

# The Berean Christadelphian

*A monthly magazine devoted wholly to the exposition and defense 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 teaching of the papal and protestant churches of the world.*

---

*Please send all Berean communications to:*

**Bro. David Clubb, 42 Oneida Rd., London, Ont. Canada N5V 2X1**

Assisted by bro. Tim Clubb, 2078 Pennyroyal St., London, Ont., Canada N5X 0E6

---

*"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*

---

Ecclesial News: London .....	38
Fraternal Gatherings: Hye; London .....	38
STUDIES AND THOUGHTS (bro. John Thomas)	
Daniel's Little Horn And The 70 Weeks; Messiah The Prince Cut Off	
By The Little Horn; The Little Horn Broken By Messiah The Prince .....	39
SECOND VOYAGE TO AUSTRALIA (bro. R. Roberts) .....	46
A LIVING SACRIFICE (bro. G. V. Growcott) .....	51
Preface To The Bible Companion (in part) (bro. R. Roberts) .....	60
CURRENT EVENTS FULFILLING PROPHECY	
The Return Of Stalin; Russia Views Europe As Hostile; Russia	
Favours British Exit From EU; Britain: Putin 'Unscrutable';	
Continued Preparation For Continental War; All About Israel .....	61
January Answers: "Until" .....	71
135 YEARS AGO	
Dr. Thomas' Efforts For The Truth 30 Years Ago; The Visible Hand	
Of God; Palestine 1881; Sunday Morning Exhortation 126; Editorial;	
Notes; Lectures (135 Years Ago) .....	72
Bible Puzzle: "Weeping, Crying, Mourning" .....	72

---

**We are anxious to send the Berean to any desiring it. Do not hesitate to request it. If you know of any who might like it, please send their names. Anything herein may be used freely by any one in any way. No credit needed.**

---

**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

## “Is Not This The Carpenter?”

He learned his father’s trade while “subject to his parents at Nazareth.” We all know this, but how feebly the fact impresses us except when we happen to get a glimpse of it in its right connection.

It is best seen from the point of view of Christ’s exaltation. An unexciting, lowly life of private manual labor was chosen by God as the right school for the training of His beloved Son for the “heirship of all things.” How comforting this must be to Christ’s lowly brethren of the poor of all ages who have to earn their bread by the labor of horny hands!

Rightly viewed, it will reconcile them to their present lot as the **BEST ADAPTED TO DEVELOP TRUE HUMAN CHARACTER AT ITS BEST** when other conditions are favorable, and as the best preparation for the exaltation to which all men are invited who accept His Son.

To think of the coming King of all the earth having been a working man! What curious thoughts it suggests! Working men are looked down upon by the children of plenty; and lo, a working man is destined to divest them of their wealth and send them empty away. The life of a working man means the full development of manhood’s strength, a strong frame, a firm and kindly muscular hand, a simple and independent character, **COMBINED WITH HUMILITY OF DEPORTMENT.**

If, to these, we add the clearness of Divine intellect, the fire of a godly zeal, and the tenderness of true kindness and compassion, we get an approximation to the carpenter of Nazareth, in whom God was working out the archtype to which His family will be conformed.—*R.R.*

---

### **FRATERNAL GATHERINGS** (*If The Lord Will*)

**HYE, TX**—Mon., Aug. 1—Sun., Aug. 7—bro. Dan Clubb, 4015 Black Oak Dr., Carrollton, Texas, USA 75007. Phone (972) 939-5005; Email: danclubb@verizon.net.

**LONDON, ON**—Sat., & Sun., Oct. 8 & 9—bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; Phone (519) 451-4063; Fax (519) 451-9627; Email: kdclubb@rogers.com

---

“**THE BEREAN CHRISTADELPHIAN** (ISSN 0199-4131) is published monthly for \$15.00 U.S. per year by The Berean Christadelphian, 3540 Pineridge, Houston, Texas, U.S.A. 77009. Periodicals postage paid at Houston, Texas, U.S.A. 77201. **POSTMASTER:** Send address changes to **THE BEREAN CHRISTADELPHIAN**, 3540 Pineridge, Houston, Texas, U.S.A. 77009.”

## Studies and Thoughts

BY BROTHER JOHN THOMAS

DANIEL'S LITTLE HORN AND THE 70 WEEKS

MESSIAH THE PRINCE CUT OFF BY THE LITTLE HORN

THE LITTLE HORN BROKEN BY MESSIAH THE PRINCE

Now in the latter time of these four Macedonian kingdoms (*the division of Alexander's world empire*) a fifth power made its appearance among them, and subdued them all. This is represented in the *vision* by a Little Horn growing up out of one of the four horns; and in the *prophecy*, as "a king doing according to his will" (Dan. 11:36). Though relatively small in its beginnings, this fifth power—"Waxed exceeding great, toward the south, or Egypt; toward the east, or Euphrates; and toward the pleasant land of Caanan" (Dan. 8:9).

The history of the kingdoms into which Alexander's dominion was broken, enables us to determine what fifth power is represented by the little horn of the goat, and upon which of the four horns it made its appearance in relation to the land of Israel, which is the arena of the latter time of the vision and prophecy.

The Little Horn, then, is representative of the Dragon's power in the East—that is, of the Roman; which was planted on the Assyro-Macedonian Horn B.C. 65, when it became a province of the dragon empire. It continued to wax exceeding great in these countries until it established its dominion over Syria, Palestine, part of Arabia, and Egypt. The tenth, eleventh and twelfth verses represent the part it was to enact in the overthrow of the Jewish State; and the twenty-fifth, outlines its ecclesiastical policy, and its exaltation against the Prince of princes in "*the last end of the indignation*," when it "*shall be broken without hand*"—that is, by the Stone of Israel when he smites the Image on the feet.

We see, then, that *Daniel treats of TWO LITTLE HORNS*; the one the "Holy Roman" power of the West that came up "*after*" the Ten Horns (Dan. 7:8, 25), and the other, the Pagan Roman power of the East that appeared in Syria and Palestine in the latter end of the Macedonian kingdoms, and *before* the Ten Horns by many centuries (Dan. 8:9, 10). The Little Horns are representative of powers on certain territories, *not of races*. It matters not whether they be Pagan Romans, Catholic Greeks, Moslem Turks, or Greek-Catholic Russians, the power that rules in Constantinople and plants its standard in Assyria, is

the Little Horn of the Assyro-Macedonian Horn of the Goat; and begins its career by crucifying “the Prince of the Host” (Dan. 8:11); destroying Jerusalem and the temple (Dan. 9:26); sets up a god in Rome whom his fathers knew not (Dan. 11:38); and ends by standing up against Michael, the Prince of princes, who brings him to his end, with none to help him (Dan. 8:25; 11:45; 12:1).

All the power of the dragon in relation to Israel and the land of promise is embodied in the Little Horn of the East. The smiting of the Image, the breaking of the Goat’s little horn, and the binding of the dragon, are synchronous and synonymous catastrophes; and “the Stone,” “the Prince of princes,” “Messiah the prince,” and “Michael the great prince who stands up for Israel,” are but different titles by which the Lord Jesus is designated, who is to descend from heaven and fight the battle of God Almighty against them.

Such, then, was “the vision” which was understood by none. At the time it was revealed, Jerusalem and the temple were in ruins, and Israel dispersed among the Gentiles. The time, however, had approached to within two years of the period of restoration. Daniel being aware of this from the testimony of Jeremiah, made confession of sins, and supplicated the return of national prosperity. His prayer was heard, and “the man Gabriel,” who had given him the interpretation of the symbols of the vision, was sent forth to “give him skill and understanding” of that part of the vision of the Ram and the Goat, which had reference to the subject of his prayer; and to communicate some additional particulars.

“The matter” revealed is termed *the prophecy of the seventy weeks*. In this he was informed that a decree should be made for the restoration of the Jewish state; but that at a subsequent period the city and temple should be again destroyed; and that this second destruction should be followed by a desolation of the country which should continue till that determined should be poured out upon the desolator, that is, on the Little Horn of the goat in “the time of the end.”

But, he was informed, that between the restoration from Babylon and the second destruction of the city, the following important events would come to pass, namely, *first*, the transgression of the law of Moses would be put an end to; *secondly*, an end would be made of sin-offerings by causing the sacrifice

and oblation to cease; *thirdly*, reconciliation would be made for iniquity by cutting off Messiah the prince; *fourthly*, everlasting righteousness, as opposed to the temporary righteousness of the law, would be brought in; *fifthly*, the vision and the prophecy would be sealed up in the confirmation of the covenant; and *sixthly*, the Most Holy would be Anointed. These things were to be BROUGHT ABOUT BY THE INSTRUMENTALITY OF THE LITTLE HORN OF THE GOAT; who should—“*Magnify himself against the Prince of the host (of Israel)*” and *by him the daily (sacrifice and oblation) should be taken away, and the place of his sanctuary (the temple) be cast down*” (Dan. 8:11).

To effect this “an army (the people of the Prince that should come) should be given him against the daily;” because the transgressors in Israel “had come to the full.” Therefore he should “cast down the truth (the law and covenant of Sinai) to the ground,” and “prosper and practise, and destroy the mighty and the holy people.”

But when should this second destruction of the city and temple be? This was a question which Gabriel could not answer. When Jesus was discoursing upon the same topic, four of the apostles addressed him privately, saying, “Tell us, when shall these things be?” But, after giving them certain signs by which they might know that the desolation was approaching, he added—“*Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father*” (Mark 13:3-4, 32). It was a secret reserved in the power of the Father only.

But if the time when “a host should be given to the Little Horn of the Goat against the city and temple” was withheld, precise information was granted concerning the time when the things testified in the twenty-fourth verse of the ninth chapter, and the cutting off of Messiah, the prince, should come to pass. They were to be accomplished in a period of seventy weeks of years from the promulgation of a certain decree, that is, after 490 years. Two years after this was revealed to him, Daniel’s heart was rejoiced by the proclamation of Cyrus in the first year of his reign, for the rebuilding of the temple in Jerusalem (2 Chron. 36:22-23). But had he reckoned the 490 years from this date, they would have terminated 13 years before Messiah was born. The seventy weeks, however, were

not to commence with a decree for rebuilding the temple; but “from the going forth of the commandment to restore and build Jerusalem;” in other words, to restore the wastes of the city by setting up the wall and the gates thereof, that Israel’s reproach might cease (Neh. 2:1, 5, 17). This was issued by Artaxerxes on the first day of Nisan in the twentieth year of his reign, which was exactly 490 years to the crucifixion. No date of any other decree answers the demand of “the matter;” therefore there is no option but to receive it as a demonstrated fact.

Gabriel divided the *seventy weeks of years* into three portions, namely, into one of *seven weeks*; another of *sixty-two weeks*; and into a third of *one week*, which he subdivided into two half parts. The seven weeks, or 49 years, were allotted to the restoration of the state; after the end of which, 434 years, or sixty-two weeks more, were to elapse to the manifesting of Messiah the prince. This was 483 years to “the beginning of the gospel concerning Jesus Christ” announced by John the Baptist (Mk. 1:1), who came baptizing in water “that he might be made manifest to Israel” (Jn. 1:31). From this date there remained seven years to the end of the 490.

The seventieth week was the week in which the covenant was confirmed in the attestations which the Father gave to Jesus as His Son, and as the Seed of Abraham and of David, to whom He had promised the land of Canaan, and the Kingdom and throne of David for an everlasting inheritance. The week of confirmation was divided between the ministry of John and that of Jesus. The former was engaged in baptizing the people into the hope of Messiah’s immediate manifestation; and when he was about finishing his work, Jesus was baptized, and publicly recognised before the assembled people, as the Son of God by a voice from the excellent glory. He was also anointed at the same time, and sealed, as the Most Holy One of Israel. John having now finished his ministry, was thrown into prison by Herod the tetrarch (Lk. 3:15, 19-23); and Jesus being thirty years old, entered upon the work of the latter half part of the week, or three years and a half remaining to complete the 490. After he had passed some months of his ministry, he was warned by some Pharisees that Herod would kill him; to which he replied—

*“Go tell that fox, Behold I cast out devils and do cures to-day*

*and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day, and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem*" (Lk. 13:31-33).

Besides showing that a day is sometimes used prophetically for a year, the Lord's reply shows also the period of his ministry as equivalent to the latter half part, at the end of which he expected to die, and afterwards to be perfected by a resurrection to life. Exactly to the month "he was cut off, but not for himself," 490 years after the decree of Artaxerxes in the twentieth of his reign. "*The matter*" revealed to Daniel, who was at the same time exhorted to "*consider the vision,*" to a part of which it referred, was all accomplished as far as the seventy weeks were concerned. There only remained now the destruction of the city and temple, the taking away of the sacrifice and the oblation, and subsequent desolation of the land, by the Little Horn of the Goat. Was that to succeed the crucifixion instanter, or after how long a time were these calamities to come to pass? As I have already shown, no one but God could tell; for He withheld the knowledge of it from everyone but Himself; and left it to reveal itself when the time of the judgment of Gehenna should arrive.

At the end of the latter half-part of the week the Lord "caused the sacrifice and oblation to cease" as an acceptable offering for sin. The sacrifice of himself put an end to sin-offerings as far as believers in him were concerned. They still continued to be offered by the nation; but when the people of the Little Horn should come to execute the work assigned them, even these should be violently interrupted; for "the daily was to be taken away and the place of its sanctuary cast down." This was fully accomplished about 37 years after the crucifixion, that is to say, in about seventy years from the birth of Christ.

But why was it removed? Why might not the Mosaic religion continue to be practised in Canaan, as well as the false religions of the Gentiles in the several countries of the earth? Because "an abomination that maketh desolate" was to be "set up." Now, so long as the daily and its holy place continued, there would be no place for this abomination. The daily must therefore be removed to make way for it. They could not exist contemporarily; neither does it follow that "the abomination" was to succeed the suppression of the daily immedi-

ately. The facts in the case forbid this conclusion. Palestine and Syria were for ages after, populous and wealthy, provinces of the Roman habitable.

The notion that the duration of the abomination was to be dated from A.D. 70, is derived from the English version of Daniel, twelfth chapter and eleventh verse. It is there written, "And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate be set up, *there shall be* 1290 days." In the Hebrew the italic words are not in the text. Leaving out these words, or rather, giving a more literal version without supplying any words at all, the passage appears intelligible enough.

*"And at the time of vengeance the daily shall be taken away, in order to set up an abomination that maketh desolate a thousand two hundred and ninety days"* (Dan. 12.11).

This rendering agrees with the facts in the case. The daily was taken away at the time of vengeance (Lk. 21:22), and 461 years after, an abomination was set up which continued 1,290 years, ending A.D. 1821. Desolation, it is true, still continues, but this is no objection to their termination then. We are not to suppose that the 1,290 years, being ended, internal improvement was to begin the year after. All it justifies is the expectation that when they expired "that that is determined" should begin to be "poured out upon the desolator;" an expectation that has been literally verified in the opening of the sixth vial upon the Ottoman empire in the epoch of 1820-3.

But is THE LITTLE HORN OF THE GOAT that destroyed the mighty and holy people, to experience simply a drying up of its power over Palestine and Syria, or what shall be its destiny? It is to be broken to pieces without hand. Its present Ottoman dynasty being changed, it is to "destroy wonderfully, and to magnify himself in his heart, and to stand up against the Prince of princes," that he may receive the blow on the head that shall disable him for a thousand years.

"The matter" of the vision concerning the taking away of the daily was made known to Daniel in the first year of Darius, B.C. 542. Three years after—that is, in the third of the joint reign of Cyrus and Darius (Dan. 1:21; 10:1), "a thing was revealed" to him, "the appointed time" of which "was long." In connection with this revelation, or prophecy, "a vision" was also presented before him. It was a representation of the Son of

Man in his glory. After he had recovered the overpowering effect caused by what he saw, he was informed by one that he came to make him understand *what should befall Israel in the latter days* (Dan. 10:14). In carrying out this gracious intention, the revelator added furthermore, that he would show him “that which is noted in the scripture of truth;” by which he meant, he would make known to him what yet remained to be communicated explanatory of the vision of the Ram and He-Goat, which he had seen in the third year of Belshazzar.

The Lord then proceeded to reveal the things contained in the eleventh and twelfth chapters of Daniel, which have respect, *First*, to the pushing of the Ram westward against Greece in the reign of the fourth king *after* Cyrus; *Secondly*, to the power of Alexander of Macedon, and the division of his kingdom into four lesser ones, which should be inherited by others not descended from him. These matters occupy the first four verses, and constitute a kind of preface to what follows; and serve to establish the connection of “the prophecy” with “the vision of the evening and morning” contained in the eighth chapter. *Thirdly*, the revelation relates to the Greco-Egyptian, and to the Assyro-Macedonian, horns of the goat, styled “the king of the south,” and “the king of the north.” The wars and policy of these two powers as far as they compromised the land of Israel and the Jews, form the subject of the eleventh chapter from the fifth, to the thirty-fifth, verses, inclusive.

*Fourthly*, from the thirty-sixth to the fortieth verse the prophecy relates to the Little Horn of the goat and the Accursed One whom he should acknowledge and increase with glory. *Fifthly*, it refers to the time of the end, or “the latter days,” when “the King of the South,” and “the King of the North,” should re-appear on the stage of action, and the power of the little horn, and that of the king of the north, should coalesce, and form *one power*, as when the Roman and Assyro-Macedonian were blended together B.C. 67. *Sixthly*, it reveals the invasion of the land of Israel by the little horn’s northern king, who over-runs Egypt, and finally encamps before the holy mountain. And *Seventhly*, the eleventh chapter closes with the prediction of his final destruction at the hand of Michael, the great prince of Israel, their consequent deliverance, the resurrection of many of the dead, and the exaltation of the wise in the Kingdom of God (Dan. 12:1-3). —*Elpis Israel*

## Second Voyage To Australia

By BRO. ROBERT ROBERTS

(Continued)

In the 20th chapter of the Acts, where Paul, having occasion in a sea voyage to call at the Asiatic port of Miletus, sent to Ephesus, nearby, and called for the leading brethren of the ecclesia there, to whom he made an intensely personal speech—reminding them of a certain three years he had spent among them, and of the burden of his speech and of the aim of his labours, and giving them certain advice in view of the fact that he would never see them again in the flesh. I could not say I would see their face no more, but I could say that for over 30 years I had laboured among them with one object only in view, however much unfriendly minds might doubt it, namely, to uphold the honour of God, and promote the well-being of man. If I was going, it was not by my choice: it was through the compulsion of circumstances that had got beyond my control.

And if I was going, it was not to new work, but to the same class in another country—a class not much reckoned of by current methods of regarding people, but people of great estimation when reckoned according to God's standard, which the world did not recognise—the sort of people described by God himself when He said that for them—*“that feared the Lord and thought upon His Name,”* *“A book of remembrance was written before Him: and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.”*

This class had been created on the other side of the globe by the agency that had created them here—the agency that had developed them in all ages of the world—the *exposition and agitation of the things testified in the Word of His Truth*. This exposition and agitation differed with the differing circumstances of the nineteenth century, but the result was in measure the same—the establishment of that conviction in good and honest hearts, which produced the faith that worked by love, and affected the mainsprings of human action, with the result of producing “the fruits of the spirit,” and “a new man in Christ Jesus.”

In our age, this result was almost exclusively confined to the English-speaking parts of the human race. The literature of the Truth in our day was chiefly an English literature. God had not given the gift of tongues in our day, nor had He started any promising activities in other languages than the English.

There was religious activity enough among foreign nations,

but it was not the activity of the Truth, but of superstition garnished with scripture names.

The Truth had been revived in the nineteenth century by the instrumentality of Dr. Thomas; the results of its agitation had been meagre both as regards the number who had come under its influence and the intensity of their assimilation of its power, as compared with the harvest of the apostolic age: but as compared with the darkness and the sterility that prevailed in the ecclesiastical communions for centuries, there was something to be thankful for in the green sprouting that had followed the modern sowing of the good seed.

There might yet be a great improvement in this respect. ALL DEPENDED UPON THE EXTENT TO WHICH THE SCRIPTURES WERE PRIVATELY READ. THE SCRIPTURES WERE THE ULTIMATE SOURCE OF ALL SPIRITUAL POWER.

The Scriptures had lost none of the power which Paul ascribed to them, when he said in his farewell speech delivered at Miletus, that they were “able to build up and give men an inheritance among all them that were sanctified.”

*The parting advice he should give them would be to stick close to the Scriptures in daily methodical reading. They would soon get out of reach of their power if they neglected them: they would be astonished at their power if they gave them the place they ought to have.*

The only practical point he would press upon them in parting was the great importance of heeding the commandment which forbade—“Backbiting with the tongue and taking up a reproach against our neighbour.”

It was expressly declared in Psalm 15, that they who indulged in that almost universal practice would not be admitted to the Kingdom of God. This was a future penalty of unspeakable terror: but even now, there was a terrible plague following in the wake of back-biting. Back-biting was to bite a person when their back was turned: to speak against them when their back was turned.

The rule about the matter was simple. We were, of course, all of us more or less faulty and short-coming: but WE WERE NOT ALLOWED TO SPEAK ABOUT EACH OTHER'S FAULTS—still less to help in circulating reports that might be untrue.

We were allowed to confess our own faults, if our neighbour's faults were serious, we were allowed to speak of them to him "between thee and him alone." We were not allowed to—"go up and down among our people as talebearers" or to make ourselves—"busy bodies in other men's matters."

Our part was to be silent about our neighbours unless you have something good to say. I took them to witness how often for thirty years past I had had to insist at management meetings on this rule, and to stop the mouth of the accuser in the absence of the accused, still more in the absence of that course of private interview for which the law of Christ called.

I implored them to stand as with a drawn sword over this principle. Their present well being as a community depended upon it, not to speak of their acceptability with Him who would judge us all presently by the standard of His revealed will.

Nothing would sooner chill and disaffect and finally disintegrate them, and scatter them one from another than the habit so common among men of repeating evil rumours or indulging in personal criticism, or making charges on hearsay.

I was departing at a time that was remarkable in various respects; and it was possible my departing might have a meaning not apparent either to myself or anybody else.

I had been just forty years at work; I had just finished the public exposition of the Scriptures in Birmingham on a method that had taken us through the whole Bible, beginning at Genesis and finishing at Revelation.

It was just thirty years since the temporal power of the Papacy departed.

It was just 1,290 years since the setting up of the Roman abomination as the substitute for the Daily Sacrifice of Mosaic appointment. The Pope had just signalled the termination of this period by resuming, for the first time since its suspension in 1867 as the passing away of his power, the public display of his official pomp as head of the church.

The Eastern Question was alive again, and in a state of dangerous combustibility.

The Jews had called a convention of delegates to consider whether the situation were not favourable for the peaceable re-organisation of their national existence in Palestine under the suzerainty of the Sultan who was favourable to them.

These formed a remarkable combination as bearing upon

the hopes we were justified in entertaining concerning the nature and development of the times we live in. Whether there was anything more than a fortuitous concurrence of circumstances time would show. There was probably something in it.

Whether or no, it was good-bye for the present, and a step further towards that great goal of history and issue of destiny which in no way depended upon the experiences of any single generation.

We should probably meet again in this mortal life; if not, our next meeting would be of much more consequence every way. And we could earnestly pray that God would give us a place together on the right hand of the throne.

\* \* \*

Several other brethren followed in the order decided by lot. Their remarks were interspersed by the singing of hymns by fifteen members of the Music Class, whose object (by request) was to show us how beautiful the simplest of our hymns are when they are sung in perfect pitch, time, and inflexion.

Brother Hall had expected to speak, but the lot was against him. He afterwards sent us the written substance of what he would have said, with a request that his remarks might have publicity. The following extracts may suffice:—

#### BRO. HALL'S FAREWELL ADDRESS

*See footnote below\**

*\*It may be wondered why bro. Roberts would publish such seemingly fulsome and unrestrained praise of himself. A knowledge of the circumstances makes it clear, and evokes deep sympathy.*

*He was very much in the position of Job and of Paul: derided unjustly by "friends" for supposedly well-deserved afflictions.*

"There are times to speak, as well as times of silence. Bro. Roberts' departure from Birmingham to other lands, after nearly a life-time's labour, affords a fitting occasion to speak, and when silence would, as it seems to me, be an error. My intimate connection with his work during the past 25 to 30 years entitles me to speak, and I have somewhat to say.

When I found the Truth 25 to 30 years ago, I had only a partial knowledge of the God and the Christ of Moses and the prophets, and of the New Testament portion of the incorruptible word. But I had been a reverent and affectionate student of the Bible from a boy—I might say with an agony of anxiety

to understand. But my studies were in the light of Methodism, and therefore ineffectual.

When I found the Truth, my joy I could not suppress. My wife thought I had gone mad over my new discovery; that I should have been greatly exercised was only natural under the circumstances.

I shall never forget the morning when I crept up those Athenaeum steps and listened at those double doors to hear if any service was going on relating to the matter of Dr. Thomas' lecture which had opened my mind (I heard him six or seven times). I ventured cautiously into the small and exclusive assembly, and took my seat outside the enclosure which divided the brethren from strangers.

Dr. Thomas was there, and spoke with riveting effect.

On the following Sunday morning, I made my first acquaintance with brother Roberts: he spoke, as it seemed to me, with the lucidity, fervour, and zeal of a prophet. It affected me with a curious feeling, as if I had heard the first man of God I had ever heard in my life, outside the written word. Inwardly I fell down on my face to the earth and worshipped, saying that 'God was in him of a truth.'

From that interesting and stirring moment of my life, I have gone forward. My affection and ardent interest have never subsided. My mind has received countless items of knowledge; 'line upon line, here a little and there a little,' quickening and confirming my original impressions of the man of whom I speak—his ability, his character and faithfulness to God and man, and the great work he has so successfully piloted to this interesting and suggestive stage.

As I reflect I feel scarcely able to regulate the emotions of my mind or suppress the ecstasy of my heart. Many look on at respectful distance, hearing only discordant voices, and 'seeing men and things as trees walking.'

Pardon me if I say that I feel that I know the full and real import of what is going on. Brother Roberts is entering upon a larger sphere of labour, for which his exercises and experiences of the last 40 years have pre-eminently qualified him, in the mercy and good hand of our God upon him. I am sure that our joy and rejoicing in the work are justifiable, at the prospect opening up before the Truth and its friends.

*(To be continued, God willing)*

# A Living Sacrifice

By BROTHER G. V. GROWCOTT

*“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service”* (Rom. 12:1).

We have just read together Romans 12. We would like to consider the first eight verses. This is a chapter that is very familiar to us, but should be much more familiar than it is. Like many other chapters of the Bible, it contains the simple but profound way of life—the only way of life—the simple choice between eternal joy and eternal oblivion.

It is so easy to be in the Truth all our lives and never really know what it’s all about; to continue to the end a creature of the flesh, never to face up to the simple but vital call to total devotion and total service, the only possible way of life.

Paul begins: *“I beseech you . . .”*

Let us not be misled by the gentle tone of entreaty and persuasion. The commandments of God take many forms, but they all are, none-the-less, life and death commandments. The entreaty is not to soften the command or lessen its seriousness, but to intensify it—to give it incentive, and motive, and power.

*“I beseech you, therefore . . .”*

The *“therefore”* points us back to what he has just said. The first eleven chapters of Romans lay out God’s marvelous purpose of redeeming a few of the wise out of mankind and finally cleansing the world from the corruption of sorrow and sin. It concluded with the two thousand five hundred year tragedy of Israel, because they could not or would not perceive this simple way of life laid out before them.

The nation will at last be purified and saved, but how many millions of individuals in it have of their own free choice unnecessarily perished?

*“By the mercies of God . . .”*, he continues.

The mercies of God are in the aggregate the great plan of redemption that His love and wisdom has devised for fallen man, manifested in the life and death of His beloved son. What a tremendous manifestation of mercy and love it is!

But how few—how pitifully few—are going, in return, to do their tiny little bit that is asked to show their reciprocation of that love. And what is the comparatively insignificant response that is asked? So small in comparison that we would be ashamed

to even offer it, if it were not for confidence in the compassion and love and understanding of God.

*“That ye present your bodies a living sacrifice”* (that’s all he asks) *“holy, acceptable unto God, which is your reasonable service.”*

To do any less—to even want to do any less—to be satisfied with doing any less, is to manifest that we are made of wood, like all the rest of the dead, wooden world around us that are not living creatures at all in any true, meaningful sense.

*“Present your bodies.”*

That is all we have to give. Our bodies are important. Care of the body is important, a part of our divine service, like care of the valuable machine of an employer entrusted to us for his due. Abuse or neglect of the body in any way is criminal. It is the property of God, held in trust. Misuse of it is criminal, that is, for purposes other than the purpose of God.

Of course, when God’s wisdom requires it, the body must be sacrificed clearly to abuse and destruction, as in the cases of Christ and of Paul and many other faithful. But any corruption or pollution or personal abuse or misuse or indulgence of the body is unfaithful stewardship and service to the flesh.

*“A living sacrifice”*

—the language Paul has used is from the beautiful law of Moses, and we can learn much from that law of what God requires of us. Israel never did learn the lessons and teachings of their law. They just went through the motions, and how dreadfully, tragically easy it is today to do that.

The sacrifices of the law had to be, first, the very best. They had to be without blemish. They had to be what God designated as a clean animal, of certain required characteristics. The principal one was that they must chew the cud. They *must* chew the cud. They must represent those that feed deeply upon the Word, and then ruminate and meditate continually upon it.

The sacrifices must be offered with oil, that is, with enlightenment, understandingly; and with wine—joy and gladness—not a burden; and with salt, cured with sobriety, and speech that is always sound and grave. The life’s blood had to be totally poured out unto God upon and under the Christ altar.

It was all God’s, for His purpose exclusively, and that vital fact had to be clearly recognized. And the fat was all God’s. The fat stood for that which was precious and best—the richness. No

Israelite could ever eat fat upon the pain of death. That is self-indulgence, appropriating to our own use and pleasure that which is God's alone.

*“Present your body a living sacrifice”*

—a living sacrifice. The shadowy sacrifices of the law were necessarily dead. In fact the very word translated “*sacrifice*”, both in the Old Testament and in the New, means literally a slaying, a putting to death. So here we are told there must be a living putting to death of the flesh, of all that is natural and animal. Paul goes on to say that it must be holy, a holy sacrifice. Holiness is purity, and dedication, and separation—a total setting apart for a divine purpose.

In the Scriptures a very stark line is drawn between that which is holy and that which is profane. It is death to mix them. We cannot be part one and part the other. Once we have made the choice of holiness and life, the natural and the profane must be totally put away. This body is dedicated to holiness.

If any do not want holiness, do not desire to strive for the beauty of holiness, far better they depart from the body. If they want to fulfil the various corruptions of the world (putting off one husband, putting on another—all those various things) better they don't trouble and grieve the body.

He further says it must be “*acceptable to God.*” It is very possible to offer a service that is not acceptable to God, even though it be very devoted and energetic.

To be acceptable to God, it must be just what He requires, and in the manner and spirit that He requires. And it must not be marred with aspects and characteristics in our life that are out of harmony with what He requires. For this, constant study of the Word and prayer for guidance are necessary.

*“Which is,”* Paul continues, *“which is your reasonable service.”*

There have been many attempts to translate this word differently. But after all the efforts, “*reasonable*” seems to express it best—according to reason. A total, holy, living sacrifice is our reasonable service—our logical, sensible, intelligent service. In the light of two things: what God and Christ have done for us, and what God and Christ have promised to us, anything short of a holy, total, full-time service is not only unreasonable, it is blind, stupid, suicidal.

If we really want to be part of this glorious eternal divine enterprise, then all the toys and the games and the rubbish and the foolishness must go. They're all fine for babies. But we must grow up to be useful and sensible adults. And we'll never, never grow up spiritually, if we're in the Truth a million years, unless we give our total hearts, and minds, and energies to the word and the service of God. This is what loving God with all the heart and all the mind and all the strength and all the life really means. Scriptural love is not just a mere emotion. It is a total way of life and service.

Loving God is infinitely more than just having a pleasant feeling about His goodness to us, as we go about our fleshly pursuits. Salving the conscience by occasionally expressing appropriate things like speaking of His handiwork and so on. It's far more than that.

Verse 2: *“And be not conformed to this world.”*

In what way shall we be not conformed to this world? In every way. Shall we be different, just for the sake of being different? No. We must be different for the sake of being separate, and holy, and spiritual. The world is wholly of the flesh. If we are truly God's holy people, we should be anxious not to conform to the world—to its fashion, its customs, its festivals, its general activity.

Conformity is an unthinking herd instinct. It betrays a small mind, a lack of maturity and intelligence, a lack of the ability to strike an independent course, and to act according to schooled wisdom, instead of mindless custom and copying.

*“But be ye transformed by the renewing of your mind.”*

This word *transformed* is, in English, *“metamorphosed”*. The term applies to such changes in nature as that from a grub to a butterfly. It is used in only two other places. One is that very beautiful and significant verse in 2 Corinthians 3:18—

*“We all with unveiled face, beholding as in a mirror, the glory of the Lord, are changed (Now are we? Are we being changed—“metamorphosed”) into the same image, (that necessary image of Christ—how is it coming along?) from glory to glory, even as by the spirit of the Lord.”*

That is what Paul is talking about. If we are truly in this way of life, this is what is happening to us, obviously and apparently. We are steadily being changed, by study and meditation and prayer from one degree of glory to another, ever more and more like Christ.

The other instance of the use of this word is the transfiguration. Christ was transfigured (*metamorphosed*) before them. They saw him manifested in the glory of immortal divinity, even as he now is eternally.

*"By the renewing of your mind . . ."*

Renewing is the proper translation, but we may get the wrong impression from it. For renewing usually means restoring to an original condition.

But here it means to create an entirely new condition—something in us that has never before existed. To create a new man of the spirit—new interests, new motives, a complete new character.

*"That ye may prove what is that good, and acceptable, and perfect, will of God."*

This is what we have to prove or manifest to the world—the good, the acceptable, and perfect will of God. The word "*prove*" means to test by experience, to discern by doing. We can only learn the will of God by doing it. No one can merely learn it theoretically. It is only those who obey, that understand it.

Verse 3: *"For I say . . ."*

The "*for*" again, makes a connection with what he has just said. For the caution in this verse is against deluding ourselves that we are on the path of life, if we are not doing what he has just said we must do: give our bodies a living sacrifice. We must, he says here, "*think soberly.*"

Now most people do not think at all—in any true sense. Thinking is about the hardest work that there is, that is, deliberate, controlled thinking along a line contrary to the natural, animal bent of the mind and interest.

Only intense love and zeal can keep us at it, and then it becomes joy.

*"Think soberly, according as God hath dealt to every man (and we emphasize the every) the measure of faith."*

What is the measure of faith that God has dealt to every man—and, of course, woman—sisters? It is clear from what he says in verses 4-8 that he is speaking of the capabilities that God gives each and the work he assigns to each one in the body—*each* one. How do we know what work He has assigned to us?

If we diligently prepare and develop ourselves in the word and in the mind of Christ, as Paul has outlined above, we shall find that the work will come in abundance.

There will be no problem about that. There is always a vast mountain of work to be done for the Truth, for those who have eyes to see and hearts to desire—desire to serve.

Now Paul goes on to the practical application of this living sacrifice. Verses 4 and 5—

*“For as we have many members in one body (think about the human body), and all members have not the same office: so we, being many, are one body in Christ, and everyone members one of another.”*

This analogy of the human body to the body of Christ teaches us many things. *First, all are different.* The human body has a vast variety of different functions, internal and external—almost inconceivable. And *all* are needed. So we, every one, have an essential place to fill. And if any one member shirks their place that they must fill—their duty, the body is burdened and handicapped. If enough do it, it dies. It can't be healthy.

*Second, all are interdependent.* All usually need each other. We each need, and we each are needed. Some say they prefer isolation. They do not understand the beauty of the Truth. For a faithful member there is no such thing as isolation—it's impossible.

Our physical circumstances may separate us. But if we are not actively and totally at one with the body, in continuous communication, giving and receiving to the fullest extent of our abilities and opportunities, we are not a living sacrifice—we are not even part of the body.

*Third, all have a work to do.* There is no room in the body for drones or parasites. We may be, physically, so immobilized that thinking about the body and praying about the body is the limit of our capabilities. But that does not excuse us from faithfully fulfilling what we can do—our limit.

The flesh is naturally lazy, and selfish, and self-centered. Listen to Paul. It must be peaceably fought. This is the good fight of faith, and only the fighters are the victors.

The work falls into two general categories: the ministry of the word and the practical ministry of the many tasks that have to be arranged and done. Some are better at one aspect, and some at another. But they greatly overlap, and all can be useful in both. Both are absolutely vital to the health of the body.

The lazy tendency of the flesh, the diabolos that we all have, is to leave the work to others in both categories. The flesh desires

to sit with its hands folded and be spoon-fed. Now spoon-feeding is fine, for babies. It is natural; it is normal; it is a beautiful manifestation of helpless need and loving care. But spoon-feeding for adults is a sad tragedy of retardation.

It has been announced for a year exactly what chapters we would read and consider in our classes this week. How many have diligently and prayerfully studied those chapters so as to be able to benefit themselves and others? We will not ask for a show of hands.

To what extent do we comprehend a living sacrifice? And then there is the practical side of the work of the body. The tendency of the diabolos within us is to lazily, selfishly leave it to others. Which one is winning the battle within us—the diabolos or the spirit? When volunteers are called for to help with the work, there should be an eager deluge of response. This is the infinite privilege of serving Christ, so that he may welcome us when he returns. It's reciprocal.

*“When saw we thee hungry and did not feed thee?”*

It should never be necessary to call for volunteers more than once. Cleaning the restrooms is equally important with giving the lectures. Both are necessary parts of the work of the body. To what extent do we comprehend a living sacrifice? Or, are we just drifting along to disaster in our selfish little dreamboat?

*Fourth, the work of each as healthy living parts of the glorious body of Christ is a full time work.* Where would the human body be—how long would it even endure, if the various parts decided they would only work part time—just as it appealed to their fancy?

A living sacrifice is not a part time thing—a hobby, an amusement, as we see fit. The Truth is not a spectator sport. It is all or nothing. The time available to us at best is so terribly brief, but it *is* enough if every minute is wisely and faithfully used.

In verses 8 to 10, he speaks of a different aspect of the works of the body. There are seven: prophecy, ministry, teaching, exhorting, giving, ruling, and showing mercy. Now was he speaking just of the first century gifts of the spirit, or the general gifts and talents of all for all time? And is he speaking just of the official ecclesial functions, or of the duties and privileges of all as essential members of the one body?

Surely, we must take the larger view in both cases. To restrict them to the spirit gifts is to rob them of any meaning and value

for ourselves. Paul is speaking broadly of the essential living sacrifice that all—*all* must make who have any hope of life. And if we restrict them to the official ecclesial functions, we sow the fatal seeds of ecclesiasticism and the fleshly separation of clergy and laity.

These instructions are for all. The duties are for all. The glorious privilege of total, joyful labor and service is for all. And the final, unspeakable, eternal reward is for all who discern and follow the narrow path of total dedication that leads to that reward. The living sacrifice. Paul lists seven. They clearly encompass all the activities of the life of service and holiness that God requires.

And we note that each one is qualified as to how it is to be done. There must not only be a doing, but it must be in the right way and to the right extent.

*The first one, prophecy.* This simply, and in essence, is speaking for the Word, proclaiming the Truth. It is a duty for all. Let him that heareth, say come. It takes many forms—public and private, oral and written. The conception of foretelling the future is but a minor and secondary meaning of the word prophecy.

The qualification: “*Let us prophesy according to the proportion of faith.*” This is the measure of faith of verse 3—the ability, opportunity, and capacity for active manifestation of faith that each is given. Faith lives only by work. We all have far more capacity than we ever use. Some day we shall have to give an account.

*Second, ministry.* The original is “*diakonia,*” from which we get deacon. This is the practical end—all the actual work and labor that must be done to enable the body to function usefully and constructively. Much of it is in the background and unseen, the meals and buildings, the supplies and arrangements. This gathering could not function effectively without a tremendous amount of this work by somebody.

Note that this is put second, right after prophesying and before teaching and exhorting. Now these different aspects of the work of the body are not necessarily put in strict order of importance. But certainly it is significant that the practical labor is high on the list.

*Third, teaching.* That is, explaining and instructing—the next step beyond prophesying or proclaiming. Certainly there is

much overlapping. These are not strict, water-tight compartments. But Paul is outlining the general range of the work of the body, and emphasizing that God in His wisdom has made some members more capable of one thing and some of another, to enforce the mutual interdependence.

It is very good for the unity of the body, when we find and freely recognize that others can do certain things much better than we can. However, we must be sure, very sure, that the difference is not just a matter of greater effort, greater zeal, greater self-discipline on the part of the one who appears to excel. All too often, this is the case. We never use a fraction of our capabilities. We lazily attribute more inspiration, when it is really just a matter of more perspiration.

*Fourth, exhortation.* There seems rather a fine line between teaching and exhortation, because each should contain a measure of the other. Teaching is sterile without exhortation. And exhortation is shallow and weak without teaching. But Paul does mention them separately, for they are two aspects of the work.

Exhortation is an important aspect of the mutual work of the body, within and upon itself. The word is "*parakaleo*", which is the verb that corresponds to the noun "*parakletos*." We're familiar with that. It's usually translated "*comforter*." It is the term Christ used for the Holy Spirit which he would send to guide the Apostles. Literally, it means to call to one's side: *parakaleo*, or to call near.

Now literal derivations are not always particularly helpful. But in this case, it is good; it is essential to bear in mind that the word means to call near, to call to one's side.

We mention this, because if this is not the intention and result, to cause a closeness, to close a gap, to draw both understanding and affection close together, it has not fulfilled the true function of scriptural exhortation. Its meaning is not limited simply to comfort.

It also means to warn, beseech, guide, exhort, to induce to take a certain course of action by a line of reason. And it is not limited to the platform. We are instructed to exhort one another daily. That is, we are to constantly warn, beseech, and guide one another.

Now it would be obvious that this is a potentially dangerous instrument. Unskillfully used, it can degenerate into mere harping and criticism, and can result in resentment and es-

trangement. Therefore, it must always be tested by its root meaning of causing to draw near.

If an exhortation is not sincerely intended and designed to cause a greater closeness, a drawing together between speaker and hearer, both of understanding and agreement on the one side and also of mutual communion and love on the other, or if, though so intended, it does not have that result, but the very opposite result, then it is a spiritual failure. And worse than a failure, it is not a true, effective exhortation. It has done harm instead of good. It has not drawn together.

Paul, as he opens this chapter, uses exactly the same word, although there it is translated "*besech*." Paul's exhortation is very strong and searching, but it does not cause offence or widen the gap. Because it is brotherly, because it is affectionate, because it is obviously according to truth and holiness, because he lifts it in reverence to the spiritual plain of God's mercy—God's glorious mercy—and because it is clearly designed to strengthen the bonds of closeness and fellowship.

*"I beseech you therefore, by the mercies of God, that you present your bodies a living sacrifice . . . which is your reasonable service."*

---

## Preface To The Bible Companion

SALVATION depends upon the assimilation of the mind to the Divine ideas, principles, and affections exhibited in the Scriptures. This process commences with a belief of the Gospel, but is by no means completed thereby; it takes a life-time for its scope, and untiring diligence for its accomplishment.

The mind is naturally alien from God and all His ideas (Rom. 8:7; 1 Cor. 2:14) and cannot be brought at once to the Divine Likeness. This is a work of slow development and can only be achieved by the industrious application of the individual to the means which God has given for the purpose, viz., the expression of His mind in the Scriptures of truth. Spiritual-mindedness, or a state of mind in accordance with the mind of the Spirit as displayed in these writings, can only grow within a man by daily intercourse with that mind, there unfolded.

Away from this, the mind will revert to its original emptiness. The infallible advice, then, to every man and woman anxious about their salvation is—**READ THE SCRIPTURES**

DAILY. It is only in proportion as this is done that success may be looked for. The man who sows sparingly in this respect, will only reap sparingly. Much spiritual fructification is only to be realised in connection with fructifying influences of the Spirit in the Word . . .—*Robert Roberts*

---

## Current Events Fulfilling Prophecy

### THE RETURN OF STALIN

Long gone are the years when Soviet leader Nikita Krushchev meticulously de-Stalinized Soviet life. In 2015, the Soviet dictator's resurrected cult of personality reached new heights. In May, Communist Party officials in Lipetsk erected a new Stalin bust. In July, the village of Khoroshevo opened a museum focused on his military exploits. And in December, Communist activists in the central Russian city of Penza opened a "Stalin Center," the goal of which is to "popularize and implement the practices that were in use during Stalin times and are still relevant today."

[Putin] has turned to the ghost of Stalin help to rally the Russian people and to prepare them for *the sacrifices that lie ahead*.

The social compact that framed Putin's first two presidential terms began to crumble some time around the time of his third presidential inauguration in 2012. The unspoken deal between Putin and the Russian people had gone something like this: He would relieve them from the instability and economic crises of the 1990s, and in return, Russians would allow him to run the country as he saw fit. For many years, this was a successful endeavor.

But the protests of 2012 and 2013 that followed his fraudulent reelection made it clear that some were no longer happy to leave politics to Putin.

So he changed tack, declaring in every medium he could find that the protesters were sponsored by Americans or inspired by the European Union. With the help of the state-controlled media, the Kremlin found and vilified an ever-growing list of fifth columnists: foreigners, NGOs, and activists. The message to the broader, non-protesting populace was clear: Russia and the Russian way of life were under attack, and Russia must unite around its leader to defend herself.

The message was given new urgency in 2014. The annexation of Crimea was sold to the Russian people as a defense of ethnic Russians from bands of homicidal, neo-Nazi Ukrainians.

To better make his case, Putin turned to Stalin's playbook, looking increasingly to the events of WWII, known in Russia as the "Great Patriotic War." Millions of Russians were killed during the Nazi invasion of 1941, and millions more lost their lives fighting Nazi Germany in Central and Eastern Europe.

For this, the "victory over fascism," the Russian people have been willing to forget and forgive the horrors of Stalin's purges, his manufactured famines, his deportations, and his GULAGs. "Whatever atrocities Stalin committed, it is thought that his great accomplishments cannot be diminished, since Russia won the war under his guidance. And indeed, polling reveals that some 34% of Russians agree that "Whatever flaws and failures are attributed to Stalin, the most important thing is that, under his leadership, Russia was victorious in WWII."

This is why the war is the perfect way for Putin to evoke the worldview he wants Russians to have — besieged on all sides, with only a great leader to save them. With this lens on history firmly in place, *Putin has prepared the way for his own crimes, sins, and wars to be dismissed*. All he needs do is maintain the charade that he is fighting for the good of Mother Russia, and Russians will be willing to overlook his failures.

And so re-Stalinization has sped ahead, with a focus on those wartime sacrifices. In November 2014 President Putin publically rehabilitated the Molotov-Ribbentrop Pact, which cemented a brief alliance between Hitler and Stalin in which they split eastern Europe between them—never mind the millions of Jews, Poles and others that were killed as a result.

Likewise, he has defended the reappearance of statues of Stalin. In early 2015, one of Russia's few monuments to the horrors of Stalin's GULAG system was forced to close after being labeled a "foreign agent." It was reopened by the local government a few months later with a new focus on the "role of the camps in contributing to the Soviet victory over the Nazis in World War II."

And the push has been working. By March 2015, fully 45% of Russians believed that the sacrifices made by the Soviet people during the Stalin years were in some way justified. Further, a December 2014 poll found that 52% of Russians

regard Stalin as having played a fully or generally positive role “in the life of [Russia].”

Taken altogether, the message to the Russian people is clear: Just as Stalin did, Putin will take whatever steps he deems necessary to defend the country. There may be collateral damage, but trust him—it’s for the good of Russia.

It’s no wonder then that the Russian people seem largely unperturbed by their president’s actions in recent years. Just as their grandparents did in Stalin’s time, most Russians seem ready to do whatever Putin asks of them—*For. Policy, 1/16*

According to the BBC, Stalin (whose name means ‘steel’ in Russian) also promoted an image of himself as a great benevolent leader and hero of the Soviet Union.

It is fitting that the Russian leader of today, as we stand on the very edge of the time of the formation of Nebuchadnezzar’s colossus, should associate himself personally with a name inferring an *iron alloy*.

Stalin’s atrocities pale only in comparison with such men as Hitler and Genghis Khan. In his dictatorial reign, three million people were accused of opposing Communism and sent to the gulag, a system of labour camps in Siberia. Around 750,000 people were summarily killed. Thousands more men and women of all ages were sent to work as prisoners, on the flimsiest of excuses and trumped up political charges, on the ‘railway to nowhere’ in the Russian Arctic.

Stalin was the one responsible for the halving of Berlin and the Iron Curtain, as Winston Churchill described it, descending upon Europe. His actions instigated the Cold War, after the USSR tested its first atomic bomb in August, 1949.

Putin is now justifying all these actions, including the gulag, as instrumental to the former glory and success of Russia—which bodes very badly for Europe and ethnicities such as the Jews, as Russia’s leader plots his way back to empire.

#### **RUSSIA VIEWS EUROPE AS HOSTILE**

Russia’s relationship with the countries it calls “Europe” (the EU and the European Economic Area) has evolved significantly since the dissolution of the USSR.

Boris Yeltsin’s reformers saw Russia as part of Europe and a potential beneficiary of closer integration.

[But] Vladimir Putin swiftly understood that the EU was a project of deepening integration. He feared that EU enlarge-

ment would become a means of excluding Russia from its “zones of traditional influence”.

The EU’s Third Energy Package (2011), a robust series of measures against monopolistic practices, was viewed in Moscow as a blatantly hostile act.

The Eastern Partnership (2009), with its offer of association agreements to Russia’s neighbours, was perceived in time as a threat equal to that posed by NATO enlargement.

Russia’s intervention in Ukraine represents a collision between two visions of Europe: the first based on rights, rules and freedom of choice; the second based on spheres of influence and the merger of money and power.—*BBC, 1/16*

**It is becoming increasingly evident that Putin has taken on an actively adversarial relationship with the rest of the world. His military now largely renewed, he is taking steps, like moves on a chessboard, to reestablish the prominence of Russia, and to start re-acquiring access and influence, and eventually, control, of surrounding nations, as he did with the Crimea. We know from the prophetic picture in Ezekiel 38 and Daniel, that eventually this will lead to autocratic dominion of Europe as the feet of the Image are formed and the ten toe-nation realms of Europe are brought under the golden headship of the military possessor of (Iraqi) Babylon.**

#### **RUSSIA FAVOURS BRITISH EXIT FROM EU**

The polarization of North vs. South continues apace. We ought to be familiar with Dr. Thomas’ exposition (*EI-pis Israel* p. 433) that Britain is not numbered among those 10 toe-kingdoms, but is instead to form the foundation of Zechariah’s second mountain of brass—Ezekiel’s Tarshish lions in alliance—that will oppose the northern mountain of brass under Gogue.

To this end we have been expecting for some time now that Britain will increasingly withdraw herself from the European Union. Whether this withdrawal will be completed in time of war or time of peace is not clear, but certainly the movement is in the right direction. God’s hand continues to direct the nations, despite politicians being confounded as to why this is occurring. The answer, according to the discernment provided by Scripture, is provided in the following—

It is highly likely that David Cameron’s British referendum on membership of the European Union will take place at some point in 2016.

It is striking that very few countries, if any, have been campaigning for Britain to leave the EU.

*British people should reflect on the fact that the only leader who would stand to gain from a British withdrawal from the European Union is Vladimir Putin.*

Undoubtedly, the destabilisation of the EU is a foreign policy priority for the Russian president. The EU and the values it stands for—fundamental rights, media freedom, equality and the rule of law—are the antithesis of the Eurasian Union that Putin wishes to build. *A British exit would weaken Europe militarily and politically.*

Second, much-needed EU sanctions against Russia are more likely to be dropped if Britain left. Already the resolve of some EU countries has weakened. The UK has been one of the strongest advocates in the European council for tough sanctions against Russia, for its illegal invasion and ongoing occupation of eastern Ukraine.—*Guardian, 1/16*

**BRITAIN: PUTIN “UNSCRUTABLE”**

**British leaders are equally confounded by Russia’s Putin, and what possible evil thoughts (Eze. 38:10) may be developing in his mind.**

Russian president Vladimir Putin is undermining international efforts to end the Syrian civil war by bombing opponents of Islamic State in an attempt to bolster Bashar al-Assad, British foreign secretary Philip Hammond said.

Russian officials say the west is playing with fire by trying to topple Assad.

But rebels and residents say the Russian air strikes are causing hundreds of civilian casualties in indiscriminate bombing of civilian areas away from the frontline.

Russia’s intervention had been a major setback for international efforts to find a political solution to the crisis, Hammond said. The effect of the intervention was to strengthen Islamic State, he added.

“The Russians say they want to destroy Daesh but they are not bombing Daesh: they are bombing the moderate opposition,” Hammond said, using an Arabic acronym for Isis.

“Less than 30% of Russian strikes are against Daesh targets,” Hammond said. “Their intervention is strengthening Daesh on the ground, doing the very opposite of what they claim to be wanting to achieve.”

But he said it was difficult to discern whether the Kremlin’s

support for Assad was changing, because Putin was impossible to read.

“The thing I have learned watching Putin, first as defence secretary and now as foreign secretary, is that it doesn’t matter how much you watch, you cannot see anything: completely inscrutable,” he said.

“We have no idea what the game plan in the Kremlin is. We don’t know. There are no councils discussing these things. It is what is going on Mr Putin’s head.”

Asked if the Iranians were being more helpful than the Russians, he said: “I don’t think either of them is being particularly helpful to the peace process.

“The Russians and the Iranians are working hand in glove with the Syrian regime, and the Iranians are at least as hardline as the Russians about seeking to ensure the preservation of the Syrian regime.”—*Guardian*, 1/16

**Iran (Persia) and Syria are nestling in closer with Russia, while Britain is increasingly perplexed with “what the game plan in the Kremlin is.” We, on the other hand, know with certainty what it is, and rejoice at the indication that the Messiah is about to appear.**

**Certainly the world continues to move closer to war—  
CONTINUED PREPARATION FOR CONTINENTAL WAR**

President Obama plans to substantially increase the deployment of heavy weapons, armored vehicles and other equipment to NATO countries in Central and Eastern Europe.

The White House plans to pay with a budget request of more than \$3.4 billion for military spending in Europe in 2017, more than quadrupling the current budget of \$789 million.

A senior administration official said, “This is a longer-term response to a changed security environment in Europe. This reflects a new situation, where Russia has become a more difficult actor.”

Outside analysts were surprised by the magnitude of the increase in military funding for Europe.

Some analysts said the increased funding and deployments would certainly rattle Russia. Among the countries where the equipment and additional forces could be deployed are Hungary, Romania and the Baltic countries, Pentagon officials said.

“This is a really big deal, and the Russians are going to have a [conniption],” said [a former] Pentagon top policy official on Russia and Ukraine. “It’s a huge sign of commitment

to deterring Russia, and to strengthening our alliance and our partnership with countries like Ukraine, Moldova and Georgia.”—*NYTimes*, 2/16

Russia called on the U.S. to reconsider storing military hardware and as many as 5,000 troops across Eastern Europe and the Baltic States, Reuters reported. The remarks from the Kremlin’s Foreign Ministry accusing the U.S. of escalating tensions in Europe come as ceasefire violations continue in Eastern Ukraine.

“The current large-scale military preparations by the U.S. under a completely fabricated precursor of protecting its allies from a nonexistent ‘Russian threat’ does not only not correspond to the interests of peace and security in Europe, it simply once again confirms Washington’s goal of escalating tension and disrupting stability on the continent,” Foreign Ministry spokeswoman Maria Zakharova said.

—*IBTimes*, 12/15

NATO cannot stop Russian tanks in the Baltics, wargames predict. Russian tanks could be in Tallinn or Riga within 60 hours a Rand Corporation report warns.

Current forces in Estonia, Latvia and Lithuania would be unable to stop a Russian invasion and would be overrun in under three days.

Such a defeat would leave NATO “a limited number of options, all bad”, the 16-page analysis suggests.

NATO commanders would be left with the prospect of launching a belated and costly counter attack, which could lead to nuclear escalation.

Or they could accept defeat with “predictably disastrous consequences for the Alliance and, not incidentally, the people of the Baltics”.

Gen Sir Adrian Bradshaw, deputy commander of NATO forces in Europe, said there was a danger Vladimir Putin could try to use his armies to invade and seize NATO territory, after calculating the alliance would be too afraid of escalating violence to respond.—*Telegraph*, 2/16

#### ALL ABOUT ISRAEL

**The critical ‘evil thought’ in Gogue (possibly Putin) that will drive things to their ultimate conclusion is that contained in Ezekiel 38:10—“Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: And**

*thou shalt say, I will go up to the land of unwall'd vil-  
lages; I will go to them that are at rest, that dwell safely  
. . . to take a spoil, and to take a prey."*

This land is Yahweh's land, and He will fight for it, as He continues—"it shall be in the latter days, and I will bring thee against MY land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes . . . And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face" (Eze. 38:16-18).

Russia may be indicating some degree of friendship toward Israel, but her actions demonstrate a profound indifference, if not outright antagonism, to the health of that country—

Hezbollah is receiving long-range missiles, laser-guided rockets and other sophisticated weaponry directly from Russia in Syria, and is free to use that weaponry against Israel if it so chooses.

Hezbollah field commanders with troops fighting alongside Assad regime forces were quoted saying that they are getting "heavy weapons directly from Russia with no strings attached."

"We are strategic allies . . . The Russians are our allies and give us weapons," said a Hezbollah officer named as Commander Bakr, who oversees some 200 fighters.

A Hezbollah recruiter and trainer named Assir was quoted saying Moscow has placed no restriction on the use Hezbollah can make of Russian arms. They can be utilized "against Israel if the organization deems it necessary," the report said.

Both Hezbollah sources also said that the group doesn't really need Russian weaponry to take on Israel, because it has enough Iranian weaponry. "They say they are fully prepared to withstand an invasion on the southern border with the Iranian arms in their arsenal."—*TimesOfIsrael*, 1/16

**"Knowing the time—now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand!" (Rom. 13:11-12). "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).—T.D.C.**

---

**One Hundred & Thirty Five Years Ago** (Continued from page 72)

where to his surprise and gratification he found them advocated at large. He became a subscriber to the paper, and by its

assistance was enabled more effectively to agitate the Truth. This he has done with considerable success, proving that if there be but one man in the neighbourhood who believes, he can, if in earnest, excite considerable attention to the Truth.

**Then bro. Thomas added—**

This was the result of the agitation which preceded us. We soon found that Immortality and Baptism were the questions which stirred up the people; for we were requested by some of the members of the Methodist body, through our friend, to address them on “the Immortality of the Soul;” while certain of the Baptists also wished us to say something about baptism. We endeavoured to oblige both parties.

On the first day we discoursed on *Life and Incorruptibility Brought to Light by Jesus Christ in the Gospel of the Kingdom* . . . We endeavoured to exhibit this as it is taught in the papal and protestant theologies, impartially and without extenuation.

We then showed what the Bible taught upon the subject, that by the contrast the Truth might shine more conspicuously. The things discussed held the people in profound attention upwards of two hours.—*Herald, 1851*

\* \* \*

**BRO. Roberts prepared and printed Section 2 of “*The Visible Hand of God, or Miracles, Signs and Wonders.*” He considered—**

The present aim will be to rehearse the miraculous occurrences testified, with the object of illustrating the nature of them, and their necessity for accomplishing the end in view.” In carrying out the plan sketched in these words at the close of the article appearing last month, we might begin with the first chapter of Genesis. Here we have marvel enough of the miraculous order. “God said ‘Let there be light,’ and there was light,” and so with other things; His word produced the result . . .

It is the scientific fashion to believe that things ‘evolved’ themselves. But this is mere speculation, That is, it is a guess suggested by certain facts on the surface of things that look in that direction, but which are capable of another explanation. It is a guess inconsistent with other facts; a guess hazarded by one or two clever men, and taken up and re-echoed by thousands of mediocrities: a guess, however, rejected by men of equal scientific community.

As a guess, it is not like most scientific conclusions—demonstrated truth; it is a mere theory in the air that has rapidly become popular because of its tendency to liberate from the obligations associated with the Scriptures. It is a guess effectually demolished when the resurrection of Christ is established; for with the resurrection of Christ comes the proof of his divinity and the consequent establishment of Moses and the Prophets endorsed by him.

\* \* \*

**THERE is an interesting article on events developing in 1881 in Palestine in**

relation to the Jews. It shows the progress occurring in the 1880s that was of great encouragement to the brethren and sisters. A few of the quotes from a book entitled "*Palestine Repeopled*" showed the "awakening"—

"Nothing can more forcibly illustrate the changes which, after ages of stagnation, are going on in Palestine . . ."

"After the slumber of ages, Palestine is awakening to new life, and Israel are actually returning to its shores in such numbers, and at the same time in such a way as they have never been known to do, or could have done, since their formal banishment by the Emperor Hadrian, in the year A.D. 135."

\* \* \*

**THE next Sunday Morning Exhortation No. 128, by bro. Roberts, was on the Passover and the Memorial Service. He mentioned—**

When Jesus instituted the Memorial Supper which we have met this morning to observe, he was surrounded by his disciples in an upper room in Jerusalem, where he had met them by appointment to keep the feast of the Passover.

That feast was part of the Mosaic appointments. The meeting was on the basis of the Law of Moses; for Jesus and the disciples were all Jews, born and bred, under the Law, which had been in force for 1,400 years. It was the last time they would meet together, for he said: "With desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not anymore eat *thereof until it be fulfilled in the Kingdom of God.*"

The feast had been observed on countless previous occasions, and with an ostentation not to be found in that upper room among those quiet thirteen men; but never had been such a momentous celebration of it.

The whole Law, of which the Passover was a part, was converging for its finish in the one sorrowful man who was the centre of that group, "Christ our passover, sacrificed for us" was about to absorb in himself the significance of all that Israel had observed for ages in obedience to the law of Moses, and therefore of the passover which he was now about to eat for the last time as a mortal son of Abraham . . .

When Jesus observed the Passover, the time was at hand for his own offering up by which the significance of the typical feast would be superceded. He, therefore, takes occasion to appoint another institution by which the anti-typical accomplishment itself would be kept before the minds of the believers "until he come."

\* \* \*

**IN his "Editorial" comments, bro. Roberts showed his feelings and hopes in 1881 as he observed the events transpiring around him—**

The first month of the new year has been a month of tempest in both the natural and the political world.

We live in the time of Christ's return—an event which had been preceded by the things we see going on. We know neither the day nor the hour, but the *era* may be discerned in ways known to those who know the Truth. Consequently, in the midst of the storm, we rejoice at the prospect of long-promised redemption,

while groaning with deep sorrow at the countless evils that meanwhile prevail.

*(How much more so in today's world! We are in the midst of a tremendous storm, rejoicing while groaning for the day of redemption).*

\* \* \*

IN the "Notes" section, bro. Roberts mentioned a number of things of interest. We quote two of them—

1) *Have We Eternal Life Now?*—Finger Post, No. 16, by the Editor—A systematic distribution of these tracts, from month to month, would be a form of service within reach of the poorest and most lonely.

2) The publication of withdrawals serves two purposes. First, it puts brethren in other places on their guard against those from whom it may have been necessary to withdraw; secondly it is an illustration of the fact that purity of life as well as purity of doctrine is required in the fellowship of the brethren.

\* \* \*

**BIBLE Lectures (135 Years Ago)—**

"The Position of Christ in the Acts of the Apostles"

"The Work of the Apostles; its Nature, Effects, and Upshot"

"The Bible Confirmed by Profane History and Exhumed Monuments"

"The Coming One Thousand Years Reign of Christ on the Earth"

"The Possibilities of 1881, With or in Relation to the Divine Purpose"

"The Parable of the Vineyard; or, the Kingdom of Israel as it was and as it Will Be"

"Christ, the Great Teacher: His First Lesson to the Sons of Men"

"The Mammon of Unrighteousness and the True Riches"

"The Gates of Hell—When Will They be Opened?"

---

**January Answers—"Until"**

- |                                               |                                                     |
|-----------------------------------------------|-----------------------------------------------------|
| 1. Occupy /u/ I come                          | 21. Grow together /u/ Harvest                       |
| 2. Eat flesh /u/ Come out nostrils            | 22. Cock not crow /u/ Denied thrice                 |
| 3. Darkness /u/ Ninth hour                    | 23. Heaven receive /u/ Times of restitution         |
| 4. Knew not /u/ Flood came                    | 24. Drink no more /u/ Drink it new                  |
| 5. Both wept /u/ David exceeded               | 25. Not open gates /u/ Sun be hot                   |
| 6. Law added /u/ Seed come                    | 26. Trodden of Gentiles /u/ Gentile times fulfilled |
| 7. Paul talked /u/ Break of day               | 27. Enter chambers /u/ Indignation overpass         |
| 8. Be no more /u/ He come whose right         | 28. Why sit we here /u/ We die?                     |
| 9. Veil on face /u/ Done speaking             | 29. Not one jot pass /u/ All be fulfilled           |
| 10. Let it alone /u/ I dig about it           | 30. Tarry at Jericho /u/ Beards be grown            |
| 11. Eat nothing /u/ Have slain Paul           | 31. Words are sealed /u/ Time of end                |
| 12. Tell no man /u/ Son of Man risen          | 32. Give me a pledge /u/ Thou send it               |
| 13. Let me alone /u/ Swallow spittle          | 33. Tarry at Ephesus /u/ Pentecost                  |
| 14. I will not eat /u/ I have told my errand  | 34. Get to mountain /u/ Pursuers return             |
| 15. Be thou there /u/ I bring thee word       | 35. Give no rest /u/ Make Jerusalem praise          |
| 16. Sit right hand /u/ Make enemies footstool | 36. Court of prison /u/ Jerusalem taken             |
| 17. Hurt not earth /u/ Seal servants of God   | 37. Judah to Babylon /u/ Land enjoy sabbaths        |
| 18. Flee to Laban /u/ Bro's fury turn         | 38. Sweat of thy face /u/ Return to ground          |
| 19. Make no noise /u/ I bid you shout         | 39. Hannah not go up /u/ Child be weaned            |
| 20. Judge nothing /u/ Lord come               | 40. Blindness to Israel /u/ Fulness of Gentiles     |

# One Hundred & Thirty-Five Years Ago

*The Christadelphian, February, 1881*

UNDER the heading of "Dr. Thomas' Efforts for the Truth Thirty Years Ago," bro. Roberts reprinted bro. Thomas' interesting remarks. We quote in part—

There has been residing at the lower end of King and Queen for several years past a self-excised member of the Methodist church. For some cause or other, he determined to read the Bible for himself. The effect of this unusual determination soon became manifest,

He found that the system of doctrine, called Methodism, which he had all along supposed was the very truth itself, was nowhere to be found in the Scriptures. Conversing one day with a friend upon these matters, he learned from him that he was not alone in his views. He lent him a number of the *Herald*,

*(Continued on page 68)*

## BIBLE PUZZLE—"Weeping, Crying, Mourning"

1. Weep not	14. Cried unto king	27. Young cry to God
2. Weeping &	15. He shall not cry	28. Why weepest thou?
3. Wicked rule	16. Cry out & shout	29. Cry aloud, for he is
4. Mourners go	17. Doth not — cry?	30. Mourn 3 full weeks
5. Job's friends come	18. Cry of thy pilots	31. Lament daughter of
6. Wept bitterly	19. Weep not for me	32. Sorrow & mourning
7. Weep & howl	20. Stones would cry	33. David lament Abner
8. Heart of wise	21. Cry Abba, Father	34. Crying in wilderness
9. Time to weep	22. At midnight a cry	35. Samuel mourned for
10. Voice said, Cry	23. Loud & bitter cry	36. Hand on head crying
11. Forbear to cry	24. Cry, Grace unto it	37. Mourn not, nor weep
12. The babe wept	25. Jews also weeping	38. Strong crying & tears
13. Cry, Give, give!	26. David lament Saul	39. Sought where to weep
10 Virgins	Horseleach daughters	40. Jeremiah lamented for
A time to laugh	How are mighty fallen!	My Servant
About the streets	If these hold peace	Nehemiah
All flesh grass	In house of mourning	Paul to Romans
Behold the Lion	Inhabitant of Zion	People mourn
Daniel	Jephthah	Peter
Daughters of Jerusalem	Jesus	Ravens
Died as fool dieth	John Baptist	Saul
Elijah	Joseph	Shall flee away
Ezekiel	Josiah	Shunammite
Gnashing of teeth	Lazarus	Tamar
Hannah	Mordecai	To mourn with him
Headstone	Moses	Tyre
		Wisdom
		Ye rich men

\$15.00 U.S. per year

**Australian subs** (*make payable to*) bro. Jeff Hodges, PO Box 1999, Esperance, W. Australia 6450; phone (0890) 712894.

Printed in the USA  
\$15.00 (Aust.)

**Canadian subs** to bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; phone (519) 451-4063; Email: kdclubb@rogers.com

\$15.00 (Can.)

**New Zealand subs** to bro. Ron Crocker, 4 Wai Place, One Tree Point, Ruakaka 0118, New Zealand; phone 64-9-432-7954

\$20.00 (N.Z.)

**U.K. subs** to bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; phone (519) 451-4063; Email: kdclubb@rogers.com

£9.00 (U.K.)

**USA subs** to bro. Tim Calk, 3540 Pineridge, Houston, Texas, USA 77009; phone (713) 861-2263.

\$15.00 (U.S.)