

The Berean Christadelphian

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

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

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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

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

LOVING Greetings to our brothers and sisters in Christ Jesus.

During February, sis. Ada and I made a visit to Perth, and shared some eventful occasions with the Kardinya ecclesia. We had the joy of 2 memorial meetings and were also present when an applicant for fellowship was interviewed; after which we shared the happiness of welcoming bro. Max McLaren into fellowship.

The addition of bro. McLaren to the Kardinya ecclesia helps to offset the sadness of the parting from bro. & sis. Hopper, who have returned to England. We are all led to work in various parts of our Lord's Vineyard, & we feel confident that bro. & sis. Hopper will hold the true Light of the Gospel on high.

As we said farewell to bro. David and sis. Alison, there was the consciousness that we would meet again in that great gathering at the coming of our Lord. How close is that day? We cannot be specific; but all things point to it being near. Even the drawn-out negotiations between Israel and Egypt remind us that God has no pleasure in the death of the wicked. The extended nature of those talks, and their prominence in the daily news form a daily reminder and warning of the Master's return, so that we have no excuse in allowing that day of his coming to be 'as a thief unto us.

May we all be wise, and check our lamps, that they are well-filled with oil & burning brightly. With love from the Esperance ecclesia. —bro. Ray Hodges

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

GREETINGS of love to our brethren and sisters in Christ Jesus.

Since our last report we have enjoyed the following visitors at the memorial meeting: bro. David Van Pelt, sis. Carolyn Thompson, sis. Susan Sumler, bro. & sis. Fred Higham Jr., sis. Grace Frisbie, sis. Don Newcomer, sis. Kay Wolfe, bro. & sis. Cedell Caldwell (Houston); bro. & sis. Alfred Edwards, bro. & sis. Bill Edwards (Mason); bro. Aris Edwards (San Angelo); bro. Jim Truelove (Richard); bro. Jim Phillips (California); bro. & sis. Fred Higham (Detroit); and sis. Melissa McGarrity (Mesquite).

We are thankful for encouraging words of exhortation given by bre. Truelove, Phillips and Higham.

Many of the above were also with us for a special occasion on March 5th. Bro. Jim Phillips and sis. Kay Wolfe were united in marriage at 3 pm by bro. Fred Higham of Detroit. This reminds us that in the near future the Bridegroom will come and call for us. Are we ready? Sis. Kay has been a member of the Houston ecclesia; she is the daughter of the writer.

May God bless and keep them as they walk together toward the Kingdom of God. It is encouraging and strengthening to see two young people with so much zeal for the Truth in its purity. —bro. Ross Wolfe

WHAT God requires of us is thanksgiving and worship and joy and love for Him and intense desire to get closer to Him and to know more about Him, and please Him and serve Him with all our heart and strength. These things do not come naturally to the natural man. These are the things we must earnestly pray for.

WHY JESUS TOLERATED JUDAS

Jesus tolerated Judas because Judas OUTWARDLY conformed to the precepts of righteousness during the 3½ years that he sustained the part of 'one of the 12.' Jesus knew him, but did not act on a knowledge that could not have been appreciated by either Judas or the others.

He waited till Judas should reveal himself, which is the divine procedure with us all. Though a thief, he perpetrated his embezzlements under pious pretences: "Ought not this ointment to have been sold for 300 pence, and given to the poor?"

If Jesus had expelled him from the apostolic body before his real character was manifest, it would have caused confusion, besides removing a needed instrument for the hour of betrayal. —Bro. Roberts.

The case of Christ 'fellowshipping' Judas is part of the stock-in-trade of orthodox arguments against sound fellowship. Sadly, it is also used by some who should know better.

More Earnest Heed

"Let us labour to enter into that rest"—Hebrews 4:11

Isaiah 11 is one of those many delightful portions of the Scriptures of Truth that are especially outstanding for such vivid qualities of beauty and glory that they produce in us an emotional wave of joy and thanksgiving each time we read them. This chapter relates to the time when the Kingdom of God will be fully established, and (v.9)—
"The earth shall be *full* of the knowledge of the Lord as the waters cover the sea."

How many times have we read this transcendent and comprehensive statement. In some of our cases, it has been a great many times. It has also been often used to prove a point in a lecture in which all our resources were employed to convince the stranger that God has a wonderful and enduring purpose with the planet on which we live.

But do we sufficiently meditate upon it, and get its comforting & mind-transforming value in this present dark probation of flesh and distress? Do we strive to realize the *magnitude and beauty of this Divine plan*, and the wondrous effect it will have upon the earth and its inhabitants? This is far more marvellous than anything science-fiction has ever dreamed of, and this is REAL AND TRUE: *the earth FILLED with the knowledge and glory of God* (Numbers 14:21; Psalm 72:19; Habakkuk 2:14).

It would be well in the midst of present, passing things to often let our minds dwell refreshingly upon the profound tranquillity & peace that will then permeate every phase of social and religious activity.

Let us focus our thoughts upon the specific similitude employed by the prophet, or rather, the Spirit thru the prophet. If the reader has not had the opportunity of observing the mighty ocean—from a boat or, even more strikingly, from an airplane—far from any sight of land in any direction, then we suggest they exercise their mental vision by examining a map of the world. Ponder well the scene before us, and then reflect upon the words of the prophet. When we visualize the even, level, seemingly boundless vastness of these bodies of water, we are better able to comprehend the mental picture, and grasp the deep significance of this prophetic assurance Isaiah has given us.

In these days, when the tragic effects of sin fill the earth with corruption, violence, turmoil and sorrow in ever increasing hopelessness, only a few have an ardent desire for an intimate knowledge of the purpose of God. And even fewer are willing to walk steadfastly in the self-disciplining Way of Righteousness. But in that glorious day, says Paul, quoting God's declaration from the prophet Jeremiah—

"They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord. For ALL SHALL KNOW ME, from the least to the greatest" (Heb.8: 11).

In the preceding verses, it will be noted that the apostle is dealing with the future work of Jesus as the Mediator of a better Covenant, which was established upon better Promises. This Covenant is to be made with 'the house of Israel and the house of Judah' (Jer. 31:31), or as elsewhere expressed, 'the whole house of Israel' (Ezek.45:6), or 'all the house of Israel' (Ezek. 20:40). Unlike the Mosaic Covenant made with them at Sinai, which was graven on tablets of stone, this one will be '*put into their minds*' and be '*written in their heart*' (Heb.8:10; Jer.31:33).

It may seem strange to some that there is any connection between the earth being filled with the knowledge of the Lord, and a New Covenant being made with the house of Israel. But a biblical understanding of the Gospel of the Kingdom soon reveals that *the former is the result of the latter*. This fact is well established by Isaiah's declaration in v. 10:

"In that day there shall be a Root of Jesse, which shall stand for an ensign of the people. To it shall the Gentiles seek: and his rest shall be glorious."

The 'Root of Jesse' is a title Jesus applies to himself in the Apocalypse. And Paul, to the Romans (15:12), quotes the verse from Isaiah, and applies it to Christ. The AV, as above, states that—

"He shall stand for an ensign of the people."

But the LXX renders it:

"He that shall arise to rule over the Gentiles."

And that is identical with Paul's rendering—

"There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust" (Rom. 15:12).

But the prophet adds a phrase of deep meaning that Paul does not mention in this particular place—
"His rest shall be glorious."

Writing to the Hebrews, the apostle says considerable about this subject, and uses a word that signifies 'a place of resting down, abiding, settling.' Rest may occur because of weariness, or simply on account of cessation of work and *accomplishment of purpose*, and it was in the latter sense that—

"God rested on the 7th day" (Gen.2: 1).

The import of Paul's teaching is the same. He speaks of the Rest promised to Israel, of which Moses said—
"For ye are not as yet come to the Rest and to the Inheritance, which the Lord your God giveth you"
(Deut. 12:9).

But the Israel that came out of Egypt failed to enter into that Rest 'because of unbelief'—which came upon them owing to lack of faith. In addition to that, they 'walked in their own counsels,' as David testifies (Psa. 81:12). Continuous rebellion developed among them, and on that account they perished in the wilderness. Their children entered the Land of Promise under Joshua, but that was only a shadowy, temporary type of the true millennial Rest of Jesus. For, says Paul—

"If Jesus (Joshua) had given them rest, then should He not afterward have spoken of another Day. *There remaineth therefore a Rest to the people of God*" (Heb.4:8-9).

The lesson Paul dwells on is that we are in a similar position to Israel, and we can enter into the promised Rest only if we are faithful and diligently *obedient* to ALL the commands of God. Therefore, as he says in v. 11—

"Let us labour therefore to enter into that Rest, lest any man fall after the same example of unbelief"—rather, 'disobedience,' *apeitheia*, as RV & AV margin.

Let us 'labour,' says the apostle. The word literally means 'make haste,' use speed, and its various forms are translated 'diligent, instant, earnest, haste! It implies prompt and eager effort to attain a purpose and reach a goal. *Ponder this well.* We shall never drift comfortably into God's glorious Kingdom, idly amusing ourselves with worldly activities along the pleasant way. How many think they can do this, and then find Christ waiting at the end of the way to eagerly welcome them with open arms. What folly! It is only for those who give their whole life and heart earnestly to the quest, straining every effort to please God and overcome the flesh: who, like Paul—

"Press—*strain, agonize*—toward the mark of the high calling" (Phil. 3:14).

There must be continuous, energetic, whole-hearted action on our part in the Way of Life, not just a pleasant drifting. And the reason is given in the next 2 verses in Heb. 4. Then he concludes with the solemn reminder that:

"All things are naked and opened unto the eyes of Him with Whom we have to do" (v. 13).

We are not deceiving anyone except ourselves. God knows where our heart and interests lie: and if He is not first and foremost every moment of our lives, we are not His. That is why Paul is so persistent in his urgent warnings:

"We ought to give the *more earnest heed* . . ."

"How shall we escape, if we neglect so great salvation?"

—and many other such forms of admonition. Therefore he pleads—

"Exhort one another DAILY, *while it is called Today*, lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13).

That is what we are doing now. Over and over the Scriptures tell us of the intensity of the devotion and effort required. They leave no doubt, no excuse for missing the warning. Daily mutual exhortation is necessary, as Paul so well knew. The flesh is very deceptive. It deceives so many who start the race well. They feel they have safe leeway to indulge in the things of this life, and still win the race. So few realize the complete dedication and intense effort required. These are the truly wise. May we be found among them at that Day!

Paul gives sober warning against those things that would lure us from the narrow path of duty and righteousness, and thereby prevent us from entering that glorious Rest that remains to the people of God.

None will be able to say in that Day that the divine warning was not clear, constant, and consistent. Strong, active, living faith and abiding confidence in God, and complete dedication of the life to His service, comes only with continual study and prayer. Dare we 'neglect so great salvation' by wasting time on worldly things? Keep bringing back before your minds the joyful, *eternal* Rest that awaits those who love and serve God with all their strength.

Cannot we summon the wisdom to give up the brief present for that eternal reward? Not only will the knowledge and glory of God fill the redeemed earth, but—

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain" (Rev. 21:4).

Beloved, the time is short. Let us put aside all else, and joyfully renew our efforts to gain that glorious prize.
—G.A.G.

FRATERNAL GATHERINGS

If the Lord will

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

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

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

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

NEWSCLIPPINGS ON THE SIGNS OF THE TIMES

WE appreciate the thoughtfulness of those who send these. Please always be sure to give the NAME OF THE PAPER, & the DATE. We receive some we would like to use in the Berean, but have not been able to because this information was missing.

The Diabolos in Christ: AND DEFEATED AND DESTROYED IN HIM BY THE SACRIFICE OF SIN'S FLESH PERFECTLY OVERCOME, AND CRUCIFIED

"In me—that is, in my flesh—dwelleth no good thing . . . I see a law in my members, warring against the law of my mind . . . the law of sin within my members"—Rom. 7:18, 23

BY BROTHER JOHN THOMAS

He (Jesus) kept his body under, triumphing over its lusts.

—Eureka 1:12

* * *

He (Zechariah) sees Joshua, the High Priest of the Restoration, angelized, & clothed in filthy garments. That is, he represents the Christ, in the capacity of Jehovah's Messenger, the 'Angel of the Covenant,' clothed with the 'flesh of sin,' in which, Paul tells us, 'dwells no good thing'. While Zechariah was beholding, he saw the garments of Joshua the High Priest changed, and was instructed that the action represented the *putting away of iniquity* which the priest is supposed to bear. In this we see, by the light of the New Testament, the *change of nature*, or body, in relation to Christ, 'whom,' says Paul, 'we know henceforth no more after the flesh.' He was crucified 'in the flesh,' & then sin was 'condemned in the flesh.'

—Eureka 1:58

* * *

It (the body of Jesus) was not angel flesh or nature, but that common to the seed of Abraham, styled by Paul '*flesh of sin*,' 'in which,' he says, 'dwells no good thing' . . . His flesh was like our flesh in all its points—weak, emotional, and unclean . . . Sin, whose wages is death, had to be condemned in the nature that had transgressed . . . He took part of the same, that through death he might destroy that having the power of death, that is, the *diabolos*, or elements of corruption in our nature inciting it to transgression, and therefore called '*Sin* working death in us.'

—Eureka 1:106

* * *

Jesus is to be considered in 2 states . . . In the former state, the flesh was the '*filthy garments*' with which the SPIRIT-WORD was clothed (Zech.3:2); the '*iniquity of us all*' that was laid upon him (Isa. 53:6). But as he now is, the filthy garments have been taken away, '*his iniquity has passed from him*' and he is clothed with change of raiment.

—Eureka 1:108

We note that, to bro. Thomas (and it is the Truth), the 'iniquity of us all' that was laid upon him was the flesh of sin itself, the 'filthy garments.' This iniquity was laid on him—not merely 'ritually' in shadow and type, but ACTUALLY in his being made ONE OF US, sharing our unclean, sin-in-the-flesh nature (with or without the hyphens, the TRUTH is the same). He was 'made sin' that in himself he might destroy sin. This was his victory: rob him not of it.

* * *

Joshua, son of Josedec, a type of Jesus in the flesh, is first introduced as *clothed with filthy garments*, representative of the flesh with its propensities and lusts. But when the type is changed to represent Jesus in Holy Spirit Nature, such as he acquired after resurrection, Joshua's raiment is represented as being changed. 'Take away,' says the Spirit, 'the *filthy garments* from him.' When this was done, then the Spirit addresses him and says, 'I have caused thine *iniquity* to pass from thee, and I will *clothe thee with change of raiment*.' —Eureka 1:169

'Filthy garments' and 'iniquity' was the diabolos-Sin's Flesh which he bore.

* * *

Aaron wore the representations *upon* his person; Jesus bore them *in himself*. The gold represents the wisdom of a tried and precious faith; blue, a cleaning principle; purple, the element of the flesh; scarlet, *the sin thereof*; and fine twined linen, righteousness. These principles were *embodied in Jesus*, as 'holy, harmless, undefiled, and separate from sinners' as to *character*; yet the 'likeness of sin's flesh in whom sin was condemned' when crucified, as to *nature*.

—Eureka 1:171

* * *

If the principle of corruption had not pervaded the flesh of Jesus, or if he were not flesh, he could not have been tried in all points as we; nor could sin have been condemned *there*; nor could he have 'borne our sins *IN his own body* on the tree.'

—Eureka 1:203

Here again, we note that the 'principle of corruption' had to be in Christ's flesh in order for him to 'bear our sins IN HIS OWN BODY.' He did not bear them merely 'ritually'—he bore them in being of the sin-cursed nature and in bearing sin-in-the-flesh. And he bore them AWAY in perfectly overcoming & defeating it, putting it to death, nailing it in condemnation to the cross.

* * *

The Spirit clothed Himself with *weakness and corruption*—in other words, '*Sins flesh's identity*—that He might destroy the 'DIABOLOS.' It is manifest from this the *Diabolos* must be of the same nature as that which the Spirit assumed; for the supposition that He assumed human nature to destroy a being of angelic nature, or of some other more powerful, is palpably absurd. The *Diabolos* is something, then, pertaining to flesh and blood, and the Spirit or Logos became flesh and blood to destroy it.

—Eureka 1:246

* * *

'SIN' is a word in Paul's argument (in Romans 7) which stands for human nature, with its affections and desires. Hence, to 'become sin,' or for one to be 'made sin' for others (2 Cor.5:21) *is to become flesh and blood*. This is called 'sin,' or 'Sin's flesh,' because it is what it is in consequence of sin, or transgression.

—Eureka 1:247

* * *

This perishing body is 'sin'; and left to perish because of 'sin.' 'Sin,' in its application to the body, stands for all its constituents and laws. The *power of death* is in its very constitution, so that the law of its nature is styled the 'law of Sin and Death.' In the combination of the elements of the law, the power of death resides, so that 'to destroy that having the power of death' is to *abolish this physical law of sin and death*, and instead thereof, to substitute the physical 'law of the spirit of life,' by which the same body would be changed in its constitution, and live for ever.

—Eureka 1:248

* * *

What is that which hath the power of death? It is the 'exceedingly great sinner SIN,' in the sense of the 'Law of Sin and Death' within *all* the posterity of Adam, *without exception*. This, then, is Paul's *Diabolos*, which he says 'has the power of death'; which 'power' he also saith is 'sin, the sting of death.'

But why doth Paul style Sin, *Diabolos*? The answer will be found in the definition of the word. *Diabolos* is derived from *diaballo* which is compounded of *dia*, a preposition which signifies 'across, over'; & of *ballo*, 'to throw, cast,' and intransitively, 'to fall, tumble.' Hence *diaballo* is 'to throw over or across'; and intransitively, 'to pass over, to cross, to pass.' This being the signification of the parent verb, the noun *diabolos* is the name of that which 'crosses, or causes to cross, or falls over.' DIABOLOS is therefore a very fit and proper word by which to designate the law of sin and death, or *Sin's Flesh*.

—Eureka 1:249

* * *

Isaiah (6:5) saw the King of whom the Spirit afterwards said 'Take away the filthy garments from him'—the filthy garments of flesh, styled his '*iniquity*' (Zech.3:4).

—Eureka 11:19

* * *

As the Dead One, anointed with spices and bound with grave clothes, he (Jesus) was *Sin's Flesh* crucified, slain and buried; in which by the slaying, sin had been condemned, and by the burial, put out of sight.—Eureka 11:124

* * *

Jesus being set forth by the Deity a propitiatory for the remission of sins that are passed through faith in his blood (Romans 3:25) exhibits him in relation to the believer as an Altar. The Word made flesh was at once the victim, the altar, and the priest. The Eternal Spirit-Word was the High Priestly Offerer of His Own Flesh, whose character was without spot—'holy, harmless, undefiled, and separate from sinners,' 'who knew no sin'—yet whose *nature was in all*

points like ours: 'Sin's Flesh' in which dwells no good thing (Heb.9:14; 7:26; 2 Cor.5:21; Rom.8:3; 7:18; Heb. 2:14-17).

The flesh made by the Spirit out of Mary's substance, and rightly claimed therefore (Psa. 16:8; Acts 2:31) as His flesh, is the Spirit's Anointed Altar, *cleansed by the blood of that flesh* when poured out unto death 'on the tree.' THIS FLESH WAS THE VICTIM OFFERED. THE SACRIFICE. Suspended on the tree by the voluntary offering of the Spirit- Word (John 10:18), sin was condemned *in the flesh* when the soul-blood thereof was poured out unto death. The Spirit-Word made his soul thus an offering for sin (Isa. 53:10), and *BY IT sanctified the Altar-Body on the tree.*

—Eureka 11:224

* * *

Jesus was a man in the flesh common to all mankind, which is Sin's Flesh (Romans 8:3). . . If Jesus was not crucified in THE flesh common to us all, then 'sin was' NOT 'condemned *in the flesh*' as all the apostles taught.

—Eureka 11:624

* * *

Sin was condemned *IN the same flesh* that had transgressed in Paradise, so that *IN the crucified body* he bore the sins of his people upon the tree.

—Eureka 11:669

He bore his people's sins IN HIS BODY, not typically but actually in being of the same Sin's Flesh as they, and in the act of conquering and destroying it.

* * *

The subject of such a *nature*, however excellent a *character* he may be, or may have been, is materially defiled, or unclean. Therefore nothing born of a woman is clean, even though it have been begotten in her substance by the power of the Spirit (Job 14:4). Now, this is a principle of the knowledge revealed to us, and is of universal application. *It obtains in relation to Jesus himself.* Paul says (Gal.4:4) the Son of the Deity sent forth 'was made of a woman, made under the Law.' *The body so made and born was therefore unclean materially and Mosaicly.*

—Eureka 111:586

* * *

The thigh and garment (of the Faithful and True One: Rev. 19:11-16) had been filthy; but their filthiness had been purged, or caused to pass away so thoroughly, that the garment was as raiment changed. The filthy garment was the Human Nature, which the Word of the Deity was clothed with in his flesh manifestation.—Eureka 111:648

* * *

The flesh in or through which the Deity was manifested was—for the brief space of 33 years, inferior to the angelic nature. It had been '*purified*' by the sprinkling of *its own blood* on the cross.

—Catechesis 12

* * *

When was the Jesus-Altar *purified*, the Jesus-Mercy-seat *sprinkled with sacrificial blood*, and the Jesus-Holy of Holies *lustrated* (another word for 'purified')? After the veil of his flesh was rent, and before he awoke at the early dawn of the third day.

—Catechesis 14

* * *

Sinful flesh was laid upon him, 'that through death he might destroy him that had the power of death, that is, the devil,' or sin in the flesh (Heb. 2:14).

—Elpis Israel 99

* * *

The word 'sin' is used in 2 principal acceptations in the Scripture. It signifies in the first place 'the *transgression* of law'; and in the next it represents that *physical* principle of the animal nature which is the cause of all its diseases, death, and resolution into dust. It is that in the flesh 'which has the power of death,' and it is called 'sin' because the development or fixation of this evil in the flesh was the result of transgression. Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled 'sinful flesh,' that is, *flesh full of sin*, so that 'sin,' in the sacred style, came to stand for the substance called 'man.'

—Elpis Israel 126

* * *

'Sin' is a synonym for human nature. Hence the flesh is *invariably* regarded as *unclean*. . . This view of sin in the flesh is enlightening in the things concerning Jesus. The apostle says 'God made him *to be sin* for us.' . . And this he explains by saying in another place that 'He sent His Own Son *in the likeness of sinful flesh*, and for sin, condemned sin *in the flesh*: SIN COULD NOT HAVE BEEN CONDEMNED IN THE BODY OF JESUS IF IT HAD NOT EXISTED THERE.

—Elpis Israel 127

* * *

Sinful flesh being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin.

—Elpis Israel 128

Sin was condemned 'ritually' and 'ceremonially' IN Christ's flesh—not in the sense that it and its condemnation THERE were not realities—but that in being ACTUALLY condemned and destroyed there, it was condemned and (prospectively) destroyed in all his people, and for all time. Sin's condemnation in Christ's 'flesh of sin' was not just another type or shadow: it was the climactic once-for-all REALITY which all the types and shadows represented, and without which they were meaningless.

As soon as we say there was no 'sin' in Christ's flesh, and/or that the sin in Christ's flesh did not need condemnation and cleansing away, we immediately make him a substitute instead of a representative, a shadow instead of a substance. The essence of the whole transaction is the REALITY of the sin there, and the REALITY of its destruction. Christ DID what all the sacrifices before him merely shadowed. He really and actually destroyed Sin—the Diabolos—and it had to BE THERE in order to be destroyed. It was not just a figure of speech, a type, a shadow, like all the preceding sacrifices.

This was his great victory. He did not just suffer. Lots of people suffer. He OVERCAME. He perfectly, flawlessly conquered, defeated, destroyed the Diabolos within himself: held it bound and powerless all his life, and nailed it in triumph to the cross. The death was the culmination and termination of the struggle and the victory; the perfecting of the essential lifelong sacrifice and offering for all sin-stricken mankind, including himself. This is the very heart and power of the Truth of the Gospel of Salvation.

Many—mistakenly fearful of 'defiling' and dishonouring Christ—make him just another shadow, destroy his struggle, and rob him of his victory, thrusting him back into the Mosaic rituals and ceremonies. They see a noble 'sacrifice' in the shallow sense of the term, a heroic manifestation of selfless love, but they do not see the reality of the Diabolos - Sin-in-the-flesh—put to death within him.

Truly our sins were 'laid on him' and he 'bore them away.' But HOW? Not in mere symbolic ritual, but in the reality of being part of the condemned race, of Sin's Flesh--contending lifelong with that same Diabolos within that slays his brethren. He was made ONE WITH US, in our sin-nature. He THUS 'bore our sins IN HIS OWN BODY; that he might, for all (including himself) overcome sin, destroy it, bear it away—that we in turn may, in the deep wisdom & righteousness & loving mercy of God, be accounted ONE WITH HIM in his victory.

That which Christ actually ACCOMPLISHED in the perfection of the obedience of his life and death, is that which is SYMBOLIZED by animal sacrifices. He is the reality. That which is called 'sacrifice' is simply the shadow representing that life and death—a shadow which has no meaning apart from the reality of what he accomplished.

The whole divine purpose of salvation from death—including Christ's own salvation as one of the condemned Adamic race—depended on someone doing just what he did: overcoming the diabolos and putting it to death: nailing it up in public condemnation before all men to manifest and vindicate God's holiness and Sin's deadliness.

He did not just offer one more 'sacrifice.' Rather, he was IN HIMSELF everything that 'sacrifice' means and teaches and (in shadow) 'accomplishes,' or, put more clearly, that which the sacrifices represented as being accomplished and needing to be accomplished.

All our conception and understanding of the meaning of 'sacrifice' must be derived from WORKING BACKWARDS from his accomplished reality to the shadow. Apart from him & his work & his victory, sacrifice would have had no meaning or purpose, and would never have been instituted at all.

APRIL ANSWERS CHARACTERISTICS

- | | | |
|-------------------------|---------------------------|--------------------------------------|
| 1. Age—Methuselah | 18. Traitor—Judas | 38. Eloquence—Apollon |
| 2. Liar—Ananias | 19. Cruelty—Nahash | 39. Skilfulness—Bezaleel |
| 3. Bald—Elisha | 20. Counsel—Ahithophel | 40. Hypocrites—Pharisees |
| 4. Love—John | 21. Wisdom—Solomon | 41. Slow bellies—Cretians |
| 5. Folly—Nabal | 22. Novelty—Athenians | 42. Martyrdom—Antipas |
| 6. Pride—Nebuchadnezzar | 23. Courage—Daniel | 43. Wickedness—Ahab |
| 7. Foxy—Herod | 24. Patience—Job | 44. Blasphemer—Hymeneus |
| 8. Faith—Abraham | 25. Subtlety—Jonadab | 45. Carefulness—Martha |
| 9. Hairy—Elijah | 26. Unstable—Reuben | 46. Bondservant—Hagar |
| 10. Blind—Bartemeus | 27. Guileless—Nathanael | 47. Lamentation—Jeremiah |
| 11. Short—Zaccheus | 28. Deceived—Eve | 48. Walk in Truth—Gaius |
| 12. Greed—Balaam | 29. Rashness—Jephthah | 49. Ready scribe—Ezra |
| 13. Railer—Shimei | 30. Murderer—Cain | 50. Unselfishness—Jonathan |
| 14. Height—Goliath | 31. Fleetness—Asahel | 51. Righteousness—
Melchizedek |
| 15. Ruddy—David | 32. Doubting—Thomas | 52. Destructive zeal—Jehu |
| 16. Cursed—Canaan | 33. Meekness—Moses | 53. Diana-worshippers—
Ephesians |
| 17. Beauty—Absalom | 34. Devotion—Ruth | 54. Love pre-eminence—
Diotrephes |
| | 35. Lameness—Mephibosheth | |
| | 36. Lewdness—Aholibah | |
| | 37. Backslider—Demas | |

"WHOSE MOUTHS MUST BE STOPPED"

THE Star-Angel Presbytery of Thyatira was too tolerant of 'the depths of Satan as they taught,' for the Spirit's approval; for, after commending the Angel's love, service, faith, patience, & works, he adds—

"Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach & seduce my servants to commit fornication & eat things sacrificed to idols."

In this toleration, the Star-Angel, or Eldership, was culpable. *They ought to have SILENCED their false teaching, and to have permitted nothing to reach the ears of the flock not in harmony with the written Word.*

This would have preserved 'the unity of the faith and knowledge of the Son of God,' and have prevented the development—out of the One Body espoused to Christ—of a self-complacent Catholic Jezebel.—*Eureka* 111:22.

THERE is, ultimately, only one way false teaching can be 'silenced' so as not to be heard by the flock anywhere within the ecclesial confines. The Scriptures clearly tell us how. Under other methods, are such voices being 'silenced'? By their fruits shall we know the effectiveness (or otherwise) of methods.

ALL our happiness and pleasure and satisfaction must be centred in God. Any seeming 'happiness' or 'pleasure' or 'satisfaction' that is not centred in God is a sham and a delusion that will turn to sorrow at last. God is the only reality. All things and all beings exist only as He wills that they exist. Whatever is built on God is real and will last. Whatever is not built on God is not real and will not last. Only a few learn this. Only a few find eternal happiness and peace.

Answers to Bible Questions

BY BROTHER ROBERT ROBERTS

HOLINESS AMONG THE BRETHREN

JESUS had to say to his disciples on one occasion—

"Ye know not what manner of spirit ye are of" (Luke 9:55).

—that is, the manner of the spirit appertaining to the family to which they belonged. It is to be feared the same remark is true of many who embrace the Truth in our day—tho under a different heading. They are called to *holiness* (1 Thess. 4:7), but they do not seem to realize the fact. They live as if it were not so.

They would not in words deny that holiness 'becomes'—belongs to, characterizes—the House of God (Psa. 93:5). They would admit that it is true that they are called to be holy. But they nullify their admission by the restricted interpretation they put upon it. It would be hard to put into words their idea of 'holiness,' but it is practically limited to our abstract relation in Christ, that is, the light in which God regards us in Christ. It is not, in their treatment of the subject, allowed to include *personal habit or condition*.

It requires but a small degree of familiarity with the Scriptures to see the narrowness—the dangerous deficiency—of such a conception. It is true that holiness in its scriptural definition *begins* and has its foundation in what has been accomplished in Christ; and that we are 'holy and without blame' in the justification we have by faith in him. But that it goes much further is the lesson of *every* epistle of Paul, and of *every* indication contained in that 'form of the knowledge and of the truth' (Rom. 2:20) which God has given us in the Law.

We are to be holy *in ourselves*, as well as 'in Christ'; holy 'in all manner of conversation' (behaviour)—1 Pet. 1:15; Eph. 1:7; 5:24; 2 Pet. 3:11; 'holy both in body and spirit'—1 Cor. 7:34; 'clean from all filthiness of the *flesh* AND spirit'—2 Cor. 7:1. It is the express command of Christ. And the command is reiterated by the apostles as above, and in many other places.

What does it mean? Does it only mean ceremonial separateness? Surely no man of any breadth of acquaintance with the Holy Oracles would limit it thus! Such a limitation would deprive the exhortation of all point. We are *already* ceremonially separated in the belief and obedience of the Gospel: there is no need to exhort to what is already done.

It is not in this sense that the Father is holy. He is holy *in Himself*. It is thus we are to be. It is *personal* holiness that is in danger of failure, without which ceremonial holiness is a mockery. The Father—He is holy, clean, pure. This is the standard of saintship held up by Christ. It is to be realized by them in *everything* (so Paul says, and reason enjoins): in thought, action, personal habit, body, spirit—as well as spiritual relation.

God has given us an elaborate illustration of the meaning of holiness in the Law He gave to Israel, which not only instituted ceremonial separateness, but enjoined personal cleanliness & holinesses in all relations. Let anyone read Lev. 19, 20, & 21, for example, in the light of the frequent interjection—

"Ye shall be holy unto Me: for I, the Lord, am holy."

It is true the Law of Moses has been set aside as a means of justification, but this does not invalidate it as an exhibition of the mind of God in which the saints are to find guidance. Nor does it remove it from the sphere of their enlightenment as to the nature of holiness. The Law is 'holy, just and good' (Rom.7:12), &—

"The righteousness of the Law is fulfilled in believers, who WALK NOT AFTER THE FLESH BUT AFTER THE SPIRIT" (Rom. 8:4).

Looking to that Law, we see what God is pleased with in the corruptible sons of men: ardour of worship, mercifulness of disposition, justice of action, purity of thought, cleanliness of body, and separateness from the heathen, which are all comprehended in the term 'obedience,' because they are all commanded.

Are they less commanded under Christ than under Moses? On the contrary, they are *more* commanded. Christ's very work is to (Tit. 2:14)—

"PURIFY (make holy) unto himself a peculiar people, zealous of GOOD works."

And he commands us by the apostles (1 Pet. 1:15)—

"As He who hath called you is holy, so be ye holy in all manner of behaviour."

"Come out, be separate, touch not the UNCLEAN" (2 Cor. 6:17).

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

Now, are we to be clean in one thing, and not in another? Clean in doctrine & not in practice? Clean in heart & not in body? Clean in view & not in habit? Are we not to be clean & holy *in ALL senses?*

It is even so commanded; & though it may suit worldly convenience to cry down compliance with the divine standard as 'strait-laced,' such a cry will sound strangely in the ears of all in the presence of Christ. None will be more frightened at it, or ashamed of it, than those who now raise the cry. It is a cry to be disregarded by wise men. Men who make the Word of God the rule of their life will not give place to it in the least. They will say with David—

"I am a companion of all those that keep Thy precepts" (Psa. 119:63)

And, if necessary, they will add (Psa. 119:115)—

"Depart from me, ye evil doers, for I will keep the commandments of my God."

—October, 1893

THE UNBELIEVING 'SANCTIFIED'

WHEN Paul advises believing wife or husband to remain with an unbelieving partner with whom the Truth has found them, and who is willing to stay (1 Cor.7:12), he does it on 2 grounds, which he immediately specifies—

1. The unbelieving partners are 'sanctified' by believing ones on one or both of 2 principles: that unbelieving partners are likely to be won to the Truth by believing partners, as Peter hints (1 Pet. 3:1-2); and that they may be divinely favoured and blessed for the sake of the believers, as Laban was for Jacob's sake (Gen. 30:30), and Potiphar was for Joseph's sake (Gen. 39:5). For both reasons, they were to feel at liberty to remain in association. The Truth was not to be allowed to act as a divorce cause if the unbelievers were pleased to 'dwell.'

2. 'Else were your children unclean, but now that are holy.' This must mean family status & relation to surrounding influence. Dissolution of wedlock would render the children legally unclean, and expose them to the demoralizing influence of a state worse than orphanage. Maintenance of the conjugal bond preserved them on both points. Paul could not mean that the children were holy in the personal sense, because this is not according to fact.

If children become holy in the personal sense, it is because of the power of the Truth, and not because of their relation to parents. But relation to parents is of vital consequence to them in determining their standing and the shaping influences of their lives.

—February, 1892

LOVE

THE way to be loved is not to think about being loved, or about not being loved, but *to love*. And not to love in any obtrusive way, but with the love that leads one to quietly do those things that please and produce comfort, and to abstain from what causes discomfort, even if pleasing to one's own self. Fussiness of love does not cause love. And selfish love—the love that indulges itself for its own pleasure, and not for the pleasure of the object—is a love that will destroy love.

Nothing can exceed the Bible precept on this subject: "Let us consider one another; let us please every one his neighbour for good."

—January, 1893

POLITICAL POSITIONS

NO one realizing what Christ meant when he said "Ye are not of the world even as I am not of the world" would find it necessary to ask whether a brother can consistently accept—let alone seek—a post among the 'principalities and powers! local or otherwise, of the present evil age. —September, 1893

FASTING

FASTING is not a matter of command to the Household of Faith. It was not even a matter of command to Israel under the Law. It was a matter of *practice* under special circumstances, as David when Saul was killed (2 Sam. 1:12), or when Bathsheba's child was ill (2 Sam. 12:22-27). It is a natural accompaniment of grief or humiliation of any kind, as feasting is of the opposite state of mind; but it was always purely optional except when made obligatory by vow. (1 Sam. 14:24).

It became a compulsory act of religious service—not by Divine appointment— but by the tradition of the elders (1 Kings 21:9). It is never referred to by the prophets except in terms of disparagement (See Isa. 58:5; Zech.7:5). God says—

"Is not *this* the fast that I have chosen: to loose the bands of wickedness, to undo the heavy burdens, to deal thy bread to the hungry, to bring the poor that are cast out to thy house, etc. . ."

This is said in contrast to the usual fast—

"For a man to afflict his soul; to bow down his head as a bulrush, to spread sackcloth and ashes under him— wilt thou call *this* a fast, and an acceptable day to the Lord?" (Isa.58:5-7).

In Israel it was thought very meritorious to perform the fast which the Lord here makes light of. The Pharisee's prayer made a feature of this: 'I fast twice in the week.'

Men were at liberty to fast if they liked (and no doubt it is a good thing occasionally), but they were not to make it a matter of religious parade. This is what Jesus means when he says (Matt. 6:17)—

"Thou, *when thou fastest*, be not as the hypocrites are, of a sad countenance, but anoint thy head & wash thy face, that thou appear not unto men to fast."

His own disciples did not fast. In this, had it been a matter of divine command, they would have been guilty of sin. But Jesus defended them in the matter from the complaints of the Pharisees, which shows the matter stood not so.

His question was: 'How can they fast while the Bridegroom is with them?' Joy banishes fasting. This shows it was a question of natural fitness—not divine command. As to the statement: 'The days come when the Bridegroom shall be taken away from them: then shall they fast in those days'—here again, fasting is put as an effect springing from a cause: not as an ordinance by command. The words are a prophecy, not a precept: and the prophecy is found fulfilled in several instances (Acts 13:2-3; 10:30).

But there can be no doubt that the words of Christ had a much wider than a literal meaning; for he was addressing the Pharisees, to whom it was his custom to speak in parable. Indeed, the simile of the Bridegroom is a parable.

In the absence of the Bridegroom, the 'children' fast in a larger sense than occasional abstinence from food. They 'deny ungodliness and worldly lust, and live soberly, righteously, and godly in the present world, looking for the appearing of the great God and Saviour Jesus Christ' (Titus 2:11).

There can be no objection to occasional literal fasting, but it is not a law, and 'where there is no law there is no transgression.' It was an exercise naturally conducive to spiritual susceptibility in a hot country, and would often be found advantageous in colder climes when it is desired to fix the heart in a specially earnest way upon some spiritual aim or contemplation.

But we must be on guard against establishing a law where none is, and bringing ourselves into the bondage of Catholics and Jews, who are very punctilious on a point like this, and insensible to the real requirements of God at their hands. —March 1892

WORLDLY PARTIES AND SECULAR SONGS

IT is impossible to imagine a truly enlightened brother attending an orthodox place of worship. Equally unimaginable is it that such should attend worldly parties and sing secular songs. —June, 1893

PRAYING FOR THE ALIEN

IT cannot be wrong to pray for the alien, seeing Paul enjoins prayer 'for all men' (1 Tim. 2:1), and since such a prayer is in harmony with what we might call the primary moral instincts created by the Truth: *the love of man*, the disposition to 'do good to them all as we have opportunity' (Gal. 6:10), & the desire that God would fulfil His first declared purpose to 'bless all families of the earth' at last.

When Christ said, 'I pray not for the world,' it is evident that it was the world in a specific phase or section of it, namely, the world actually contemporary with his prayer, from among whom the disciples had been chosen. His words show this:

"I pray not for the world, but for *them whom Thou hast given me*... and not for them only, but for them who *shall believe* on me through their word" (John 17:9, 20).

It was the world of the moment he excepted from his prayer—the Jewish world which was about to perish in the impending whirlwind of God's anger, and the Pagan world which, as the great red dragon, was about to rend and tear his suffering body. A prayer of Christ's is not on the same footing with the prayer of men in Christ. He knew what to ask for, and *what not to ask for*, but—

"We know not what to pray for as we ought" (Rom. 8:26).

The Father had committed all things into his hand. It was in place for him to refuse to pray for such as he saw fit not to pray for. But in our position we can but humbly pray that God may grant such pity and blessing as He sees fit to the afflicted race of man, and especially to speedily fulfil His Own promise to bless all nations in Abraham and his seed.

The prayer that Jesus prayed for his disciples and did not pray for the world amounts to a prayer for eternal preservation, which is a prayer that could not be prayed for the world as 'the world,' for the world is the enemy of God (James 4:4), & salvation for such is an impossibility. Our prayers must be 'according to His will.'

But to pray that a particular injustice may not be visited upon our persecutors—as when the Jews crucified Christ—is a prayer we might pray, & are *commanded* to pray (Matt. 5:44); and which Jesus therefore sets us an example in praying for, while not praying for the preservation of the ungodly. It is one thing to ask the remission of a debt due to *us*. It is another thing to ask for the upsetting of God's way of dealing with sin and sinners.

—March & April, 1892

ONE LIKE THE SON OF MAN

IS this Christ personal or multitudinous? The personage seen by John in the Isle of Patmos 'in the midst of the 7 golden candlesticks' (Rev. 1:12-13) was first & principally the personal Jesus, exhibited in vision. There were features in the vision that illustrate the Lord's multitudinous relations through his brethren, who are his Body, but these are subordinate. It was the relations of the Head rather than the Body that are concerned, as is manifest from the introduction to each of the messages sent to the 7 ecclesias. In these, one and all, Christ speaks *to* his brethren, and the speaker is in each case identified with some feature of the symbolic figure—

"These things saith he that *holdeth the 7 stars*... *I know thy works*."

"These things saith he that *hath the sharp sword*... *I know thy works*."

"These things saith *the First & the Last*... *I know thy works*."

This could not mean 'I, Jesus and the saints, know the work of the saints,' but I, Jesus the High Priest and Judge of the saints, know their work while they are in the land, and circumstances of their probation.'

So John, in the opening salutation, identifies the personal Jesus with the attributes of the symbolic figure. He invokes—

"Grace from Jesus Christ... *the faithful witness, the first begotten from the dead*."

Of him only could it be affirmed that he was the first and the last, and (at the time of the vision) that he had been dead but was alive. We must preserve the distinction between the Head Christ, and his Body the saints, while allowing for foreshadowed participations of the latter with the former.

—February, 1892

'BUYING' SWORDS, AND 'PERISHING' THEREWITH

THERE is no doubt an apparent want of harmony between Christ's words—

"He that hath no sword, let him sell his garment and buy one" (Luke 22:36).

—and his injunction to Peter in the garden a few hours afterwards—

"Put up again thy sword into his place: for all they that take the sword shall perish by the sword"

(Matt. 26:52; John 18:10).

The explanation is to be found in the 2 different senses in which Christ often expressed himself, & in which he was sometimes misunderstood by his disciples, as when he said (Matt. 16:6)—

"Beware of the leaven of the Pharisees & of the Sadducees. And they reasoned among themselves, saying. It is because we have taken no bread."

When he said to Peter, 'Put up thy sword,' there could be no mistake as to the character of his communication referring to a literal act. It was literal in its import, as was further placed beyond doubt by the comment—

"All they that take the sword shall perish by the sword."

But when he said: *"He that hath no sword let him sell his garment & buy one."*—it is evident it was part of a figurative mode of expressing the change about to take place in the position of the disciples, who had been under his special guardianship for about 3 years. The disciples understood him literally, as in the case of the leaven. They said: *"Lord, behold here are 2 swords."*

Jesus, in the painful pre-occupation of the moment, did not enter into particulars, but briefly deprecated their impression as to what he meant: *"It is enough,"* as much as to say, *"I didn't mean you should each provide a literal sword."*

And when Peter acted under the impression created by his words, Jesus plainly *forbad the use of the sword,* with the solemn intimation that those who used it would perish. —Sept. 1893

THE DEVIL'S STATEMENT: WAS IT A LIE?

THOUGH the devil is a liar and the father of lies, he sometimes speaks the truth, as all sinners sometimes do when it serves their purpose. He did so on this occasion when he said:

"It is written, He shall give His angels charge over thee."

It was truly so written, and that too concerning the Messiah. So when he said:

"All this power is delivered unto me, and to whomsoever I will I give it."

—he expressed the truth. In its particular form, it would be true of the personal executive of the 'wicked' in power at the time of the temptation. Who the tempter was is not revealed, but it was someone having the control of place, power & wealth; otherwise there would have been no temptation in the offer.

We know it is not the popular devil that distributes the prizes of political life: it is flesh and blood in some particular official incarnation. What this form was in the case of Christ's tempter is not made known, and we shall never know till the day when we 'shall know as we are known.' Sufficient that it was one having the power to give exaltation and wealth 'to whomsoever he willed.'

This power he would (providentially) receive from on high: for 'the powers that be are ordained of God' (Rom. 13), for—

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan.4:17). —Feb. 1892

CHRIST A PRIEST NOW

CHRIST is doubtless making intercession for his people now (Heb.4:14; 7:24-5; 8:1), and also controlling their affairs angelically for his own purposes, as shown by Rev.2:21-23; 1 Pet. 3:22; Heb. 1:14. In the Age to Come, he will exercise this priest function for the whole world.

The Melchizedekness of his priesthood, as explained by Paul, consists of its independence of heredity and its illimitability as to time, in contrast to the Levitical priesthood which was inherited from ancestors & limited to a certain age. This feature applies *both now and hereafter.* —March, 1892

THE LIVING AT CHRIST'S APPEARANCE

WE can only know what is revealed concerning the 'when, where and how' the living at the appearance of Christ are to be cited for judgment. Much is not revealed as to these particulars, but enough to prepare us for the event when it comes.

The 'when' is at the return of Christ (2 Tim.4:1). The 'where' is in his presence: 'our gathering *unto him*' (2 Thess. 2:1; Luke 19:15). The particular spot of the earth's surface that will thus be honoured is not stated in so many words; but there are weighty scripture reasons for believing that Dr. Thomas was right when he came to the conclusion that God will use the same place in organizing Israel under the 2nd Moses that He used in organizing them under the 1st—the solitudes of Sinai.

As to 'how' we are to be notified, the angels have always done these notifications in past transactions (Moses, Exod. 3:2; Gideon, Judges 6:11; Samson, Judges 13:3; Jesus at birth, Luke 1:26; temptation, Matt.4: 11; death, Luke 23:43; resurrection, Matt. 28:2; and ascension, Acts 1:10). Jesus says a multitude of these angels will come with him, and that he will 'send them forth to gather his elect' (Matt.25:31; 24:31). The conclusion is, therefore, inevitable that the citation of 'those who are alive & remain unto the coming of the Lord' will be by angelic visitation & summons.

—March, 1892

FELLOWSHIP

WHAT should you say to a professed believer in the Gospel who was willing to fellowship Roman Catholics? Should you consider his belief of the Gospel sufficient in the circumstances to justify your identification with him? We believe not. This has been our difficulty with some excellent people professing belief in the inspiration of the Bible. While their own belief may be unexceptionable, they refuse to withdraw from those with whom it is otherwise. Consequently there is a barrier of their own putting up.

There is nothing for it but to do as you say: "Wait (with pain) the coming of our Lord, who will settle all our controversies"—but taking care *to be on the right side of them while he is away*.

—September, 1892

BAPTIZED FOR THE DEAD

The meaning of the phrase 'baptized for the dead' (1 Cor.15:29) will be understood when the nature of baptism and the drift of Paul's argument are held in sight. In baptism, we are baptized into *the death* of Christ (Rom.6:3). It is therefore for, or on account of, the dead. In 1 Cor.15 Paul is arguing for the resurrection. Those to whom he was writing had submitted to an institution *having reference to death*, and it was a powerful question on his part why this should be so, if there was no resurrection in view. As we are all dead in all our natural prospective relations, what need for an institution having to do with death, *unless it stood related to the cure of death by resurrection?*

—February, 1892

TYPOGRAPHICAL ERRORS

—are bound to occur. We try hard to avoid them. Most are obvious & harmless, but some can be confusing & misleading. Please tell us of any of the latter that you notice. We'd like to mention them so those who preserve their Bereans can mark them in.

In Jan. issue, back cover, Answers, 5th & 6th columns, one of the 'Aholiabs' should have been 'Aholibah.' In Feb. issue, p. 47, 14th line from bottom, 'righteousness' should have been 'unrighteousness.' We thank those who told us of these.

POSTAL COSTS

—have risen again. When we first started mailing the Berean (in 1950), total postal costs were under \$10 a month. Now they are \$130. In cases where it would create NO delay or inconvenience to anyone, it would help if we could combine mailings. We would like to strongly emphasize, however, that this is no big problem. We are well covered & quite comfortable as things are. This suggestion applies ONLY to cases where it would cause no disadvantage.

WHAT we are putting in our minds from day to day is what we are making of ourselves, our lives, and our eternal destiny. God requires that to the fullest of our abilities and opportunities we build our minds spiritually by filling them with His Word. Each spiritual thought adds to the spiritual man; each fleshly thought adds to the fleshly man. Each thought leaves permanent physical imprint for good or ill.

The Spirit and Power of Elijah

"The effectual fervent prayer of a righteous man availeth much"—James 5

YAHWEH provides for His remnant. This has been a fundamental & continual principle since the days of the first Adam. At no time does He provide more than when the need is greatest. The periods of the Judges and of the

Prophets illustrate this outworking of the Father's compassion. Tho the apostates mocked His messengers and rejected the message-call to repentance, a faithful remnant responded favourably to the warning cries of Yahweh's watchmen.

Elijah's life exhibits these principles. He was provided to the national ecclesia when its state was at its most decadent level. Gangrene had set in, and the body was dying of moral corruption: its leaders causing the people to err, and those that were led were taken down a path to destruction.

The Spirit recognizes degrees of apostasy, but every degree is an increase in the spread of the life-destroying gangrene. Any apostasy is a horror, because it *increases*, unless it is dealt with swiftly.

Israel was in a terrific state of decline, its prophets persecuted and in hiding, when Elijah entered the public eye, bearing Yahweh's reproach. Yahweh's faithful remnant had become a hunted people, refugees from a dynasty red with the blood of the saints. The forces of corruption had taken over the reins of the declining empire, & truth had been violently displaced by the evils of pagan idolatry.

Yet the situation was far more insidious than this. The monarch had the outward signs of a worshiper of Yahweh: he even gave his children Yahweh-names. But in his inner life he was married to the dark principles of destruction—*Ahab AND Jezebel*—an impossible attempt to fellowship darkness.

It had its beginning—not in a year, not in a generation—but in compromise after compromise, which led inevitably to the establishment of the great lie of idolatry. The Truth was watered down and diluted to suit the flesh, to make life easier, to make elbow room for diversification, inventiveness, 'liberty' and 'progress,' so called.

But each compromise was a tightening of the noose around their necks, and an increase in their regression to the bondage of sin & retrogressive slide to death. Both parties are equally culpable: the leaders, and those that blindly follow—

"The leaders of this people cause them to err; and they that are led of them are destroyed" (Isa. 9:16).

But Yahweh saw all this thru His eyes of forbearance, and in anticipation of the decline raised up Elijah to be a faithful witness in evil days, to fan the embers of the dormant truth, and to kindle a faithful remnant that would survive the oppression & persecution of the apostasy.

So grim were the circumstances that Elijah himself at one stage thought he was the only prophet existing: so devastating had been the persecutions of the times *within the national ecclesia*. But Yahweh declared to him that, in spite of the apostasy drunk with the blood of the saints, He would have a completed number—7000—for Himself when the work of Elijah had run its course (See margin & RV).

The days were extremely grievous, and perilous to those who loved truth, who were willing to forsake all to uphold Yahweh's principles in their lives. But the trials of the day served to strengthen those who held steadfast to the Faith, none more so than Elijah himself, who served his Creator with such mighty faith that his life is given as a pattern of the coming Christ. He was to the prophets what David was as King: a man of judgment, manifesting the power of Yahweh, exhibiting to Israel that salvation is of *that* Power alone, and of none other.

Israel had forgotten this principle. The ugly arm of the flesh reared itself over the nation, which now trusted in chariots, and walked in and directed their own steps.

In the life of Elijah, which later became yoked to the younger servant Elisha, we have a foretaste of the works of Christ & of his faithful servants. These were the David and Solomon of the prophets; and tho both were types of Christ, they were complementary as Judgment and Peace. They exhibited the final work of the Rainbow Angel: the glorious Multitudinous Christ—the work of one man led to 7000. One blazed the path as a pioneer; and a completed number followed. Many were called, but few obeyed. All Israel were witness to the miracles, but few were moved by them to forsake worldliness and to submit to Yahweh's will.

We cannot escape the parallels of today. Christ, who performed miracles in his life, death and resurrection, has today accomplished the rebirth of natural Israel; has raised up the great continental naval empire of Russia; and has shown above all that the faithful remnant may be moved to increased faithfulness in the darkest hours of the post-diluvian earth.

It is an hour when we must kindle the *spirit of Elijah*—which is the spirit of Christ—in our midst: an hour of faith in action: confident, forthright, uncompromising, steadfast, faithful and true. There must be no co-habitation with errorists, no toleration of false doctrines, no fellowship with darkness, no diversification or inventiveness, no deceiving or being deceived. And instead, a clear-cut separation from evil, a stepping-aside from the Ahab-Jezebelites

of today, a forthright denunciation of their pernicious ways, so that the Light of Truth, *by example*, may not be quenched by the gathering flood of flesh.

The examples of Elijah and Elisha set standards which were perfected in our beloved Lord. Let us examine them; let us embrace them; let us *follow* them. Let us be steadfast to the end—*soundly* so!

HISTORICAL SETTING—COMPROMISE: BEGINNING of the END

Only about 60 years had passed since Jeroboam's revolt against the Davidic dynasty had rent the Empire and signalled to the outside world its impending collapse. The problems had started early, during the golden age of the Empire, and had their beginnings in compromise. It is recorded of king Solomon that when he was old—

"His heart was not perfect with Yahweh his Elohim as was the heart of David his father" (1 Kings 11:4).

Why did the Spirit make this comment? Because—

"His wives turned away his heart" (v.3).

All his ingenious diplomatic activities were harnessed to secure the boundaries of the Empire—but they were unnecessary. All this political ingenuity was superfluous. He used these to pander to his flesh & gathered to himself many women. And it was the demands of these which eventually usurped the dominant position of Yahweh in the mind of Solomon. And so Solomon let go his vigilance, was deceived, and turned his heart and affections towards the demands of women.

He seemed to have forgotten that the Kingdom had been built *by Yahweh*, and that its survival rested upon a continual acknowledgement of this principle. Compromise with the governments and superstitions of the world was utter folly, especially in one whose reign had been so blessed, and who had been so endowed with wisdom. But that which was his greatest strength became his greatest weakness.

(Time and again this lesson is given to us in the Scripture: in areas where we think we stand strong, we tend to lose vigilance, and this turns those areas from strength to vulnerability. We need to exercise the keenest vigilance especially in those areas of our thoughts & character which to us appear to be the strongest).

Solomon harnessed his wisdom to diplomacy and politics, & these served to engineer corruption, and eventually undermined that Empire he thought he was so well preserving.

Solomon and the people turned to idolatry, and Yahweh's anger was raised against him. Sentence was passed on the nation, that it would become divided within itself—

"Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes which I have commanded thee, I will surely rend the Kingdom from thee, and give it to thy servant.

"Notwithstanding, in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the Kingdom, but will give one tribe to thy son for David My servant's sake, which I have chosen" (1 Kings 11: 11-13).

Politically, this was to be a hamstring to all Solomon's plans, because a divided kingdom quickly becomes a prey to its neighbours & enemies.

The nation had previously been raised from serfdom to superpower status: undefeated, disciplined, intrepid in war, valiant in works, supreme in administration, glorious in its divinely-guided monarchical system, unmatched in its wisdom and justice: a nation devoutly worshiping its Creator.

No greater blow, therefore, could have been delivered to it than to rend it into 2 parts; nor one so just as to divide it and leave it vulnerable to its enemies. The Father had designed this retribution *for their good, initially*; that its leaders and its peoples might relearn their dependence upon a Power greater than themselves; and that they might—in recognition of their utter dependence on Yahweh—rededicate themselves, each one individually and the nation as a whole, to Yahweh Elohim of Abraham, Isaac and Israel.

JEROBOAM

But Solomon's successor in the Northern Kingdom—Jeroboam, a clever and industrious man—did not hearken to the lessons. He set about continuing the same mistakes as his erstwhile master, except that in him the gangrene in the nation was increased. He (1 Kings 12:28)—

"Made 2 calves of gold... & set one in Bethel, & the other he put in Dan."

This 'became a sin' (v.30), and the hearts of many stumbled, & turned to worship the reintroduced traditions of man. This evil was compounded by the invention of a new priesthood—

"Which were NOT of the sons of Levi" (v.31).

The people, then, came to disregard the appointments of Yahweh, and thereby—by foisting ignorance upon themselves—*removed themselves* from Him. It is knowledge of Truth that binds us to Him. Such a revolution *away from the Truth*—still encased in an outward shell of Yahweh-worship—was far more dangerous for the nation than plain out-and-out paganism could ever be. This *was* the case, but it didn't so clearly look so, and thus all the unwary were led astray. Worse it is for those who *lay* the stumbling-blocks of apostate policies; but they who fall over them shall perish also. Every individual must be constantly on guard—*never relaxing it!*

It is the compromise that is the danger—tiny bit by bit. Sudden revolution away from the Truth is unsuccessful. But the gradual, insidious and ingenious diversions, a bit here and a bit there, eat away silently like gangrene, and consume like leaven; until the whole lump is in a state of putrefaction. Such is always the case where clever compromises are not recognized and checked.

Jeroboam was a 'poser' who made it appear the changes he wrought were pious reforms. But instead of a reformation, he spear-headed an attack on the Truth. In the process, he changed the symbols of their religion, ordained new centres of worship, altered the priesthood, and rewrote the calendar of feasts—all in a vain attempt to eclipse the glory of Jerusalem. This undoubtedly made him a hero in his own land, & a celebrity among his own people. He was not without 'glory' of his own, because he used his talents in building new capitals at Shechem and at Penuel in Gilead—

"Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel" (1 Kings 12:25).

No wonder then that Jeroboam is described some 21 times as the one who '*made Israel to sin.*' A similar horrific decline was also rocking the Southern Kingdom under Rehoboam, as they too commenced to turn back to the Canaanite corruptions.

This collapse of the once-great Davidic Empire was watched lustingly by Israel's neighbours, especially in the 2 main powers flanking her: the King of the South (Egypt), and the King of the North (Assyria). Egypt was first to take advantage of the disorder in Israel and Judah. They saw the collapse of discipline, the increasing immorality, the breakdown of families, the increasing violence: & they knew (as Russia does today as she views the frog-spirits at work in the weakening Western World) that they could grab the advantage and the opportunity to subjugate the Hebrews to their sovereignty.

Shishak, the superpower of Egypt, invaded the land only 5 years after the Kingdom had been divided—

"And it came to pass in the 5th year of king Rehoboam that Shishak king of Egypt came up against Jerusalem"
(1 Kings 14:25).

The result was the increased weakness of Judah and Israel, both monetarily and in manpower. The myth of the unconquerable Hebrews had been broken! Egypt penetrated her weakened defences and, some accounts say, stretched her mighty arm as far as Megiddo in Israel.

But instead of turning to Yahweh their Protector and Nourisher, they sought out allies in the kings of Damascus and elsewhere in vain efforts to shore up their dwindling dominions. The more they rallied to prop up their fleshly policies, the deeper they apostasized. Failure to uphold the purity of the Faith as delivered to the saints caused them to increasingly invent 'policies.' Their 'policies' they placed as substitutes for divine principles.

They did it subtly, almost imperceptibly, and certainly unseen by the untrained eye. Their sleights of hand were unnoticed by the eyes of the unwary. These schemes caused their plans to increase in iniquity, and hardened their hearts towards 'the sure mercies of David.' The land became blackened as a pall of corruption, violence, oppression, ignorance, idolatry and deceit fell over it.

THE DYNASTY OF OMRI

This continued decline in the Northern Kingdom is chronicled in the Scriptures, culminating in the establishment of the Omri dynasty by an ambitious soldier of whom it is written that he—

"Wrought evil in the eyes of Yahweh, & did *worse* than all that were before him" (1 Kings 16:25).

Omri established the new capital of Samaria, about 7 miles NW of Shechem. It was a better strategic location, dominating the trade route thru Samaria. He also sought to consolidate his monarchy over Gilead to Moab, and thru

marriage of his son Ahab to Jezebel, daughter of the king-priest Ethbaal of Phoenicia, established peace on his northern border. (Had not Solomon used the same policy in marriage to the daughter of Pharaoh? If Solomon had done it, who would dare argue against it?). Again and again political and military expediency (false doctrine) took precedence over truth, and by this time the gangrene was about to extinguish the truth altogether from Israel.

A FLEEING REMNANT

Utterly disgusted with these kinds of destructive policies, horrified at the violation of divine principles, sick with the oppression thru ignorance, the priests and Levites of Israel had already fled southwards out of Israel, and with them went the faithful remnant, into Judah—

"And the priests and Levites that were in all Israel resorted to him (Rehoboam) out of all their coasts. For the Levites left their suburbs and possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord; and he ordained for him priests for the high places & devils & calves he had made.

"And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the Kingdom of Judah, and made Rehoboam the son of Solomon strong, 3 years: for 3 years they walked in the way of David and Solomon" (2 Chron. 11:13-17).

These were the 'few in Sardis,' separatists, who contended earnestly for the Faith, and sought to maintain the purity of the Truth by withdrawing from gangrene (a principle enjoined thoroughly in the New Testament also), and were thus enabled to—as the Word says—'strengthen the Kingdom of Judah.'

These then became a remarkable foretype of the 'little strength' of the Philadelphian epoch. If these had not removed themselves from Israel, they would have been partakers of its evil and of its plagues. If they had not separated or withdrawn from the apostate body, then Judah would not have been strengthened (even for 3 years).

Later, when the Southern Kingdom became a spiritual harlot too, a remnant again fled:

"Thou hast walked in the way of thy sister: therefore will I give her cup into thine hand" (Ezek. 23:31).

"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction" (Jeremiah 6:1).

AHAB

When Ahab, then, took over the reins of Israel, he set up a Baal-worship altar in Samaria, to pander to his wife's paganism. Thus the compromise calf-cult of Jeroboam was officially abandoned. So we read—

"And Ahab made a grove: and he did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (1 Kings 16:33).

And, as if to signal the fulness of this profligacy—and the fulness of their reprobate minds—we read that Heil the Bethelite defied Joshua's curse on Jericho, and re-fortified it—

"In his days did Heil the Bethelite build Jericho. He laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord which He spake by Joshua the son of Nun" (1 Kings 16:34).

* * *

Such was the background which led Yahweh to provide drastic measures for their abominable state. These measures took different forms, for Yahweh uses many agents to accomplish His will. The first 2 measures came together. Both were designed in Yahweh's mercy to remind a faithless people that they have a responsibility to their God—that all power dwells in Yahweh, and that submission to that power can alone save them from the pit into which they had fallen.

Darkness now reigned in Israel, their ears were closed to the Word of Yahweh, and a stagnant spiritual death pervaded the cities of Israel as the leaders abandoned all pretence of worshiping Yahweh, and the people followed.

At this the darkest and most grievous hour of Israel's history, the culmination of 70 years of compromise, Yahweh provided 2 agents to emphasize His mercy, His longsuffering, and His dominion. These 2 agents were, firstly, a gripping and dreadful drought; and secondly, a mighty man of faith named Elijah.

ELIJAH AND HIS PRAYER—HIS FIRST TASK

Yahweh provides for His remnant. At this appointed hour, He cast a shooting star into the firmament, a great shining light into a dark & degenerate nation.

Faith comes by hearing the Word of Yahweh (Rom. 10:17), and if there is one great quality in the character of this man of the mountains, it was his faith. This faith was active and vigilant, and his mind was obviously keyed up to the signs of the times. He was jealous, and he was knowledgeable. He was bold and overflowing with confidence in his Creator. He was fearless of flesh, and had the patience of a shepherd.

He was keenly attuned to the prophecies in the writings of Moses, and a diligent student of the Word: hence his acute understanding of the context of his times. He was an astute watcher. And above all, he was *obedient*. He was forthright, few of words, compassionate, & quick to move when the circumstances dictated it. As well as being a watcher he was a thinker: he measured everything to seek to harmonize himself with the Father's cause. He hated apostasy, and loved the Truth.

It pained and grieved him to see that the people Yahweh had chosen were now turned to other gods. It deeply pained him to see the nation sick from head to toe, its priests and prophets refugees. It grieved him that no watchman was sounding the alarm, & that the wolves had entered in and were tearing apart the flock; that the nation was falling prey to the Phoenician gangrene; that they were committing adultery with Baal, and had broken the precious covenant with Yahweh. Elijah understood what this meant. Two things—

1. *He knew the state of the nation, and didn't let any fleshly consideration minimize the situation, or bias his mind and attitudes.*
2. *He knew that Yahweh would do what He had promised to do when the nation was in this state.*

He knew the penalty for idolatry. He knew the prophecies concerning the danger of being deceived. He knew that Yahweh would only permit things to go so far, before He acted. He knew that Yahweh was *El Shaddai*, both Nourisher *and* Destroyer. He knew that the steep decline in the nation, its moral decadence, its lukewarmness, its violation of divine principles, and its wicked practices, would now kindle in Yahweh His anger and retribution. He knew from the Scriptures that each and every one of them were supposed to have laid these warnings as 'frontlets between their eyes.'

But he knew the nation had cast away the Word of Yahweh and had substituted ignorance and carnal pleasure, where once there had been dedication and faith. He knew that their present course was one that could lead only to destruction.

SO HE ACTED

The first mention of Elijah is not in 1 Kings 17. It is in James 5:7, because his first recorded action is mentioned here. To confront the king as he did required a deep conviction and a loving confidence in Yahweh. *Elijah prayed*. It is significant that this is his first recorded activity. He was a man of deep and specific prayer. And when he prayed, he prayed 'fervently,' and he prayed 'earnestly'—

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

"Confess your faults one to another, and pray for one another, that ye may be healed. *The effectual fervent prayer of a righteous man availeth much.*

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain. And it rained not on the earth by the space of 3 years and 6 months" (James 5:15-17).

'He prayed *earnestly*': literally, 'he prayed with prayer,' *real* prayer, deep and Yahweh-dominated. The phrase 'effectual fervent,' from the verb *energeo*, 'to work in'—is interpreted in the Greek as 'the inworking supplication,' suggesting a supplication consistent with inward conformity to the mind of God. This was exactly the case with Elijah.

Elijah prayed *before* the drought. And he prayed, not because he personally wanted it, but because he knew it was in the Father's purpose to provide it. There was nothing selfish in his prayer. On the contrary, he knew that nothing but a great natural drought would provide the relevant medicine for them. There was no vindictiveness in his prayer. He was a *righteous* man, whose mind and will were subjected to the Father's will. He too desired to see the sick nation healed, and the naked faithlessness clothed. *This* was why Elijah prayed for the drought—

"Pray for one another, *that ye may be HEALED*" (James 5:16).

James & the Lord Jesus agree on the span of the drought (Luke 4:25)—

"Many widows were in Israel in the days of Elijah, when the heaven was shut up 3 years and 6 months, when great famine was throughout all the land."

We read (1 Kings 17:1) that Elijah next went to tell king Ahab. But he did not do it straight away. He waited first upon Yahweh to provide the drought. And then he waited about 6 months for Ahab and Israel to feel its effects. *Then* he went to see the king.

This is observed from 1 Kings 18:1, where we read that the rain that broke the drought was provided in 'the 3rd year.' But, as the drought lasted halfway into the 4th year, therefore this 3rd year is measured from the time when Elijah sounded the trumpet in Ahab's ear; and actually was the 4th year since the beginning of the drought. The 4th year ran only half its span, so it might be fulfilled in type that 3½ years of sorrows would be terminated by a wonderful blessing.

This foreshadowed the ministry of the coming Christ, who would be rejected by that nation for 3½ years, but whose resurrection would eventually be a great blessing upon that nation. And Christ himself was a 'man of sorrows' for his 3½ years ministry, after which he received the blessing of resurrection and victory.

3½ years is also the 1260 days (360+360+360+180), the period which foreshadows the woman in the wilderness, where she fled as a refugee from apostasy during the end of the sealing period—

"And the Woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there 1260 days" (Rev. 12:6).

It is also the same period length as the 'time, times, and the dividing of time' (1 time of 360+2 times + ½ a time) of Dan.7:25, which ended with removal of the temporal power of the Pope by King Victor Emmanuel (note the typical appropriateness of the name!) Likewise here, at the end of the drought, many priests of Baal were to die below Mt. Carmel.

All of these types were now about to be enacted, in part, in the life of the prophet Elijah, a 'man subjected to like passions as we are,' and whose faith and fervent prayer brought a powerful drought which gripped the land in an awful hunger and dearth. The *spiritual* state of the nation was matched by the natural catastrophe which now fell—

"There shall be no dew nor rain these years but according to my word" (1 Kings 17:1).

These are the first recorded words of the prophet—spoken boldly to the king of Israel. The land was to be sapped dry, its grass withered up, its trees like crackling thorns, bleached in the heat; and its inhabitants reminded of certain promises made to the nation many years before. Those who thought on the circumstances, those who considered the drought that had already commenced around them, & those who pondered upon the prophet's words, would recall these words—

"Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and the Lord's wrath be kindled against you, and He shut up the heaven that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you" (Deut.11:16-17).

This was precisely the guilt of Israel, who had turned aside from the precepts of righteousness, had reversed the process of God-manifestation, failed to study the Word of Yahweh correctly, and were deceiving and being deceived; and who had embraced materialism as a substitute for diligent and prayerful application of the commands of God.

Elijah prayed for what was inevitable; *but he still prayed for it*. He prayed for the fulfilment of Yahweh's purpose: in detail and specifically. He had the knowledge of that Word. He prayed for it. He thought about it. And he *acted upon it* in faith.

Because of this, Yahweh was his strength—not flesh, not his own ambitions. He leaned upon Him Who is the Source of all power and the Fulness of all greatness: *Yahweh Elohim of Israel!* This was Elijah's strength. We could do well to think and act along the same lines.

This lesson is emphasized in the meaning of Elijah's name: *Aileeyah*: 'the Power (to save) of Yah.' It was with this great confidence in the Father that he stepped forward to sound the trumpet from Gilead; to proclaim the Truth in Samaria; to declare the shutting up of heaven that a drought may demonstrate Yahweh's power; to point to the *dearth of the Word* in the land, and the need to throw the nation and its inhabitants on the mercy of Yahweh.

EXHORTATION

May it be that we understand these initial lessons in the promises Yahweh made thru Elijah; that we also lean fully and completely on our Father, ascribing to Him all Power. And let us not be contrary to this fundamental

principle. It was Elijah's knowledge of the Word and his great respect for it that impelled him to pray for the natural disaster. It was his love towards the Father's purpose, and his compassion, that sought the drought. This the carnal mind cannot understand.

Though alone, Elijah did not shrink from his responsibility. He was a man of the mountains, a watchman on the eastern boundary of the Kingdom, and he remained vigilant while the nation and its shepherds (so called) slept. This principle moved him to act. This is a feature of faithful persons: THE WORD IMPELS THEM TO OBEY. A warning was necessary, as Ezekiel recorded later (Ezek.33). In Ezek. 3:17 God says—

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the Word at My mouth, and give them warning from Me."

No one could possibly do it unless they had an ear to hear. *Hearing* is the first prerequisite: it brings knowledge and conviction and *responsibility*. Many hear, many gain knowledge: but *few take up the responsibility*. Many travel along a part of the way: but how many go further and put into practice all that they hear, clearly and forthrightly?—

"O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at My mouth, & warn them from Me.

"When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.

"Nevertheless, if thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul" (Ezek. 33:7-9).

If the word had not been heard by this one man, no one would have got the lesson of the drought. If Elijah had been neither a student of the Word nor a believer, he wouldn't have done anything. But he was both: he heard the word diligently, saw what it entailed him to do, & then he went ahead and *courageously gave them warning*.

He didn't rely on numbers. He didn't worry about consequences to himself. He didn't worry about how flesh would react to his warning. The Word of Yahweh enjoined it, and that was good enough for him. He went ahead and did it, in spite of the apparent solitude of the task.

He didn't try endlessly to 'teach out' error. He knew the state of the nation. He knew that gangrene cannot be counteracted with aspirins. He knew that Yahweh alone had remedies which no man could provide. He knew that what was to take place was not to save everyone, but that it was only for the sake of a remnant—not necessarily even for the remnant in Israel.

Elijah sought the drastic action that Yahweh had prescribed long ago for apostasy, harbouring of false doctrines, and idolatry. He issued the loud trumpet blast that spared not the feelings of the flesh, but which made known to Israel that Yahweh's disapproval and anger was now kindled, and that a purging was now to be fanned in the land. His actions were an example of that interesting statement in Proverbs—

"Commit thy works unto Yahweh, & thy thoughts shall be established" (16:3).

He was a man dedicated to the Word. This established the correctness of his thoughts, which in turn—as cause and effect—led him to act in harmony with the requirements of that Word. He sought only the processing of Yahweh's purpose, according to the principles of the Truth and in keeping with its prophecies. Elijah did not go to Samaria to enjoy apostate friendships, or to tarry with a hard-hearted people. He made known his clear and distinctly different stand—

"But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (2 Thess. 3:13-15).

Here in the Old Testament was one man in a million, who was unwilling to compromise the principles of the Truth in any way whatsoever. Elijah knew he was not going to convert the apostate people. He went only to issue the necessary warning. His duty, like ours today, is to do what the Word demands, not what fleshly sentiment desires.

"Be instant in season and out of season: reprove, rebuke, exhort *with all longsuffering* and doctrine"

(2 Timothy 4:2).

But this does not permit us to fellowship darkness. On the contrary, what Yahweh next told Elijah to do set a pattern for all times, until Christ returns. Elijah was an exception to the evil spirit of the times, but the principle still applies today—

"*The love of many will wax cold, hut he that endures to the end, the same shall he saved*" (Matt. 24:12-13).

—R.D.H.

WE should study 1 Cor. 13 repeatedly—not as a beautiful and inspiring poem, but as a practical, down-to-earth workbook. This is the way ALL true children of God act and react: the only way of life and divine fellowship. Those who do not are NOT children of God, whatever their profession or 'piety' may be.

The Flesh of Christ AND THE WORK OF CHRIST

*"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other. . .
They that are Christ's have crucified the flesh"*—Gal. 5:17-25

Christadelphian Magazine, 1889, pg.253

THE flesh of Jesus was identical with the flesh of Mary (Gal. 4:4), the flesh of David (Rom. 1:3; Acts 2:30), the flesh of Abraham (Matt. 1:1), the flesh of Adam (Luke 3:23-38), and the flesh of all those he came to redeem (Heb. 2:14-17; 4:15).

Now, as Adam had no children born to him while the state of innocence continued, it follows that there is no flesh extant in human form that has not been derived from Adam *subsequently* to his transgression of the divine law, and his inheritance of the initial consequences of his act.

His once 'very good' (Gen. 1:31) and immaculate flesh was now maculate flesh—flesh in which '*SIN now reigned unto death*' (Rom. 5:21). No other kind of flesh was possible of inheritance to man of woman born. There is but '*one flesh of man*' (1 Cor. 15:39), and this is simply the sin-condition and death-stricken flesh of the first transgressor multiplied. It is therefore described as—

"SINFUL flesh" (Rom. 8:3); "Mortal flesh" (2 Cor. 4: 11);
"Flesh in which dwelleth *no good thing*" (Rom. 8:17);
Flesh in which '*sin dwelleth,*' and in the members of which the '*law of sin*' operates (Rom. 7:20-25);
Flesh in which the *devil-power* of death is active (Heb. 2:14);
Flesh which '*profiteth nothing*' (John 6:63);
Flesh characterized by weakness & infirmity (Heb. 4:15; 2 Cor. 13:4);
Flesh in which the '*sentence of death*' exists (2 Cor. 1:9);
Flesh requiring to be crucified (Gal. 5:24);
Flesh that '*lusteth against the Spirit*' (Gal. 5:17);
Flesh that is a '*BODY OF SIN*' (Col. 2:11);
Flesh that needs *purifying* (Heb. 9:13);
Flesh of which all the evil that is done in the world is predicated (Mark 7:21-23; Gal. 5:9-21);
Flesh that is unclean (2 Cor. 7: 1; 2 Pet. 2:10);
Flesh that required to be circumcised (Col. 2:11; Luke 2:21).

This is the meaning of all the '*carnal ordinances*' (or *Ordinances of the flesh*) and '*carnal commandments*' that came by the Law of types and shadows which are the '*figures of the true*' (Heb. 7:16; 9:10, 24).

Now, the work that Christ came to do required that he should appear in the flesh of the race such as it WAS and IS since sin entered into the world; for it was necessary that the universally-inherited conditions and consequences that resulted from the first man's disobedience should be arrested and rectified *in the person* of the Second Man—and that as the crowning result of his obedience, and not as an already partially-inherited condition when he was born.

So far as the flesh was concerned, Christ stood where Adam stood *after* he fell, and not where he stood before the fall. THIS IS THE VERY QUINTESSENCE OF THE SCHEME OF HUMAN REDEMPTION.

He inherited the nature in which sin was first committed, and in which all the processes of its redemption must needs be conducted to perfection IN HIS OWN BODY, as the foundation of all else. The federal principles of the case required this: the case of a new creation *out of the old stock*.

With this agrees the fact that Christ '*in the days of his flesh*' was the antitype of the brazen serpent (John 3:14), the antitype again of Joshua the High Priest, '*clothed with filthy garments*' (Zech. 3:1-9), significant of the '*filthiness of the flesh*' (2 Cor. 7: 1).

With this agrees also the saying that Christ was made 'in the likeness of *sinful flesh*' (Rom. 8:3); that he took part of *'the same'* flesh and blood as that of which the children were partakers whom he came to deliver (Heb. 2:14); and that he died so with the object of *destroying the devil*, or sin-power of death to which the flesh of which he partook was subject.

This also explains the sayings that Jesus 'died unto sin' (Rom. 6:10) and that we require to be 'baptized into his death' and thenceforth to reckon *ourselves also* as 'dead unto sin' (vs. 3 & 11). To the same effect are the many references to the body of Christ, and what was accomplished in it, as—

"Bare our sins IN his own body"(1 Pet.2:24); "The Lord's body"(1 Cor. 10:29);
"Offering of the body" (Heb. 10:10); "The body of his flesh" (Col. 1:22), etc.

The same significance also attaches to some of the psalms which, while reflecting David's experience, prefigure Christ's (Luke 24:44; Psa. 38, 39, 41, 51, etc.).

In John's later days, the original believers of the Truth had come to be divided into those who held to the belief that Christ had come in the flesh, and those who denied this fact (1 John 4:1-3). This latter, says John, is 'the spirit of antichrist.' Now the denial that Christ had come 'in the flesh' was the denial that he had come in the maculate flesh common to the posterity of the first transgressor.

This is proved conclusively by the Antichrist (papal) bull that invented the 'immaculate conception,' and decreed both the flesh of Christ and Mary to be without the taint of 'original sin.' That they should include Mary in the decree shows that they rightly regarded it as impossible for Christ to be, in this particular, what Mary was not, for truly, as the Scriptures say—

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

Current Events Fulfilling Prophecy

MIDEAST affairs have seen a busy, active & tragic month. Developments are very interesting & very puzzling. A senseless murder raid by Palestinian terrorists, generally applauded by the Arabs, a massive over-reaction by Israel, killing over 1000 civilians in Lebanon, injuring 1000s more, & driving a ¼ million from their homes; a cold meeting between Carter & Begin, trying to please US's oil friends by forcing Israel to sacrifice its security in exchange for easily-repudiated Arab words & promises; PLO rededicates itself to terror & murder.

"For 10 years, UN Resolution 242, calling for Israeli withdrawal from territories of recent ('67) conflict,' has been accepted by Arabs & Israel as basis for a settlement. Arabs interpret it as total withdrawal, US sees it as practically total, Israel has always seen it as partial from all 4 areas: Golan, Sinai, West Bank & Gaza.

But in early March, Begin said it does not apply at all to West Bank, because Israel has a historical, Biblical right to it, & needn't give it to anyone. (USN3-.20)

Everyone interprets it differently. (That's the beauty of diplomatic jargon). Why then isn't Israel's interpretation as good as anyone else's?

* * *

Slipping ashore from Mediterranean on the Sabbath, PLO terrorists seized 2 buses full of tourists, & took them on a wild ride, shooting at everyone in sight, finally destroying the bus in an orgy of fire & death: 37 killed, mostly civilians, including 10 children, & 76 wounded. Worst terror attack in Israel history.

Attack will reinforce Israel's resistance to any kind of a Palestinian state on its borders, & make Israel distrust Arabs more than ever. (Tm 3:20)

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Increasing precariousness of Sadat's position causing US concern. "He can't stay in the position he's in for 6 to 8 months."

Saudis say that if the F-15 plane sale is approved by Congress, they'll keep oil price freeze thru '78 & stay on \$ basis indefinitely.

In past 10 years, US has shipped Israel \$4.2 billion in arms, mostly since '73.

US Jews fear Carter doesn't understand the fragility of Israel's existence, and fear he'll bungle his way into disaster. Their suspicions were first raised when he called for Palestine 'homeland'—never before accepted by US President. (Nk3:20)

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Israel plunged into Lebanon with devastating force, driving Palestinian guerrillas from border sanctuaries, & levelling villages & towns. Israel quickly seized control of all Lebanon south of Litani river (except Tyre on coast).

US submitted resolution to UN Security Council calling for Israel pullout & establishment of UN peace-keeping force. It passed 12-0.

Sadat was only Arab leader to denounce the PLO terror raid on Israel. Syria, which has 30,000 troops in Lebanon, was forced to stand by impotently when Israel invaded, for fear of being beaten themselves. Saudi Arabia praised the PLO civilian massacre in Israel, then quickly retracted it for fear Congress would veto Carter's plan to sell Arabia the 60 F-15 fighter planes.

Arabs have endured yet another military humiliation by Israel. All have mouthed endless platitudes about Palestinian rights. Now, when Palestinians really needed them, they are shown up as too frightened to help. It will prevent them from having any sort of dealing with Israel—and that could leave Sadat utterly alone. He may face an unwelcome choice between a humiliating deal with Israel, or greater humiliation of trying to rejoin the other Arabs. (Nwk 3:27)

* * *

Last week PLO declared a return to guerrilla attacks, kidnappings & executions. Palestinian terrorism may divert Sadat to very thing Palestinians most fear: a separate Egypt-Israel peace. Sadat is more isolated than ever, & angrier than ever. He was outraged almost beyond reason by Palestinian murder of his friend Sebai in Cyprus. Formerly, Egypt has seen itself as protector of the Arabs against Israel. All that's changed. Egyptians have been saying for weeks: "No more Egypt blood will be shed for Palestinians."

The invading Israelis were greeted with enthusiasm by the Christian Lebanese who hate the Palestinians & view them as occupying forces. All week long Israel boats delivered military supplies to Christian forces in northern Lebanon; returning with Christian soldiers for military training in Israel. (Tm 3:27)

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US negotiating with Saudis to expand oil production. It would require \$6 billion expenditure, & Saudis are reluctant to do it without US demonstration of good faith in sale of the F-15 planes. If planes are withheld, Saudis not likely to boost oil output, & US & allies could be in energy trouble in 80s.

Inevitable chain of events pulling Sadat toward separate peace with Israel. He may have to choose between PLO & peace. Given his mystical commitment to peace, & his bitterness toward PLO, he's likely to choose peace. Such a solution would fulfil Begin's wildest dreams. (Tm 3:27)

* * *

However the rest of the world regarded their bloody deed, the Palestinian terrorists were heroes to most of the 3.8 million Palestinians around the world.

Palestinians are Arabs who live or have lived in the area now consisting of Israel, Gaza & West Bank, all of which was once called Palestine (after the Philistines who lived there in Bible times). The largest number of modern Palestinians still live there (693,000 in West Bank, 447,000 in Gaza, & 574,000 in Israel).

Arab dislike of Palestinians arises largely from the fact that under the British rule (1917-1948) they became the best-educated people in the region. (Tm3:27)

* * *

US pressure on Israel has profoundly unsettled US Jews. Last March, Carter became first US President to call for Palestine 'homeland.' Later he joined with Russia in endorsing 'legitimate rights of Palestinian people.' Worst of all is his decision to sell 60 F-15s to Saudis & 50 deadly F-5Es to Egypt. Jewish leaders blame Brzezinski, Carter's advisor, for US's pro-Arab tilt. (Tm 3:27)

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Begin vows to maintain forces in Lebanon till there's agreement on how to keep Palestinians out of area.

(USN 3:27)

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Arabs paying huge sums to shape US public opinion. They're buying advice at steep prices from US's top legal & political talent. Arab lobby has won considerable support from US business, because of Mideast interests of US's corporate giants. Top-level lawyers & ex-politicians on big retainer fees from Arabs include Sen. Fulbright, former Def. Sec. Clifford, former Vice-Pres. Agnew. (USN 3:27)

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Begin's visit: in 6 hours of intense talks with Carter, Begin didn't budge an inch. Carter's cool greeting contrasted with his greeting of Sadat a month before as 'world's foremost peacemaker.'

Carter pressed Begin to withdraw from most of West Bank in exchange for 2 conditions: neighbouring Arab states would establish full diplomatic & economic relations with Israel, & US would consider guaranteeing Israel's security. (Tm4:3)

This is very significant and revealing. Carter wants Israel to make an irreversible sacrifice of its security in exchange for a paper agreement with Arabs, which could be terminated overnight, and a promise that US would CONSIDER guaranteeing Israel's security. Surely not much of a bargain.

* * *

Begin insisted 1) he would not stop creating settlements; 2) he would not turn all Sinai settlements over to Egypt; 3) he would not accept Egyptian or UN 'protection' for Sinai settlements; 4) he would not agree UN Res. 242 applies to all fronts; 5) he would not approve the Carter plan to internationalize West Bank.

Begin argued [truly] that Israel, not Egypt, had presented a detailed peace plan; and that Egypt, not Israel, had broken off negotiations.

Rabbi Schindler, Chairman of the Conference of 32 national Jewish organizations, abandoned a tradition of non-partisanship in Israel's internal affairs by throwing national US Jewish support behind Begin. "Israel has a leader who deserves this support," he said. (Tm 4:3)

* * *

Acting with surprising speed, UN started last week to send peace-keepers to into south Lebanon, & Israel responded by declaring a cease-fire. But Israel's doubts about UN forces' credibility were shared by the Lebanese Christians. Within next week or 2, UN force will grow to 4000. It appears that for some time, Israel will occupy the 6-mile-deep security belt along the border.

One of PLO's top leaders said the Palestinian guerrillas would soon move back thru UN lines to their old bases in the south. Christian residents of the area hope desperately that the Israelis will stay. (Nwk 4:3)

* * *

Begin insists that Israel has made generous proposals for peace. "We only ask to negotiate," he said, "There may be counterproposals, & we shall also negotiate them." Israel is ready to negotiate at any time, but they warn that Carter & Sadat must be willing to compromise. (USN 4:3)

This is reasonable. Sadat wants Israel to make all the concrete concessions in return for gestures & declarations & being recognized as having a right to exist.

* * *

After weeks of diplomatic stalemate, Defence Minister Weizman met last week in Cairo with Sadat. Egypt said he had invited himself, & that mission was failure. Before the visit, Begin had written Sadat proposing resumption of talks, & urging Sadat to present his own peace plan. Weizman did bring back a promise from Sadat that he would have more or less regular meetings with Israel. (Nk4:3)

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Weizman visit likely to be first of a series of informal talks aimed at getting full-scale negotiations going again. What most seriously divides them is issue of Palestinian self-determination. Sadat wants Israel to accept the 'Aswan summit language' agreed by Carter & Sadat in January, declaring Palestinians should be allowed to participate in determining their future, & that Palestine problem must be solved 'in all aspects.' If Sadat could get this, he'd quickly commend it to the other Arabs as a basis, & leave it to them to negotiate with Israel. Then he could quickly reach an Israel-Egypt agreement on Sinai. (Tm 4:10)

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Weizman says, "People forget why we moved into Sinai in '67. Nasser closed the straits to our shipping, & moved into Sinai with 800 tanks. The world sat back & said, 'It was nice knowing you.' No one came to help us. Hussein signed an alliance with Nasser. The Egyptians now say the '67 attack was a mistake. If we move back to '67 borders [on a peace agreement now], how do we know a future Egyptian President will not say this agreement was a mistake?" (Tm4:10)

* * *

An astute commentator in Apr. 3 Newsweek sums the matter very well—

Carter has focused his moral microscope on the Mideast & decided that Israel, which for 30 years has sought negotiations with its neighbours, & has received 4 wars from them, is an obstacle to peace. Carter was wrong in putting the misnamed 'Palestine issue' at the top of the agenda, wrong to try to install Russia as peacemaker, wrong to court the extremists Syria & PLO, & wrong to press for a 'comprehensive' peace process that would give maximum leverage to extremists.

By branding Begin as an obstacle to peace, Carter has rewarded the intransigence of Sadat & Hussein, & has nourished their hope that US will extort from Israel what they were unable to win in battle & unwilling to discuss in negotiations.

Israel has proposed concessions in Sinai more sweeping than any previous Israeli Govt. ever proposed. Sadat, who has no standing to negotiate anything but Sinai, refuses to negotiate at all till Israel makes concessions on West Bank.

Eugene Rostow, former US Under Sec. of State, says "West Bank is not a recognized territory of any sovereign state. Jordan held it between '48 & '67 after a war of aggression. Only 2 countries in the world recognized this annexation: no Arab nations did. Israel's claims to it are at least as good as Jordan's: some experts think they're better. I personally transmitted Israel's message to Hussein in '67 promising him immunity if he didn't join the war. If he had stayed out, he would have the West Bank today."

Carter is simply wrong in saying Israel's settlements are 'illegal.' The Mandate was for benefit of Jews as well as Arabs, & Israelis have a right to settle there.

UN Resolution 242 requires changes in the '67 lines to provide 'secure & recognized ' borders. Sadat says, as all Arabs always have, that 242 requires Israel to retreat to '67 lines. His interpretation is inconsistent with that shared by all members of the Security Council that passed it. Rostow further says—

"242 does not drive Israel back to live in a coastal strip 10 miles wide whose outlines were fixed by nothing more rational than the battles of the first Arab- Israel war in 1948." (Nwk 4:3).

WE must resolutely school ourselves not to take sides. Israel after the flesh is still wicked, blind, proud, & utterly rebellious against the Word of God. Its vicious incursion into Lebanon killed 100s who were at least neutral, many actually friendly, & drove 100s of 1000s in terror from their homes. But we cannot help being sickened by the evil hypocrisy of the world, for selfish ends. Israel was attacked repeatedly by overwhelming numbers, with the open, asserted, boastful intention of her utter annihilation. She beat off her attackers, & finally in desperation took from them a small amount of their vast territory to give her a measure of security from their treachery & viciousness. Ever since they have been crying like spoiled babies to get it back. And the world, in utter defiance of all the obvious & inescapable facts, brands Israel as the troublemaker, & the Arabs as the peaceful victims.

US 'needs' Arabian oil. (That is, the oil is 'necessary' to maintain its wicked, wasteful, self-indulgent ways). And Europe does NEED the oil; & US needs Europe. But Arabia needs US far more. The royal billionaire dictators would not last 5 minutes, with their vast, exposed oil & oil wealth, without the shadow of US over them. But as US slips more & more in world power in relation to Russia, it is less & less willing to act resolutely.

CAN US DEFEND ITSELF? Russia's continuing nuclear & conventional military build up may jeopardize delicate balance of power that has deterred nuclear war. In '65, US had 4 to 1 lead in strategic nuclear missiles; now Russia has 3 to 2 lead. Russia stresses civil defence & maintains an extensive anti-aircraft network; US doesn't. Russia ahead or gaining in every category.

In Europe, Warsaw Pact forces vastly outstrip NATO in manpower (950,000 to 630,000), tanks (20,500 to 7000), artillery (10,000 to 2700), planes (3500 to 2000). Gap is widening. And Russia can choose time, place, mode & weight of the attack. (Tm 4:3)

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US Navy's shipbuilding program so plagued by costly over-runs that Carter is cutting back shipbuilding till Navy shapes up. The vigorous expansion planned to increase the fleet from 460 to 600 ships by 2000 AD is dead.

Role of huge & expensive aircraft carriers is under sharp attack. Proponents insist they'll always be necessary, but critics say they're too vulnerable to missile attack to play more than a limited role in future wars.

US Navy leads Russia now only in aircraft carriers. Russia leads: in cruisers 37 to 27, destroyers 195 to 129, attack subs 260 to 77, nuclear-missile subs 91 to 41, other combat ships 397 to 172. (Nwk 4:10)

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20 years ago, Russia's merchant fleet was 20th in world. Now it's 8th, with 4 times as many ships as US. Their goal is to provide capacity for military cargoes & assist in expansion of Soviet policy throughout world. To this end they gladly subsidize their merchant fleet & cut shipping rates. From '71 to '76, Russia increased its cargo tonnage in US ports by 22 times. (USN 3:37)

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In its pre-occupation with Russia threat in Europe, US may be missing main threat: Soviet pressure on NATO's eroding flanks. There are too many recent examples, for NATO's comfort, of unchallenged Soviet politico-military gambits in Mediterranean & seaward approaches to Scandinavia.

E. Mediterranean has become virtually a Russian lake. Both Turkey & Greece have been affronted by US actions in Cyprus issue, & have both denied bases to US Sixth Fleet. Communist gains in Italy further threaten Sixth Fleet.

On NATO's north flank, Soviet sea power growing steadily more pervasive. Most oppressive pressure is on Norway. Russia's Northern Fleet, based at Murmansk, is largest of 4 world commands: 200 subs & 100 warships, some armed with anti-ship cruise missiles.

Under this threat, Norway has conceded to Russia portions of its oil-bearing continental shelf. It has permitted establishment of a Russian helicopter base in the Spitzbergian archipelago. It refuses to permit NATO exercises in its north most region or allow NATO tactical nuclear weapons on its soil. Under Russian pressure, it forbade German troops in recent NATO manoeuvres. (BsWk 2:27)

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On scale of 1 to 10, US-Russia relations have plunged below 4, & dropping. Latest Carter warning to curb arms build up & halt military intervention abroad set off anti-US invective in Moscow. Brezhnev will keep pushing hard line, even if Carter eases criticism. Russians see toughness paying off. Despite US protests, Moscow has shattered the dissident movement at home, enlarged its foothold in Africa by backing Ethiopia, boosted its prestige among Arab radicals.

Russia has measured Carter, found him wanting: sees him as politically weak, unable to get his way with a stubborn Congress. Russia believes the tide is running their way, so they're sticking to a hard-line course. (USN 4:3)

POMPEII frolicked while Vesuvius rumbled. The self-deluded hare slept while the despised tortoise plodded on to victory. Europe's bumbling leaders fantasized about 'peace in our time' while under their noses Hitler built the mightiest war machine the world to that time had seen, & Churchill shouted unheard warnings in the political wilderness. History repeats.

THE OGA DEN DEBACLE. In one stunning blow, Ogaden war, which brought US to brink of bitter dispute with Russia, came to an end last week. Led by Russian generals & spearheaded by a powerful Cuban shock force of tanks, planes, artillery & paratroopers, the Ethiopia Army stormed the Somali stronghold of Jijiga. On the 4th day, the Somalis broke & ran. Somali President Siad Barre conceded defeat, & ordered his forces out of Ogaden.

The Russians used their Cuban shock troops to make short work of a Somali Army they themselves had trained & equipped. Moscow was enraged last November when Barre broke relations, expelled all Russian technicians & barred Russia from its 2 best Indian Ocean bases, Berbera & Kismayu.

Russia promised Carter, if Somalia withdrew from war, they would accept neutral observers in the Ogaden to prevent reprisals by Ethiopians against the Somali inhabitants, & would substantially reduce both their own corps of advisers & the 12,000-man Cuban presence in Ethiopia. (Nwk 3:20)

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The Cubans stay. No sign that Moscow would live up to 'indication' from Ambassador Dobrynin that once war was over, Soviet-Cuban presence in Ethiopia would be swiftly reduced. Moscow declines to even discuss the creation of a neutral observer force in Ogaden; & fresh Cuban troops were pouring into Ethiopia. Russia seems now planning Cuban-backed offensive against Eritean rebels.

Vance simply fell for some double-talk by Dobrynin. He did not read Vance the fine print that the Cubans would leave 'when Ethiopia no longer needs them.'

Carter called for a Somali commitment to respect the boundaries of Ethiopia & Kenya. Siad Barre has tied his political future to the hope of reuniting the Somali people, millions of whom live in Ethiopia & Kenya.

He was embittered by Carter's demand before giving US aid, & to underscore his anger he invited the Soviet Ambassador for talks several times. Only then did US react, & promise military & economic aid.

The main conclusion seems to be that the threat of renewed Soviet penetration of Somalia has finally prodded US to come to Siad Barre's side. (Nwk 3:27)

TIME was when US was the admired & feared swashbuckling adventurer around the world, sending in the Marines wherever it chose to assert its power & shake its big stick, while Russia fumed & bit its nails. Now the roles are humiliatingly reversed. Russia does as it pleases, & feeds hat-in-hand US officialdom with tongue-in-cheek promises that both sides know are meaningless. How ingenuously Kissinger happily announced, a couple of years ago, Russia's promise to take the Cubans out of Angola. Vance was told the same about Ethiopia.

US seems to have managed to acquire the enmity of both sides on the Horn. Now that Russia has a solid footing in Ethiopia, it could well win back all its advantages in US-disillusioned Somalia by supporting its 'legitimate claims' against US-leaning Kenya.

REDS FAIL TO TAKE OVER FRANCE. Not since '68, when millions of students & workers erupted in a violent protest that brought France to a standstill, had France wavered so precariously on a political pinpoint. Challenging the Centre-Right govt. of Valery Giscard was the combined appeal of an alliance of Socialists & Communists. All polls had predicted the Leftists would come out on top in the first of 2 rounds of parliamentary elections with 50 to 52% against 45% for the Centre-Right. But the Left trailed, 45% to 46%. (Tm 3:27)

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Once again, France had resisted the temptation to gamble on its future. In the second round of balloting, the Left took an even more decisive pounding. France's Western allies breathed a collective sigh of relief. A radical Left-wing govt., with Communists in important Cabinet posts, could have produced strains in NATO & France's withdrawal from the Common Market. (Nwk 3:27)

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The Centre-Right coalition won an unexpected 91-seat majority in the 491- member National Assembly [tho the popular vote was very close]. (Tm4:3)

THE old & tottering order has bought a little more time. The Reds were widely expected to take over France, & they came very, very close. The problems that led to this remain. Conditions will not improve, tho they may temporarily ameliorate. The country is evenly & fundamentally divided. 'Democracy' is rather ponderous & impotent even when it has a reasonable majority. It is hopeless when the balance is so close: necessary, unpopular choices cannot be faced & made. Bro. Thomas could see the fatal, selfish, bungling flaws of vaunted 'democracy,' & did not concede it much of a future. How right he was! The concept is wonderful; but human nature makes it an impossible luxury in today's real, might-is-right world. It is a rapidly dwindling endangered species in the world today, with its back to the wall.

ITALY: NEW POLITICAL ERA. Significant Red tint added last week to Europe's most troubled govt. After 52 do-nothing days of disagreement, Christian Democrats accepted Communist into direct role in govt. as full partners in Andreotti's parliamentary majority. Communist Boss Berlinguer claimed jubilantly that Communists had now reached threshold of national leadership responsibility.'

The new govt. will be 40th since '43. Step was result of Communist demands for inclusion in 'emergency govt.' to deal with problems—economic, labour, law-&-order—that toppled previous govt. Tho Communists have promised to respect Italy's NATO ties & not interfere in foreign affairs, there were few cheers abroad (T3:20).

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Power-sharing deal with Italy's Communists buys NATO time, but not much else. Reds can tell their followers Party is another step closer to sole control. It's far from certain new govt. will make real headway against piled-up problems. Already there are signs Communist-led unions will fight anti-inflation restraints. West leaders fear fragile compromise will fail, touching off political upheaval & Communist grab for power. (USN 3:20)

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Italy shaken by terror siege. Kidnapping on Mar. 16 of Aldo Moro (5 time Premier of Italy), & murder of his 5 bodyguards, were boldest actions yet in mounting wave of terror attacks on Italy's hard-pressed govt. Hardly day passes without bombed, burnt or shot-up police station, political office or factory. Last yr. over 2000 assassinations, woundings, kidnappings, bombings, police shoot-outs, arson.

Moro's abduction most vicious & daring act of terror since WWII. Ultra leftist 'Red Brigades'—Italy's most ruthless gang—claimed responsibility, saying 'We hit the heart of the State: this is only the beginning.' (USN 3:27)

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In a country almost inured to brazen violence, abduction of so high a public official sent Italy reeling in shock. Govt. quickly launched biggest manhunt in history. At week's end, Red Brigade issued photo of Moro in captivity, warning he would be subjected to a 'people's trial.'

Terrorism has seriously afflicted Italy for 4 sorry years, but never has an incident so enraged the nation or threatened its tenuous political stability. Moro was the architect of carefully devised formula that ended long stalemate & brought Communists into govt. He was leading candidate for next Italy President. Without him, faction-ridden Christian Democrats could lose grip at specially crucial time.

Red Brigade is deadliest & most dreaded of Italy's far-left extremists: aim is to 'purify' society by overthrowing all institutions. Nothing demonstrates their methods more chillingly than campaign of terror they've conducted since Turin trial of some of their leaders began in May '76. First trial was postponed when they assassinated the chief prosecutor & 2 assistants. When trial was about to resume, they murdered the President of the Turin Bar Assn. Jurors in panic refused to serve; lawyers refused to defend. Two weeks ago, another police anti-terror specialist was murdered. Red Brigade says a woman juror will be next. (Tm3:27).

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Red Brigade has murdered over 25 prominent businessmen, police & govt. officials, & crippled dozens of others. They offer no program beyond violent revolution & destruction of political & social order.

To many Italians, Moro is symbol of what remains of their national unity. "If we lose Moro," said a Communist, "where will we be? He has knitted together the delicate political fibres since '76. It's easy to estimate the value of one man, but he's the one who holds to key to survival on terms we agree on." That's precisely why the Red Brigade kidnapped him. (Nwk 3:27)

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Despite an epic manhunt by 50,000 soldiers & police, the Red Brigade shot down & seriously wounded the Mayor of Turin last week, & got away. Italy's reign of terror threatens the stability of the govt. (Nwk 4:3)

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5-page letter received from Moro last week, appealing to authorities to bargain with Red Brigade, hinting at torture threat & disclosure of govt. secrets. (Tm4:10)

ITALY, as the seat of the False Prophet, is of special significance. Tho it's the historic headquarters of the Catholic Church, Communism is far stronger there than anywhere in the 'free' world. The Communists are either the largest single Italian political party, or they are at least neck-and-neck for that distinction. They are inching toward total control very, very cautiously, for fear of panicking the quarry. They have not, like Communists elsewhere (as Portugal, Egypt, Sudan, Indonesia, etc.) made the mistake of an impatient, premature attempt to seize power, with the consequent reaction & setback. But Communists, once in power, have never anywhere allowed free elections, or freedom of any kind.

"SMOKING IS SLOW-MOTION SUICIDE," says US Dept. of Health. Women & teens smoking more than ever: teen girls' smoking doubled since '68. Statistics show disturbing trends in smoking-related diseases. Smoking is US's primary preventable cause of death. Smoking a major factor in 220,000 heart disease deaths, 78,000 lung-cancer deaths, 22,000 other cancer deaths last year. Smoking-related diseases take 10% of US's health bill; cause \$18 billion lost production. (N 1:30)

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Every cigarette reduces life expectancy by 12 minutes. (Tm 3:13)

TO anyone claiming to bear the holy Name of Christ before the world as an example of him, the primary evil of smoking is not physical but spiritual. Our minds & bodies are God's, not our own. We are commanded to keep them pure & clean & holy: the Kingdom is promised only to such. To indulge in a habit that even the better part of the world

recognizes as foolish, filthy, offensive, mind-drugging, & addictive is a direct violation of all spiritual wisdom & many specific divine precepts. We must sympathize deeply with those weak souls who find themselves bound with this degrading chain, but how can any such claim to love God & the Brotherhood above their own fleshly lusts, except they repudiate & fight it mightily?

RUSSIA CLOSING TECHNOLOGY GAP. Moscow's arsenal could soon be better, as well as bigger, than US's. Special report to Congress says if present trends continue, Russia could move ahead of US in technology of weapons actually in hands of military. Russia is exploiting its technology much more aggressively than US is. Russia already leads in technology in Surface-to air missiles, Antimissile missiles, Tanks, Helicopters, Combat vehicles, Chemical warfare, Anti-ship cruise missiles, & Mine warfare. (USN 3:27)

US SCHOOL CRIME: WORSE & WORSE. Every month, over 5000 teachers are attacked in schools. One in 9 high school students has something stolen every month. One in every 4 school bldgs. is vandalized every month. Risk of violence is greater in school than on the street. Violence no longer confined to inner city. Suburban & rural schools also hit by assaults, gang fights, robberies. (USN 4:3)

TURKEY EYES RUSSIAN FRIENDSHIP. Disenchanted with NATO, Turkey's Prime Minister Ecevit hints he may seek accommodation with Moscow. Turks have renewed demands for \$1 billion US arms held up since their '74 Cyprus invasion. Turks angrily reject US efforts to tie arms supply to concessions on Cyprus. Ecevit is again threatening to shut down US bases & lower Turkey's contribution to NATO. He will visit Moscow this summer, & has indicated he will sign a treaty of friendship & cooperation with Russia. Turkey is stepping up contacts with Moslem Africa & the Arab world, & taking advantage of millions in economic aid from Russia. Keeping Turks in West camp is top US priority. (USN 4:10)

WE must be constantly aware of flesh and spirit, and of the death-and-life distinction between them. Whatever we do naturally and thoughtlessly is of the flesh, and is not pleasing to God, even though it may be 'good' in itself—for it is not of faith, nor done unto Him. All we do must be done unto Him, for spiritual purposes, and in some way contributing to His glory, and His people's eternal welfare.

The more we give, the more we truly possess: the more we hoard, the less we have.

Christadelphian

One Hundred Years Ago

Magazine, May, 1878

SIGNS: There had been a sudden ominous development. War between Britain & Russia appeared imminent & inevitable. Britain perceived the harsh peace treaty imposed on Turkey as destroying Turkey & tremendously expanding Russia's power & strategic position. This she dare not tolerate. The 'Daily News' said—

"The first gun maybe fired at any moment that will set Europe & Asia aflame. We are only too surely drifting into war ... If Russia succeeds in conciliating Austria, Russian troops will undoubtedly seize the Bosphorus."

Bro. Roberts comments—

"The new complications relate to Russia & England, & the war threatening to arise out of them would be between these 2 . . . Whence arises this sudden danger? It is due to the attitude of Britain . . . Disraeli perceived that the treaty wrung from prostrate Turkey was a virtual annihilation of Turkish power, & a virtual establishment of Russia in her place in a position which, in course of time, she would possess great offensive power against England in struggle for Empire . . .

"Disraeli insisted the treaty be placed before a European Congress for approval. Russia agreed, but reserved the right to reject any change. On this answer, Britain abandoned the idea of a Congress, and decided to call up the military reserves & push forward preparations for war."

So matters stood. Bro. Roberts clearly felt that if there was war, there must be some lull in it to permit of the following to occur, as he says on another page—

"We must see England in Egypt & the Holy Land. Her establishment there may be succeeded by an interval of peace, during which the Jews settle themselves in the 'unwalled villages' under the shadow of Britain.

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The 'science' of the day was all agog about a great multiplicity of theories about 'ether'—the imaginary material filling all space. Under the 'Uncertainty of Modern Science,' an article briefly alludes to many of these (then) serious theories by eminent scientists. It now makes strange reading. To cure the stupefying awe which

contemplation of 'science' casts over the common man, we have only to read the puerilities of the 'science' of just a few years ago. And today's 'science' will seem equally silly a few years hence. Today they have scratched just a fraction deeper into the bare outer surface of knowledge, but they theorize & speculate & pontificate as if they had plumbed its depths.

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There's a good article by bro. Thomas on the Kingdom as FUTURE. He says, in part—

"There is a difference between the *subjects* of a kingdom and the *heirs* of a kingdom. The latter are they who are to rule over the kingdom, & to possess the glory & honour of it forever (Dan. 7:18, 22, 27). The former are the nation which is to obey their statutes & ordinances. Believers are not the subjects of the Kingdom: they rank higher than this: they are to rule (Rev.2:26-7). They are joint-heirs of all things promised to their Elder Brother—the Joseph of the family.

"If the opponents of the Truth understood this, they would not prate about a kingdom being set up in Jerusalem on Pentecost. The apostles & their brethren were all joint-heirs, & rulers-elect of the Kingdom. This is irrefutable. Where, then, were their *subjects*? Let them answer this, if they can."

This is very much to the point when at present in some groups there is a concerted effort to blur the edges between the Truth & Orthodoxy, & make the Kingdom of God a present thing. This is mischievous & unprofitable bandying of words. Our sound pioneers who pulled the Truth clear of all orthodox rubbish laboured to keep this issue clear & simple.

This appears to be the next inroad of error looming over the horizon. Error is rarely introduced in direct confrontation to the Truth, but subtly sidled in as a professed compatible elaboration & 'improvement.' Beware of the growth of 'Present Kingdomism.'

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There are many interesting items in Ecclesial News. Birmingham reports—

"Taking advantage of a public holiday, a number spent a day in the open air at Sutton. It was not a 'picnic'—a name that carries the idea of jollity. It was a day's fellowship, in which the things of the Spirit formed the prominent feature: in the daily readings together, singing and prayer: a day of intercourse."

* * *

Blackpool reports of some immersions—

"They all desired to be baptized in the open sea in preference to the baths, because they thought it more in harmony with the practice of the apostles."

To which bro. Roberts, to maintain a sound balance, subjoins this—

"No doubt, Jesus was baptized in the open river; the Ethiopian eunuch in an open water; and many others. But others must have been baptized in baths, such as the Philippian jailor at midnight in his own house (Acts 16:33), & the 3000 on the Day of Pentecost. From this, as well as from other considerations that might be mentioned, it follows that the place of the water is of no consequence."

* * *

Edinburgh reports a series of 4 lectures by bro. Roberts within a week—

"We secured a hall capable of holding over 1000. On Sunday the weather was very stormy, but with advertising, bill-distributing, etc., we succeeded in drawing 6 or 700. On Tuesday the weather was still bad, but we had about 400. On Thursday the weather was better, & we had a much larger audience. On the final Sunday the hall was overflowing with fully 1200 persons present."

* * *

Stow reports— "Andrew Scott (21) was baptized Mar. 24. He has met with hard treatment from his friends for the Truth's sake, but he has counted the cost well beforehand. He gave up Good Templarism, and smoking, and other things which young men like him generally indulge in."

There were many problems. Conditions in the Brotherhood were far from perfect. The Truth was young, & many were still struggling out of the trammels & confusions of orthodoxy & the world. But the Truth was a real & robust thing—the dominating factor of their Lives—a life-transforming, burning zeal in the hearts of most.

QUESTIONS

REV. CHAPS.

1. Laodicea
2. Seven Vials
3. Son of Man

4. Tree of Life
5. Four Horses
6. Judge Whore
7. War in Heaven
8. Two Witnesses

9. New Jerusalem
10. Door in Heaven
11. Four Trumpets
12. Faithful & True
13. Sealing 144,000

14. Sea/Earth Beasts
15. 144,000 on Zion
16. Merchants lament
17. Euphrates Angels
18. Ephesus/Pergamos

ANSWERS: Chapters in Revelation

1.	6.	11.	17.
2.	7.	12.	18.
3.	8.	13.	19.
4.	9.	14.	20. Great White Throne
5. Lamb & Scroll	10. Rainbowed Angel	15. Seven last plagues	21.
		16.	22.

ACTS CHAPS.

1. Rome	6. Before Felix	12. Before Agrippa	18. Stephen martyred
2. Pentecost	7. Lystra cripple	13. Ephesian uproar	19. All things common
3. Ascension	8. Lydia/Philippi	14. Paul to Caesarea	20. Thessalonica/Berea
4. Shipwreck	9. Seven deacons	15. Defence on stairs	21. Barnabas to Antioch
5. James killed	10. Corinth/Gallio	16. Jerusalem uproar	22. Lame/Beautiful Gate
	11. Paul converted	17. Ethiopian eunuch	23. Elymas/Sergius Paulus

1.	8.	15. Jerusalem Council	22.
2.	9.	16.	23.
3.	10. Cornelius	17.	24.
4.	11.	18.	25. Appeal to Caesar
5. Ananias & Sapphira	12.	19.	26.
6.	13.	20. Ephesian farewell	27.
7.	14.	21.	28.

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