Christ.

—Christadelphian, July, 1873, from a letter written in 1869.

THIS letter of bro. Thomas' was published by bro. Roberts in 1873 to support his doctrinal stand (and subsequent very forthright and decisive fellowship action) at the time of separation from Renunciationism. It is therefore (in bro. Roberts' view at least) in harmony with that stand and action. We can be sure bro. Roberts well knew the mind of bro. Thomas.

In spite of this, extracted parts of it have been quoted by some in support of a concept of fellowship differing from that which bro. Roberts taught and exemplified. His action in the Renunciationist crisis, and again in the Inspiration crisis, was certainly what is today in some circles deprecatingly styled 'block disfellowship.'

We suggest it ALL be carefully studied as a whole. The emphasis is ours.

Bro. Thomas rightly disclaimed the province of issuing 'bulls of excommunication.' His authority in the Brotherhood—as the one whose labours had brought the Truth to light—was great, and some appealed to him to do this, but he wisely chose rather to point out the scriptural commands concerning fellowship (as 2 John 9-10 above) for those faced with the issue. It is not legitimate, however, to use bro. Thomas' words about 'bulls of excommunication' to infer that he did not believe in withdrawal for scriptural reasons. He very strongly pressed upon bro. Roberts the necessity, in faithfulness, to withdraw from the Dowieite faction of the Body, though bro. Roberts had been intimately connected with them in association and fellowship in his early days in the Truth in Scotland.

Bro. Thomas mentions that in the case to which John refers, the errorists went out of their own accord, and were not cast out. This is a desirable solution. If by earnest and aggressive contention for the Truth (without working out a 'compromise' with the error), the errorists can be induced to leave the Body (not just be quiet), all well and good. This should always be tried first. But errorists are not always so obliging. What then is our duty?

The Spirit in the apostles (and Christ) both commanded and exemplified the putting out of such, when they did not leave of their own accord (1 Tim.1:20; 1 Cor. 5:5,7,13; Matt. 18:17; Rom. 16:17; 2 Thess. 3:6, 14; 2 Tim. 3:5; Tit. 3:10; 2 Tim.2:17-21; 2 John 9-10, etc.). We cannot therefore use 1 John 2:19 to cancel out and obliterate all these (and other) passages. Rather must we give all due weight, and reconcile all.

It will be noted that bro. Thomas makes 2 points of his conception of the scriptural doctrine of fellowship very clear:—

1. Bread and wine should not be offered to errorists.

2. To 'break bread with' is to 'fellowship with; for he says-

"If I . . . fellowship . . . IN CELEBRATING THE DEATH (of Christ) WITH . . ."

There is a present move to arbitrarily separate 'fellowship' from the breaking of bread, so that some, while breaking bread with errorists, can console themselves they are not fellowshiping them. We have not so learned fellowship from bre. Thomas and Roberts.

Neither bro. Thomas, nor bro. Roberts, nor Paul in his epistles, nor Christ in his teaching or in the Asian messages, contemplate endless turmoil in the ecclesias with the same errorists, never taking cleansing action. Paul teaches they must be 'put away,' 'withdrawn from,' 'avoided,' 'rejected,' 'turned over to satan,' etc. Christ defines a procedure for their removal, and his rebuke was that 'thou hast there' certain errorists, warning the lightstand would be removed if the condition were permitted to continue. The lightstand is removed when his presence and approval is removed: the removal may not be obvious to the natural eye.

Answers to Bible Questions BY BROTHER ROBERT ROBERTS

THE TWO WITNESSES

THE 'Two Witnesses' of Rev. 11:3 cannot have any other meaning than the one expounded by Dr. Thomas, when all the facts are taken into account. 'Fleshly and spiritual Israel' would not answer, because they have never co-operated in their testimony against the European Apostasy. The Jews are 'God's witnesses' (Isa. 43:10), but not in this

special relation. Their testimony has not been limited to a particular 1260 years, but has extended over their whole existence as a nation, for they were witnesses in Isaiah's days. Nor have they exercised any power against their enemies during the European drama (Rev. 11:5); nor have they 'finished their testimony' (v.7).

The 2 classes generated in the European polity by the testimony of Christ, by direct and indirect operation (the spiritual and the civil dissenters from the established order of things) answers exactly to all the foreshadowings of the prophecy, as shown by Dr. Thomas in *Eureka*.

The whole chapter as interpreted by Dr. Thomas fits European history so exactly, and in such perfect harmony with the collateral periods and with the situation of the time of the end as adumbrated in the vials and now manifested to the world, that there seems not the shadow of a doubt that the interpretation is the right one. The entire scheme of the Dr.'s exposition hangs together perfectly.

Other interpretations will not receive a moment's consideration at the hands of such as have any breadth of acquaintance with the matter, and any capacity to judge of things that differ. —May, 1893

TO which last paragraph we must respond with a hearty Amen! Modern speculations to the contrary only serve to emphasize the soundness and value of bro. Thomas' work.

THE POLICY OF THE 'CHRISTADELPHIAN'

WE have not 'opened the pages of the Christadelphian for the discussion of the responsibility question,' in the sense of inviting contending knights to a joust. We use the papers of contributors *insofar as they seem to us calculated to promote the Truth*. We admit this is one-sided and, in a sense, narrow. But we maintain it is both reasonable and scriptural. The Christadelphian, as the title page indicates, is 'wholly dedicated' to the cause it has espoused. To this it has given itself from the beginning, and will continue to devote itself. —October, 1894

SMOKING

MANY things that are not expressly forbidden are excluded from a saint's practices if he seek to reach the standard set up for him in the writings of the apostles. It is an injunction to cleanse ourselves from all filthiness of the flesh or spirit (2 Cor.7: 1), remembering that—"*Our bodies are the members of Christ*" (1 Cor. 6: 15): also to observe 'any virtue and any praise' and 'whatsoever things are lovely and of good report' (Phil. 4: 8).

Now, smoking is a *habit* This is the first reason against its indulgence by men of Christ, who above all others ought to be men of *rational action*. It is associated with every form of moral degradation extant in society, which is a 2nd reason against it with those who aim at practising those things only that are 'lovely.'

It is an interference with the natural appointments of God, Who never intended the mouth for smoke, or narcotics for the healthy man; and saints never desire to be found at war with God in anything.

It is a debasing mental comfort, inasmuch as it substitutes a merely physical sensation for the power of an idea, and thus interferes with the effect of moral discipline; for how can a man, by the chastisement of God, become a partaker of holiness who eases off the effect with a pipe? (Heb.12:10). By this the sinner smokes away his discomforts, drugging himself into insensibility against smartings of conscience. And by this a saint (if we can associate the holy name with such a practice) soothes off the sorrow which God intends to be met only by the power of faith.

It is a practice offensive to natural health and cleanliness, of proved deleterious effects to the mind and nerves of those who practise it. It is a thing we can never imagine the Lord Jesus doing.

Holiness, both of body and spirit, is more than once enjoined. There are things on which men of sense and holiness do not require prohibition. 'Doth not nature itself teach you?' is a question applicable in many cases, and certainly in this matter. Who does not know that narcotism is inconsistent with the pure action of the vital machinery of which God has constituted us? Who does not know that tobacco fumes have a defiling and depraving effect on those who steep their faculties in them? Who does not know that it is the universal practice of wickedness and associated with every form of debauchery and evil doing in our dark & evil day? Who does not instinctively shrink at the sight of children indulging in it? Who could behold a woman smoking without feeling she was degraded? Who could imagine Christ with a cigarette in his mouth?

On these grounds alone, a man of judgment will say that smoking is a thing to be eschewed by every man who seeks to purify himself from all filthiness of the flesh and spirit, that he may be 'holy both in body and spirit,' walking as becometh a saint in the midst of an evil world.

We are at liberty to use all things that God *intends* to be used. We are Christ's free men—but not to be filthy or anything else incompatible with the holy calling. In a sense we are *not* 'free.' We are the Lord's bondsmen in all things—

"Whether we eat or drink or whatsoever we do, do all to the glory of God ... giving none occasion to the adversary to speak reproachfully" (1 Cor. 10:31; 1 Tim. 5:14).

Those who call it a crotchet speak not wisely. A point of wisdom kept in its own place is not a crotchet—
"Abhor that which is evil: cleave to that which is good" (Rom. 12:9).

They are not crotchetarians that do this. In all things, we ought to be without reproach. —February, 1893

IT would appear from the above that (due doubtless in part to billions in advertising) smoking has become a little more 'respectable' in the world since bro. Roberts' day. But this is largely due to the world's morality having so greatly degenerated in that time, for many things that were an abomination even to the world 100 years ago are now respectable. No wise brother seeking to please God & adorn the Truth would condone this unclean addiction.

DRINKING

THERE is no doubt that habitual use of spirituous liquors is as much to be avoided as the use of tobacco, and for the same reason: that the habitual use is evil in itself as regards its effects on those mental faculties which are the very soil for the fructification of the Good Seed; and because it is associated in the world with every evil and every disreputable thing.

The maxims of godliness teach us to 'abhor that which is evil & cleave to that which is good,' and to be identified only with that which is 'of good report' (Rom. 12:9; Phil. 4:8). On this ground alone we should abstain.

There is, of course, a possibility of exalting the drink question or the tobacco question to the position of a crotchet, as the teetotallers and anti-tobaccoists do; but it is not wise to go to the other extreme, and ignore all the discriminations of propriety and purity in the behaviour of those professing Christ.

The house of Christ stands under a very broad injunction to carefulness, that extends even to eating and drinking (1 Cor. 10:31; Phil. 2:15)—

"Whether we eat or drink or whatsoever we do > do all to the glory of God . . . walking without rebuke in the midst of a crooked & perverse generation."

We are at liberty from Mosaic distinctions, but we are not at liberty to use this liberty as an occasion to serve the flesh, or set propriety at defiance (Gal. 5:13). By love we are to serve one another, & to consider the bearing our actions may have upon the lives of others. In everything we are to 'walk as becometh saints' 'in all holiness and godly behaviour,' prepared if necessary, like Paul, to—

"Neither eat flesh nor drink wine, nor do anything whereby another should be stumbled or made weak"
(Rom. 14:21).

—or to cut off the right hand, as Christ recommends, if it offend.

The world at large knows no such restrictions, but gives unbridled reign to its desires as they arise. But we are not of the world, and part of our non-worldliness (speaking of such as *really* belong to Christ) consists in the refusal of 'all ungodliness and worldly lusts' which Paul commands, and in that 'sober, righteous and godly' life in the midst of an evil world which he enjoins (Tit. 2:12), & which will at last receive Christ's approbation.

It is no answer to say that Christ was charged with being a 'wine-bibber.' The charge was not true. It was of the same order as the charge that he was Beelzebub. He partook of wine occasionally, doubtless, on proper occasions, and with righteous moderation. His turning water into wine at Cana was to show his power. And the wine he made was for human happiness, and not to supply a public and demoralizing machinery of inebriation. We cannot legitimately deduce from this a sanction to habits, liquors and institutions which, in our day, have aroused the well-disposed of even an unjustified community into organized and successful movement for its legislative suppression.

As for Paul's prescription of 'a little wine' to Timothy, it only shows that wine of the right sort is good *as a medicine*, at the right time, and in the proper small and occasional quantities. No argument can be logically founded on it of habitual liquoring, which enfeebles the whole mental and physical machinery, and which is inconsistent with the whole current and character of the godliness prescribed for saints passing thru a defiled & godless world, on their way to a Kingdom wherein 'there shall not enter anything that defileth.'

—February, 1893

BREAKING BREAD TWICE. There is no law against 'breaking bread a second time' on paying a visit to those who may be unable to be present at the regular meeting. A visited brother would feel the absence of communion if the visitors did not partake.

—November, 1893

THEATRES. In our judgment, no one has learned the way of godliness to any saving purpose who can see 'no harm' in frequenting theatres, balls, and other similar contrivances of the children of the flesh.

—October, 1893

PITY & VENGEANCE: KILL & KILL NOT: CONTRADICTIONS?

THERE is no contradiction between the various passages you refer to, when the whole truth in each case is taken into account. When James says (5:11)—

"The Lord is very pitiful, and of tender mercy."

—he is speaking of what He is to the class described in the previous 2 verses: those who are submissive to Him. It is the universal teaching of the Scriptures that—

"The Lord pitieth THEM THAT FEAR HIM" (Psa. 103:13).

"He taketh pleasure in THEM THAT HOPE in His MERCY" (Psa. 147:11).

He does NOT 'pity' or take pleasure in those that set themselves against Him. Of them it is written (Psa. 5:5-6)—

"Thou hatest all workers of iniquity. Thou wilt destroy them that speak leasing. The Lord will destroy the bloody and deceitful man."

Therefore when we read in Numbers 25:4 the Lord's command to Moses to hang certain leading men who had seduced the congregation into disobedience in the matter of Baal-worship, we do not read anything that contradicts His pitifulness toward the obedient, but rather a something that confirms it.

So when we read in Ex. 20:13, 'Thou shalt not kill,' the meaning was—

"Thou shalt not in thy private practice and of thy own motion, and in ordinary circumstances, kill."

God did not and could not mean they were not to kill when He commanded them to kill, as when the congregation had worshiped the golden calf (Numbers 32:27). *God commands to do or not to do, as He pleases.* His hands are not tied by the commands He gives to His creatures.

Even public law says 'Thou shalt not kill,' and the same public law says 'Kill' to hangmen and soldiers when it chooses. Would any man say there is contradiction between the 2 in that case? Why then should there be any difficulty about God Who—

"Doeth according to His will in the armies of heaven: none staying His hand, or saying unto Him, What doest Thou?"

So the law to Israel in ordinary times, "He that killeth a man shall surely be put to death" (Lev.24:17) did not interfere with the authority of God to command Saul to destroy the Amalekites (1 Sam. 15:3).

Finally, the fact that 'all things are possible with God' (Matt. 19:26) is not in conflict with the statement of Judges 1:19 that *Judah* could not drive out the inhabitants of the valley because they had chariots of iron. God was with Judah, but Judah was not wholly obedient, as we learn from the next chapter (Judges 2:1-3), and consequently found difficulty where there would have been none.

—May, 1893

THE KINGDOM OF GOD and the PRIESTHOOD OF CHRIST

THE Kingdom of God exists now *only as an institution in the process of formation.* The development of the saints by the Gospel is part of the process; and this part of the process requires the operation of the priesthood of

Christ as much as any part, for without his intercession they could not be saved. Such is the fact revealed
(Heb.4:14;7:24-28; 8:1; Rom.8:34).

Your mistake appears to lie in the assumption that the Kingdom must exist as a complete and running institution before the priesthood of Christ can have scope for operation. He IS priest *now*, and will be priest *then* as well: priest now over his own house; priest then for the whole world of obedient nations.

The current interregnum does not suspend the divine operations for the restoration; and one part of these operations consists of Christ's priestly intercession for his brethren. —February, 1893

PUBLISHING APPEALS FOR MONEY FOR THE TRUTH'S WORK

EVERY place has need of help, and if all appealed, the object would defeat itself. The only workable plan is for each place to do its best, in the confidence that the extent of the ability is the measure of God's purpose in the case. What help can be privately obtained is unobjectionable. —February, 1893

REQUIRING SIGNATURES

No written signature is necessary for a profession of the faith in any of its elements, under ordinary circumstances. The obtaining of signatures thru the post in Birmingham 8 years ago was a mere accommodation to stern necessity. In a large, scattered, and (at that time) undecided community, there was no other way of getting at the minds of the brethren with a view to action.

At the same time, a man that is hearty in the Faith would not be ashamed to sign 20 times if it would add to the strength of his profession in the estimation of others, or remove doubt in any way. Love and zeal surmount obstacles that check dubious minds. —January, 1894

BRO. Roberts moved swiftly and decisively in 1873 and again in 1885 to defend and preserve the purity of the Truth in the Body. Many who wavered at the beginning were later very thankful he had done so, and had kept them something sound to return to. Those who favoured or tolerated the errors raised a great outcry against his methods. Bro. Hadley (for many years the editor of the Fraternal Visitor), in a printed circular accused bro. Roberts of 'bastard Napoleonism.' The wise will be on the side of robustness and purity.

TEMPTATION

THERE is no conflict between the Lord's prayer ("Lead us not into temptation") and the statement of James (1:13) "Neither tempteth He any man." There's a difference between the idea of God tempting man, and a man being left or led into circumstances where temptation would operate powerfully.

God influences no man for evil by acting on him in the way suggested by the idle man of James' supposition. A man's being drawn into evil is an affair of his own response, as James says (1:14).

But God might leave a man in circumstances where temptation would be strong, or He might guide him out of such circumstances. Here is where the petition of the Lord's Prayer comes in, without interfering with James' absolute statement. The case is illustrated by the prayer of Agur (Prov. 30:8-9)—

"Give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny Thee, and say, Who is the Lord? Or lest I be poor and steal and take the Name of my God in vain." —February, 1893

GROUND OF RESURRECTIONAL RESPONSIBILITY

THAT knowledge is the ground of responsibility was held firmly by Dr. Thomas. We never heard it called in question till lately. It is doubtless an *important element of the Truth* which has been inadvertently overshadowed by the figure that likens Christ's brethren to a household. It may become necessary to bring the light more directly to bear on this subject. —March, 1893

BAPTIZED FOR THE DEAD (1 Cor. 15:29)

THE idea is, baptized *with reference* to the dead. Baptism is a death-meaning institution: 'Baptized into his death' (Rom. 6:3). And Paul's argument is: Why should believers be baptized for or unto death, if there is no resurrection? —for such an institution could never have been appointed to *establish* death, but to destroy it.

PRIVATE RE-IMMERSION

THE private re-immersion of a brother ought not to be the subject of question, unless it mean a challenge of the Faith recognized by the brethren, in some particular. In the case you refer to, it is the reverse of a challenge, and ought to be left between the brother and God with Whom he desired to put himself right without needlessly unhinging others.

—June, 1893

FELLOWSHIP AND BREAKING OF BREAD

WHAT is the point that wants 'clearing up' on 'fellowship in connection with the breaking of bread'? We should have thought the subject as clear as a sunbeam to every godly man and woman.

—October, 1893

CLEARLY bro. Roberts had no patience with attempts to separate 'fellowship' from 'breaking of bread.' This contention is not a new one. It confuses a clear and beautiful picture.

Titus Mine Own Son

AN ADDRESS DIRECTED MORE ESPECIALLY TO THE YOUNG

"Let no man despise thy youth: but be an example of the believers, in word, in conduct, in love, in spirit, in faith, in purity"—1 Tim. 4:12

IN this personal letter from the elderly apostle Paul to the younger brother Titus, and preserved by the grace and providence of God, we have an excellent example of letter writing, and a wealth of instruction for both individual and ecclesial use. Paul directs Titus, and also Timothy in his 2 letters, to—

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (2 Tim. 2:15).

And also how to conduct themselves in the House of God—

"These things write I unto thee, hoping to come unto thee shortly, but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the ecclesia of the living God, the pillar and ground of the Truth" (1 Tim. 3:14-15).

Let us just briefly consider the qualifications of Paul, which enabled him to write with such authority. He was educated in the spiritual things of the Law of Moses and the Prophets. He was taught by Gamaliel, a teacher of the Law, who was a member of the Sanhedrin. But Paul was greater than his teachers in that he was expressly chosen by God to serve Him. He was directly instructed by Christ, as he tells the Galatians—1:12, and was sent by Jesus to preach the Gospel, and to teach the believers how to conduct themselves in Christ's service. Jesus said to Ananias—

"He is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

He possessed the Holy Spirit, and was inspired to write the epistles in our Scriptures. Ananias said to him—

"Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou earnest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit" (Acts 9:17).

His writings therefore are fully sanctioned by God, and carry a weight which must be accepted, far beyond anything written or spoken in this age, or for many centuries previous to our day.

He speaks of both Titus and Timothy as his sons, no doubt converted through his teaching: and therefore creating a bond between them, as between father and son, a mutual relation of love and trust.

Modern civilization has to a great extent destroyed the unity that should exist between parents and children, old and young; and has developed competition where cooperation should be. There often exists an age barrier, creating misunderstanding, distrust and rebellion.

These conditions should not exist in the Body, the ecclesia, or the home; but due to human nature on all sides, they do exist to some degree. We, the elderly, should set the pattern, and show respect and trust for all age groups of either sex. And we should teach our children to not only respect and consider the younger members, but also the elderly and the very old; and to promote trust among all. By doing this, and encouraging conversation and discussion and participation between young and old, a deeper understanding is developed, and the advantages possessed by each group are shared by all.

By no means is this effort the responsibility of the parents or the elderly only. The young must try to adapt themselves to a condition where the older ones, for the time being, have the control in both natural and spiritual things. You the young must do your part to foster that confidence and love that make for cooperation and fellowship.

In the world, the fashions and so-called 'progress' of the worldly generations strain every effort to make the old obsolete and antiquated, so as to promote materialistic advantage, to glorify the 'new,' to promote sales. The schools influence you to think differently from the older generation under the guise of 'thinking for yourselves,' but this usually however means following their line of reasoning.

If either age group gives in to the natural tendencies of the flesh, the inevitable results. We see this unwholesome age segregation in other groups around us, undermining unity and fellowship. The old of today were yesterday's youths; and the young of today will be the parents, the guides, and the old of tomorrow. How beautiful when the transition is smooth, and values are preserved, and all pull together in mutual respect and love! We need the strength and vitality of the young, and we need to direct this in the way of righteousness, fitting them to eventually fully take over, and try to do perhaps better than we have done.

However, the young must remember that experience is a great teacher; and some of the things that we believe in youth to be the best way, the right way, and even the scriptural way, have been tried, have been observed in the experience of others, and have been found to bear fruit which results in a weakening of the Body of Christ in its present day form. The emphasis must be placed on doing all to the glory of God, which will result in the saving of man.

The young are certainly not to blame for this, except insofar as they follow those who advocate the modern way, the broad way, the way of the world.

The Christian communities of Paul's day had come out from their former positions in the world (which were perhaps no worse than our surroundings in God's sight), and like infants learning to walk and talk and control themselves, needed help and guidance and advice. Paul could do only so much, so he appointed men like Titus and Timothy as 'bishops,' or overseers. They, though young, had proved themselves worthy of this trust. Paul reminds Timothy why he had left him at Ephesus—

"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith, so do.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling, desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

From these instructions we can learn the problems that faced these young brethren: the problems to be guarded against in ecclesial life, the motives to be borne in mind in all we do, and the ends to be striven for. And we can take courage as we face our problems. He further says to Timothy, as to dealing with error—

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare: holding faith and a good conscience.

"Which some having put away concerning faith have made shipwreck; of whom is Hymeneus and Alexander, whom I have *delivered unto Satan*, that they may learn not to blaspheme" (1 Tim. 1:18-20).

There are many serious responsibilities and duties in the Truth: they must be faced with courage and humility and firmness. He exhorts his beloved son in the Faith in words we should ever keep before us. We can never read them often enough, or dwell too deeply on them—

"These things command and teach. Let no man despise thy youth; but *be thou an example* of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

"Till I come, *give attendance to reading*, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

"Meditate upon these things; *give thyself WHOLLY to them*, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine: continue in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim.4: 11-16).

Similarly, Paul advised Titus why he left him in Crete—

"To Titus, mine own son after the common faith: grace, mercy and peace, from God the Father and the Lord Jesus Christ our Saviour.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain (appoint) elders in every city, as I had appointed thee" (1:4-5).

Beginning ch. 2, he said to him—

"But speak thou the things which become sound doctrine" (v. 1).

It may be wondered why Titus needed to be told this. It needed to be put on record. It needs to be continually emphasized. It is the secret of ecclesial wellbeing, and the tendency of the flesh is all the other way. We all need to be reminded to constantly labour to keep things sound and solid and simple, building safely on our established, tried foundation, and avoiding unsettling speculation. Novelty is not wisdom, but the very reverse.

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Tit. 2:15).

There was a great work to be done among believers. There is a great work to be done today. Paul indicates there were 'things lacking.' And elders were needed in the ecclesias; and he commissioned Titus and also Timothy to appoint suitable men. They had a special work to do, and needed special qualifications (though truly *all* should be striving to the best of their ability to develop these qualifications).

There is also great need today for qualified elders to be guides and *examples* to the flock, and custodians of the Truth placed in their care. In those days they had the Holy Spirit; but *we* have the Spirit-Word available for use in Christ's service—but not for our own present exaltation, or for the oppression of others.

Paul tells both Titus and Timothy that a 'bishop must be blameless.' '*Blameless!*'—yet we realize:

"There is no man that sinneth not"(1 Kings 8:46).

David says (Psa. 130:3-4)—

"If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared."

A forgiven man is without fault, and therefore 'blameless,' as long as he faithfully keeps his garment white by constant washing in the blood of the Lamb thru repentance & prayer. Paul explains this further (Titus 1:7):

"*Not self-willed*"—not stubborn or headstrong or pleasing self.

"*Not soon angry*"—but patient, longsuffering, gentle, meek.

"*Not given to wine*"—liquor of any kind is dangerous & should be avoided.

"*No striker*"—not belligerent & rough: 'He that taketh the sword shall perish with the sword'—a symbol of revenge and vindication.

"*Not given to filthy lucre*" —present wealth must not be our aim or desire, must not influence us at all: it's fleshly, therefore unclean.

One more requirement from v. 6 (well expressed in 1 Tim. 3:4-5)—

"One that *ruleth well his own house*, having his children in subjection with all gravity: for if a man know not how to rule his own house, how shall he take care of the Ecclesia of God?"

It is very easy to see how others fail in this respect, and be totally blind to where *we* fail. Uncontrolled and spoiled children suffer all throughout their lives, from their parents' neglect. They become a rod to their parents' backs, and a nuisance in the meetings, and to their friends, and to everybody in general, and— saddest of all—most likely will not be fit for the Kingdom of God. Therefore how unfit would such a parent be to fill such an office.

These qualifications are as necessary today as in Paul's day. If we desire the office of arranging brother, finance brother, or recording brother, or even doorkeeper or librarian, we (Paul says) 'desire a good work,' and really should be appointed to such only if we measure up to these Spirit-inspired rules.

Paul places responsibility also on the wife of a deacon or bishop—

"Their wives must be grave, not slanderers, sober, *faithful in all things*" (1 Tim.3: 11).

As we get older, it is hard to change what we naturally are. But we have been reading these instructions for many years. It's time *we* have moulded our characters into this mould.

For those of *you* who hope to obey God in this life, and are more or less just beginning, *now* is the time to prepare yourselves for service. There is always work to be done for Christ in the home, in the ecclesia, and in the world; and especially among brethren and sisters and their families. No one should ever bewail the fact that they have 'nothing to do,' or wish to not participate in this great work of preparing for salvation. Titus 2:6-8 can be a pattern of good works—

"Young men likewise exhort to be sober-minded: in all things showing thyself *a pattern of good works*: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you."

While you are young, *get knowledge and understanding and wisdom*. You will never attain to these following the world's way: comics, fiction, rock-and-roll music, flesh-pleasing plays on radio or television. We shall never become useful workers for God if we think the daily readings are all the study we require, and the rest of our time is for fleshly recreation. Paul makes this very clear—

"For the grace of God that bringeth salvation hath appeared to all men; teaching us that, *denying ungodliness and worldly lusts*, we should live soberly, righteously and godly in this present world;

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself *a peculiar people, ZEALOUS OF GOOD WORKS*" (Titus 2:11-14).

Youth is a golden time for learning—and learning the *glorious, eternal, worthwhile* things that reach beyond the grave—while the mind is fresh and alert and uncluttered with the cares of age, and physical powers are at their peak (Eccl. 12: 1)—

"Remember thy Creator in the days of youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

Finally, let us consider Phil. 2:5-8, turning our minds to the uplifting, comforting, inspiring example of our glorious Elder Brother, cut off in the midst of his days, while still a young man, but now alive in tireless youthful vigour for evermore—

"Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Here is our Great Example: let us all—young and old—unite together in love to follow in his footsteps.

—A.S.J.

FRATERNAL GATHERINGS

If the Lord will

LAMPASAS, Texas: Friday to Sunday, June 9 to 11

Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas, Tx. 76550, phone (512) 556-5249

HYE, Texas: Sunday to Sunday, July 30-August 6

Bro. Carwyn Smith, 335 E. San Augustine, #75, Deer Pk., Tx. 77536, 713/479-6565

FEBRUARY ANSWERS

SICKNESSES & INJURIES

1. Blind—Bartimeus
2. Lamé—Mephibosheth
3. Smite me—A prophet
4. Neck brake—Eli
5. Boil healed—Hezekiah
6. Sick of love—Shulamite
7. Gat no heat—David
8. Bloody flux—Publius' father
9. Seven devils—Magdalene
10. Sick, & died—Dorcus
11. Arm broken—Pharaoh

19. He thou lovest—Lazarus
20. Eyes were dim—Isaac
21. Brake his skull—Abimelech
22. Died by plague—10 spies
23. Bowels fell out—Jehoram (J)
24. It was very sick—
Bathsheba's child
25. Shall I recover?—Benhadad
26. Fell thru lattice—Ahaziah
27. Diseased in feet—Asa
28. Eaten of worms—Herod
29. Leprosy forever—Gehazi
30. Sick at Miletum—Trophimus
31. Devils long time—Legion

37. Boils head to foot—Job
38. Became as a stone—Nabal
39. Halted upon thigh—Jacob
40. Sick nigh to death—
Epaphroditus
41. Sick at Capernaum—
Nobleman's son
42. My head! My head!—
Shunammite's son
43. Leprous forehead—Uzziah
44. Evil spirit from Lord—Saul
45. Deadly wound healed—
Sea Beast
46. Pained to be delivered—

12. Full of sores—Lazarus	32. Maid is not dead—	Woman in heaven
13. Son fell sick—	Jairus' daughter	47. Sickness whereof he
Jeroboam's son	33. Healed in Jezreel—	died—Elisha
14. Fever left—Peter wife's mother	Jehoram (I)	48. Leprous white as
15. Weak & sickly—Corinthians	34. Sick certain days—Daniel	snow—Miriam
16. Leprous hand—Moses	35. Thy father is sick—Jacob	49. Smitten with blindness—
17. Hand dried up—Jeroboam	36. Sick 3 days ago—	Sodomites
18. Thorn in flesh—Paul	Amalekite's servant	50. Faint/wish to die—Jonah

We have a great and continuing duty to our brethren and sisters, and that is the duty of fervent prayer for them—not meaninglessly by habit and rote as a group, but thoughtfully and individually, one by one, entering into the joys & sorrows of each. Paul said to several ecclesias—

"We give thanks to God always for you all, making mention of you in our prayers."

And his greetings show personal remembrance and care for individuals as such. His mind was ALWAYS filled with the things of God and of God's people. Until we have achieved the same 'mind of Christ,' we are not fully on the Way of Life.

KNOWLEDGE IS THE BASIS OF Resurrectional Responsibility

"It is appointed unto men once to die, but after this the judgment."

"As many as have sinned without law shall perish without law: and as many as have sinned under law shall be judged by the law ... in the day when God shall judge the secrets of men according to my Gospel" (Romans 2:12-16).

"There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

"The times of ignorance God winked at, but now commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world" (Acts 17:30-31).

"The hour is coming in which all that are in the graves shall hear his voice and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation" (John 5:28-9).

"We must all appear before the judgment seat of Christ, that everyone may receive according to that he hath done, whether good or bad. Knowing therefore the terror of the Lord, we persuade men"

(2 Cor. 5:10-11).

OUR consideration is the resurrection and judgment of the dead at the return of Christ to the earth, with especial reference to the fact that it is *knowledge of God and of His will* that will determine who will be called forth from the grave to that dreadful day of account.

As far as applying this scriptural principle to any particular individuals, it is not for us to say, and the less we speculate the better. Only God knows the hearts and minds and understandings. He alone knows what capacities and opportunities and responsibilities He has given each, and what He will require of each. He alone knows who are sufficiently responsible to be called to account at the last day.

We are concerned with defining the *clear scriptural principles* on which He declares He works, that we may faithfully declare His counsel, and that each may search his own heart. Paul's words in this very connection, both to the Romans and to the Corinthians, are terribly searching—

"Thinkest thou, O man, that thou shalt escape the judgment of God?" (Rom. 2:3).

And v. 16 speaks of this judgment as—

"The day when God shall judge the secrets of men by Jesus Christ, according to my Gospel."

Note that this is part of the Gospel that must be believed for salvation, and which in faithfulness we must preach and not hold back.

And to the Corinthians he said (2 Cor. 5:10-11)-

"We must all appear before the judgment seat of Christ . . . Knowing therefore the terror of the Lord, we persuade men."

How is it the 'terror of the Lord', if the 'men' to whom he preached were at liberty to refuse to become responsible? It may be argued he is only talking about baptized men, but is not this a groundless & dangerous limitation of his words?

We note that both contexts speak of a specific future day of judgment. They are clearly not referring to judgment in this life. To know God's commands and neglect to obey them is wilful rebellion against the supreme majesty of the universe, and will be called to account.

* * *

For those who *have* submitted to God's commands, does this point about knowledge being the ground of resurrectional responsibility really matter? Is it essential we understand and believe it? Yes: very much. A false foundation will affect all our thinking, *and our faithful teaching of others*. Wrong views on this matter are disastrous, for they create a false and presumptuous idea of self and of God. They teach a man that he can decide for himself whether or not he will be called to Christ's judgment seat. They blur and obscure the great basic fact of God's supreme authority to *command*, and man's inescapable responsibility to *obey*. And we have noted (Rm. 2:12-16) that this principle of responsibility to light is part of the Gospel Paul was sent to preach to the world (as we see again in Acts 17:30-31).

God knows the flesh. He knows what instruction and discipline and warning it needs. He is the Father: we are the children—bound to obey, as all children are. The flesh hates and fights against the idea of subjection and obedience and being called to judgment. Therefore any theory that obscures or belittles this vital principle encourages the pride and willfulness of the flesh, and is destructive and evil.

Let us first consider the basic scriptural principles involved, then look more fully at some passages that illustrate these principles.

1. First and foremost is the SUPREME MAJESTY and AUTHORITY of God: Lord of the Universe: Creator and Possessor of man.

When God commands, man must obey, or be called at last to give account and be punished. Man cannot escape this, and it is not kindness to tell him he can. God's authority must be unquestioningly accepted before God can extend love and mercy. *This is the great lesson of Christ's sacrifice*. God is everything: man is nothing. Whatever in any way obscures this principle is deadly. God's very first dealings with man illustrate it vividly—

God created Adam. Adam was God's work, God's possession: completely subject to God, bound to obey. God gave Adam a command. He did not invite him to enter into a voluntary mutual agreement, if it pleased Adam to do so. This would be dishonoring to God. He gave Adam no choice of accepting or rejecting with impunity. The fleshly idea of Adam being free to disobey with impunity and not be called to account never entered the picture.

God *commanded*. Adam disobeyed: and was called directly, personally, face-to-face, to give account; and was condemned, and punished very severely.

Is there any hint, or room for suggesting, that God asked Adam if he would like to negotiate a covenant? Adam made no covenant: he simply received a command. Was he 'under law,' or 'without law'?

This is the whole responsibility question in a nutshell: wholesome, healthy, reasonable, scriptural, sound.

2. The call of the Gospel is a COMMAND, from God to men: to ALL men that hear it.

"God COMMANDETH all men everywhere to repent" (Acts 17:30).

"Go ye into all the world, and preach the Gospel unto every creature ... He that believeth not shall be condemned—katakrisis—judged against" (Mk.16:15-16).

"My Gospel ... the COMMANDMENT of the everlasting God, made known unto all nations for the obedience of faith" (Rm.16:25-26).

Truly the Gospel is a glorious invitation to love and mercy, but it is first and foremost a *command* to submit and obey. All the mercy must be built on that sound foundation that glorifies God and humbles man. God asserts His authority FIRST. Where that sovereign, immutable authority is humbly and intelligently recognized, He offers His love and mercy. It could not soundly be any other way.

A child nurtured in the false atmosphere that God cannot or will not raise him to judgment and

punishment as long as he is careful not to step within God's reach, has an entirely false conception of his relation to God's majesty and authority. He sees himself distortedly and inflatedly as being free to enter into an agreement, rather than humbly submitting to a command.

3. There is a great last day of personal, individual calling to account—AFTER death—at the END of life.

"It is appointed unto men once to die: after that, THE judgment" (Heb. 9:27).

"Judge nothing before the time, until the Lord come" (1 Cor. 4:5).

4. Light, knowledge, understanding, opportunity to know God and His will—are the basis of accountability at that great day.

"They that sin without law shall perish without law: they that sin under law shall be judged by law at that day" (Rom. 2:12-16).

5. Judgment in THIS life is something entirely different, on different principles, for different purposes, from the final calling-to-account judgment at the last day.

It cannot be allowed to divert or obscure the clear teaching on last day judgment. Judgment in this life is related to God's dealings with nations or groups of people; or it is related to God's current purposes rather than individual guilt or merit.

A nation is punished, and the good suffer with the bad—as in the carrying away of Israel to Babylon. Again, one man, as Uzzah (2 Sam.6:7) is struck dead for a single inadvertent sin. Another, like the wicked king Manasseh, is allowed a 55-yr. reign filled with cruelty and abominations, and a later generation received the retribution for his sin.

6. In this life, the general rule is that wicked prosper, righteous suffer. This is the testimony of both Scripture and experience.

"There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness" (Eccl. 7:15).

"Wherefore do the wicked live, become old, yea, are mighty in power? They spend their days in wealth, and in a moment go down to the grave: They shall be brought forth to the day of wrath" (Job 21:7, 13, 30).

7. The ONLY exception the Scriptures ever make to final, universal accountability at the last day judgment is IGNORANCE—helpless ignorance for which the individual is not responsible.

There is never the slightest hint of excusing any who are knowingly rebellious from the universal calling to account, simply because their rebellion against God's command has been total. It is a strange theory that teaches that partial disobedience will be called to account and punished, but total rebellion will not—

"All that are in the graves shall hear his voice and come forth ... they that have done evil unto the resurrection of damnation" (Jn. 5:28-29).

The Scriptures put only one restriction on this universality, and that is ignorance. None with knowledge of God's will have any scriptural ground for presuming they will escape that dread day.

8. The expressions used by the Scriptures to describe the rejected at the judgment seat of Christ not only NEVER give any hint that the great class of enlightened and wilful rejecters will not be there, but on the contrary these expressions specifically INCLUDE them, if words have any meaning at all.

The Scriptures tell us plainly that at the judgment seat will be those who: are wicked, are disobedient, are unjust, do evil, obey not the Truth, sin under law, obey not the Gospel, speak evil of the brethren, reject, deny, refuse to listen, believe not, refuse to have Christ reign over them—Rm. 2:5-16; 2 Th. 1:7-10; Acts 24:15; Jn. 3:19-20; 5:28-29; 12:46-48; Mk. 8:38; 16:16; Job 21:30; Eccl.3:1; 1 Pt 4:3-5; Dt. 18:18-19; Lk.19:27, etc. We are not justified in excluding any from resurrectional judgment who fit perfectly into the description of those

who will be subject to that judgment. Ignorance is the **only** thing that shields men from being called to give account to their Maker at that day—

“It is appointed unto men once to die: after this the judgment” (Heb.9:27).

9. The Scriptures often speak with ONLY THE RIGHTEOUS in view, completely ignoring the wicked.

This leads some to conclude rejecters won't be at the judgment seat, because some passages do not mention them. But this principle of only considering the righteous is very obvious and inescapable in some passages, as in 1 Cr.15, which is a long chapter entirely about the resurrection, and yet the rejected—baptized or unbaptized—are never mentioned at all. Taking this chapter alone (as some do), it could be argued that all who are raised will be immortalized, and that there is no 'resurrection to condemnation' at all—even for the unfaithful baptized. This is obviously wrong. And yet the whole argument for the non-resurrection of enlightened rejecters is largely based on the fact that in some places they are presumably not specifically mentioned.

This complete ignoring of any but the righteous redeemed, which we encounter in many passages of Scriptures, is very reasonable and understandable. In God's sight, the righteous are everything, the wicked are nothing. We are told that God's eyes are ever on the righteous but that the nations of the world are to Him as a drop in the bucket, and as less than nothing—Job 36:7; Ps. 34:15; Is. 40:15-17.

God deals with eternal realities; not passing shadows. The righteous are an eternal reality: they will live forever with God. To God, to Whom a 1000 years is as a day, the passing existence of the wicked is the briefest flash of a shadow in the great sweep of eternal time.

10. The Scriptures often speak of the resurrection of the dead as a COMPLETE PROCESS, including immortalization and glorification.

This is the 'resurrection of the dead' that Paul agonized for, and sacrificed everything to attain to—

“I count all things but dung ... if by any means I might attain to the resurrection of the dead” (Phil. 3:8-11).

—not just the coming out of the grave—he knew he would 'attain' to that: but the '*resurrection of life*' (Jn.5:29), as opposed to the 'resurrection of condemnation.' This is the 'raising incorruptible,' the being 'made alive in Christ'—clearly not just the coming out of the ground.

* * *

If we can get these 10 basic scriptural principles clearly in our minds and understandings, we shall have no doubts or difficulties with the question of who are responsible to the judgment seat of Christ at the last day. And of these 10, the 3 we would like especially to re-emphasize as the heart of the question are—

1. The SUPREME AUTHORITY of God as Creator and Owner of man, COMMANDING obedience, and calling all wilful, enlightened rebellion to personal account.

When God, Who will not suffer Himself to be mocked or rejected, speaks to any of His creatures, the latter is bound to obey, or must answer for his disobedience, in the great day of judgment, when life is completed. This is a fundamental principle of man's relation to God. This is wholesome, healthy, and reasonable. All flesh is His. Technicalities of partial obedience cannot obscure the broad law covering all mankind.

2. KNOWLEDGE of God's commands is the basis of responsibility and accountability

There is never a statement suggesting baptism is necessary for resurrectional judgment.

There is never a statement exempting the disobedient from judgment, except for ignorance.

There is never a statement implying that a man can decide for himself whether or not he will stand at the judgment seat.

All the warnings of Scripture are ALWAYS the other way.

3. The BASIC judgment of responsible man is the last-day, after-death standing at the judgment seat of Christ. Incidental judgments in this life do not obscure this.

Judgment in this life is a relatively secondary matter, on a different basis, for a different purpose. It does not in any way supersede or replace the one great last-day calling to account.

* * *

WE have, in the foregoing, referred to many passages of Scripture. We would like now to look more thoroughly at some of them, and at some new ones. Jesus said (Jn. 3:19)—

“This is the condemnation (krisis: judgment), that light is come into the world.”

This expresses, in its simplest, briefest terms, the basic issue involved—

“THIS IS JUDGMENT, THAT LIGHT IS COME.”

James says (4:17)—

“To him that knoweth to do good, and doeth it not, to him it is sin.”

Again, a very clear and unmistakable statement of responsibility and accountability, based on knowledge. Again Jesus said—

“If I had not come and spoken to them, they had not had sin: but now they have no cloak—no covering—for their sin” (John15:22).

The ones of whom he spoke had made **NO movement toward obedience**. Their sin and responsibility lay in the fact that they had been TOLD, and given evidence.

Jesus said to his disciples, as he parted from them (Mk.16:15-16)—

“Go ye into all the world, and preach the Gospel to every creature ... He that believeth not shall be damned (condemned: katakrino: judged against).”

What *do* these words mean, if they do not mean the judgment of rejecters of the Gospel? How could it be more plainly stated?

Rom. 2 deals with obedience and disobedience and the judgment seat of Christ. It speaks of Jew and Gentile as standing equally before God in the matter of responsibility. The instruction begins with a very significant statement—

“Thinkest thou, O man, that thou shalt escape the judgment of God?” (v. 3).

Many indeed *do* think so. He is speaking to the man who (v.5)—

“After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.”

Note this clear reference to a certain coming ‘day of wrath and judgment’ to which such are related. He says that *at that time*—

“God will render to every man according to his deeds” (v.6).

Verse 7 describes the reward of the *accepted* in that day. Verse 8 describes those who will be *condemned* in that ‘day of wrath.’ They are those—

“Who do not obey the Truth .. who do evil” (v.9).

Do wilful, enlightened rejecters of God’s commands who refuse to repent and be baptized as commanded, come under the heading of those who ‘do not obey the Truth?’ How can we exclude them? How dare we tell them they are safe from this righteous judgment of God?

Note (vs. 9-10) it is Jew and also Gentile, without respect of persons (v. 11). There are those in the non-responsibility camp who teach that Jews were *commanded*, and under a national covenant with God, and

therefore Jewish rejecters *will* be at the judgment seat; but that the Gentiles were merely *invited*, and can decide for themselves whether they will be there. Note especially v. 12—

“As many as have sinned without law shall also perish without law: and as many as have sinned in (RV: under) law shall be judged by law.”

When?—

“In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel” (v. 16).

Note that this teaching of Paul concerning the resurrectional responsibility of the enlightened is spoken of as *part of the Gospel he preached for salvation*. Therefore belief of it is necessary for a full belief of the Gospel, and consequently necessary for salvation.

Summing up this passage in Rom. 2: Do evil in ignorance, simply perish like the beasts. Do evil in face of known divine law, be judged and punished in the day of judgment. Crystal-clear. Unmistakable—

Times of ignorance, God winks (Acts 17): Light is come, condemnation (John 3).

If we really want to learn the truth about the wilful rejecter’s responsibility to the judgment seat, this chapter can plainly tell us. How then do the proponents of non-responsibility and man’s free choice to evade the judgment seat, escape the force of these teachings?

A truth is often strengthened in our minds by considering the weakness and fallacies of the arguments against it. The opponents of these truths *have* arguments against these verses, and these arguments are very revealing as to the unsoundness and weakness of their position.

In this case, they rely on a very unsound and artificial interpretation of ‘under law.’ Paul says that they who sin without law shall perish without law, and they that sin under law shall be judged at the last day. When is a man ‘without law’ and when is he ‘under law?’

Is a man under law when God has communicated a command directly to him to repent and be baptized, and he is fully aware of it?

Or is he under law *only* when he himself decides to start to obey that command? Who puts man under law: God, or man himself? Who is the authority in the case? Note what this theory does to God’s authority. If Adam had chosen not to accept God’s jurisdiction, and to completely defy God’s commands, would he have escaped being called to account? Could he have said he was not ‘under law?’

We believe the answer is obvious and inescapable; but to defend a false idea, some have to take the opposite and God-dishonouring view.

And when Christ said: *“He that rejecteth me, and receiveth not my words, the same shall judge him in the last day”* (Jn.12:48).

—it is argued that he was speaking only to and about the Jews, and that the ‘last day’ was when the Romans destroyed Jerusalem 40 years later. But Christ’s ‘words’ were sent to all nations, and we are told that Jew and Gentile are alike before God in relation to the Gospel, and that God is no respecter of persons in His treatment of these two classes.

And when Felix the Gentile, who had a knowledge (Acts 24:22) of the Truth, ‘trembled’ at Paul’s preaching of the Gospel and of ‘*judgment to come*’ it is argued that Felix, because he had a Jewish wife, was trembling at the prospect of God’s judgment on Jerusalem. This is terribly weak. Where does Paul preach even to Jews—let alone to Gentiles like Felix—that the ‘judgment to come’ of which he forewarned in his Gospel was the destruction of Jerusalem in AD 70? Clearly Felix trembled (RV: was terrified) because of Paul’s searching and consistent message of coming *personal* judgment at the last day.

But if Paul was just gently presenting the love and invitation of God as a free option Felix could ignore without being called to account, there was nothing in the message to ‘terrify’ Felix.

Likewise it is argued that Jesus’ words to his disciples—

“Go into all the world, and preach the Gospel to every creature: he that believeth not shall be condemned” (Mk.16:15-16).

—applied only to the Jews. Such arguments just strengthen the truth.

Sometimes the arguments used against the truth on this question reveal a complete missing of the real import and depth of Scripture, and a shallow, surface, cramped, mechanical interpretation of powerful passages, as when—

“In Christ shall all be made alive” (1 Cr.15:22).

—is used as perhaps the key passage to try to prove that only the baptized will be raised from the dead—completely missing the true and deep and beautiful meaning of both ‘in Christ’ and ‘made alive.’ It is completely out of harmony with the context and Paul’s reasoning to take this in the pitifully small, legal sense of just being restored to mortal life for the purpose of judgment.

If we are truly ‘in Christ’ and ‘abide in him’ faithfully to the end, we shall indeed be ‘made alive’ in all its glorious eternal beauty. But all this has nothing to do with just coming out of the grave as such. The context of the whole chapter, *which completely ignores the rejected*, shows that ‘in Christ’ and ‘made alive’ are used in their full eternal sense.

* * *

Heb. 9: 27—*“It is appointed unto men once to die, but after this THE judgment.”*

This rules out the argument of judgment in this life as fulfilling the meaning of the many passages where the Scriptures speak of calling men to account, and judging them for their whole life’s course.

* * *

Acts 17:30-31 is absolutely conclusive in itself, if we are willing to humbly seek the true teaching of Scripture, and give it its full weight. Here again, the arguments used against it reveal the falseness of the position being advocated. Paul is speaking *of Gentiles, and to Gentiles—*

“The times of this ignorance (Gentile darkness) God winked at” (v.30).

Here clearly is a time when the Gentiles were permitted to go their own way in their natural darkness, and will *not* be called to individual last-day account. Here are long ages illustrating the Scriptures—

“The man that understandeth not is as the beasts that perish” (Ps.49:20).

“As many as have sinned without law shall perish without law” (Rm. 2:12).

God did indeed judge them from time to time as nations or groups of people, or even as individuals as His purpose at the time required, like the plagues on Egypt, or the destruction of Babylon by the Medes and Persians, or the humbling of Nebuchadnezzar’s pride. But this had nothing to do with last-day individual ‘giving of account’ and final judgment. *“But,”* Paul continues, God—

“NOW commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world” (Acts 17:30-31).

—not a change in basic principles, but a development in operation.

We are still in this dispensation, when *this* COMMAND is going forth. God, through His people and His Word, is *commanding* all men everywhere to repent, because He has appointed a day—now *very* soon to come—when He will *judge* the world. And, like Paul, knowing the *terror* of the Lord (when He is mocked), we persuade men.’

When this command of his sovereign Lord reaches a man, and is comprehended as such, he is ‘under law,’ and *will* be called to account.

When analyzed, the way this scripture is treated by those who deny the resurrectional responsibility of enlightened rejecters very much strengthens its power and truth. Two words are attacked: ‘command’ and ‘judge.’ Command is changed to ‘invite,’ and judge is changed to ‘rule.’

But this is not faithful interpretation. The word here translated ‘command’ *does* mean command, and *nothing else*. It occurs 34 other times. In 33 of them it is translated ‘command,’ and in most if not all of them,

it would make an absurdity to substitute ‘invite,’ as when the rulers of the Jews said to the disciples (Acts 5:28)—

“Did we not straitly COMMAND you not to teach in this Name?”

In the one other occurrence, the AV translates it ‘declare,’ but RV rightly corrects this to ‘charge,’ and NR to ‘instruction’ (1 Cor. 11:17). Consider all the 35 passages where this word occurs, and it will be clearly perceived that if we destroy the meaning of this vital word ‘command’ just to bolster an unscriptural theory, we shall have destroyed much of the New Testament’s authority as a divine rule of life.

If we deny it means ‘command’ here, we deny it means ‘command’ *everywhere*. THAT IS WHY THIS THEORY IS SO HARMFUL IN ITS CONSEQUENCES. It changes solemn, authoritative, divine commands to mere watered-down invitations, pleasing to the flesh truly, but fearfully dishonoring to the majesty and authority of God.

And ‘judge’ (*krino*) DOES mean ‘judge’—and *nothing else*—no matter how much the flesh dislikes it, and squirms under the idea of being called to account.

It occurs 113 times, and is *always*—ALWAYS—translated by the word ‘judge,’ or a word of similar meaning, as: condemn, damn, determine, call in question, etc.—*never* by ‘rule’ or any such word.

And there are also 4 derived words: *krima, krisis, kriterion, krites* that together occur 95 more times, and they are without exception rendered judge, judgment, damnation, condemnation, accusation, etc.

Again, destroy the meaning of this word ‘judge,’ and you destroy from the New Testament the entire teaching about the judgment seat of Christ, or the judgment of God on sin at all.

Error is always dangerous; and error that undermines God’s authority, and weakens His commands, and cruelly misleads men into a false sense of security and immunity, and inflates puny man with the proud conceit of being an equal partner with God in a voluntary contract—*such* error is especially destructive and pernicious.

“Fear God ... keep His commandments ... for He shall bring every work into judgment” (Eccl. 12:13).

Is ‘repent’ a command? Is ‘be baptized’ a command? Is not rejecting these commands deliberate rebellion against the Majesty of the Heavens? Who dare tell a man he will escape answering for it?

God said through Moses, recorded in Dt. 18:18-19, (and here again it is brushed off as simply an out-dated warning to Jews only)—God said:

“I will raise them up a prophet like unto thee, and will put My words into his mouth ... and whosoever will not hearken to My words which he shall speak in My Name, I will require it of him.”

The Prophet came, and proclaimed God’s Word: and he sent his disciples to preach it to *every creature* (Jew and Gentile). And we have that Word in our hand today, the Word that shall—if we reject it—judge us at the last day. Paul said of that last-day judgment, as we have seen:

“To the Jew first, and also to the Gentile, for there is no respect of persons with God” (Rom.2:10-11).

Some say many of these passages apply only to Jews: *they* will be raised and judged because they were technically ‘in the Covenant.’ Let us not be among those who brush off these solemn warnings of calling to account as simply applying to Jews. The churches of the world apply all the condemnations of the Old Testament to the Jews, and all the future promises and blessings to themselves. We recognize their folly. Let us not fall into the same error

There is a great danger whenever an attempt is made to limit the meaning of any divine warning, or to exclude certain classes from what appears—in its simplest meaning—to be a general statement. When we encounter this type of argument, we must be on our guard.

Let us just grant for a moment it means Jews only. Well, will ALL Jews that ever lived be raised for judgment—including those who by their condition or circumstances were helplessly ignorant of God’s commands: Jewish babies, Jewish insane? All will say No. What then will determine *which* Jews will be raised, and which will not? On what principle will the decision and distinction be made? Do we not—in

attempting to give a scriptural answer to this, immediately come face-to-face with the principle of *responsibility through knowledge*?

Finally, let us think upon Jesus' words in Mt.12:32-36. The context clearly shows that he includes out-and-out rejecters, for the warning arose from the fact of some charging that he did his miracles by the power of an evil spirit. He said in reply, verses 36-37, not to baptized believers, but to a group of rejecters he called (v. 34) 'vipers'—

"Every idle word that men shall speak, they shall give account thereof in THE day of judgment" (Mt. 12:36-37).

"It is appointed unto men once to die, but AFTER that the judgment."

—G.V.G.

Current Events Fulfilling Prophecy

MIDEAST PEACE CRAWLS ON. Begin says: "There are 6 million Mexicans in Texas & New Mexico [*territories taken by force from Mexico*] who speak a different language & are part of the Mexican nation. Does that give them the right to create an independent state on U.S. territory? The French give us advice on 'self-determination,' but they don't give self-determination to the Corsicans. The Iraqis don't give it to the Kurds. The Palestinian Arabs are 1% of the great Arab nation, whose self-determination is expressed in the existence of 21 sovereign states. It is hypocrisy to say self-determination should apply to 1% of a people.

"Egypt has no right to the Gaza district, which they conquered in '48. Judea & Samaria (the West Bank) were invaded & seized by Jordan." (Nwk 1:16)

* * *

Carter on his foreign trip met with the leaders of Saudi Arabia. After the meeting, a US spokesman said, "The Saudis aren't calling for an independent Palestine state. It seems to me they've acknowledged our position." Implicit in Carter's talks with the Saudis was the one basic fact of oil diplomacy: *US vitally needs Saudi oil*. US wants Saudis to up production to 16 million barrels a day. So Saudis can exert pressure simply by not increasing production. (Nwk 1:16).

THIS Saudi knife at the US throat is clearly at the root of the whole shabby scheme to put Israel back into an indefensible geographic position, at the mercy of her Arab enemies.

* * *

Palestinians in a grim, uncompromising mood as Egypt & Israel debate their fate. Most are suspicious of the talks. Egypt wants all 92 Israeli settlements dismantled, & every soldier & civilian withdrawn. Begin says 'No.'

Mayor Freij of Bethlehem, one of the more moderate WB leaders, says, "The Begin plan cannot be accepted by any Palestinian with self-respect. Its clear intent is to legitimize Israeli occupation & settlement on Arab land."

There are 3½ million Palestinians: 760,000 in WB, 430,000 in Gaza, 900,000 in Jordan, 500,000 inside Israel, 400,000 in Lebanon, 250,000 in Kuwait, 150,000 in Syria, and 15,000 in Egypt.

On no other subject are West Bankers more united than in support of PLO. It's regarded as only organization that represents all Palestinians. West Bankers insist on nothing less than Israel withdrawal, & determination of own future. (USN1:23).

* * *

The 2 important unresolved issues in Israel-Egypt talks are Israeli settlements and the future status of the WB & Gaza. Israel's insistence on keeping its settlements is not based on security or history, but on economics & politics. The 92 settlements (20 in Sinai) cost about \$1 billion to build. (Tm 1:23)

* * *

Just as it seemed talks were moving ahead, negotiations fell apart. US is being called on to save Israel-Egypt peace effort. Sadat & Begin have too much to lose to call it off now. For Sadat, a new confrontation with Israel would raise threat of war & force reconciliation with radical Arabs & Russia. Begin would find it equally hard to explain loss of best chance for peace since '48 founding. (USN 1:30)

* * *

Last week Sadat abruptly broke off talks & ordered Egypt delegation home. In a tough speech to Parliament, he threatened war if Israel insisted on keeping Sinai settlements. In return, Begin cancelled military talks set for this week.

Sadat worried because Israelis did not seem to understand that after having made the enormous concession of going to Israel, he could not give any more on Sinai, the Palestinian issue, or Jerusalem.

ACTUALLY, Sadat gave nothing more than a bandit gives who, having tried to kill and rob you, & finding you too strong for him, promises not to do it again. It entitles him to nothing. He has given words & window dressing: he wants Israel to give its heart's blood in return.

Begin must come to realize that to remain adamant on so marginal an issue as the Sinai settlements carries enormous risks. It could destroy Sadat, who truly seems to want peace, & could lead to a 5th Mideast war. (Tm 1:30)

* * *

The angry polemics subsided last week, & 2 sides seemed on verge of resuming full-scale talks. Egypt was cheered by news US to sell her 60 jet fighters. (Nwk 2:6)

* * *

Following breakdown of formal talks, Sadat revealed that informal 'serious negotiations' with Israel were still going on. Israel & Egypt close to agreement on a 'declaration of principles'—the vital first-stage objective that Sadat hopes will encourage Jordan to join talks. Sadat to visit Carter this week: Begin due a little later. As tempers cooled, both sides prepared to resume negotiations in a more realistic atmosphere. Gap narrowed in declaration' wording. (Tm 2:6)

* * *

71% of Israelis oppose total withdrawal from Arab lands; 91% reject creation of independent Palestine state. Arab Rejection front' (Syria, Algeria, Libya, Iraq, S. Yemen & PLO) aim for Sadat's overthrow. (USN 2:6)

* * *

Begin says, "With an independent Palestine state in the hands of the PLO, our enemy would command the mountains west of the Jordan looking down on us & supplied with Russian artillery. The flight from Odessa in Russia is 2 hours. All our cities along the Mediterranean would be in range of conventional artillery—at closest point it's only 9 miles from the hills to the sea. If Israel gave up these territories, PLO would take them over in 24 hours." (USN 2:6).

* * *

Limited progress last week in military talks in Cairo. Egypt reportedly said Israel could keep its Sinai settlements for a 'limited time'— under Egyptian rule as Egypt's 'welcome guests.' More important, Egypt seemed ready to let Israel keep 2 of its 4 major military airfields in Sinai. These 2 (Eitam & Etzion) are regarded by Israel as vital to their national defence. (Tm 2:13).

THE inevitable initial grandstanding & posturing seem to be subsiding, & practical negotiations seem beginning. Every concession Israel makes increases the danger to her national existence, & Sadat has nothing substantial to give in return: only empty promises not to try again to destroy Israel. These promises are only as good as their value to Egypt itself. No sin power of the world has ever honoured a promise to its own detriment. In the hard real world of evil, such a course would be folly.

However, it would be greatly to Israel's advantage to be working in close economic cooperation with a peaceful & prosperous & friendly Egypt. Naturally speaking, 30 years of round-the-clock, armed-to-the-teeth, highly-expensive vigilance could be relaxed.

BILLION \$ RUSSIAN AIRLIFT TO ETHIOPIA. Day after day, big Soviet transports roared into Addis Ababa. Russia's newfound ally in the Horn of Africa is fighting for its life against neighbouring Somalia & Eritrean insurgents, and only way for Moscow to get munitions to the front quickly was to fly them in. What's more, Kremlin only too happy to give world another dramatic display of its growing global reach. Even more disturbing was transports' cargo of fresh Russian & Cuban personnel, including Raul Castro himself. Moscow & Havana planning a replay of their devastating teamwork in '76 Angola war.

Up to 225 huge Soviet planes deployed. West discerned surprising new Russian capabilities. Soviets have large fuel stocks in Aden & Mozambique. They can airlift 3 full divisions in 1 day to in-place war stockpiles as far off as Libya.

There are now 3000 Cuban & Russian troops in Ethiopia, plus 2000 from S. Yemen. Mideast leaders fear Moscow seeking new foothold. Sadat worries about Russian pressure thru Ethiopia on his neighbour Sudan. Saudis & Persians worry over Red naval threat to Persian Gulf. (Nwk 1:23)

* * *

Ethiopia has begun a counter-offensive in Ogaden region. The poorly-equipped Somalian forces are badly over-extended. Somalia claims Ethiopia has commenced a major attack out of Harar.

Tho US is seriously concerned, it has denied repeated Somali requests for military aid. Somalia is the aggressor, a position difficult for US to endorse. (Tm2:6)

* * *

Russia & its cat's-paw Cuba are clamping a Communist hold on strategic areas in Africa, openly defying warnings from US. Russia accuses US of 'deliberate distortion' & claims it is ignoring Somalia's 'aggressive' attempts to seize Southeast Ethiopia. Castro says it's his duty to help, & it's none of US's business.

As Russia sees it, there's little danger her aggressive policy in Ethiopia will seriously alienate US; & if it does, they don't think the repercussions will be great. There's growing Russian feeling Carter's actions are rarely as tough as his words, & they don't think Congress will worry about a desert war between 2 leftist states.

For Moscow, possible gains are great: 1. Control of Red Sea & access to Suez Canal, enabling Moscow to threaten oil routes. 2. Chance to pressure Saudis. By setting up pro-Russian regimes in Ethiopia, S. Yemen & Iraq, Russia can squeeze the Saudis, US's largest oil supplier. 3. Establishment of a true Marxist state in Africa. Ethiopia is one of the largest & potentially wealthiest nations in Africa.

Russia is anxious to demonstrate to Black African nations they can't tear up friendship treaties with Moscow without Soviet retribution. US seems powerless to counter Red advances in either Ethiopia or Angola. (USN 2:6)

* * *

"We will teach the Somalis a lesson they will not forget," said the Russian ambassador to Somalia, "We will bring them to their knees." Build-up is Russia's bluntest challenge to US yet, & it's far from over. Cuba is mobilizing military reserves to send to Ethiopia. Russia already has over 20 naval vessels in Red Sea.

US determined to stay out. Stakes are high. They include control of access of Red Sea & domination of vital Indian Ocean and Persian Gulf shipping lanes by the Russian Navy. Russian objective is to outflank NATO by denying African raw materials and Arab oil to the West. (Nwk 2:13).

US's FAILURE to rise to the arrogant challenge of a blatant power-grab in Angola has convinced Russia that US is rapidly losing the will to defend its world interests & position. Ethiopia is a much larger & bolder move, & much more dangerous for the West. In Angola, US professed to console itself in its helplessness with Castro's promise that his troops would soon be called home. There are more there now than ever.

Now US announces cheerfully that Russia has assured her that it will not invade Somalia—a meaningless promise, for that would be a foolish thing for Russia to do at the present time, & very counterproductive. It would forfeit her now very strong legal & moral position of a faithful & dependable defender of an ally who has been invaded; and it would give US an excuse to intervene, if it could summon the will to do so.

RUSSIA'S NEW SURPRISE WEAPON. Russia deploying a new missile-aimed at the heart of NATO Europe—that military analysts say could make a mockery of any agreement designed to curb nuclear weaponry competition. This missile (the SS-20) would not be covered by the SALT accord US hopes to sign soon, because technically it is an 'intermediate-range' missile. The catch is that it can be converted quickly into an intercontinental missile. It is mobile, carried on a tracked, tanklike vehicle. US hasn't gone beyond research in mobile missiles.

Thus, even as final details of a SALT II agreement are being hammered out, Moscow is confronting US with a new challenge in the arms race. (USN 1:23)

* * *

In recent months Russia has tested a 'hunter-killer' satellite designed to destroy US reconnaissance, communications & navigational satellites, & it works. Russia now has an operational weapon that could attack US satellites. In their tests, they scored 8 bull's-eyes in 8 tries.

US satellites are vital to US defence. US forces are critically reliant on space for surveillance, reconnaissance, early warning, navigation, meteorology, mapping, communications, & command & control. Defence Sec. Brown says, "US's ability to defend against hostile actions in space is marginal."

US experts believe a recent Soviet launch series tested satellites designed to carry laser weapons. Lasers could fire destructive beams with the speed of light at satellites 100s of miles away. To escape even the current Soviet hunter-killers, US satellites would need greatly increased manoeuvrability and/or heavy armour plate. There may be no defence against lasers.

Lasers as weapons have implications every bit as shattering as the development of nuclear bombs. Any agreement against such weapons would be difficult to monitor & verify. As Russia already has an operational hunter-killer, US may well have to build one too. (Nwk 2:13).

RUSSIA is devoting all its resources & straining every effort toward world domination by military force, & as a rigid dictatorship, it can easily do so. US is devoting its energy and resources (1/3 of all the energy & resources used in the world) to the lust and luxury of 220 million selfish cross-purposes. Theoretically, this should make for more happiness of its people, but actually it does not—just more desire and greed and dissatisfaction. The Russian people are probably happier: though far less 'free' & privileged & pampered. Not that for a moment we would choose Russia to live in, for the potentialities of happiness are far greater here: & happiness for us is principally freedom to worship God & proclaim His Word.

THE RED PUSH IN ITALY. Italy caught in seemingly intractable political crisis. Communists want share of real power, and threaten to bring down Andreotti's wobbly Christian Democrat govt. unless they get Cabinet posts.

After June '76 elections, in which Communists won 228 seats against 262 for CD, the Communists opted for moderation, & supported key govt. policies, thus allowing the minority CD's to rule. But Andreotti's govt. proved unable to cope with economic problems & rising tide of violence.

With Italy floundering, Communists demanded a place in the govt. Last year Carter puzzled the Italians by expressing tolerant views on the prospect of Reds in Europe govts. Now Carter has shifted his stand. (Nwk 1:23).

* * *

Deteriorating economy, unemployment, obsolete & overcrowded schools; & now political turmoil, with Reds bidding for power. Terrorist incidents doubled in '77: no letup in sight. Urban guerrilla war' between left & right commonplace in Rome & other cities. Red push for power edges nation closer to political chaos, raises serious concern in US & NATO. (USN 1:23)

* * *

Moment that democratic govts. around world have long dreaded: powerful Italian Communist Party poised to take decisive role in govt.

Italy's current political crisis has been exacerbated by spreading plague of riots, lootings, assassinations, kidnappings & bombings that have thoroughly unnerved Italians, & turned the streets of many of their historic cities into battlefields.

Most of the violence & killing is the work of an assortment of 115 extremist political movements. Italy is Europe's most explosive society: over 2000 terror connected bombings there last year. Last year, police seized 940,000 bombs & 15,000 lbs. of explosives. Since '70, kidnappings netted \$175 million. (Tm 1:23)

* * *

As expected, Italy's 39th govt. since WWII went the way of all others last wk. The Communists brought it down, & now demand a direct role in an emergency govt. to deal with mounting economic, labour, & law-&-order problems. (Tm 1:30)

LATEST word seems to be that something has been worked out to temporarily stave off the Communist threat, but nothing is yet settled or confirmed.

RUSSIA'S OIL: CRISIS OR BONANZA? Hostile & forbidding as Siberia is, it has made Russia the world's largest oil producer: bigger than even Saudi Arabia. Russia has tamed the Tyumen oil area after 18 years of superhuman effort that brought concrete roads, oil rigs, pipelines, boom towns & traffic jams to a silent wilderness 3 times the size of Texas.

But production is levelling off. Unless Russia can develop other fields, they will face a serious oil shortage. They will be forced to either: 1. Cut consumption at home. 2. Limit exports to their E. Europe allies. 3. Or compete for Mideast oil, putting incalculable pressures on worldwide prices.

Russians confident they can conquer the elements & produce the oil. If they hit their goals, new wells will be bringing in 6½ million barrels a day by '80. But they must overcome tremendous supply, transport & construction problems. (Nwk 2:6)

* * *

The 2 great rival Communist powers—Russia & China—each possess huge oil reserves that are bound to become important factors in world energy crisis.

Few in West realize that West's economic well-being depends on Russian oil. So delicate is worldwide supply-&-demand balance that downturn in Russian production could throw world petroleum markets into chaos & skyrocket prices.

Russia plays a crucial role because its resources are so immense. Russia is first in production, & third largest exporter (after Saudis & Iran).

Russians claim they are on verge of major discoveries in far north. They have shown remarkable skill & endurance in present Siberian ventures. But if they fail now in Arctic, they would be forced to turn to Mideast. That prospect worries West planners, who fear present Soviet involvement in Horn of Africa stems from desire to control choke points along West's oil lifeline. (Tm 2:6)

IT is a very thrilling & interesting picture. Clearly RUSSIA, OIL and MIDEAST are a potent trinity for trouble in the days ahead, & Russia seems to hold the cards, & to be steadily acquiring more. US, by cutting back to simple & sensible living, & learning how to be happy without a constant mad rush for excitement & luxury, could easily live well within her own vast supplies, & operate in the world from a position of entrenched strength, instead of vastly overextended weakness. But that would take too much wisdom, discipline and self-control.

US prefers to burn everything out in a wild blaze of self-indulgence to prepare the way for the world ambitions of the fresh young Siberian giant. We see God's hand in it all, turning the 'wisdom' of the wise unto foolishness, and leading them on to Armageddon.

TO have God is enough for anyone. And the less we think we need or want other than that, the happier we are, and the more we experience and understand peace.

Christadelphian

One Hundred Years Ago

Magazine, Mar., 1878

THE Russo-Turk War had ended in complete collapse & disaster for Turkey. Russia was imposing very harsh terms of territory loss & war indemnity. Rumania, Serbia, Montenegro & Bulgaria were to be independent (in the nature of things, obviously with strong Russian influence). About all left to Turkey in Europe was Albania & Macedonia-Thrace.

The Russian armies were at the gates of Constantinople, & Russia was to occupy Turkey until the indemnity was paid (which, in Turkey's impoverished condition, seemed to mean permanent occupation). Turkey balked at the hard terms, but had finally to submit.

There was intense war fever in Britain. In spite of Turkish objections, & contrary to international law, the British Fleet was sent to Constantinople, in a show of force against further Russian advance. Russia, as master of Turkey, was now technically master of Egypt, a Turkish province. This Britain could not tolerate.

Because Britain had miserably failed Turkey, after egging her on to oppose Russia, the sentiment in Turkey had swung violently against Britain. Turkey's Foreign Minister said—

"We were encouraged to go to war by England, & even to continue the struggle when our better judgment told us we had better make peace . . . I have been deceived. I now abandon the English alliance. I no longer believe in English policy, the English govt., or the English people. I accept the Russian policy & alliance. I believe in the Russian policy."

It was a similar case to US recently encouraging Somalia to attack Ethiopia, & then not giving the promised help when Russia stepped into Ethiopia.

There were reports of a Russo-Turkish offensive & defensive alliance already having been formed—just what the brethren expected. This put Egypt & Suez Canal in jeopardy, from Britain's point of view. British-Russian conflict seemed inevitable: Britain girded for war.

* * *

Bro. Roberts in his monthly exhortation, says—

"The natural man is an ignoramus with us all, both in the things of man and the things of God, but a much more invincible ignoramus in the latter than in the former. Education reforms him a little in natural things. The instruction of the Word will bring him into comparative submission in spiritual things. Left to himself, he is a fool and a liar. We must shut our ears to him; he is whispering to us all the time; we carry him about with us. This is the foe that the power of faith will enable us to vanquish, never forgetting that—

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

* * *

Mr. Gladstone, the former Prime Minister, had agreed to present a petition to Parliament on behalf of the Christadelphians for exemption from military service as C.O.'s.

* * *

The prospect of a debate between bro. Roberts and Edward Hine, the champion of the British Israel theory, was being discussed. (It finally occurred in April, 1879).

* * *

Bro. Thomas is quoted, in answer to a question—

"The Law did not require the Passover to be killed on the evening of the 14th of Nisan, but *'between the evenings'* of that day. The lamb was to be put up on the 10th day, and kept up (Exodus 12:6)—

"Until the 14th day of the same month, & the whole assembly of the congregation shall kill it BAIN HAARBAIM— between the evenings."

"The feast was also to be kept *'between the evenings'*—

"Let the children of Israel keep the Passover at his appointed season. On the 14th day of this month between the evenings ye shall keep it in his appointed season, etc. . . "

"These evenings would be what we term Thursday & Friday evenings, between which was the 14th day of the month. We have no doubt but Jesus did really eat the Passover with his disciples. But Jesus and the *'whole assembly of the congregation of Israel'* doubtless did not eat at the same hour."

Questions

WHO SAID TO CHRIST?—

- | | | |
|----------------------|--------------------------|-------------------------------------|
| 1. I see men | 17. Save thyself & us | 33. Comest thou to me? |
| 2. Rabboni! | 18. Cast thyself down | 34. Thy martyr Stephen |
| 3. Come down | 19. There is a lad here | 35. Speak the word only |
| 4. The dogs eat | 20. My little daughter | 36. Hail, king of the Jews! |
| 5. Hail, Master! | 21. Whose wife is she? | 37. Come ere my child die |
| 6. Bid me come | 22. Give me this water | 38. Devils are subject to us |
| 7. Good Master | 23. They have no wine | 39. Lawful to give tribute? |
| 8. I have no man | 24. My name is Legion | 40. If thou hadst been here |
| 9. No man, Lord | 25. By what authority | 41. What is it these witness? |
| 10. Master, say on | 26. Save us, we perish! | 42. Thou reproachest us also |
| 11. Remember me | 27. Grant that my sons | 43. How can these things be? |
| 12. I restore 4-fold | 28. Help mine unbelief | 44. Son of David, have mercy |
| 13. Lord, who is it? | 29. Show us the Father | 45. Show thyself to the world |
| 14. Art thou a king? | 30. My Lord & my God | 46. Thou canst make me clean |
| 15. Why do we fast? | 31. Art thou a stranger? | 47. Why did Moses command? |
| 16. Who is he, Lord? | 32. Dost thou not care? | 48. Whence knowest thou me? |
| | | 49. Wilt thou we command fire? |
| | | 50. How wilt thou manifest thyself? |
-

Paul	Soldiers	Bartimeus	James & John	Epileptic's father
Peter	Thomas	Nobleman	Judas Iscariot	Simon (Pharisee)
Pilate	Andrew	Sadducees	Penitent thief	Other malefactor
Philip	Tempter	Magdalene	Syrophenician	Samaritan woman
Jairus	Caiaphas	His mother	John (disciple)	Woman in adultery
A leper	Pharisees	Nicodemus	John's disciples	Gadarene madman
Martha	Zaccheus	The Seventy	Bethsaida blind	Bethesda impotent
Salome	Centurion	His brethren	Mary (Bethany)	Judas (not Iscariot)
Lawyer	Herodians	His disciples	Blind from birth	They that passed by
Cleopas	Nathanael	John Baptist	Rich young man	Chief priests & elders

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