

The Berean Christadelphian

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

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

Please send all personal correspondence for bro. Gibson to:
Bro. G. A. Gibson, 33 Bellairs Road, Kardinya, Western Australia 6163

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

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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

LONDON, Ont.—Christadelphian hall, 166 Central Ave. (1 block west of Richmond)—S.S. & Elpis Israel Class 10 am; Memorial 11 am; Lectures 1st & 3rd Sundays 7 pm; Bible Class every other Wed. 8pm—Bro. David Clubb, 42 Oneida Rd., London N5V2X1; phone (519) 451-4063.

LOVE and greetings to the Household of Faith.

Since our last correspondence we have been greatly blessed by having another one of Adam's race come out of darkness into light. On July 31, 1977, Mr. PERCY MALLORY, after a good confession of faith, was immersed into the saving Name of Jesus. Our love and prayers rest upon our new brother as he now strives for and entrance into God's Kingdom.

In the past several months we have received spiritual help and encouragement from a good number of visiting brethren and sisters. On Oct. 8-9, at our Fraternal Gathering, a large number of visitors came. We thank all who helped us in our program, and all who supported us in our endeavours. The Gathering was largely attended by brethren and sisters from various parts of the ecclesial world.

The theme was BEHOLD, I COME QUICKLY!, with addresses on Saturday: *Israel in the Latter Days, The Gentile Nations in the Latter Days, The Household of Faith in the Latter Days.*

On Sunday, the S.S. address was *Suffer Little Children to Come Unto Me*; the exhortation, *Be Ye Also Ready: Watching, Working, Praying*; and the lecture, *Christ's Personal Return to the Earth: Who May Abide the Day of His Coming?*

The spiritual lessons and the fellowship one with another greatly strengthened us all, as we make our way to God's Kingdom.

Other visitors during the year have been: bro. & sis. Fred Higham, bro. Fabris, bro. Growcott (Detroit); bro. Gibson (Toronto); sisters Louise Sargent and Norma Rankin (Worcester); bro. & sis. Wm. Phillips Sr., bro. Bill Phillips (Canton); bro. & sis. V. Gilbert (Buffalo); bro. & sis. R. Philip (Burlington); sis. Marilyn Jackson (Richard); bro. Jim Phillips (Carpentaria, Cal.); and sis. Kay Wolfe (Houston). We appreciate these visits, and the help that each has given us.

We are sorry to report the withdrawing from fellowship of sis. Ruth Connell, New Brunswick. We hope that our sister may reconsider her position, and join with us again in fellowship.

We are now well into the new year, and the Signs around us are so obvious that Christ is soon to make his appearance that we should be awake and working. Are we? With love to all from the London ecclesia.

—bro. David Clubb

RICHARD, Sask., Can. SOM 2P0—Memorial 10 am; S.S. and Bible Class 12 noon; Lecture last Sunday of month 8 pm; Eureka Class Wed. 8 pm. Bro. Arthur Jones, Route 1.

GREETINGS to all who call upon God in Spirit and Truth.

Nearly six months have passed since our last report, and during this time we have watched with interest the various reports from other ecclesias, so we wish to add to this interest for others by our news regarding spiritual things.

Bro. & sis. A. Bennett of Lethbridge are frequent visitors here, being at our memorial service on Sep. 25, Oct. 2, and Nov. 13. Bro. Bennett exhorted Sep. 25.

Bro. Douglas Luard of Edmonton has attended our Sunday meetings on Oct. 2, Jan. 1 and Feb. 26.

Bro. & sis. Wm. Pickford of Lethbridge spent about a week here. Bro. Pickford gave us a good exhortation on Oct. 23.

We were also uplifted by the visit of bro. John Phillips and bro. Braden Edwards Jr. of Canton, Ohio. They were present at our Dec. 18 & 25 memorial meetings, and also our Sunday School program.

Sis. Grace Punter spent a few days here around Dec. 25, & was able to attend our Sunday School program and the Breaking of Bread meeting.

We thank all these visitors for their associations and fellowship.

Bro. Gordon Jones and S.S. scholar Tim Jackson have just returned (on Feb. 22) from an extended visit to the eastern ecclesias. We missed their company, & hope they were an encouragement to others during the 14 weeks they were absent from here.

Many parts of this earth on which dwell members of our Faith have experienced unusually severe storms of rain or snow, and others have had severe drought. We pray no physical harm has come to any of our loved ones, but

that each of us may realize the power of God both for destruction and ability to save. We are helpless creatures without God's providence; but if we are faithful, He is mighty to save.

The return of Christ must be very near. Let us all be watching and waiting patiently for the day of our Lord's return, lest coming suddenly he find us sleeping.

Fraternal love in Christ to all,

—bro. Arthur S. Jones

WANAQUE, N.J.—Memorial 10:45 am—Home of bro. David Sommerville, 224 Conklingtown Road, Wanaque, N.J. 07465, phone (201)835-4751. (Occasionally at home of sister Ella Smith, Blooming Grove, Pa.).

LOVING Greetings to the Household of Faith.

We have enjoyed the company and fellowship of the following brethren and sisters: bro. Braden Edwards Jr., bre. John & William Phillips, bro. & sis. William Phillips Sr. (Canton); sis. Grace Frisbie and sis. Kay Wolfe (Houston); sis. Wonda Frazer and bro. Gordon Jones (Richard); bro. & sis. Nick Mammone (San Angelo); bro. & sis. Harry Phillips, sis. Brenda Sargent and bro. & sis. Edgar Sargent (Worcester).

The visits of bro. & sis. Mammone were on the sad occasions of the deaths of bro. Bloomquest and bro. Joseph Mammone, the brother-in-law and father respectively of bro. Nick Mammone, who were members of the former Jersey City ecclesia before they ceased attending. Our sympathy is expressed to bro. Mammone and his relatives in their bereavements.

On Sat., Nov. 26, bro. Gordon Jones lectured for us on "Will the World End?" Although there were no strangers, brethren and sisters came from surrounding ecclesias, and we were all refreshed by the lecture and our association together.

It was further uplifting to have our guests for the Bible Class and Memorial on the following Sunday.

Others who have assisted us by exhorting have been bre. Mammone, Harry Phillips, and Wm. Phillips Sr. Also bro. John Phillips addressed the Bible Class on the Sunday following the lecture. —bro. D. Sommerville

WANAQUE/WORCESTER

IT is with sadness that we must report that it has been necessary to withdraw fellowship from the Baltimore ecclesia for upholding 2 of their members who went to law against their partners to obtain divorces because of adultery. Many months have transpired since the transgressions, due to enquiries necessary to deal with the facts justly; and then various personal attempts to rectify the situation before ecclesial response became the only alternative. We pray that they may be enabled to realize the offence and correct the situation so that we may be reunited and walk together toward the Kingdom.

On behalf of your brethren and sisters in the Wanaque & Worcester ecclesias,

—bro. David Sommerville (Wanaque)

—bro. Edgar A. Sargent (Worcester)

It is with deep sorrow that this is published. The brethren have moved with great reluctance. There have been many prayers from many quarters that it could be avoided. But if the Truth is to be maintained, we must be faithful to scriptural principles that have been firmly held among us from the beginning.

The Right to a Name

HOLDING FAST TO ORIGINAL SOUND FOUNDATIONS

"The disciples were called Christians first in Antioch"—Acts 11:26

IN the first century, the Lord Jesus Christ appeared in the land of Israel, and it is testified of him in Matt.4:23—

"Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom."

The record in Luke 4:43 is more specific—

"He said unto them, I must preach the Kingdom of God to other cities also, for therefore am I sent. And he preached in the synagogues of Galilee."

As a result of this work, he attracted to himself a number of men, described as 'disciples,' and some of them remained with him during his entire ministry. When he was about to leave them, he said to them—

"Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

A good example of their preaching is found in Acts 8:12—

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

That was about AD 33. And to show that their preaching remained consistent, we read of Paul 30 years later, in Acts 28:30-31—

"Paul dwelt 2 whole years in his own hired house, and received all that came unto him; preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

We now go back to about AD 40, and in Acts 11:19 we find—

"They which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice and Cyprus and Antioch, preaching the Word to none but unto the Jews only."

Continuing the record to the end of v. 26 we read—

"The disciples were called Christians first in Antioch."

It is not stated why they were called by that name, but it is possible that the unbelieving Jews applied it to the disciples because they were followers of Jesus Christ. However, the disciples at that time were faithful to the teaching of Jesus, and had a right to the name Christian.

What was the outlook for this new religious system? Were they as a body to continue sound in the Faith? And is what we know as 'Christianity' today the same as what the apostles taught in the 1st century? Before attempting to answer these questions, let us look at 2 prophecies by the inspired apostle Paul. About 60 AD he addressed the elders of the Ephesian ecclesia in these words (Acts 20:29-30)—

"I *know* this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse (distorted, misinterpreted) things, to draw away disciples after them."

About 8 to 10 years later, to Timothy, he spoke even more strongly—

"Preach the Word. Be instant in season, out of season. Reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they shall not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the Truth, and shall be turned to fables."

These 2 prophecies have both been fulfilled. The Roman Catholic church, and all the Protestant churches, are founded upon the greatest fable of all time: the 'immortality of the soul.' It is a well-known fact that the Egyptians (the scriptural type of darkness) were first to assert that the soul was immortal. Upon this heathen theory the Roman Church invented the doctrines of Purgatory, Limbo, Heaven-going, Hell-torments, etc. And in 325 AD the first 'Ecumenical Council' formulated the doctrine of the Trinity, borrowed from Greek Platonism. All of these are 'fables,' and have no place in Scripture; and were, therefore, not part of the teachings of the apostles.

But they still continue to use the title 'Christian,' though they have no right to it.

Was this condition to continue without change? No, it was not. A great awakening took place in 1848, when a book was published by Dr. John Thomas, entitled *Elpis Israel* (The Hope of Israel), in which he expounded the Kingdom of God and the things concerning the Name of Jesus Christ.

The rest of his life was an indefatigable labour in all things relating to the work so dear to his heart, and when death came upon him at the early age of 66, the stone erected over his grave declares—

Here lies, in brief repose, waiting the return of the Lord from heaven,

JOHN THOMAS, M.D.

Author of Elpis Israel, Eureka, Anastasis, Phanerosis, and other works, in which he demonstrated the unscriptural character of popular Christianity, and made manifest the long-lost Faith of the apostles. During a busy lifetime, by mouth and pen, he contended earnestly for the Faith once delivered to the saints, and at his death left behind him as the result of his labours, a body of people in different parts of the world, known

as THE CHRISTADELPHIANS, *to continue the work begun.*

What was the outlook for this religious organization? Was it to continue steadfast in the great treasure Dr. Thomas left for us? Sad to say, no, it did not, for in a few years certain members of the body arose 'speaking perverse things' in order to draw away some of its members. Therefore, today there are various groups all bearing the name 'Christadelphian.'

After the death of bro. Thomas, bro. Roberts took up the work, & devoted his life unceasingly in such a manner that the books of which he was the author prove he did a great work in 'making ready a people prepared for the coming of the Lord.' His testimony to the labours and writings of bro. Thomas are worthy of note—

"I have said with sincerity, and will say, perhaps, many times over again, because they are words of sober truth—that God revived the Truth in our age by Dr. Thomas; and that the best work a man can put his hand to in this age is to defend that work against all assaults, whether the open antagonism of those who call the Truth 'blasphemy,' or the insidious attacks involved in theories that make the Word of God of none effect."

The first major defence of the Truth arose when bro. Edward Turney 'renounced' what he had taught concerning Christ, and announced that Christ was not a son of Adam. He maintained that God gave life to Jesus direct from Himself as He did to Adam; that Christ possessed a 'free,' unforfeited life; that he was not redeemed by his own sacrifice. The controversy produced the usual crop of pamphlets, bitternesses and separations. Bro. Roberts replied with his lecture *The Slain Lamb*, which has remained a standard work of his to this day.

The next major defence of the Truth was caused by bro. J. J. Andrew, who came to the conclusion that none but the baptized could possibly be raised from the dead for punishment. Bro. Roberts made the Truth clear in *The Resurrection to Condemnation*. This also has remained a standard work of the Truth to this day.

Much of his time and labours were spent contending against errors, and we believe it contributed to his early death at 59.

We now come to the 20th century. In the early part of it, bro. A. D. Strickler of Buffalo, N.Y., issued his first challenge to the Brotherhood on *The Atonement*. This was in typewritten form, and the circulation was limited. He had come to the conclusion that bro. Thomas and Roberts did not understand the true doctrine of the Atonement, and that their interpretation of some important passages in the apostolic writings was not in harmony with the intent of the Divine writer.

In 1913, bro. Wm. Smallwood of Toronto rose in defence of the Truth, and published a 92-pg. pamphlet *Bible Teaching Concerning Sin and Sacrifice*. In acknowledging receipt of a copy in the Christadelphian for June, 1913, p. 259, bro. C. C. Walker said—

"We have received from bro. Wm. Smallwood of Toronto, a pamphlet of 92 pages on 'Bible Teaching Concerning Sin and Sacrifice,' and we find ourselves in entire agreement with the matter set forth."

Six years later, bro. Strickler enlarged his writings and startled the Brotherhood by announcing he had discovered they were *all in darkness*, and therefore entitled his book *Out of Darkness Into Light*. But it proved to be *Out of Light Into Darkness*.' Here are 3 samples—

"Christ never made any offering for himself. God's method of salvation by the shedding of blood to make atonement did not apply to Christ."

"We have no right to say that Christ's individual flesh was sinful flesh. It is a marvellous thing that such a theory should ever have been invented as the bearing of physical so-called sin."

In the teaching of substitution, he said—

"Christ suffered the punishment due us on account of our sins. The death of Christ was inflicted to satisfy the ends of justice. When Christ died he bore the consequences and punishments due us for our transgressions."

The above doctrines are false. They caused bro. Herbert Fidler to write his pamphlet *Ought We to Tolerate False Doctrine?* In this he published correspondence with the Birmingham Temperance Hall meeting in which they *flatly refused to give any support to those who opposed the teachings of bro. Strickler.*

In the United States and Canada, the teachings of bro. Strickler were being circulated, and accepted by many. The great majority of ecclesias in these 2 countries were determined that the Truth should be protected from serious error, and therefore formed the Berean Fellowship, which was maintained intact until 1953, when the majority were

persuaded to abandon the Berean position & join another group. Most of the leaders of this action soon realized their mistake.

The minority remained steadfast by upholding the Truth as revealed in the teachings of bre. Thomas and Roberts. The producers of the Berean Magazine have upheld this position to this day. We believe as bro. Roberts wrote—

"We are certain we have attained to the Truth. We are positive. We have no doubt. The Truth is not with us an object of search, or a subject of investigation. It is a possession and a finality. And this confidence is not a matter of assumption or idiosyncrasy: it is founded on a lifetime's incessant daily reading of the Scriptures."

The editor of this magazine came to a knowledge of the Truth from reading the works of bre. Thomas and Roberts, along with the Bible, 60 years ago, and has not changed his belief to this day, and does not intend to do so.

A few years ago, the editor of the Christadelphian Magazine, on the editorial page, wrote the following—
"Unless it (the Christadelphian body) remains firm on those essentials of truth which 100 years ago were presented as a whole body of belief and the Way of Life, the real work of the Christadelphian community will have ended, and it will only be a matter of time before its light is put out."

Why did he so write? The main reason is that the works of bre. Thomas and Roberts are being discredited in various groups throughout the world who are operating under the name Christadelphian. A good example is the following, from a prominent member of that group, in a letter to the writer in June, 1963—

"Elpis Israel and Eureka are out of date, and are unsuitable for the present generation. They were all right for the days of the horse-drawn carriage and the bustle."

This is not a rare case in the largest group operating under the name Christadelphian. Several prominent members do not agree with the exposition of the Apocalypse as given to us by bro. John Thomas in Eureka. They have issued books and pamphlets and articles in their standard magazines expressing their views in different directions.

But this is not all. A writer in the Christadelphian Magazine, Dec, 1960, speaking of the first chapter of Genesis, said—

"Among the ERRORS of which the friends of the record may be guilty, we should reckon any insistence on days of 24 hours in which the deeds recorded were done. And of the many possible solutions of this problem, I myself prefer that which believes that God spoke to Moses on 6 successive literal days, showing him in these daily visions the substance of His major creative works, and in no wise informing him as to how long the works themselves had taken."

Then regarding Evolution, he wrote—

"We are not obliged to deny that God may, as part of His creative purpose, have chosen to let certain forms of life arise by modification of others. If a primitive, dog-like creature, called (by us) Eohippus, lost some of its toes and became Equus, or the modern horse, I cannot see that we need be troubled."

It is quite obvious from this the pitfalls that this over-educated foolishness would soon lead us. Another writer in this same magazine of August 1965, p. 368, deploring this trend, wrote—

"Perhaps the greatest fault of the present day generation of Christadelphians is that we have allowed the influence of 'scientific' theories and philosophies of mere fallible men, however wise they may profess to be, to sway our interpretation of Scripture. As a consequence, there are very few of us who believe in 6 literal days of creation . . ."

He should in fairness have restricted this indictment to his own particular group calling themselves Christadelphians. Why cannot all who call themselves Christadelphians realize that, without any effort on our part, bro. John Thomas gave us the Truth concerning the Kingdom of God and the Name of Jesus Anointed?

If they do not agree with the exposition of the glorious Gospel of Salvation he has given us in Elpis Israel and Eureka, faithfully followed by bro. Roberts in his lifelong labours, then they should be honest and *cease using the name Christadelphian*: for they have no right to it, any more than the various religious denominations have the right to call themselves Christians, not believing and teaching what Jesus and the apostles taught in the first century.

—G.A.G., February, 1978

The Prophesied Messiahship

FULFILLED IN CHRIST'S SACRIFICE & SUBSEQUENT REIGN ON EARTH

In answer to a manifesto by Walter Scott, co-founder of the Campbellites, on 'The Messiahship,' in which he conceded that the prophets had indeed taught the 'outer and political' Kingdom that bro. Thomas proclaimed; but Mr. Scott took the strange position that all the prophets were mistaken in taking such a low, earthy' view; and that the apostles, after they were enlightened at Pentecost, corrected this mistaken view.

"Having obtained help of God, I continue to this day y witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come"—Acts 26:22

BY BROTHER JOHN THOMAS

THE Messiahship is the office, employment and condition of the personage whose advent into the world was predicted by the prophets of the Hebrew people. These prophets inform us, that he was to be:—

1. The Seed of the Woman, and by implication therefore, not of Man—Gen. 3:15.
2. Enmity was to subsist between him and the Serpent's seed.
3. His heel was to be bruised by the Serpent.
4. He was to descend from Abraham, Isaac, Jacob, Judah, David, Solomon, and Zerubbabel— Gen. 17:19-21; 21:12; 25:23; Mal. 1:2; Gen. 49:8-10; 1 Chron. 17:11-14; 28:2-9; Hag. 2:21- 23; Zech. 4:10.
5. He was to be born of a virgin of their line—Isa. 7:14.
6. He was to be called out of Egypt—Hos. 11:1.
7. He was to shine forth in Galilee—Isa. 9:1-2.
8. He was to be a prophet like unto Moses, who delivered the Twelve Tribes out of Egypt, divided the Red Sea, gave them the Law, built the Tabernacle, fed them with bread from heaven, mediated between them and God, and into whom they were baptized in the cloud and in the sea—Deut. 18:15-19.
9. He was to be the Eternal Spirit manifested in flesh—Exod. 3:13-15; 6:3; Deut. 6:4; 28:58; Isa.9:6; 40:3; Jer. 23:5-6.
10. This Spirit-Manifestation was to be "anointed," or "made Christ," and to be a preacher of the Glad Tidings of the Kingdom promised in the prophetic writings—Isa. 61:1.
11. He was afterwards to proclaim the Day of Vengeance—v. 2.
12. He was to be a sufferer even unto death, that sin might be condemned in his flesh, and a covering for the sins of his brethren be provided—Isa. 53:5-12; Dan. 9:26.
13. He was to be primarily rejected by Israel—Isa. 8:13-14; to rise from the dead, and to ascend to the right hand of power—Psa. 16; 110:1.
14. He was to be afterwards received by the whole nation with joy—Psa. 110:3; Isa. 65:17-25; 25:9.
15. Though of the tribe of Judah, Messiah the Prince was to be High Priest of the Hebrew nation instead of the descendants of Aaron; and this was to be in the olahm, or "latter end" of Israel— Psa. 110:4; Ezek. 46:2-10; 44:9-14.
16. Messiah the Prince, though Son of David, was to sit and rule upon his throne as a Priest upon his throne, and to bear the Glory, or antitypical shekinah—Zech. 6:13; which change of the priesthood necessitated a change of the Mosaic Law (Heb. 7:12).
17. Messiah the Prince was to sit upon the throne of his father David, after he had restored it from a state of ruin—Isa. 9:6-7, Amos 9:11-15; Ezek. 21:27; 37:21-25; Jer. 3:17-18; 33:15-26; Isa. 24:23.
18. Messiah the Prince was to add his hand a Second Time to redeem the remnant of the Hebrew nation, after the manner of their redemption out of Egypt by Moses—Isa. 11:10-16; Mic. 7:15-20.
19. Having stood up for Israel (Dan. 12:1) and executed the service of causing the tribes of Jacob to possess their desolated country anon transformed into Paradise (Isa. 51:3; Ezek. 36:35), Messiah the Prince was to enlighten the nations at large, and be the Eternal Spirit's **Jeshua**, or "salvation," to the end of the earth— Isa. 49:5-8.
20. He was to raise the prisoners of death in connection with a special use of the blood of the Covenant— Isa. 49:8-10; 42:6-7; Zech. 9:9-11; 12:10; Dan. 12:2.
21. Having raised the dead, and inaugurated the work of setting up the Kingdom in the restoring of the Twelve Tribes, Messiah the Prince was to conquer the world of nations as a Man of War; and as the result to establish peace and good-will on every side—Isa. 2:4; Mic. 4:3; 5:2-6; Exod. 15:3; Zech. 2:11; 14:3.
22. As the result of his conquest, Messiah the Prince was to be King in Jerusalem, having imperial dominion over the whole earth—Zech. 14:9-17; Psa. 2:6-9

These 22 items—all taken exclusively from the Old Testament—constitute the MESSIAHSHIP.

The 22 are a **Christology**, discoursed by Moses and the Prophets. It is that doctrine concerning a coming Messiah, in hope of whom they endured reproach by the mouths of the several scoffing generations in which they lived.

It was a Christianity ridiculed at the court of Egypt; and for which one of its learned and mighty men cast in his lot with the slaves of the Egyptian brick-yards; for, by full assurance of these hoped-for things not seen as yet, styled by Paul "faith"—

"Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.

"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

"Esteeming the reproach of the Christ greater wealth than treasures in Egypt; for he looked off earnestly to the reward.

"By faith, he forsook Egypt, not fearing the wrath of the king, for he endured as seeing the invisible one"—the Christ.

In the Mosaic, the political did not precede the spiritual; but the reverse. Spiritual redemption from Egyptian idolatry preceded the baptism of the 12 Tribes into Moses, and their organization as a Priestly Kingdom in the promised land.

Moses was sent by the Angel in the Bush to preach the glad tidings of the approaching deliverance from Egyptian bondage; and the inceptive possession of the land flowing with milk and honey, as promised to their fathers Abraham, Isaac, and Jacob.

He was made a god to Pharaoh; and Aaron his brother was to be his prophet, or spokesman, to Israel and the king.

They were to begin their mission by proclaiming the Name of Him Whom Abraham worshipped. They were to announce that "EHYEH"—(Who appeared to Abraham, Isaac and Jacob as "Ail-Shaddai")—was His Name, expressive of a future manifestation; and that He had established His covenant with those fathers—

"To give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."

—that He had heard their groaning; and that the time to remember the Abrahamic Covenant had arrived.

These things being so, they had come to bring to them good news, namely, that Yahweh had commanded them to say —

"I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage,

"And I will redeem you with a stretched out arm, and with great judgment;

"And I will take you to Me for a people, and I will be to you for Elohim,

"And ye shall know that I am Yahweh your Elohim, Who bringeth you out from under the burdens of the Egyptians.

"And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, Isaac, and Jacob;

"And I will give it to you for an heritage: I WHO SHALL BE—Exod. 6.

Now, what pertains more to the "inner and spiritual" than the "exceeding great and precious promises of God"? Things promised by God are things predicted; and constitute what is termed "prophecy."

In this Aaronic annunciation to Israel their redemption was prophesied, or preached. At first "they harkened not unto Moses for anguish of spirit, and for cruel bondage"; but when he did the signs he was empowered to do (Exod. 4:30-31)—

"The people believed; and when they heard that Yahweh had visited them, and that He had looked upon their affliction, then they bowed their heads and worshipped."

Here, then, was a great "inner and spiritual" change—a people who were defiled with the gods of Egypt, and made desperate by oppression, turned to faith in the promises covenanted to the fathers; and ready to yield obedience to the Covenantor's behests. This moral change is evidenced in the history of the transactions during the residue of their sojourn in the house of bondage—

"Through faith they kept the Passover, and the sprinkling of blood, lest he that destroyed the First-born should touch them,
"And by faith they passed through the Red Sea as on dry land; which the Egyptians essaying to do were drowned" (Heb. 11:28-29).

Thus Faith, and Baptism into Moses, PRECEDED their outer and political organization as the Kingdom of God.

But they only had faith to enter the wilderness of national probation and discipline; they had not faith enough to obtain possession of the promised land—promised to them as well as to their fathers. But what the first generation had not faith to attain to, was granted to the second, which had.

In the second year of their sojourn their faith was tested. A second time the Gospel of the Kingdom in Palestine was preached to them. It was preached to them first in Egypt; but this second time while in the wilderness.

They were invited to go up, and possess it; but the proclamation was not mixed with faith in them that heard it (Heb. 4:2), therefore "the Word preached" did not profit them.

Because of this unbelief they could not enter into the Holy Land, and consequently their carcasses were doomed to fall and rot in the wilderness, in which they wandered 40 years, until all the first generation, except Joshua and Caleb, were wasted from the host.

Not so their children, then from 40 to 60 years old. Energized by faith in the promises, they crossed the Jordan and laid siege to Jericho for 7 days. "By FAITH" (Heb. 11:30) in what was promised—the capture of a strongly fortified city by strategy the most improbable to the thinking of the flesh—

"The walls of Jericho fell down after they were compassed 7 days."

Thus the "inner and spiritual" preceded the outer—the military and political result.

What was revealed on Pentecost was not a CONTRADICTION of the outer and political, but a CONFIRMATION of it, and a revelation of the "inner and spiritual," styled "the hidden wisdom of God," upon which—as the foundation—the outer and political is to be established.

Spirit became flesh, and that flesh died, was buried, revived, and was glorified. This mystery accomplished, it became the basis of a doctrine to be believed—a doctrine which taught that all who believed the exceeding great and precious promises covenanted concerning the Messiahship, or "outer and political," must be the subject of repentance and remission of sins in the Name of this manifestation.

The death and resurrection of the spirit-incarnation named Jesus, was the dedication of the Abrahamic Covenant. It was brought into force by the cutting off of Messiah the prince, who was in this way "covenanted for many."

Thus covenanted, he was exhibited as a perfect tabernacle not made with hands—a body perfected—an altar of sanctification. Having been offered through the Eternal Spirit, he was in the offering—

"Given for a covenant of people and a light of nations."

—that he might establish the outer and political, when a people should have been collected for his Name—Isa. 42- 6-7; 49:8-12.

Thus provided, the Deity set him forth as a Mercy-seat through the faith with his blood. "The faith" and "the blood" are indispensable for access to this coverlid, or Mercy-seat. A man denying "the faith," or professing the faith, but unaccompanied with the recognition of the blood as doctrinally exhibited in "the revelation of the mystery," cannot approach this Mercy-seat. In other words, he must believe—

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

—and by washing in the bath, or Laver of water, enter into the Tabernacle not made with hands, that being in he may be covered, and have no more conscience of sins that are past.

The Kingdom of God is all that the prophets and apostles expected it to be—a Hebrew monarchy in the Holy Land, with Messiah and the Saints for its administration, and exalted with supreme power over all the nations of the world.

But the unrighteous and the corruptible cannot possess it—

"Know ye not," says Paul, "that the unrighteous shall not inherit the Kingdom of God?"

—1 Cor. 6:9.

And again (1 Cor. 15:50)—

"Flesh and blood cannot inherit the Kingdom of God."

But why is it so? Because "corruption," which "flesh and blood" are, "doth not inherit incorruption," which is the nature of the Kingdom; for as Daniel testified to Nebuchadnezzar in harmony with Paul—

"The Kingdom shall never be destroyed, nor left to other people" or successors (2:44).

This being the constitution or nature of the Kingdom of the Deity—of "the outer and political" on the one hand, and of the sons of Adam on the other; there is, manifestly (seeing that the Kingdom is promised to certain of them who, even in "this present evil world," become "heirs of the Kingdom") a problem to be solved—a "mystery" to be explained.

This puzzle was what the prophets, and angels who communicated with them, could not unriddle, and what the apostles could not penetrate, until the **Paraclete**—or Divine Assistant, whom Jesus sent to them from the Father, even the Spirit of the Truth which proceedeth from the Father, which spoke the things heard—showed them to them on Pentecost. This wonderful mystery, styled by Paul—

"The hidden wisdom of the Deity in a mystery which none of the princes of this Aion (with which he was contemporary) knew" (1 Cor. 2:7).

—this mystery, which he also styles, "the mystery of the Christ," and "the mystery of the Gospel," is that which was "hid from the Aions and the Generations," even until the 42nd generation from Abraham; that is, until the incarnation and glorification of the Logos, or Word—Col. 1:26; Matt. 1:17.

This enigma Peter terms the "salvation of souls," and "the end," or thing now realized by those who believed—1 Pet. 1:0. "Of which salvation," says he in the next verse—

"The prophets inquired and searched diligently, who prophesied concerning the gracious benefit for you."

But while they thus prophesied of this among other things, they could not expound to their contemporaries the enigmatical salvation of which the saints were to be the subjects before they could possess the government "under"—not **above** nor beyond—but "UNDER the whole heaven" (Dan. 7:27).

As Paul says, it was hid from them. And Peter testifies that they were TOLD that it was so hid (1 Pet. 1:12)—

"It was revealed to them that not for themselves, but for us, they did minister the things which are now reported unto you by them (the apostles) who have preached the Gospel to you with the Holy Spirit sent down from heaven; which things the angels desire to look into."

The solution of this enigmatical salvation was that which characterized the teaching of the apostles. They believed and taught "ALL that the prophets had written" (Luke 24:25), but they added to it an exposition of certain obscure and unexplained portions of it. Jesus—

"Magnified the Law and made it honourable"

And declared that (Matt. 5:18)—

"Not one jot or tittle of the Law & Prophets should fail."

Paul declared that he said—

"None other things than those which the prophets and Moses did say should come"

(Acts 26:22).

And Peter exhorted (2 Pet. 1:19-21) to be mindful of the words which were spoken before by the holy prophets, and to take heed to their word, as to a light shining in a dark place until the dawning of the day, and the rising of the daystar.

They did not teach their contemporaries to blaspheme, by telling them that the words spoken by them under the movings of the Spirit impressed upon them low, earthly, dreamy, grovelling, and mere external and political ideas. But like their Divine Master they magnified the Law and the Prophets, and urged all true believers to be mindful of their words.

We admit that no man can be saved who may believe all—

"The things concerning the Kingdom of the Deity, and the Name of the Messiah, Christ, or Anointed."
—but at the same time does not confess Jesus is that Christ.

But, on the other hand, to affirm that a man can be saved by a faith, the boundaries of which are defined by the proposition that "Jesus the Christ is Son of God," is stark staring nonsense.

He that believes in the fact that the Spirit rested on Jesus and constituted his anointing, does not believe in Christianity.

Thousands witnessed this fact, and heard the annunciation of his divine Sonship, and yet did not even believe that he was THE Christ; as little also did they believe his teaching—John 5:37-38. Likewise, the demonized knew he was the Christ, but were nonetheless not Christians.

"The thing to be believed in order to salvation" is not an isolated fact, but a great whole—"THE TRUTH." And not the truth abstractly; but The Truth concretely, "as it is in Jesus."

In general terms, this is styled "the Gospel of the Kingdom of the Deity"; which signifies the Good News concerning the Kingdom to be set up by the Deity of the heavens (Dan. 2:44).

Jesus came to preach this, and to claim the allegiance of Judah as the king who is to occupy the throne; and also to exhibit in parable the **righteousness of God** to which they MUST attain who would inherit the Kingdom when he should be enthroned.

He received commandment of the Father what he should say; and he made the reception of his teaching or doctrine a condition of salvation.

He required men to acknowledge him as the Messiah whose advent and mission Moses and the prophets had predicted; and to receive the word he spoke—

"He that rejecteth me, and receiveth not my words, hath that which judgeth him.

"The word I have spoken, the same shall judge him in the last day"—John 12:48.

That word was "the word of the Kingdom," which he sowed as good seed in his field. He was engaged in preaching it during the last "half part" of the 70th week, or week of the confirmation of the Abrahamic covenant—Dan. 9:27. And when the half part was about to close, he said—

"This Gospel of the Kingdom shall be preached in the whole habitable for a testimony to all the nations."
And then the end shall come "of the Jewish commonwealth" —Matt. 24:14.

But before it was preached to the Gentiles, it was necessary that the mystery concerning the salvation of souls without obedience to the Mosaic Law, should be solved.

If that mystery had not been revealed and the apostles had been sent to preach the Gospel of the Kingdom to the Gentiles, they must have preached circumcision and observance of the Law for justification unto life.

Some system of righteousness must have accompanied the proclamation of the Kingdom; for "the unrighteous cannot inherit it." But this was not approved by the wisdom of God, Who "found fault" with the Law because of its weakness through the flesh; and therefore resolved to institute a New Covenant, or system of righteousness—witnessed, however, by the Law and the Prophets.

When all things were ready the work commenced—the work of taking out from among the Jews and Gentiles a people for the Spirit-Name. This work began with the Jews, because—

"Salvation is of the Jews."

And the order of procedure was (Rom. 2:9-10)—

"To the Jew first, and afterward to the Greek" (Gentile).

With the Jews, then, it began on the day of Pentecost, 50 days after the crucifixion, 47 after the resurrection, and 7 days after the ascension from Mt. Olivet to the right places of eternal power.

Between the resurrection and the ascension was 40 days, during which Jesus conversed with the apostles concerning the things pertaining to the Kingdom of the Deity. During this period (Luke 24:27)—

"He began at Moses and all the prophets, and expounded unto them in all the Scriptures the things concerning himself."

And while he thus opened these Scriptures of the prophets to their understanding, their "hearts burned within them." Thus they became learned in the things of the Kingdom, and in the things concerning Jesus. And as the result of this intelligence thus divinely-imparted, they asked their Divine Teacher at the end of the 40 days (Acts 1:6), if he would then restore the Kingdom to Israel.

In reply, he did not deny the Restoration, for he had taught them to EXPECT it. But he told them that the precise time of that Restoration was withheld by the Eternal Spirit, and that consequently it was not for them to know it.

What they had to do before that time arrived—be that when it might—was to disciple to him from among ALL NATIONS, "beginning at Jerusalem."

At Jerusalem they began, as related in Acts 2. On that occasion they addressed an audience of Israelites, who were looking, in common with themselves, for the realization of that good thing which was promised to Judah (Jer. 33:14, 26), which has never been fulfilled since it was spoken, but which is as certain of fulfilment as that God exists.

On Pentecost Peter appealed to the testimony of the prophets. He declared that they testified that the Christ was to be resurrected from among the dead for the purpose of sitting (at some time concealed from them, and from himself and companions) upon the throne of his father David (Acts 2:30); and that Jesus of Nazareth, whom they had crucified, was he.

They had, indeed, put him to death, and laid up the sacrifice in a clean place, and shut it up that it might not be stolen by his friends; but he told them that God had made that body alive again, and had poured the oil of His presence upon it; and in so anointing it "had made it both Lord and Christ."

Being therefore thus taken from the tomb as the "body prepared," it was now to be set forth as a Mercy-seat, an altar, and for a water of purification through faith, to all who believed the promises covenanted to the fathers of Israel.

It was not a Mercy-seat or a covering Tabernacle for them who characterized the recorded ideas of the prophets as low, earthly, political, and grovelling imaginations," but for the believers of—

"The all things which the Deity hath spoken by the mouth of all His holy prophets, from the beginning of the Aion"—Acts 3:21.

Thus all Jews were addressed (Acts 3:25) as—

"The children of the prophets and of the covenant made with Abraham."
—nevertheless, also, as "under sin;" and therefore under sentence of death—Rom. 3:9, 19. Their righteousness, which was of the Law, was pronounced insufficient to cover their iniquity, so as to give them a right and title to the promised Kingdom.

Hence, it was necessary to bring in what is styled in Dan. 9:24, "a righteousness of **Olahms**"—Aions or Cycles, courses of things—such as, the Millennium and beyond. It was necessary that they should be the subject of such a covering of sin as would not wear out, though it might be worn for the duration of the life of God, which is endless.

The foundation for this investment was held in their UNDERSTANDING THE WORD OF THE KINGDOM—and with honest and good heart (Matt. 13:9, 23), believing it in conjunction with the things they heard concerning Jesus.

This, I say, was the foundation; and upon this foundation they had to be built.

The absence of this foundation, and the impossibility of laying it to any very notable extent by any agency at present in operation, makes it utterly impossible for this generation to be saved. It has too much piety and too little faith and reason to attain to the preparation necessary as a qualification for the covering of its sin.

But this was not the case with the thousands on Pentecost. The foundation was laid in them deep and broad. "Believing the things concerning the Kingdom of the Deity and the Name of Jesus Anointed," they had only to be told, by divine authority, what they should do; and doing it, they would be subjected to an investiture of their nakedness, and acquire the answer of a good conscience before God.

Peter told them "What they **must** do," although ever so devout according to the Law. It was necessary that their faith in the Kingdom and Name, and their new disposition towards Jesus, be counted to them for "repentance and remission of sins." In answer to their inquiry, then, "What shall we do?" the apostles said (Acts 2:38)—

"Be changed and BAPTIZED upon the Name of Jesus Christ every one of you into the remission of sins."

This they gladly assented to, and IN BEING IMMERSED their disposition was granted to them for repentance, and their faith for justification from all past sins and the acquisition of a right and title to the Kingdom with eternal glory.

This investment was the "righteousness which exceeded the righteousness of the Scribes and Pharisees" (Matt. 5:20), and which qualified for entrance into the Kingdom of God.

By this investiture their moral nakedness was covered; they were constituted "IN the Christ," and righteous, and—

"Heirs of the Kingdom the Deity had promised to them that love Him" (James 2:5).

"Heirs"—NOT possessors— but HEIRS who **shall** possess power over the nations to rule them with a rod of iron, and to break them to shivers (Rev. 2:26-27)—to rule over them with the Christ, with whom they shall ride on "conquering and to conquer" (Rev. 6:2) in the Judgment Hour.

What a miserable fiction is that '*other Jesus*' whom Paul has not preached, and to whom is offered the blind adoration of the fickle, ignorant, unstable masses, and their clerical guides, from His Fleshly Holiness in Rome to the head of the Abomination in Utah. Compare the Christ all these believe in with the Messiah we advocate, and see if there be in them any similitude at all. In person and mission and doctrine and practice, *they are not the same.*

Ours is the Divine Hero of the prophets and apostles. Theirs is the mere creation of the fleshly mind—minds intoxicated with the fumes of the golden goblet in the hand of the Great Harlot, from which all nations have imbibed a deep and deadly draft—Rev. 17: 1-6. —*Herald, May, 1860*

If the Lord will

FRATERNAL GATHERINGS

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

MARCH ANSWERS

**WHO SAID
TO CHRIST?—**

1. I see men—Bethsaida blind
2. Rabboni!— Magdalene
3. Come down—They that passed by
4. The dogs eat—Syrophenician
5. Hail, Master! —Judas Iscariot
6. Bid me come—Peter
7. Good Master—Rich young man
8. I have no man—Bethesda impotent
9. No man, Lord—Woman in adultery

25. By what authority?—Chief priests & elders
26. Save us, we perish!—His disciples
27. Grant that my sons—Salome
28. Help mine unbelief!—Epileptic's father
29. Show us the Father—Philip
30. My Lord & my God—Thomas
31. Art thou a stranger?—Cleopas
32. Dost thou not care?—Martha
33. Comest thou to me?—John Baptist
34. Thy martyr Stephen—Paul
35. Speak the word only—Centurion

10. Master, say on—Simon (Pharisee)
11. Remember me—Penitent thief
12. I restore 4-fold—Zaccheus
13. Lord, who is it?—John (disciple)
14. Art thou a king?—Pilate
15. Why do we fast?—John's disciples
16. Who is he, Lord?—Blind from birth
17. Save thyself & us—Other malefactor
18. Cast thyself down—Tempter
19. There is a lad here—Andrew
20. My little daughter—Jairus
21. Whose wife is she?—Sadducees
22. Give me this water—Samaritan woman
23. They have no wine—His mother
24. My name is Legion—Gadarene madman

36. Hail, king of the Jews!—Soldiers
37. Come ere my child die—Nobleman
38. Devils are subject to us—The Seventy
39. Lawful to give tribute?—Herodians
40. If thou hadst been here—Mary (Bethany)
41. What is it these witness?—Caiaphas
42. Thou reproachest us also—Lawyer
43. How can these things be?—Nicodemus
44. Son of David, have mercy—Bartimeus
45. Show thyself to the world—His brethren
46. Thou canst make me clean—A leper
47. Why did Moses command?—Pharisees
48. Whence knowest thou me?—Nathanael
49. Wilt thou we command fire?—James/John
50. How wilt thou manifest thyself?—
Judas not Iscariot

GOD's greatest gift to us personally is Conscience. And His greatest blessing is a pure conscience, through obedience that comes by love that comes by faith.

Answers to Bible Questions BY BROTHER ROBERT ROBERTS

THE NAME 'CHRISTADELPHIAN'

"The name 'Christadelphian' was adopted to enable the brethren to apply for exemption from military service and to prevent them being called 'Thomasites.' This was perhaps a satisfactory reason at the time: but do you not think the time has come to abandon it? Doesn't it cause needless offense? It means 'Brother of Christ' but how do we know who are Christ's brethren? Hadn't we better wait for Christ to say? Many take the name now who teach error, so that it fails to distinguish true from false."

ANSWER: A name is a necessity for anything having active relations with other things, especially for a body or movement antagonistic to the community in general. The Truth in Christendom in these latter days is in this position. From its very character, it is distinctive and antagonistic, at a time when the world is full of empty names, but knows not the Truth. If those who know the work of the Truth do not give it a *right* name, then those who do *not* know it will give it a *wrong* name, to the detriment of the work it has to do.

Believers of the Truth in our day are *not* 'Christians,' as the word 'Christian' is currently understood, and therefore to call themselves Christians would not let the world know that *its* 'Christianity' is called in question by true believers.

'Thomasites' they certainly are not in any sense: for our faith and practice in no sense originated with Dr. Thomas, who *invented nothing*, and made no profession of a new revelation; but merely called attention to what the Scriptures teach as distinguished from pulpit theology over the wide world.

'Christadelphians' (Brethren of Christ) we are, *if* we believe and obey the Lord Jesus: for he has declared that all who do this *are* his brethren. What if some are not truly such? What if we cannot say whom the Lord will finally accept in this profession? There is no more reason in this fact why we should not profess to be brethren of Christ than there is why we should not profess to be servants of God, or disciples of Christ, or saints, or the called and justified in Christ Jesus, or any other of the designations that the Apostles, by Divine authority, gave to believers.

As for the modern circumstances originating the name 'Christadelphian,' by which in our day that relation is expressed, these are to be regarded more as the pressure of Providence leading to its adoption, than as the justification of its continuance. Its continuance is justifiable on grounds quite distinct from the exigency of military pressure, or denominational distinctiveness.

The word by association has come to be the symbol of one contention in particular, which is the root of all its odiousness with the public. That contention is this: *that all men are naturally in their sins, and that unjustified men and women are not in the way of hope; and that justification is ONLY attainable by the belief and obedience of the Gospel as promulgated by the apostles.*

This is the characteristic allegation of what is publicly known as 'Christadelphianism.' This is the one meaning conventionally represented to the public by the name 'Christadelphian.' Now, this is the one meaning that makes the continuance of the name ADVISABLE above all other considerations.

It condenses into a single word the testimony of the Truth concerning the state of man and the appointment of God. It is this testimony that is the peculiar 'offense' of the Truth. And from this 'offense' no *faithful* man will wish to get away; for it is the actual truth declared by the apostles and entirely forgotten by the so-called 'Christian' world—that men have *no hope* apart from submission to the appointed righteousness of God in the belief and obedience of the Gospel.

If a man believing this were to say, "*I am not a Christadelphian; I am a Christian*" he would DENY THE TRUTH as far as the conveyance of meaning goes; for he would in effect be saying,

"I believe men can be saved without all this narrowness about believing & obeying the Gospel. I am a believer in the broad and liberal sentiments of Christianity as understood in this enlightened nineteenth century."

It would no doubt be very convenient for a man to say 'I am a Christian.' It would put him in high odour with all classes. It would make him acceptable to the world everywhere. But in the special circumstances of our day, *it would be a denial of the Faith*. It would be a shame-faced concealment of the Truth that the Gospel ALONE is the power of God unto salvation; or else it would be a denial that the saving Gospel is the *Gospel of the Kingdom* preached by Jesus and the apostles.

It does not follow that all Christadelphians will be saved, but it is a truth that none BUT Christadelphians, in the sense defined, can. The fact that there are spurious 'Christadelphians' is no reason for abandoning the testimony that none but *genuine* Christadelphians [those who believe and obey the required truths & commands] are in the revealed Way of Hope.

Objection to the name is the sign of a weak discernment of the true position of mankind in general; or else a lack of faith in the Gospel as the appointed—

"Power of God unto salvation to every one that believeth" (Rom. 1:16).

A robust sense of the actual position of the world in relation to God is *thankful* for a name that embodies the scriptural and forgotten doctrine that enlightened and obedient men are sons of God and brethren of Christ; and which at the same time distinguishes such from the unjustified mass; and at the same time embodies a testimony to mankind of their true position.

Any objection founded on the idea that we are not to consider ourselves brethren of Christ till we are glorified will be resisted without compromise by those who recognize the fundamental apostolic truth that (1 John 3:1-2)—

"NOW are we the sons of God" though *"it doth not appear what we shall be."*

—that we are no longer mere servants, but 'sons' (Gal. 4:5-7), and—

"If children, then heirs: heirs of God and joint-heirs with Christ" (Rom. 8:17)

—June, 1893

THERE have always been those, and their number seems growing in some groups, who would be more comfortable if the robust, distinctive opposition of the Truth to the blasphemous errors of Christendom were soft-pedalled, and the scriptural distinction between the sons of God & the religions of the world were kept less obvious, saying, "Let us emphasize the 'great truths' we have in common with the Apostasy, & not make so much of our differences."

MARRIAGE OUT OF THE LORD

"Is it wrong to marry a 'misbeliever—one who believes a part of the Truth but not all?'"

TO this an affirmative answer is alone permissible. An unimmersed 'misbeliever' is, to all intents and purposes, the same as an unbeliever. He is not reconciled to God, and is more or less a believer of religious lies. He is unwashed, not having been cleansed from sin. He is, therefore, unfit to become 'one flesh' with one who has 'put on Christ.' Mankind are divisible into 2 classes: those who have been justified, & those who have not. In this respect, there's no 3rd class, & no room for one. A justified one has been separated from all the unjustified, & it is his duty to maintain that separation, & not to become united to any who, whatever their good qualities from a human point of view, are nevertheless among the 'wicked' with whom 'God is angry every day' (Psa.7: 11). —August, 1893

THE DEVIL AND THE BODY OF MOSES' in JUDE

IN Zech. 3:1-5, the adversaries of Israel appear, by one of their number, in the presence of the angel and Joshua the High Priest—

"Satan (margin, an adversary) standing at his right hand to resist him. And the Lord (that is, the angel) said, The Lord rebuke thee, O Satan."

Reference to Ezra 4:1-4 will show the nature of the antagonism brought against Joshua and his coadjutors at this time. If this is what Jude refers to (and the identity of the words imputed to the angel would seem to show it), then 'the body of Moses' was the body politic of Israel (which was the body of Moses in the same sense as the church is the 'body of Christ'); and the devil would be the adversary that stood up against Israel to frustrate their re-organization, represented by the individual who appeared in the company of Joshua. —January, 1893

THE TREE OF LIFE

YOUR difficulty with regard to the Tree of Life is not a real difficulty when everything is looked at. It arises from the assumption that Adam's liberty to eat of 'every tree of the garden' extended to the 'Tree of Life which was in the midst of the garden'; and that, in fact, Adam was in the habit before transgression of eating of it regularly.

Get this idea out of the way, and there is no difficulty. But you think it cannot be got out of the way. Perhaps it can. It is a natural assumption, on a rough reading, that Adam had this liberty. But look again: 'every tree of the garden' seems to include it. But it is mentioned as extra to 'every tree' (Gen. 2:9)—

"Out of the ground made the Lord God to grow EVERY TREE that is pleasant to the sight and good for food: the Tree of Life ALSO in the midst of the garden."

'Also'—'besides.' This phrase 'in the midst of the garden' seems to indicate a special position away from 'every tree'; and the word 'also' suggests that it was over and above 'every tree,' and that the permission to eat of 'every tree' did not extend to it. The same definition of locality is applied to the Tree of Knowledge—namely, 'which is in the midst of the garden' (3:3).

It is evident they stood together or near each other, apart from the 'every tree' of which the man and the woman were at liberty to 'freely eat.' They might be so situated with reference to each other that the command not to touch the Tree of Knowledge would naturally involve exclusion of contact with its companion.

It is evident from what followed on transgression that the Tree of Life possessed the power of conferring deathlessness of nature by a single participation. '*Lest he put forth his hand and take...*' would not be natural language to employ if the man had been in the habit of partaking, or if the tree were a mere antiseptic whose virtue depended on regular use.

And the precaution to '*keep the way of the Tree of Life*'—the placing of a flaming sword that turned every way—is out of keeping with the idea that all that was aimed at was to stop the regular use. It is much more in harmony with the idea that—just as a *single touch* of the Tree of Knowledge brought death—so a single touch of the Tree of Life would have brought life.

But you think this would make a typical tree of equal power with the Christ-antitype. You need not let this be a difficulty. Though the Tree of Life is used in the Apocalypse as a figure of Christ, it does not follow that it had not a literal power of its own in a state of things so different from that to which Christ's mission applies. The Tree of Life was intended for the immortalization of a sinless man; whereas Christ is the Saviour from sin.

And any reasoning from the antitype to the type would confirm the idea conveyed in Genesis, that the tree was intended to confer its benefits by a *single* use; for when Christ confers life, it will be by one exercise of power—

"In a moment, in the twinkling of an eye" (1 Cor. 15:52).

The idea that the tree required to be 'taken daily' to prevent its effect wearing off, would be out of harmony with the antitype.

There have been many suggestions on this subject during the past 40 years, but there has been, and we believe can be, no advance on the view presented by Dr. Thomas in *Elpis Israel*. —April, 1893

FELLOWSHIP

THE belief of the Truth is not a sufficient basis of fellowship if it be *allied* with wrong-doing or nullifying doctrine. We are commanded to withdraw when that is the case, & from those who would countenance the wrong, even if they would not themselves perpetrate it. There are various forms of wrong-doing and spiritual leaven.

—July, 1892

COMPANY OF GODLESS. It is not consistent with saintship for either a sister or a brother to seek 'the company of the godless for pleasure' in any form.

—Dec, 1895

SAMSON SLAYING THE PHILISTINES: WAS IT 'JUST'?

'AN Interested One' should not be ashamed of his name. Nevertheless, we answer, though the questions are all asked with an evident sneer —

1. The killing of the 30 Philistines (Judges 14:19) will be seen to be a 'justifiable act' when the nature of a 'justifiable act' is defined. Different-minded men would no doubt put forward different definitions. We are concerned only with the *Bible* definition. That definition is not only that whatever God commands is 'justifiable' to be done but it is *imperative, compulsory, obligatory* to be done. It is sin *not* to do it, as when Saul spared Agag (1 Sam. 15:9, 22), and when Israel left large numbers of the Canaanites alive (Judges 1:27-36; 2:1-5).

What you call the 'cruel murder of 30 unoffending men' was not murder at all, but the putting to death of men already condemned for their wickedness (Deut. 9: 4-5; Lev. 18:25-28). The 'Spirit of the Lord' impelled Samson to the act—which is an end to all cavil with those who fear God. That the killing was subservient to a domestic exigency does not alter its moral essence.

2. As to why God chose such a man as Samson, common reason would tell you God could not err in His choice. If you say He did not choose him, then your question is insincere in assuming He did. Rough work requires rough instruments.

3. The Spirit of God rested on Samson to impart physical strength for the repulse of Philistine encroachments at a time when it had gone too far for the Divine purpose with Israel. When this presence departed from him, he 'became as other men.' The Spirit of God does not rest on other men. The character of Samson was no impediment to the work for which he was used.

4. We are not told 'what prevented the circumcision of the children of Israel in the wilderness.' Nothing 'prevented' in the sense of interfering with its possibility. It's probable the fathers & mothers lost heart from being all condemned to perish there. It's certain they were disobedient in the wilderness (Ezek. 20:13) —June '93

DEAD IN TRESPASSES AND SINS

THE statement of Paul to the Ephesians (2:1)—

"And you hath he quickened, who were dead in trespasses and sins."

—has no reference to the broken Edenic law, which was a case of 'one offense' determining the constitution of a whole race, an offense of which Adam's descendants were not guilty, though they suffer the consequences.

The reference is to 'trespasses and sins' of which the Ephesians were *personally* guilty. This meaning is plainly expressed in his language to the Colossians—

"You that were sometime alienated and enemies in your mind BY WICKED WORKS, yet now hath he reconciled" (1:21).

In this case, 'wicked works' defines the sense of 'trespasses and sins' in the other.

The 'nature of the sins' may be learned from 1 Cor. 6:9-10. 'Such were some of you,' says Paul, 'but ye are washed.' Also Tit. 3:3. Indeed, the 'nature of the sins' is nowhere more clearly apparent than in the immediate context: see Eph.2:2-3.

'Who were dead' is not intended to specify mind or body in particular, but the *general relation to death* of those situated as the Ephesians were. They were totally under the dominion of Death through their service of sin—death not only as to their state of mind, but as to the future waiting them: Rom. 6:21.

The 'process of quickening' is by the Word, which not only wakes up a man to new ideas, but *changes his relation to destiny*—which is a very great change, as he will find when the time comes. It cannot be more clearly expressed than in Rom. 6—

"When ye were servants of sin, ye were free from righteousness... but now being made free from sin, & become servants of God, ye have your FRUIT UNTO HOLINESS, and the END, everlasting life"

(vs. 20-23).—June, 1893

THE obvious questions bro. Roberts is answering clearly have the flavour of the legalistic & technical theorizing of the non-responsibility, Adamic-condemnation hypothesis. Bro. Roberts brings the focus back soundly to the realm of the real, practical & substantive.

HOW LONG IN EGYPT?

IT is true that the children of Israel were not in Egypt 400 years. Gal. 3:17 does not say they were, but that the Law was given 430 years after the Promise made to Abraham. It was a long time after the Promise to Abraham that Jacob and his family went down into Egypt—close on 200years.

Exodus 12:40 does not say that Israel were in Egypt 400years, but that their 'sojourning' (that is, as strangers without a settlement) was 430 years. This sojourning covered Canaan as well as Egypt, and included Abraham, who—
"SOJOURNED in the Land of Promise as in a strange country, dwelling in tabernacles with Isaac and Jacob"
(Heb. 11:9).

The mention of their having dwelt in Egypt misleads the mind for a moment. The Septuagint adds 'and in Canaan,' which fully expresses the meaning—

"The sojourning of... Israel who dwelt in Egypt & in Canaan, was 430 years."

Acts 7:6 merely quotes Gen. 15:13, in which the length of the period of affliction before settlement in the land is expressed as '400 years,' with an 'afterwards' that proved to be 30 years more. On the bare reading, it would seem as if this period applied to residence in Egypt only. But as the facts show there was not this period of residence there, we are compelled to understand it as applicable to the entire period of actual sojournership 'in a land not theirs' (for Canaan itself was not 'theirs' till it became so under Joshua)—namely, the 430 years elapsing from the time of the Covenant to the time of the Exodus.
—June, 1893

WHAT SINS FORGIVEN AT BAPTISM?

THE sins forgiven us at baptism are our own sins, of which *alone* we are guilty. The evil springing from our connection with Adam will not be cured till death is 'swallowed up of victory' [at the resurrection: 1 Cor. 15:54].

As to the sin of Adam which brought death, it is neither scriptural nor reasonable to speak of our being forgiven that. We never were guilty of it. We inherit the *effects* of it. It is always our own transgressions that are spoken of as the subject of baptismal forgiveness.

The sentence of death which we inherit from Adam is (contingently) annulled in baptism, but this is never spoken of as the 'forgiveness of Adamic transgression.'
—July & August, 1893

THE USE OF OUR TIME

A BROTHER of Christ is on separate ground from the world in all voluntary employment of his time, and is commanded to 'be separate,' and to occupy the ground which belongs to those who have been called to the 'high calling' in an evil world, as 'strangers & pilgrims' preparing for the Kingdom and glory of God.

There are many things we can do that are quite compatible with this position of separateness; but there are some we cannot do. Experience and growth of the knowledge of God will open the eyes on all these questions. It is always best in cases of uncertainty to be on the safe side.
—February, 1893

WILL ADAM BE RAISED?

CERTAINLY. The fact of his being clothed with the skins of slain (sacrificial) animals shows that he was eligible with the whole human race for the salvation to be provided in the woman's Seed.

Was the sentence he received to eternal death? The sentence he received was to 'return to the dust,' which sentence was duly carried out. There was nothing in this to prevent Adam's resurrection if the way were afterwards opened. If there were, none of the human race could rise, for all were equally involved in the sentence.—January 1893

ASTROLOGY, FORTUNE TELLING, HOROSCOPES

ASTROLOGERS are 'liars' in the Bible sense. They are in the list of proscribed imposters with whom it is not only a degradation but *spiritual fornication* for the friends of God to have ANYTHING to do. Patiently try to enlighten offenders, before withdrawing fellowship. —September, 1892

BRO. THOMAS AND RESURRECTIONAL RESPONSIBILITY

IN the course of 40 years' continuous study of the Scriptures, we have found all Dr. Thomas' general principles to be the teaching of the Word, and often in cases where at first we thought otherwise. This would make us hesitate long & fearfully before accepting a conclusion adverse to his teaching, even if we were not quite clear as to its ground. In *this* case we ARE quite clear that he teaches according to the Word when he says—

"Those who have come to an understanding of the Gospel but have rejected it...come forth from the grave again to encounter the burning indignation of Christ, the Judge of the living & dead, at his appearing & Kingdom."

The rule that brings forth any to condemnation must necessarily bring forth ALL who deserve it, God alone being the Judge of where this desert exists. —June, 1893

'IF A BROTHER SIN'

THE rule laid down by Christ for the treatment of personal offenses (Matt. 18:15) is doubtless applicable to sins of every description. That it is applicable to personal misunderstandings, no one questions. But some who recognize this, stand back in a case of sin which they may hear of in a brother, but which does not affect them in a personal way. This is inconsistent with the other commandments which prescribe a kindly care of our brothers in everything.

Sin of any kind on the part of a brother (doctrinal, practical, or what not) is truly a sin against all his brethren, who are necessarily more or less injured by what he wrongfully does; but all his brethren may not know of it

It is the part of those who do know to take the course Jesus prescribes: *not to talk to others of it* (which is ITSELF A SIN), but, observing silence to all others concerning the matter, to go direct to the brother concerned, & discuss the matter with him alone. Nothing is so likely to remove the evil as this course, provided it is done in the way the law of Christ prescribes (Gal. 6:10)—

"In the spirit of meekness, considering thyself, lest thou also be tempted." —September 1893

BIBLE PREDESTINATION

THE Bible teaches certain cases of individual predestination. You will find one in Jeremiah 1:5, & another in 1 Peter 1:20. Also, as regards all the chosen at last, we have the testimony that they are *foreknown & predestinated* (Rom. 8:29).

But this is a different predestination from Calvinistic predestination. It is in rigid harmony with all the *other* appointments of God. Those who are foreknown will also become believers of the Gospel, which is the appointed 'power of God unto salvation' (Rom. 1:16). And that not in any miraculous manner, but by the hearing of the Word, which generates the faith that produces the obedience that is the basis of final acceptance

(Rom. 10:17; James 2:20; 2 Peter 1:8).

Probation, and the awards of the judgment seat, have their full place in the *Bible* scheme of foreknowledge. The foreknowledge embraces every element in the process. It is not like gloomy Calvinism. It is a thing fit, complete, & beautiful.

On the whole, there is ground for your suggestion that 'people who die without having come within the sound of the Gospel, or have been unable to understand it' are by that circumstance shown to be 'not those who would be likely to serve God's purpose or to glorify His Name.' —January, 1892

WHENEVER you spend money, remember this: it is God's, not yours: you are but a steward—under surveillance, handling that which belongs to another. Do you 'consume it on your lusts,' or are you using it in His service? There will be a day of reckoning. You will have to give an account of your stewardship. For some, there will 'Well done!' For many there will be weeping and gnashing of teeth. In that day, all the precious passing rubbish acquired by unfaithful stewardship will rise to mock us with the grin of death.

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Christ Our Passover

“Put away leaven out of your houses . . . whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel” (Ex. 12:15-19).

EXODUS CHAPTER TWELVE

We have assembled again in joy and thanksgiving to commemorate the loving life-sacrifice for us of our faithful Elder Brother—

“CHRIST OUR PASSOVER IS SACRIFICED FOR US” (1 Cor. 5:7).

In our first reading, Exodus 11 and 12, we have the historic institution of this observance: the very first of the Mosaic ordinances—given before the Law itself, and the only sacrifice still observed by the Jewish people. In chapter 11, God announced the final plague, and told Moses that as a consequence, the Egyptians will not only let them go but will actually drive them out. Let us consider together chapter 12, and learn what we can from the working out of these wonderful events.

Verse 1: *“In the land of Egypt.”* The Passover preceded the Law. It was instituted while they were still in Egyptian bondage. It was in fact the very means of deliverance from that bondage. This is fitting.

Verse 2: *“The beginning of months.”* This event is the foundation of their national existence: a completely new beginning as a chosen nation of royal priests. The word “beginning” is *Rosh*: chief or head.

Verse 3: *“The 10th day.”* The Passover lamb was to be selected and separated unto God four days before it was offered. This may portray Christ’s sacrifice four thousand years after the Woman’s Seed was first symbolically designated in Eden as slayer of the Serpent seed and deliverer from the Serpent bondage. It was on this tenth of Abib, exactly forty years later, that Joshua led Israel across the Jordan into the Promised Land. And it was on this same day, too, that Christ rode triumphantly into Jerusalem, and was acclaimed as King. Israel, all unknowingly, thus selected its Passover Lamb of deliverance.

Verse 4: Each household must have a lamb, except that if a household were too small, two or more houses must combine in the observance. When we are few, we must draw more closely together in worship.

Verse 5: *“without blemish.”* Christ must be absolutely perfect in character and conduct, never once yielding to the sinful motions of the flesh. This was the tremendous, agonizing, lifelong burden he bore in love for mankind. Truly it was for himself also, as in God’s wisdom he was constituted one of them in order to save them, and he partook of all their needs, including deliverance from the body of death by a perfect sacrifice. But the motive of doing it for self would have been far too little and weak to supply the power for this mighty work. Only selfless love for mankind was strong enough for this highest and greatest accomplishment in the history of the human race.

We are not required to do the same, nor could we; but we *are* required to make a tremendous, lifelong effort in that direction, with the same motivation of love: and produce measurable “fruit.”

“A male.” God’s arrangements are orderly in beautiful variety and distinctiveness. There is a distinct place each for male and female, and each excels in its own sphere. God has appointed the man as head, but the woman is uniquely blessed in being the source of the Seed of deliverance, without the participation or intervention of the man.

Modern, fleshly notions—on this as on everything—are an ugly, barbaric, misguided reaction to man’s wicked and cruel abuse of his position of headship. All the spiritual beauty God appointed is lost.

“Of the first year.” It must be young. Christ was young, cut off in the midst of his years. Youth is ideally the time of freshness and strength and innocence and vigor. The redeemed will *“renew their youth.”* Age is weakness and decay.

“Remember now thy Creator in the days of thy youth” (Ecc. 12:1).

“Or from the goats.” This is interesting. At first glance, it doesn’t seem to fit the type, but there must be a lesson in it. Really, it is the goat-element which requires the sacrifice, the putting to death. It was the goat-nature Christ overcame and nailed to the cross. The sheep-nature does not come naturally. We are all wild goats by nature, but we must *learn* to submit as sheep to the hand of the Shepherd.

Verse 6: *“Ye shall keep it up.”* The word means “guard carefully.” Some versions render it “guard” or “safe-keeping.” God’s Own purpose in Christ is sure and safe, and He also requires very diligent care in man in relation to it. For four thousand years the glorious Lamb-purpose was safe and sure with God, Who changes not.

“Kill it in the evening.”—of the fourteenth day. Literally, as margin: “between the two evenings.” No one is sure just what this means. The Jews, and commentators generally, suggest it means between two parts of the evening, though they do not agree on where the evening is divided. This seems an awkward explanation: there’s no hint in Scripture of one evening ever being called “two evenings.”

The simplest explanation seems to be that of bro. Thomas (who comes up with many unique, yet clear and logical, explanations of puzzling passages). He suggests it simply meant sometime during the twenty-four hours of the fourteenth day, between the evening that began it and the one that ended it. (Jewish days begin in the evening, at sundown.) This, in the providence of God, enabled Christ to both partake of the Passover and be killed as the Passover lamb, all within the appointed time.

Verse 7: The sacrificial blood of the lamb was to be struck on the two sideposts of each house's doorway, *and the lintel* across the top of the door which connected the two posts. This was covering or purifying or protecting blood. It preserved the life of the *firstborn* from the Angel of Death. Christ is the Doorway: but considered more in detail, he is the lintel; and the two separate components of the Multitudinous Christ—Jew and Gentile redeemed—are the two sideposts or pillars he unites into one doorway. The lintel (Christ) is sprinkled with the sacrificial blood to deliver the firstborn (Christ). Truly we cannot always safely prove doctrines merely by types *of themselves* (though Paul by the Spirit is able to do this)—but the beauty and fitness of the type adds power and depth to the doctrine.

Verse 8: “*Eat the flesh in that night.*” Night was the time of opportunity for partaking. Next morning would be too late, as there was to be none left available then. Clearly this is the present Gentile Egyptian night.

The Angel of Death struck the oppressor at midnight, and Pharaoh immediately arose and ordered Israel out. Too late then to fulfil what may have been neglected. It was similarly at midnight, we remember, that the sudden summons to the ten Virgins came to *immediately* “go out” to meet the arriving Bridegroom.

“With unleavened bread.” This is clearly the most important part of the entire ordinance. Some aspects are specified once; some two or three times. But from verse 8 to verse 20 the prohibition against leaven is repeated *ten times*, and several times later, too. And the penalty for violation is being “cut off from Israel,” which is used elsewhere (as Ex. 31:14) as synonymous with being “put to death.” This is said of no other instruction here regarding this ordinance.

Paul, speaking of the Passover, tells us what the leaven means, and we see why the warning is so emphatic and oft-repeated. Leaven is “malice and wickedness” (1 Cor. 5:8). And unleavened bread he calls “sincerity and truth.” Malice is any unkind or uncharitable feeling or intention toward others; and wickedness is anything displeasing to God.

Leaven, then, is sin, fleshliness, worldliness—anything contrary to God's will, or out of harmony with His holiness. Leaven refers to the state of the heart, and mind, and character, and intentions, and desires. “*Sincerity and truth*” is submitting wholeheartedly to the will of God in everything: utter single-mindedness. There is no other way.

“Eat it with bitter herbs.” “*We must through much tribulation enter the Kingdom.*” Tribulation comes mainly from faithfulness: from denying the flesh, and obeying the self-crucifying commands of the Gospel. It is largely the inner struggle against self: self-control and self-denial, as against the self-pleasing and self-indulgence. Very few of us in these days have much we could honestly call “tribulation” from without—from our external circumstances. If we think otherwise, consider Hebrews 11, and be humbled.

Verse 9: “*Eat it not raw or sodden.*” Raw we can easily understand: both literally and figuratively. But why not “sodden” (boiled)? In all other sacrifices, it would appear from the incident of Eli's sons (1 Sam. 2:13-15) that the parts of the sacrifices to be eaten were *required* to be boiled and *not* roasted. Certainly at the consecration of Aaron (Lev. 8:31) and the purification of the Nazarite (Num. 6:19) the requirement was boiling.

It would seem that the requirement of *roasting* in this one unique sacrifice of the Passover is related to the required cooking of it *whole*, and not separating the parts. The latter part of the verse emphasizes this. This is the same principle as that which required *no bones to be broken* (v. 46): it must be prepared and preserved as an unmaimed entity.

We see this *literally* fulfilled in Christ on the cross, and *spiritually* in that sacrificial and purifying fires of tribulation are not to maim and break up the Christ-Body, but to perfect and purify and *unify* it.

Verse 10: “*Let nothing remain till morning.*” *All* must be consumed. *All* must be absorbed and assimilated by the participants. The meaning and the lesson is quite obvious: we must wholly assimilate Christ our Passover before the morning dawns. He is the Word: we must absorb it all.

If, due to any uncontrollable circumstances, any were left, it must be burned. It could not be allowed to even begin to corrupt. Christ could not be allowed to see corruption. It was not fitting for the spotless Holy One of God. And when the New Day comes, nothing will remain of the mortal flesh of the Christ-Body: it will be consumed and transformed by the Spirit-fire.

Verse 11: Four related requirements: they must eat—not in the normal relaxed way—but with *loins girded* as for energetic labor or travel; with *shoes on*, which Paul says is the “preparation” or readiness of the Gospel race (Eph. 6:15); with *staff in hand*—a staff is a support, a protection from danger, something to lean on, a help to steadiness and sure-footedness on a rough way. The staff is the guidance and instruction and law of God—

“*Thy rod and Thy staff, they comfort me*” (Psa. 23:4).

And, lastly, “in haste”—no time to be wasted. How vitally important is this last item in the race for life! Time is our most precious commodity. It is very limited in supply, as we realize as we grow older. We are given just so much. When it is wasted, it is gone forever: it can never be regained. At the soon-coming judgment seat of Christ, we shall

have to give account of how profitably we have used it. How urgent then is the apostle's exhortation of brotherly concern—

"Redeem the time, because the days are evil"
(Eph. 5:16).

Verse 12: The final, culminating judgment on Egypt: God would slay all the firstborn throughout the land, of both man and beast.

God's ways are just. As a man, or nation, sows, so the same shall *inexorably* reap. That is inescapable, close our eyes in wilful blindness as we may. By our wisdom or our folly, day by day, we ourselves determine our own destiny.

God had warned Egypt from the beginning (Ex. 4:22-23)—

"Israel is My son, My firstborn: let him go!—or I will slay thy firstborn."

Egypt had cruelly oppressed God's people, and had decreed the death of the male children. Now was the inevitable day of reckoning.

Why firstborn of beasts? This verse says the judgments were against the gods of Egypt: to show their utter meaninglessness and powerlessness—those false, non-existent deities to whom they attributed their power and performed their licentious abomination of worship; and in whose name they oppressed Israel.

We are all well aware from archeological reproductions that all the gods of Egypt were animals. Their idols were all animal-headed. It was a vile, debased pantheon of fleshly abominations. The entire series of plagues were humiliating judgments on powerless beast-gods, but this final one was the climax.

Verse 13: When God saw the blood on the door, He would *pass over* that house. Here is the meaning and origin of the name. The blood of the lamb, applied in faith, shielded them from the Angel of Death.

Verse 14: The Passover was to be "a memorial for ever" in all their generations. It pointed forward to Christ, and was fulfilled in him. Since then, the memorial ordinance of Bread and Wine has taken its place. But the Jewish nation still keeps it, three thousand five hundred years after it was first ordained. Blindness, truly—but what a wonderful witness to the Truth!

Verse 15: *"Seven days shall ye eat unleavened bread."* This is really a separate feast, though related and connected. The Passover was the fourteenth of Abib. The seven-day Feast of Unleavened Bread was from the fifteenth to the twenty-first. Seven is the full cycle: completeness of time. That is, leaven, or malice and wickedness, must be put away for ever. Not a trace of it may be found in the House for the whole period, or the offending soul is *"cut off from the congregation."* We are dealing with very holy things.

In the natural type, it is a Jewish tradition—possibly in this case true—that it was seven days from the Passover till they crossed the Red Sea to freedom from Egyptian bondage, and that the unleavened dough they took with them lasted those seven days.

Verse 16: The first and seventh days were "holy convocations." This is the first appearance of this word, and the first mention in the Bible of an assembly especially for religious worship: again very significant in connection with the Passover. The word (*mikrah*) means "called out," the same as *ecclesia* in the Greek.

No work was to be done for self. The days of holy convocation were completely devoted to the work of God—the first and last days, from beginning to end in symbol. This is a type of what God requires of us all our lives: nothing for self; all for the glory and service of God.

Nine times in the six verses from 15 to 20, the law and lesson of the leaven is solemnly repeated. This was *very* important.

Verse 22: The blood is to be sprinkled on the doorway by the use of *hyssop*. Hyssop is a symbol of cleansing (and we bear in mind that all *symbolic and typical* cleansing points to and emphasizes the divine requirement of a real and actual cleansing of the heart and mind and life).

Hyssop was used in the cleansing of the leper (Lev. 14), and the preparation of the red-heifer Water of Purification (Num. 19). And David, after his great sin, prayed with strong crying and tears—

"Purge me with hyssop, and I shall be clean"
(Psa. 51:7).

As hyssop is divinely introduced here in the first Passover, we find that in the same divine providence it appears in the *last* Passover upon Calvary, when a common, nameless Roman soldier—all unknowing of the part he played in the Play of the Ages, gave Christ vinegar upon hyssop (Jn. 19:29), at the completion of his dreadful ordeal for mankind.

"None shall go out of the door of the house until morning."

Another striking injunction with an obvious meaning. Only inside the blood-sprinkled door is safety and obedience. "Abide IN me," Jesus exhorts in the beautiful parable of the Vine (Jn. 15), and he makes it quite clear therein that it is tragically possible to *not* abide in him, even though we thoughtlessly think we are. To *"abide in him"* is to give the life to holiness and the love and service of God, as he commands.

Verses 26-27 indicate that this foundation ordinance and its meaning must be faithfully *taught to their children*, as must all the Law that followed (Deut. 11:19). There are many indications in Scripture that children must be diligently and thoroughly taught God's law, and carefully drawn into association with the activities of the service of God at an early age—trained to take an intelligent interest; patiently and lovingly answered in all questions and enquiries, as one

would so assiduously nurture the first hopeful buddings of a tender plant. They are not to be brushed aside as unimportant, or allowed to loiter vacantly in an anteroom. They are the building-blocks of the future of the ecclesia of God; and the younger the training, the more deeply it is rooted, and the more thoroughly it transforms the fleshly mind. It is a tragedy in the Truth when parental neglect of these divine commands leads to a new generation drifting off into the world. It is a tremendous responsibility and lifelong obligation to bring living creatures into the world.

And clearly the ordinances, and all the activities of the assembly—and all the activities *outside* the assemblies—must be performed with joyful holiness and rigid consistency, so that the growing child will be impressed, and will ask with interest and desire, “What mean ye by this service?” (v. 26). Children are quickly disillusioned and turned off by a double standard of official and actual “righteousness.” How many children have been turned from the Truth in sorrow or disgust by the unholiness and unChristlikeness of their elders!

Verse 27: As this instruction of God through Moses was relayed to the people, they “bowed the head, and worshiped.” They were impressed, and they were thankful. They rejoiced in faith of the promised deliverance. Yea, they went further—

Verse 28: “*They DID as the Lord had commanded Moses.*” They worshiped, and they were *obedient*. This is very important; it is an essential part of the picture—literally, typically, and antitypically. It is the key to all.

Verse 29: At midnight, as forewarned, the dreadful blow fell upon all the land of Egypt. Every firstborn died, of man and of beast. The unerring selectivity would add immeasurably to the impact and the terror; *every* firstborn, and *only* the firstborn.

Egypt had brazenly defied God; and had cruelly abused His people through whom He had in earlier days saved and blessed Egypt. They had decreed the death of the nation in the murder of all male babies. God is not mocked. The judgment day had come.

Verses 30-31: Pharaoh immediately rose up in the night, and sent word to Moses that Israel must depart, adding, like the profane Esau when it was too late: “Bless me also!” Pitiful indeed, in its so tardy folly.

Verse 33: The Egyptians as a body were now *urgent* upon Israel to get out of the land. This, too, would be providential, and would greatly aid and expedite Moses’ gigantic task of rounding up and moving two million souls on short notice. We know how difficult it is to get just a few to move quickly and orderly together. And we know how naturally stiff-necked and obstinate Israel was. They had, of course, been warned, and were generally prepared, but the actual signal to move came with very urgent suddenness, *just as it will to us*.

Verse 35: “*And Israel borrowed of the Egyptians jewels of silver and gold, and raiment.*” “Borrow” is a completely wrong word here, and is corrected in the Revised Version. It occurs nearly two hundred times, and is only three times rendered “borrow” other than in this case. It is usually translated “ask,” but often “require” or “demand,” as when God said to Job—

“*I will demand of thee*” (Job 38:3; 40:7).

There was no thought of borrowing, on either side. This was the “great substance” that God promised Abraham the people would come forth with from their bondage (Gen. 15:14). This was a just and righteous demand for payment for the long years of toil and bondage they had endured. And God moved the Egyptians with fear to pay up, and they “spoiled the Egyptians” (v. 36). That is, they collected up all Egypt’s negotiable and portable wealth. It was customary for men in those days to keep their wealth in the form of jewelry and precious stones and metals. It still is, or was till recently, in that part of the world.

Thus were providentially provided the riches and precious metals that the people later gave in joyful willingness to glorify and beautify the Tabernacle of God.

Verse 37: “*600,000 men.*” That would indicate about two million people altogether. There’s no difficulty about Jacob’s family attaining this number in the two hundred fifteen years sojourn in Egypt. We are told many times that God made them especially prolific in Egypt. World population today doubles in less than twenty-five years, despite all efforts to control it. Some countries are doubling in less than twenty years.

Jacob’s total household must have been at least one thousand persons, judging from Abraham being able to muster over three hundred able-bodied men born in his own house (Gen. 14:14). This household would be passed on to Isaac and Jacob, with increases. One thousand, doubled every twenty years, would be two million in two hundred twenty years. But Israel’s rate of growth was supernaturally increased (Ex. 1:7; Psa. 105:24); so even Jacob’s seventy-five blood descendants, plus all their wives, could easily become two million in that period.

Verse 38: “*And a mixed multitude went with them.*”

There would be many who, for various reasons, would desire to leave Egypt and be joined to Israel. They must have had some faith, based on the mighty manifested hand of God on Egypt, to set out on such a journey with no provisions or knowledge of what lay before them. They turned out to be a problem and burden for Moses and Israel, but Moses allowed them to come. Throughout the Scripture record, we see the principle of God accepting believing Gentiles into Israel. It comes out even more clearly later in the chapter. Paul calls the Jews’ attention to this factor throughout the whole Old Testament, as in Romans 10: 18-20, etc.

Verse 39: “*They baked unleavened cakes of the dough which they brought.*” This seems to have been about all they had, for the latter part of the verse says they had not prepared any food for the journey. Complaints of lack of water began early, but there is no record of complaint about hunger until they were a month on the way (Ex. 16:1-3). The land they were leaving was very fertile, and doubtless God enabled them to find food by the way until they began to get into the barren wilderness.

Verse 40: “*The sojourning of Israel was four hundred and thirty years.*” Paul’s statement (Gal. 3:17) that the Law of Moses was four hundred and thirty years after the Promise to Abraham makes it quite certain that the four hundred and thirty of this verse refers to the entire pilgrimage period, and not just the stay in Egypt—just half of it actually being in Egypt. This fits in with the general Biblical chronological picture, and has been the accepted view till modern times. Modern views do not give much weight to the Word of God.

Verse 41: At the end of the four hundred and thirty years—“*even the selfsame day*”—the hosts of the Lord went out of Egypt. This is very striking and interesting. This puts the solemn sacrificial confirmation of the Covenant to Abraham (Gen. 15) on exactly the same date as the Passover and Crucifixion, adding another link to a very precise divine chain.

Verse 42: “*It is a night to be much observed.*” It would rather seem that this should be “*It is a night of careful vigil or watching*”—a reference to the importance of care and diligence during the long night of waiting.

Verses 43-49 repeat or give added details of the Passover ordinance.

Verse 46: None of the Passover lamb could be carried out of the house to anyone elsewhere. It was not efficacious outside the house. All who partook had to be *in* the house, and *stay* in the house.

“Neither shall ye break a bone thereof.”

John refers to this (19:33-36) as fulfilled in Christ’s death: no bones broken; no corruption. Though persecuted even unto death, the Christ-Body remains intact and pure.

Verse 47: *All* Israel, without exception, *must* keep this ordinance: no exceptions, nothing optional. It was vital to their continuing to remain in, and be part of, the congregation of the Lord.

Verse 48: A stranger who is circumcised and submits in all respects to the law of God may partake of the Passover Lamb of God’s deliverance. Here is a provision, at the very inauguration of the Mosaic dispensation, for faithful Gentiles to enter the Divine Covenant, even at a time when God’s dealings were exclusively with Israel.

Verse 49: “*ONE law for homeborn and for stranger.*” There is no respect of persons with God. Here, in this very *first*, and *most fundamental* ordinance given through Moses—even before the beginning of the Law itself (which was fifty days later, at Pentecost)—this glorious and gracious provision is made for any one of mankind who sought God: foreshadowing the later, full opening of the door of faith to the Gentiles “*in the fullness of times*” after the true, anti-typical Passover of Christ.

“One LAW.” Except for one previous occurrence—appropriately to Abraham himself (Gen. 26:5)—this is the first appearance in Scripture of this word “law”—*torah*—which occurs so often thereafter. It is here applied to the Passover ordinance. The Spirit of Christ in the Psalms says—

“*O how love I Thy Law (Torah): it is my meditation all the day!*” (Psa. 119:97).

“*CHRIST OUR PASSOVER IS SACRIFICED FOR US.*”

Brethren and sisters, above all things, let us cleanse from our hearts and lives any fleshly leaven that will cut us off at last from the Holy Convocation of God in Christ Jesus. —G.V.G.

TO DO GOOD AND TO COMMUNICATE FORGET NOT

WE all have a big responsibility before God to communicate with and encourage those who are facing life in the Truth in isolation. If the Body is to be healthy, all members must have mutual care for one another. This is the spirit of James’ definition of ‘pure religion’ (1:27), and Christ’s searching picture of his judgment seat, in Matt. 25:42-43. But we should not need to be *warned* about this: if we are truly Christ’s, it will be a matter of joyful, thankful opportunity to do loving service for our Master, and for our brethren and sisters.

It will be our shame before Christ if any are neglected. How many loving and encouraging letters have you written lately? Set yourself at least a minimum quota each week. It is a vital work of the Truth, and *all* can and should take part in it.

(Bro. Joe Jackson, Route 1, Richard, Sask., Canada SOM 2P0, can supply names and addresses).

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Current Events Fulfilling Prophecy

MIDEAST: CARTER IN THE MIDDLE. Carter's predicament: Get Egypt & Israel back to conference table, or face erosion of prestige & influence at home and abroad. Both expect US to pressure the other to come to terms. Yet each is adamant, refusing to compromise on the main roadblocks: Palestinian Arabs & Israeli settlements. Carter sending Atherton, top expert on Mideast, on Jerusalem-Cairo shuttle to get agreement on wording of a 'declaration of principles' to lay down guidelines & get talks resumed (which broke down in acrimony on Jan. 18).

Sadat's demand for a 'declaration of principles' before he will negotiate appears an attempt to get Israel to concede the major points at issue before actual negotiations begin. Sadat actually has nothing to offer Israel in exchange for the major concessions he wants from them, imperilling their national existence, and this is clearly a manoeuvre to get an advantage by external world pressure, & make it appear Israel is the roadblock. To appease the Arabs, Carter foolishly plays Sadat's game.

Carter's Mideast woes were intensified by a dispute with Begin over Israeli settlements on occupied lands. US says, & Israel denies, that Israel has reneged on a promise to build no more civilian settlements on the West Bank.

US Congress's pro-Israel posture goes back to 1951 when, over State Dept. objections, it voted the first instalment of aid for the struggling new nation. Military & economic aid has increased steadily, reaching about \$1.8 billion this year, compared with \$1 billion annually to Egypt. (USN 2:20)

* * *

Sadat, on his visit to US, pushed his request for arms, giving as his reason his concern about Russia's growing activity in Africa. He says, "They have an arsenal in Libya, & another in Ethiopia directed against Somalia which in time will be directed against Sudan." Sudan is critical to Egypt because of Nile water resources: any threat against Sudan is a threat to Egypt's survival. (USN 2:20)

* * *

It was like a game. Just as Sadat left US, Dayan arrived. Each wanted US to exert pressure on the other. Carter reaffirmed the long-standing US opposition to Israeli settlements in the occupied lands, warning they would hurt the peace effort. Begin replied, "I do not accept the view that the settlements are illegal and constitute an obstacle to peace."

Concerned by the good publicity Sadat got in US, Dayan sought to shore up Israel's traditional support in US, reminding his audiences that it was Egypt that was refusing to negotiate, not the Israelis. (Tm 2:20)

* * *

Last week Carter proposed selling US's hottest warplanes to Israel, Egypt and the Saudis, in a \$5 billion package, including 15 F-15s to Israel & 60 to Saudis—this is the most advanced fighter plane in the world.

\$5 billion in warplanes to both sides of the dispute may seem a rather strange way to promote peace, but it is quite logical in the world's topsy-turvy politics. It is really a bribe to get leverage & cooperation. Israel is appalled at the projected sale to the Saudis of such deadly planes, but if they knew the voices of the prophets that are read every sabbath in their synagogues, they would be much more concerned about similar sales to their 'friend' Persia, who is to join Russia against them.

Israelis were aghast at plan to sell F-15s to Saudis. Dayan warned that F-15s based at Tabuk—the new airbase in NW Arabia—would be 10 minutes flying time of Tel Aviv, & could fill the entire Israeli sky without refuelling.

The F-15s were a reward to Saudis for moderation on the Mideast & oil prices. Deal was also designed to tie Saudis even more closely to US. If US had refused the planes, Saudis might have bought French Mirages—which have same range & greater bomb-carrying capability, & could be greater threat. (Nwk 2:27)

* * *

Carter holds a trump card he may use to break Mideast deadlock: building a US airbase in Sinai to guarantee security of Israel. Aim is to eliminate need for Israeli airfields & settlements that Begin insists on & Sadat rejects.

(USN 2:27)

This is exceedingly interesting, &—if there is anything to it—a major departure in policy. US has heretofore held back from the commitment of a 'trip-wire' military presence in defence of Israel. For all his bluster about the settlements. Carter seems to be more openly committed than any of his predecessors to absolute defence of Israel—come what may. He has made several significant statements along this line.

* * *

Last week Begin lashed out at Vance for 'taking sides' in the settlements dispute. He insisted the settlements were 'legal, legitimate & essential.' His emotional outburst raised new doubts about Israel's interest in seeing talks with Egypt succeed.

Israel is determined to fight the F-15 sale to Saudis on ground it is a threat to Israel security. Saudis, Egypt, Qatar & the Emirates plan to spend \$10 billion on a new military-manufacturing city south of Riyadh to build air-to-air and air-to-surface missile systems.

Next week, Israeli Defence Minister Weizman is due in Washington, & Begin will probably come the following week.

We can hardly blame Begin & Israel for being resolutely determined to retain the West Bank—an obvious integral part of the land of Israel, & essential to its security. It is the hill country looking down on the narrow Israeli plains. If it were in enemy hands, Israel would be at their mercy. Everything in the past 30 years cries out that it would be utter folly to relinquish it for the Arabs' paper promises, which mean nothing even to the signers, let alone to their successors or supplanters. The world may call it stubborn, but reason will call it common sense. Israel is in no way bound by the discriminatory resolutions of the criminally-biased and anti-Israel UN.

No plane exists today deadlier than the F-15 Carter wants to sell to Israel & the Saudis. It carries 8 tons of weapons, & has a speed of over 2000 mph. (Tm 2:27)

* * *

Palestinian & other Arab radicals have decided to use bullets rather than words to challenge Egypt's drive for peace with Israel. First victim was Youssef Sebai, a close friend of Sadat, assassinated by Palestine gunmen on Cyprus.

Funerals for Sebai & 15 Egyptian commandos who died at the Cyprus airport erupted into demonstrations calling for "Death to Palestinians!" Egypt is feeling the heat of nationalistic demands to place Egypt's interests ahead of what Palestinians & hardline Arabs demand. What's more, Sadat's latest conflict with his enemies could convince him his survival rests on separate peace with Israel. (USN 3:6)

As here hinted, the vicious murder by Palestinians of Sadat's close friend, who accompanied him to Jerusalem, will very likely widen the breach with the hardline Arabs & push him closer to peace with Israel, so moving events in the divinely-required direction.

According to recent polls, Begin has support of 68% of Israelis. But he is criticized for offering too much too soon. Many Israelis believe his opening offer of all Sinai to Egypt was a mistake. He is also under fire for his deceptive policy of establishing new settlements under the false front of archaeological projects or military camps. But despite unhappiness over tactics, most Israelis support his broad goals. Even the younger generation seems at least as hawkish as its elders on matters affecting the national security. Virtually all Israelis agree on these points—

Jerusalem must remain united under Israeli control.

West Bank must never become a Palestinian state.

At least some Jewish settlements must remain in the West Bank.

Israel will never return to pre-'67 borders, but will accept minor changes.

Israel will never negotiate with the PLO.

No risk is worth taking that threatens Israel's security.

Since '73 War, US has pumped \$10 billion aid into Israel, over ½ of it military. Israel is 60% stronger militarily than it was in '73. (Tm 3:6)

* * *

Last week Begin said UN resolution 242 (calling for Israeli withdrawal) doesn't apply to West Bank, because Israel has never recognized Jordan's sovereignty over it. This represented a serious hardening of Israel's position.

There is a deep dispute within the Begin Cabinet, with Sharon pressing ahead with new settlements, while Weizman calls for a halt during peace talks. (Tm 3:13)

Israel has withstood UN, US, Arab & world pressure for withdrawal for 10 years. With their strengthened military position, Arabs' division, & Egypt's desperate weakness, they are not likely at present to yield, & there's no reason for them to do so.

COUNTERATTACK IN THE HORN. With massive Russian & Cuban help, Ethiopia used planes & tanks to press its counterattack against Somalia last week in disputed Ogaden—with US wondering what to do about it. Somalia had

300 tanks when it launched its offensive: just 30 are still in operation. All its helicopters are grounded, & only 9 of its MIG fighters are in shape to fly. And this country of 3 million has lost 40,000 dead & wounded. (Nwk 2:20)

* * *

What has suddenly become world's hottest war is raging in Horn of Africa. Tide of battle changed dramatically last week. Five months ago, Somalis had all but driven Ethiopian forces out of Ogaden. What has transformed Ethiopians from losers to almost certain winners has been arrival of most imposing arsenal of military equipment Russia has assembled anywhere outside Communist world: \$900 million worth of tanks, field guns, rockets, radar, artillery, mortars & missiles.

For weeks, 25 Russian naval vessels have been standing by in the Red Sea off Eritrea province, where Ethiopia is fighting a civil war.

Russia, having lost out in Egypt & Somalia in recent years, is making a high stakes play for Ethiopia. US is caught in a dilemma. It's anxious to show friendship to Somalia, but reluctant to provide aid while they are invading a neighbour's territory. Moscow's gamble is that Ethiopia with 29 million people will be more valuable a base than little Somalia with 3 million. (Tm 2:20)

* * *

As top officials see it, Kremlin aid to Ethiopia is one move in a vast power play. First goal: Communist foothold in Ethiopia & control of Red Sea, the vital tanker route from Mideast to Europe. Second goal: Move back into Somalia & gain a window on Indian Ocean. Then: turn on Egypt, Sudan. Finally: dominate all Africa. Can US sit still if such a scenario begins to unfold? If it did, it would be labelled a lightweight, unable to contain Russian expansion. (USN 2:20)

* * *

Backed by growing corps of Soviet advisers & Cuban troops, Ethiopia moved deeper into Ogaden last wk. Now 7000 Cuban troops there: soon will be 10,000.

Last year, US briefly tried to exploit Somalia's break with Moscow by offering US arms, but withdrew offer. There seems little US can do now to counter the growing strength of Russia & Cuba in the Horn of Africa. (Nwk 2:27)

* * *

Ethiopia is seen as centre piece of Soviet wedge that would cut right thru Mideast & Africa. At one end, Moscow's strong link to radical Iraq already gives Russians access to Persian Gulf on flanks of Iran, Saudis, & oil-rich Emirates.

Soviet domination of Marxist Aden (Yemen) plants Russian power on the soft underbelly of Arabia & along approaches to Arabian Sea & Indian Ocean.

West edge of Soviet wedge rests on Angola, maintained there by an army of Cubans. There Russia's shadow falls on the South Atlantic & its strategic shipping routes, & reaches toward southern Africa & its exploitable race conflicts.

Moscow is gaining a window on the Mideast from its Ethiopian venture; raising Soviet stock in Africa, & may cost US influence. Presence in force of Russians & Cubans on Red Sea can't help but rattle Saudis, Sudan & Egypt. (USN 2:27)

* * *

Decision near for Carter on Horn: Moscow's eyes on bigger prizes ahead: ambitions extend far beyond control of Horn & dominance of West's oil lifelines. Even more tempting target is mineral-rich southern Africa. Rhodesia is already battling Soviet-supplied & Cuban-trained guerrillas. South Africa's forces in Namibia face guerrillas armed, trained & based in Angola.

US stunned by scope & speed of Soviet-Cuban build up in Ethiopia. Already in place: \$1½ billion in arms, 12,000 Cuban troops, 1500 Russian advisers.

In southern Africa, Russians & Cubans have 2 distinct advantages. They are backing revolutionary movements in a part of world where several Black govts. seized power by armed struggle. Most Black govts. Would applaud Soviet-Cuban intervention to overthrow White regimes. What's more, Moscow appears convinced its expansion in Africa runs little risk of confrontation with US. (USN 3:13)

* * *

US reassessing relations with Russia. Carter has reluctantly concluded Russians are pushing him around. For Kremlin, Africa is an international proving ground. Soviets using Cubans as reminder they've caught up with US & are now a superpower with global reach. A lot of their moves in Africa are based on testing US reaction—or lack of it. So far, Cuban intervention virtually unopposed. Cubans are stationed in 19 African & Arab countries.

In '75, when Cuban troops arrived in Angola, Congress' opposition & the post-Vietnam crisis of confidence caused US to back away. Andrew Young, Carter's most audible spokesman on Africa, even argued Cubans were a 'stabilizing' force.

During the '62 Cuban missile crisis, Russia's lack of muscle obliged them to back away from a confrontation with US. Now, with its wide-ranging Navy and Air Force, its powerful Army & its nuclear umbrella, Moscow can compete on equal terms anywhere in the world.

Sadat has his own 'domino' theory: if Somalia falls to the Communists, then Djibouti is next, followed by Sudan & Chad, leaving Egypt encircled by pro-Russian neighbours. Shah of Iran thinks Cubans already have control of Horn of Africa.

Everyone seems to be waiting for US to act. But beyond its warnings about SALT, US has relatively little leverage with the Russians. (Nwk 3:13)

RUSSIA is now moving very fast. She has the organization & the drive & the momentum to expand her empire. And each successive failure by US to act resolutely to confront her or counter her moves increases her confidence and fires her ambition. Vietnam—entered so assuredly & massively by a US that had never experienced defeat anywhere & could not even conceive of the possibility of defeat—was the high water mark & turning point of US power.

How patiently & restrainedly & craftily Russia bided her time, confident that blind, arrogant US would break its back & its will in the Viet quagmire! And how right she was!

Administration vs. Congress jealousy & bickering prevented any prompt or decisive action by US when Russia invaded Angola & set up a puppet Red regime. Again, Russia had read US's impotence & lack of will very accurately. Moscow, rigidly controlling her people and her economy to one single-minded end, and tolerating no foolish individualism, has built a tremendous war machine that is fired with pride & zeal, & straining at the leash to communize the world. We live in very exciting times. How bro. Thomas would have thrilled to it!

As we write. Carter announces Somalia is pulling out of Ogaden, back to its own border. He 'assumes' Russian & Cuban forces will now leave Ethiopia. This seems wishful thinking.

RHODESIA: BLUEPRINT FOR BLACK POWER. Accord hammered out by Smith and 3 moderate Black leaders is dramatic turn of events. New nation of 'Zimbabwe' to be run by a parliament elected in one-man, one-vote balloting. Whites would be able to block legislation in some areas for 10 years, but basic power would shift to Blacks, who have 24-to-1 population edge.

Moderates who negotiated with Smith represent most Black Rhodesians. Russian-armed guerrillas of the 'Patriotic Front' rejected the plan, insisting that the 'war continues.' Thus stage is set for Black vs. Black conflict: Communist-backed guerrillas against a new govt. In short, another Angola. (USN 2:27)

* * *

Smith & 3 Black leaders—Chief Chirau, Bishop Muzorewa & Rev. Sithole—have finally pieced together plan for democratic, Black-ruled Rhodesia. Accord could mark end of 88 years of minority rule. Russian-backed guerrilla leaders Nkomo & Mugabe denounced the plan & vowed to fight on.

For 10 years or 2 Parliaments (whichever longer) Whites would be guaranteed 28 out of 100 seats. Other guarantees include an independent judiciary, a Bill of Rights, & a non-political police force & army—written into the Constitution and changeable only by a vote of 78 members of parliament. (Nwk 2:27)

* * *

The 3 Black leaders are generally conceded to command a broad following among Rhodesia's Blacks. Proposed settlement does not include Patriotic Front which claims it has 17,000 guerrillas based in Mozambique & Zambia which raid Rhodesia. US's Andrew Young complains against the plan that there will be a 'massive commitment of Soviet weapons to the Front that could touch off a brutal Black-on-Black civil war.' Indeed, Front already gets most of its arms from Russia & China; & Moscow's eagerness to use African disputes to advance its own aims was shown anew with its infusion of arms & troops into Ethiopia. (Tm 2:27)

Young's incredible argument against a democratic govt. of Blacks & Whites cooperating is based on the Russia threat of agitating & supporting violence against it! How has US fallen, when a Russian threat must block a racial accord & a democratic agreement! The Marxist guerrillas that Russia & China are training & supplying have no respect or desire for elections & a democratic govt., but are fighting for power & dictatorships in most of the Black African countries. The men with whom Smith has worked out the transition agreement to complete Black rule admittedly have the support of the great majority of Black Rhodesians.

* * *

Smith says, "The evidence is clear that the 3 Black leaders enjoy the support of the great mass of Black Rhodesians—perhaps near the 90% mark. We have accepted majority rule for a future govt. The majority in Rhodesia are Black.

"Our philosophy is to try to make this evolution while maintaining the confidence of the Whites, to try to get them to stay & make a contribution, particularly in the economic sphere. We are trying to produce something different

here: a country which will stand on its own feet, perhaps unique in Africa, where the White man will continue to make a contribution, to work with the Black. We can work together. This is the whole philosophy." (Tm 3:6).

Will Rhodesia be next African battlefield for Cuban troops and their Russian sponsors? So far, the Cubans are merely training Black Rhodesians for guerrilla operations from sanctuaries in Zambia & Mozambique. Smith & 3 Black leaders plan to install a Black govt. by the end of the year. This could prompt the guerrillas to escalate their struggle to conventional war, & the Cubans might join. Russian-backed Nkomo says the type of war now being fought in the Horn of Africa could yet spread to Rhodesia.

The Russians have been training the forces of Nkomo & Mugabe, but recently they've clearly favoured Nkomo. Under Soviet tutelage, Nkomo's force has grown to 8000. After training in Zambia, Angola or Moscow, Nkomo's men slip into Rhodesia in small numbers. Sometimes the Rhodesian army strikes back at them across the Zambian frontier. Zambia's Kaunda has warned that if this continues, he will call for help from Cuba or Russia. (Nwk 3:13)

* * *

Last week Smith & the 3 Black leaders signed the plan for a democratic Black govt. for Rhodesia. A constitution is to be drawn up, and elections held before the end of the year. Since the talks began, Nkomo & Mugabe have intensified the fighting. The day after the agreement was signed, the Rhodesian capital was rocked by several bomb blasts. This week the UN Security Council will take up the Rhodesian question, & probably will denounce the Salisbury plan. (Tm 3:13)

THE vast majority of UN members nations are dictatorships with a deadly fear of democracy, so little in the way of justice can be expected from UN. Today, as we write, Britain seems to be wavering in its support for the Russian-backed Marxists, & leaning toward giving a fair trial to the democratic plan agreed to by the Black leaders who represent the vast majority of Black Rhodesians. For this glimmering of sanity, US's Young bitterly denounced them. The plan may never work. Democracy is a flawed & fragile flower in human hands, but it's a sad travesty when the noble UN denounces it in favour of bloodshed & dictatorship.

US: PROFLIGACY, IRRESPONSIBILITY, & THE SICK DOLLAR. Carter budget for next year: \$440 billion income, \$500 billion spending, \$60billion deficit. Military outlays \$118 billion, up \$10 billion (Candidate Carter had promised cut in military spending & a balanced budget). Interest cost on national debt \$55½ billion a year. Deficits (some huge) every year since '70. (USN 1:30)

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Some time in next few months the mountainous debt owed by the Federal Govt. will soar past \$750 billion, well on the way to \$1 trillion by early '80s. It took 167 years, from 1776 to 1943 (in wartime) for Govt. to go into debt for as much as \$100 billion. \$500 billion debt reached in 75; \$700 billion in Nov.,77. Today federal debt is \$3300 for every man, woman & child in US. (USN 1:30).

* * *

Rising deficit will require whopping increase in federal-debt ceiling. Carter to ask Congress to hike it by \$120 billion to \$870 billion. Just Americans owing Americans? No longer. Foreigners hold over 15% of US debt & pocket \$7 billion in US tax dollars in interest every year. (USN 2:20)

* * *

The sick dollar. US running massive deficit in trade with rest of world: over \$19 billion last year. Oil imports are about \$45 billion annually. The \$ dropped 8% in value against foreign currencies in past year; 17% since 70. (USN 2:27)

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All over world, business men are dumping the \$ in favour of stronger currencies: German, Japanese & Swiss. Problem is inflation, huge trade deficit, & inability to manage economic affairs. US must adopt a credible energy program. (USN 3:13)

* * *

No one wants the \$ any more. It buys less than ½ the German marks it did in early 70s. The \$400 billion held abroad are extremely volatile. Shift to other currencies could become stampede. Climate is very dangerous. Entire world economy is at stake. Jan. 78 trade deficit \$2.4 billion, 40% higher than77. (Nk3:13)

* * *

Can anything help the \$? Crises coming week by week. No measures designed to help seem to work any more. Biggest worry of all is that OPEC will raise oil prices to make up for \$'s decline. Unfortunately, US sees little it can do to help the \$. Administration is trying to get its Energy Bill thru Congress, but it has already been so watered down that if it ever does pass, its effect will be small. The \$, once a symbol of financial strength, is becoming a joke. (Tm 3:13)

TO live beyond one's means is both stupid & wicked. US is chronically addicted to this. It is a way of life, to pile debts on the backs of future generations. Everyone, generally speaking, must have every trinket & luxury they can possibly get credit enough to buy. And they demand the same course of the govt. Every year US goes another \$50 billion or more deeper into hopeless debt, constantly increasing the dreadful, endless burden of interest, which is now \$55 billion a year.

The big problem is the mindless, profligate squandering of energy. US is spending \$45 to \$50 billion a year in imported oil (beside what it produces itself). Carter has had an Energy Bill before Congress for a year, designed to decrease consumption & increase production. In its original form, few thought it strong enough to do much good. Special interests in Congress have amended it out of recognition. It has been held up for many months on the single issue of the price of natural gas. The producers want no restrictions, & they have powerful friends in Congress. Democracy is a wonderful ideal, but when 'democracy' is 220 million people pulling selfishly in 220 million different selfish directions, it is tragedy.

Meanwhile Russia, which runs a very tight ship, & considers these US antics utter madness, builds its strength & patiently waits its time to strike. It would be a dark picture indeed if we did not know the glorious sequel to which all is working, and to develop which God is obviously turning US's wisdom backward & making its diviners mad.

DETENTE TURNING SOUR. Growing conviction among Soviet leaders that Carter Administration is weak: encouraging Kremlin to adopt a more aggressive posture in world affairs, & press their global challenge against US with increasing vigour. At first, Carter was uncompromising in condemning Russia on human rights, pressing for drastic reductions in nuclear arsenals, & expressing determination to challenge Russia in Horn of Africa. Then he shifted to conciliation & cooperation, soft-pedalled human rights, agreed to negotiate SALT treaty along Russia's lines, & reversed decision to provide arms to Somalia.

Soviets pushing ahead with massive military build up across the board with 3 goals: nuclear superiority over US, expansion of their already superior conventional armed strength, & capability to intervene in crisis spots anywhere in world.

They got away with intervention in Angola as a result of US passivity. If they score another success in Ethiopia due to our passivity, they will become bold enough to confront us with ever more dangerous challenges in future. (USN 3:6)

WE marvel at the wonderful working out of the Divine Purpose, raising up the right men at the right time. All seems to work out so naturally on the basis of man's own folly, wickedness & incompetence, but the Divine Word has declared unerringly beforehand the course events must follow to gather all nations to Armageddon.

And we marvel at, & render constant thanksgiving for, the wonderful perception of bro. Thomas who laid out before us the whole beauty of the picture of the Divine Purpose in its many aspects of doctrine and holiness and historical revelation.

Most back issues of Berean (to about 1950) are available free to any who would like them.

WE must always stand consciously in the presence of death: not morbidly, but soberly and realistically: the death of those we have known and loved (and inadequately appreciated), the death of Christ, our own inevitable death if the Lord remain away. Sin and death are the present inescapable REALITY, and we cope with reality by facing it maturely and intelligently. The empty, giddy, unreal mirth of fools that fills the world is an abomination to our holy God. We are always in His presence. Let us ever remember to behave in keeping with that fact.

EXCEPT IT DIE

THE wheat grain falling from the husk, the barley hidden in the field—
Each gives its all in sacrifice, a fuller, richer fruit to yield:
Except it die, it dwells alone: to bring forth life, each gives its own.

IF our 'religion' does not move us powerfully to put away all selfishness, and create in us a great desire to 'do good to all men,' then it is not 'pure religion and undefiled before God and the Father' (James 1:27). Truly, our conception of what constitutes 'doing good' must be enlightened and guided by spiritual wisdom and scriptural instruction; but the underlying motive force for all we do must be a zealous love for all, & a desire to help all, rooted in the love of God Who points this out to us as the only possible Way of Life.

THE WAR: Turkey, crushed by Russia, had signed an onerous peace treaty, yielding Armenia to Russia, & almost all her European territory to independence under Russian protectorship, plus a huge war indemnity. There was to be a Europe Conference to consider the treaty.

There was still talk of the possibility of war between Russia & Britain if Russia showed signs of advancing further south. But that seemed fading; while the main item of general interest was the growing movement in England for annexing Egypt to protect the Suez & the route to India. There were several quotations from the daily papers on this, & it seemed generally acceptable to the European Powers with the possible exception of France. Bismarck was openly and strongly advocating it as a stabilizing factor in the troubled situation.

The brethren were convinced that the occupation of Egypt would inevitably involve the control of Palestine, and the consequent opening of it up to the Jews, for in Turkey's prostrate condition there was a power vacuum there that England in Egypt would automatically fill. Bro. Roberts said—

"Let England once take the Holy Land under her protection, & the partial return of Israel will quickly follow as a matter of course. The Montefiore Scheme [for colonizing Palestine] alone would be sufficient to bring about that preliminary occupation of the land which takes place before the descent of the Russo-Gogian hosts to be smitten on the mountains of Israel. There are other schemes too, and doubtless the mere operation of British Imperial favour shining through the land would quicken other movements into life. Completion of the Holy Land survey by the Palestine Exploration Society seems a providential preparation.

"If it should be said that these slow prospects postpone our expectations of the Lord's return, it must be remembered that it is in the midst of these preparations that he arrives, and at what point of them is not revealed. He comes a considerable time before the destruction of the Russian power in the Land, tho that is the first *public* manifestation of his presence; because the saints are with him then, & their judgment precedes the display of power against Gog.

"It may be that the work of re-organizing national Israel and the work of setting the Royal House thereof in order, may go on together, as Dr. Thomas hinted in his chapter on Armageddon in *Eureka III*. The installing of England in Egypt & Palestine will be of momentous import to all the saints."

The expected program was correct, but took far longer than bro. Roberts dreamed, and the 2 greatest wars the world has ever had have intervened. Britain did indeed enter Egypt 4 years later, in 1882, but it was another 35 years before the Turk moved out of Palestine & Britain moved in to lay the long-expected foundation of the Jewish National Home.

And now 60 more years (& many wonderful events) have passed, and the reborn Jewish nation is at last a reality, and is the centre of world agitation and concern. Events have moved slowly, but how marvellously & unerringly in the direction the brethren anticipated from the sure Word of prophecy! Let us lift up our heads: our redemption is nigh!

THE POLICY OF THE CHRISTADELPHIAN MAGAZINE

DR. THOMAS will always speak in some form or other while the Christadelphian remains under present management. His words are always wholesome. He will always have a door of utterance while the present editor lives, even till the day when his re-appearance in the land of the living will authorize what may be the concluding declaration of this magazine: THE LORD HAS COME. —Bro. Roberts, January, 1873.

Question	CHARACTERISTICS		
1. Age	9. Hairy	17. Beauty	25. Subtlety
2. Liar	10. Blind	18. Traitor	26. Unstable
3. Bald	11. Short	19. Cruelty	27. Guileless
4. Love	12. Greed	20. Counsel	28. Deceived
5. Folly	13. Railer	21. Wisdom	29. Rashness
6. Pride	14. Height	22. Novelty	30. Murderer
7. Foxy	15. Ruddy	23. Courage	31. Fleetness
8. Faith	16. Cursed	24. Patience	32. Doubting
			33. Meekness
			34. Devotion
			35. Lameness
			36. Lewdness
			37. Backslider
			38. Eloquence
			39. Skilfulness
			40. Hypocrites
			41. Slow bellies
			42. Martyrdom
			43. Wickedness
			44. Blasphemer
			45. Carefulness
			46. Bondservant
			47. Lamentation
			48. Walk in Truth
			49. Ready scribe
			50. Unselfishness
			51. Righteousness
			52. Destructive zeal
			53. Diana-worshippers
			54. Love preeminence

Job	Hagar	Asahel	Reuben	Jeremiah	Athenians
Eve	Elijah	Demas	Apollos	Jephthah	Bartimeus
Ezra	Judas	Shimei	Thomas	Jonathan	Hymeneus
Cain	Gaius	Martha	Ananias	Aholibah	Diotrephes
Esau	Nabal	Nahash	Bezaleel	Pharisees	Ahithophel
Jehu	Moses	Balaam	Cretians	Abraham	Methuselah
John	Elisha	Canaan	Jonadab	Zaccheus	Melchizedek
Ruth	Herod	Goliath	Absalom	Ephesians	Mephibosheth
Ahab	Daniel	Antipas	Solomon	Nathanael	Nebuchadnezzar

WE must love God so deeply and so vividly and so constantly that it influences our every act and word and thought. This is the only power in the world that can conquer and overcome the evil mind of the flesh within us all.

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