

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.

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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

The New Man

The new man is created through a *knowledge of God's word*—"In Christ Jesus I have begotten you through the Gospel. The Gospel is the power of God unto salvation to every one that believeth" (Rom. 1:16). "Of his own will begat he us by the Word of Truth."

It is folly for any one to imagine that he can be the subject of the new birth while possessing but a faint knowledge of God's word. The new man is created of God *through a knowledge of His word*. As Paul says in Ephesians 2:10—"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The new man is not the old man made over, reformed or improved upon. "The carnal mind," the natural, sinful man, "is enmity against God, for it is not subject to God's law, neither indeed can be" (Rom. 8:7). There must be an entirely new man created, whose mind, sentiments and affections are in harmony with divine things as revealed in God's Word.

Paul uses another figure of speech in describing the creation of the new man. It is *death and resurrection*; death of the old man of sin, and resurrection to a life of righteousness. We read—

"Know ye not, that so many of us as were baptized into Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:3-4).—O.B.

It is now, when the wicked walk on every side, and when "snares through all our way are strewn," that the Lord God is a sun and a shield. What an expressive figure it is! How cheerless and gloomy is the earth without the sun! Let the sun arise, and what a change! There is healing and joy in his beams.—R.R.

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Studies and Thoughts

BY BROTHER JOHN THOMAS

THE FIRST DAY OF THE WEEK

“Upon the first day of the week, when the disciples came together to break bread” (Acts 20:7).

On the first day of the creation-week God said, “Let there be light,” and there was light. So on the first day of the week “THE TRUE LIGHT” came forth from the darkness of the tomb “like dew from the womb of the morning.”

It is a day to be much remembered of his people, because it assures them of their justification “in him,” of their own resurrection to life, and of the certainty of his “judging the world in righteousness” as Jehovah’s king, when they shall also reign with him as kings and priests to God (Rom. 4:25; 8:11; 1 Cor. 15:14, 20; Acts 17:31; Rev. 5:9-10).

This day is also notable on account of the special interviews which occurred between Jesus and his disciples after his resurrection (John 20:19, 26). He ascended to heaven on this day, even the forty-third from his crucifixion. And seven days after, that is the fiftieth, being “the day of Pentecost,” the gift of the Holy Spirit was poured out upon the apostles, and the Gospel of the Kingdom preached for the first time *in his Name*.

Power being in the hands of their enemies, the Christians of the Hebrew nation still continued to observe the seventh day according to the custom. Hence we find the apostles frequenting the synagogues on the sabbath days and reasoning with the people out of the Scriptures.

To have done otherwise would have been to create an unnecessary prejudice, and to let slip one of the best opportunities of introducing the Gospel to the attention of the Jewish public.

They did not forsake the synagogues until they were expelled. While they frequented *these*, however, on the *seventh* day, they assembled themselves together with the disciples whose assemblies constituted the churches of the saints and of God. They ordained elders over these societies, and taught them to—“Observe all things whatsoever Jesus had commanded them” (Matt. 28:20).

In his letter to the Hebrew Christians, Paul exhorts them to—“. . . *not forsake the assembling of yourselves together*” (10:25).

Such an exhortation as this implies a *stated time* and place

of assembly. On what day, then, did the churches of the saints meet to exhort one another so as to provoke to love and good works?

Certainly not on the *seventh* day, for then the apostles were in the synagogues. What day then more appropriate than the *first* of the week?

Now it cannot be affirmed that the saints were commanded to meet on this day, because there is no testimony to that effect in the New Testament. But it is beyond dispute that they *did* assemble themselves together on the first day of the week, and the most reasonable inference is that they did so *in obedience to the instruction of the apostles*, from whose teaching they derived all their faith and practice which constituted them the disciples of Christ.

To keep the first day of the week to the Lord is possible only to the saints. There is no law (except the emperor Constantine's) that commands *sinners* to keep *holy* the first, or eighth, day, or "Sunday," as the Gentiles term it. For a sinner to keep this day unto the Lord he must become one of the Lord's people. He must believe the Gospel of the Kingdom and Name of Christ, and become obedient to *it*, before any religious service he can offer will be accepted.

He must come under law to Christ by *putting on Christ*. Having become a Christian, if he would keep the day to the Lord, he must assemble with a congregation of New Testament saints and assist in edifying and provoking them to love and good works, in showing forth the death of Jesus, in giving thanks to the Father, in celebrating the resurrection of Christ, and in praising and blessing God.

Under the Gospel, or "Law of Liberty," he is subject to no "yoke of bondage" concerning a sabbath day. It is his *delight*, when an opportunity presents, to celebrate in this way the day of the resurrection. He requires no penal statutes to compel him to a formal and disagreeable self-denial or "duty"; for it is his meat and drink to do the will of his Father Who is in heaven.

The Law of Moses was delivered to the *Israelites* and not to the Gentiles, who were therefore "without the Law"—"*What things soever the Law saith, it saith to them who are under the Law*" (Rom. 3:19).

Consequently the nations were not amenable to it; and though they obtained not the blessings of Mt. Gerizim (unless

they became faithful Jews by adoption), neither were they obnoxious to the curses of Mount Ebal (Deut. 27:9-26). The faithless Jews and Gentiles are equally aliens to the precepts of Christ and his apostles. What these prescribe is enjoined upon the disciples of Jesus. *They only are "under law to Christ."* "What have I (says Paul) to do to judge them that are without? God judgeth them" (1 Cor. 5:12-13).

He has caused the Gospel of the Kingdom to be preached to sinners "for the obedience of faith." When they are judged, it will be for "not obeying the Gospel of the Lord Jesus Christ" (2 Thess. 1:7-10), and not because they do not "go to church," or do not keep a sabbath instituted by a semi-pagan emperor.

The sabbath God requires sinful men to observe is to CEASE FROM THE WORKS OF THE FLESH as completely as He rested from the work of creation on the seventh day, that they may enter into the millennial rest that remaineth for the people of God (Heb. 4:9-11).

Men frequently err in their speculations from inattention to the marked distinction which subsists in the Scriptures between those classes of mankind termed "saints" and "sinners." They confound what is said to, or concerning, the one, with what is said in relation to the other. Relatively to the institutions of God they are as near or afar off as are "citizens" and "foreigners" to the laws and constitution of the United States.

"What the Law saith, it saith to them who are under the Law." This is a principle laid down by Paul concerning the Law of Moses which is equally true of the codes of all nations. "Citizens" are the saints, or "separated ones," of the particular code by which they are insulated from all other people; while "foreigners" or "aliens" from their commonwealth are sinners in relation to it; for they live in other countries in total disregard of its institutions, and doing contrary to its laws, and yet are blameless; so that if they were to visit the country of that commonwealth, *they would not be punished for their former course*, because they were not under law to it. Let them, however, while sojourning there, continue in their native customs, and they would become guilty and worthy of the punishment made and provided for such offenders.

As I have shown, the observance of the seventh day was obligatory only upon the Israelites so long as the Mosaic code was in force, being "a sign" between God and them. The

sabbaths belong to the land and people of Israel, and can be only kept according to the Law while they reside in the country. This will appear from the fact that the Law requires that “two lambs of the first year without spot” should be offered with other things “as the burnt-offering of every sabbath;” an offering which, like all the offerings, must be offered *in a Temple in Jerusalem* where the Lord has placed His Name, and “not in the dwellingplaces of Jacob.” Israel must therefore be restored to their own country before even *they* can keep the sabbath. Then, when “the throne is established in mercy, and he (the Lord Jesus) shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness” (Isa. 16:5)—then, I say—“They shall hallow My sabbaths” (Eze. 44:24).

But these sabbaths will no longer be celebrated on the seventh day. They will be changed from the seventh to the *eighth*, or *first* day of the week (which are the same).

The “dispensation of the fulness of times,” popularly styled the “Millennium,” will be the antitype, or *substance*, of the Mosaic Feast of Tabernacles which was a “*shadow* of things to come.” In this type, or pattern, Israel were to rejoice before the Lord for seven days, beginning on the fifteenth day of the seventh month, when they had gathered the fruit of the land. In relation to the *first* day of the seven, the law says (Lev. 23:35)—“It shall be a holy convocation: ye shall do no servile work therein.”

This was what we call Sunday. The statute then continues—“On the eighth day (also Sunday) shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly, and ye shall do no servile work therein.”

Again (verse 39)—“*On the first day shall be a sabbath, and on the eighth day shall be a sabbath.*” Thus, in this “pattern of things in the heavens,” the first and eighth days are constituted holy days in which no work was to be done. It also represents the palm-bearing or victorious ingathering of the 12 tribes of Israel from their present dispersion to the land of their fathers, when—“*The Lord shall set His hand again the second time to recover the remnant of His people*” (Isa. 11:11).

Three times in 4 verses does Zechariah style the yearly going up of the Gentiles to Jerusalem to worship the King, the

Lord of Hosts there, the *keeping of the Feast of Tabernacles*—an event which is consequent upon the destruction of Nebuchadnezzar's image and the re-establishment of the kingdom and throne of David (see Zech. 14).

This national confluence of the Gentiles to Jerusalem is characteristic of Messiah's times, and of the true or real festival of Tabernacles, when he will "confess to God among the Gentiles" and sing unto His Name, and "they shall rejoice with His people (Israel)" (Rom. 15:9-10). Referring to this time the Lord says (Eze. 43:7-9)—"*The place of My throne, and the place of the soles of My feet, where I WILL DWELL in the midst of the children of Israel FOR EVER. And My holy Name shall the house of Israel NO MORE defile, neither they, nor their kings. They have even defiled My holy Name by their abominations that they have committed: wherefore I have consumed them in Mine anger. Now let them put away their whoredom and the carcasses of their kings far from Me, and I will dwell in the midst of them for ever.*"

This is clearly a prophecy of what shall be hereafter, because the house of Israel still continues to defile God's holy Name by their abominations; but when this comes to pass they shall defile it "*no more.*"

After the declaration of these things, Ezekiel is commanded to show them the construction of the Temple which is destined to be the "*House of Prayer for all nations*" with the ordinances, forms and laws thereof. The Lord God then declares (v. 18)—"*The ordinances of the altar in the day when they shall make it*"—and when the Levites of the seed of Zadok shall approach unto Him. The "cleansing of the altar" and the consecration of the priests is then effected by the offerings of *seven days*—"*And when these days are expired, it shall be that upon the eighth day AND SO FORWARD, the priests shall make your burnt offerings upon the altar, and your peace offerings, and I will accept you (O Israel), saith the Lord*" (v. 27).

Thus, the day of the Lord's resurrection from his seventh-day incarceration in the tomb becomes the sabbath of the future age which shall be hallowed by the priests of Israel, and be observed by all nations as a day of holy convocation in which they shall rejoice, and do no manner of servile work at all.

Constantine, though not a Christian himself, paid homage

to the truth so far as to compel the world to respect the day on which Christ Jesus arose from the dead. Hence, in 328, he ordained that the day should be kept religiously, which a judaizing clergy construed into a sabbatical observance according to the Mosaic law concerning the seventh day.

Christ and his apostles did not promulgate a civil and ecclesiastical code for the nations, when they preached the Gospel of the Kingdom. Their object was not to give the nations laws and constitutions, but to separate a peculiar people *from the nations* who should afterwards rule them justly and in fear of the Lord, when the dispensation of the fulness of times should be introduced (Acts 15:14; 1 Cor. 6:2; 2 Sam. 23:3-4; Titus 2:11).

To be able to do this, these “peculiar” were required to be “*holy, unblamable and unreprouvable before God*” (Col. 1:22-23; 1 Thess. 2:19, 3:13). To this end instructions were delivered to them, that under the divine tuition they might be—“*. . . renewed in the spirit of their minds; and put on the new man which after God is created in righteousness and true holiness*” (Eph. 4:23-24).

Voyage To Australia And New Zealand

And Other Lands

(Continued)

FROM TASMANIA BACK TO MELBOURNE FOR REPEAT VISITS IN AUSTRALIA.

(Adelaide, Ballarat, Daylesford, Beechworth and Albury.)

Tuesday, March 24th—(On the sea between Tasmania and Australia). After a rather miserable night—packed into a small state room containing four sleeping berths and sick fellow-passengers, we entered Melbourne heads about eight o'clock in the clear morning air, and in three hours more, after sailing up Port Phillip Harbour, a wide expanse of water about 40 miles across, in which land for some time was scarcely visible, we came to our moorings in the Melbourne river.

Brother Robertson and brother Adair were waiting, and with brother Webb most of the way, drove to brother Robertson's hospitable abode.

They thought I was not looking so well. The fact was I had lost my locks through a barber's too literal interpretation of my request to have them shortened. But of course, I was a little way-worn and otherwise.

In the evening, I attended the Bible class, and spoke sitting, for about an hour.

* * *

Wednesday, March 25th—Day devoted to writing and rest: violent thunderstorm in the afternoon; in the evening, pleasant interview with sister Hanson, a young lady who recently embraced the truth at the highest sacrifice an engaged young lady can be called upon to submit to. There is a very ample promise for every one who incurs any kind of loss for Christ's sake: friends and honour "an hundredfold," when Christ returns.

* * *

Thursday, March 26th—After writing, was driven out in the afternoon by brother Adair to see Melbourne, brother and sister Robertson accompanying.

Visited Melbourne Library, a magnificent institution, the perfection of reference organisation: besides being a museum, a picture gallery and industrial exhibition. Among the books, I was interested to see a copy of brother Sulley's *Ezekiel Temple* exposition well-thumbed.

I was also shown the Egyptian "Book of the Dead," a facsimile of the original papyrus in chromo-lithograph. It was a large ponderous folio with many pages—each page showing a separated mythological group with explanatory text in Egyptian hieroglyphic characters: interesting from the point of view of antiquity, but as regards Truth and sense, inexpressibly dreary, and useful only as showing, by contrast, the electrical brightness and moral and intellectual sublimities of the Scriptures of Moses and the prophets.

The Botanical Gardens show how beautiful the earth's surface can become under kindly tillage, which will be the law of all agriculture in the age to come.

* * *

Friday, March 27th—Lectured in the evening on the present state of Turkey as a portent of the nearing consummation of the Divine purpose with the Holy Land. A large audience, brother Irvine presiding.

* * *

Saturday, March 28th—Day principally occupied by a visit to Ringwood, about 17 miles distant, where brother and sister Unsworth and family are endeavouring, with a cheery heart

under difficulties, to extract a partial livelihood from 70 or 80 acres of lean pasture land, partly scrub. The house is called "Bleak House" and it is bleak enough in exterior aspect, but better inside than out. There will be many reviving reversals of fortune when Christ comes.

* * *

Sunday, March 29th—Large assembly at the breaking of bread (M. U. Hall) in the morning: theme of meditation: Luke 21.

Had to cut short remarks for the catching of trains: all hurrying through the wilderness, as it were: not yet reached a land of habitation, but nearing every hour.

In the evening a crowded audience: many unable to get in; "The Disappearance of the Papal Power."

* * *

Monday, March 30th—Interview with a lady interested in the truth since my last visit to Melbourne. Likely to become obedient. Her daughter already in the truth three months ago: originally a tender-hearted Baptist, without Scripture knowledge: now instructed without losing her tender-heartedness, though it takes a different form.

Her interest dated from the tea-meeting held five months ago. Brother Middleton had introduced the truth to her notice before then, but not till she listened to the addresses at that meeting did she realise its Scriptural character.

* * *

Tuesday, March 31st—Unable for work: went out instead. After rest in the afternoon, made a long-promised visit to brother and sister Harvey at Camberwell, about 12 miles from Brunswick, away at the other side of Melbourne.

* * *

Wednesday, April 1st—Greatly delighted by reading telegram from Europe in the morning papers, announcing the public abandonment by England of the policy of opposing the subjugation of Turkey by Russia: announcement (official) made by the Under-Secretary for Foreign Affairs, in the House of Commons. Acted as a glass of wine all day, cheering drooping spirits.

In the evening, lectured to a large audience on the Franco-frog sign of Christ's nearness.

* * *

Thursday, April 2nd—Devoted morning to writing, In the

afternoon, rode out with brother Adair, who completed his exhibition of Melbourne by driving down to the sea-front (splendid promenade), calling on sick sister Spence, (not expected to live), and dear brother and sister Walker, originally from the States.

Returning home, interview with brother Ratten (waiting us), and the reading of the March *Christadelphian*, which had just arrived.

* * *

Friday, April 3rd—Writing and walk out alone: needful for electrical re-storage. Being Good Friday, lots of people idling about in a holiday sort of way, in a very different style from the holidays that the eye enlightened faith can see in the future—

“Oh, let the nations be glad and sing for joy: for thou shalt judge the people rightly and govern the nations upon the earth.” In the evening, lectured to a very large audience on the part prophetically assigned to Russia in the latter days.

* * *

Saturday, April 4th—The pleasant company of brother and sister Seales, of Pyramid Hill, and brother Collins, of Inglewood, came to spend “Easter” in Melbourne. In the evening, a visit to brother and sister Webb, originally of Birmingham years ago.

* * *

Sunday, April 5th—Large muster at the breaking of bread in the morning, and in the evening, a packed audience on Britain’s mission in the latter days.

* * *

Monday, April 6th—Easter Monday: public holiday: due off to Ballarat in the afternoon.

Rode out with brother Webb in the morning, who showed me round North Coburg (a suburb of Melbourne) and more particularly to show me a large and striking-looking house of Oriental aspect, with square observatory tower and arched balcony and verandah, faced exactly to the four points of the compass, with the “profane places” or the domestic offices to the west: front looking east (or Oriented, to speak technically) recently erected by a brother after a visit to the Orient, and since dedicated to true Oriental (or hope of Israel) purposes, and now named Orient House.

I knew nothing then of proposals to be made afterwards.

At 4:30, departed by train for Ballarat, hoping to return for a third time to Melbourne in about a fortnight. Arrived at Ballarat at 8:30. This visit had been specially arranged by request of Ballarat to Melbourne, but did not go through with any great success, on account of the fewness and financial inabilities of the brethren, and the absence of those arrangements that experience finds necessary.

They did their best, and when it can be said, "She hath done what she could," the Lord's approval waits.

Two brethren were waiting for me at the station, but they missed me. I went to the hotel where they had advised me, by letter, rooms would be engaged. I was informed the place was full, and that no rooms had been engaged.

I went to another, kept by a Jew, and was taken in. The daughter of the proprietor acted the part of the hostess. She looked at me archly, and enquired if I was "in holy orders."

I suppose my get-up in neck and breast misled her, for a brother afterwards told me, in a place 9,000 miles away, that on the platform I looked like a Roman Catholic priest—the very last resemblance to which I could have any liking.

How it came to pass that I should look so much like what I so little should care to resemble, was due to the innocent stress of travel. The neck-gear with which I had left Birmingham had given in: or, as some say "given out." Having had no experience in self-provision in this line since God gave me so excellent a help-meet, and being unable to get the out-of-date articles I have been accustomed to for nearly 40 years, I had to content myself with an easy-fitting arrangement of low collar and breast-covering black tie with the startling but unsuspected result that I "looked like a Roman Catholic priest."

I assured the Jewish lady that I had nothing to do with the pulpit or with priests, but was a strong believer in the Bible, and deeply interested in the nation through which it had come to the world.

This pleased her greatly, and she said she must call her father, to whom afterwards she introduced me, but with no gratifying result on either side. He did not look like a Jew, and made a very poor response to my ardent references to the Divine origin of Israel and the future in store for his nation.

By-and-bye, the two brethren turned up, having ascertained

from the first hotel that I was at the second. The second hotel was a busy, noisy place, of an evidently fast character. The waiting maids evidently saw the pulpit in my neck, and were disposed to make merry, to which I could not respond: evidently to the increase of their mirth. They seemed to think it fun to make sport with a “parson” in a place where presumably they would be supposed out of place.

It was not a pleasant situation, but had to be patiently borne for a couple of days.

* * *

Tuesday, April 7th—Devoting the morning to writing, I lectured in the evening to a very poor audience in a small and sombre hall: brother Gamble, from Leonard’s Hill, presiding, took off some of the gloom. I had been invited to debate with Cornish sympathisers, but considered the effort at Melbourne quite sufficient in that line. (*To be continued, God willing*)

The Serpent And The Rod

BY BROTHER G. V. GROWCOTT

The following thoughts concern the incidents surrounding the one recorded failure of one of the greatest of the few great men that have ever lived. The background of the story begins in Exodus 3—the account of a strange event of tremendous significance in the development of the eternal purpose of God.

As the account begins, we find Moses tending sheep—an occupation in which he has spent forty years of his life; surely one of the humblest and simplest occupations possible, but they were not wasted years for Moses, though they would appear so in the eyes of the ambitious of the world.

At the end of this forty years of patient preparation, God appeared to Moses in the sign of the burning, but unconsumed, bush. The original means “thorn-bush.”

Remembering Jotham’s parable about the fruit trees and the bramble (Jdgs. 9), Jehoash’s taunt about the cedar and the thistle (2 Kgs. 14:9), Isaiah’s and Ezekiel’s use of the tall cedars as mighty nations, the great, wide-spreading Babylonian tree that reached to heaven (Dan. 4), and Jesus’ parable of the Kingdom as a minute grain of mustard seed that finally filled the earth—in the light of these symbols, and others, how fitting is this fire-swept but never destroyed thorn-bush as a manifestation of God’s purpose in and through Israel.

As shown on Roman coins, the emperors of Rome—one of the mightiest tree-kingdoms—wore a laurel wreath as a badge of their authority, but the King of the thorn-bush kingdom wore a crown of thorns.

In this manifestation to Moses, God revealed the eternal, memorial, covenant Name—I WILL BE WHO I WILL BE—the multitudinous purpose.

And this solemn occasion—the call of Moses, after forty years' probation, to lead and bring to birth the nation of God—one of the key points in the Plan of the Ages—is marked by three signs: the serpent and the rod, the leprous and cleansed hand, and the poured-out water becoming blood, symbols of deep significance.

* * *

Moving forward another forty years, we reach the scene depicted in the 20th of Numbers. This chapter opens at the beginning of the fortieth year of Israel's wanderings.

Very little is recorded of the terrible forty years—just glimpses of the beginning and the ending—but it is well to ponder upon this weary period. Forty long, monotonous years in a hot, barren, dusty, comfortless wilderness—all the adults under the shadow of the sentence of death, waiting their turn to die.

Think of living under such conditions of hardship, with no hope of any release but death. The Scriptures speak of it as a waste, howling wilderness, a place of withering drought, and infested with fiery serpents and scorpions.

What did they do during those long years of endless waiting? In those forty years they moved their camp forty-two times, and they never knew—from one day to the next—when the next move would be.

Why were these people in this position? God had chosen and called them, brought them close to Himself and shown them marvelous things—but they had remained earthy and had failed to rise to the call. So a whole generation were cast aside to perish in these miserable surroundings.

And now the last year begins. The promised land of plenty, with its fruitful fields and green valleys and pleasant, settled houses, is within sight. They have arrived at Kadesh, south of the Dead Sea and on the west border of the land of Edom. (*Kadesh means 'holiness.'* In the antitype it is the point reached

at the end of the wilderness journey, before entering the Promised Land.)

The first event at Kadesh is the death and burial of Miriam. What a long, eventful time it had been—120 years—since we saw Miriam as a little girl courageously facing the majesty of the Princess of Egypt on behalf of her baby brother!

And now Miriam was gone. She, too, had had a great moment of failure and shame, when she questioned the supremacy of Moses and suffered the humiliation and affliction of leprosy, but this would now only be a regretted incident in their long period of working together.

* * *

“*And there was no water for the congregation: and they gathered themselves together against Moses and Aaron*” (v. 2).

The people on one side—Moses and Aaron on the other. The same old picture! Forty years had taught them nothing of faith in God or affection and trust for their leaders.

“*And the people chode with Moses, saying, Would God that we had died when our brethren died before the Lord!*” (v. 3).

From time to time during the forty years, many had been smitten by God—as concerning the golden calf, the report of the spies, the lust for meat, the rebellion of Korah—and now in their faithless despair they wished they were among those whom God had destroyed.

We can, and must, sympathize with the bitterness of their lot, but how displeasing would their complaining be to God, and how grieving it would be to Moses who had given his life to teach and to care for and to entreat for them! Human nature is an evil, sinful, ungrateful thing.

Moses and Aaron went to the Tabernacle and fell on their faces before the Lord. They were two old men against an ignorant and enraged rabble, but their strength was in God.

“AND THE GLORY OF THE LORD APPEARED UNTO THEM.”

What a wonderful thing! “*The glory of the Lord appeared unto them.*” If Moses had stopped to think, this could have settled and quieted his overwrought emotions, and brought a great peace and calm that no outward provocation could disturb.

As we consider these instances of open divine manifestation, we may feel that if only the glory of the Lord would

appear to us, we could cheerfully and fearlessly face anything! But—does not the glory of God appear to us—if *we will let it?*

Does it not appear in all His wonderful works around us in the ever-present marvels and beauties of His holy Word; in the terrible but inspiring accuracy of the working out of His purpose with the seething nations in these closing Gentile days, and above all in the promise that if we truly seek Him, He will come and make His abode with us? *It is only our fleshly heedlessness that prevents our feeling the power of the presence of that glory.*

The brotherhood today is being shaken to its foundations, and long-accepted standards of truth and holiness are being cast aside, but good will come of it if we hold fast and are not swept backwards by the general tide. Let us pause and step aside and take time to let the glory of God appear unto us and envelop our lives, and all else will fade into insignificance, and we shall have calm and peace.

* * *

“And the Lord spake unto Moses, saying, Take the Rod” (v. 7).

“THE Rod.” Clearly some particular rod is meant. What rod?

“And Moses took the Rod from before the Lord” (v. 9).

Arising out of Korah’s rebellion, some time before this, God had confirmed the authority of Moses and Aaron by the token of the blossomed rod. And God had said (17:10)—

“Bring Aaron’s Rod before the Testimony, to be kept for a token against the rebels.”

Paul tells us (Heb. 9:4), that this rod was kept inside the very Ark of the Covenant itself. This was the most sacred place possible, teaching us the importance of the significance of this Rod.

So the Rod Moses was to take was Aaron’s Rod that budded. Now let us trace this Rod back a little further, and we shall find that it has an interesting history. We shall find that “Aaron’s” Rod is the same as “Moses” Rod.

Turning back to Ex. 4 (the occasion of the burning bush), we find Moses protesting (v. 1)—

“Behold, they will not believe me.”

God says, “What is that in thine hand?” Moses replies, “A rod.” Then comes the sign of the rod turned into a serpent, and back again. Concluding the vision, God says (v. 17)—

“Take THIS Rod in thine hand, wherewith thou shalt do signs.”

So this is the Rod by which the serpent sign is to be manifested. The particular appointment of this Rod is further emphasized when we note in verse 20 it is called, *“The Rod of God.”*

It also helps us to form the picture when we remember (see verse 16) that Aaron is appointed as the mouthpiece for Moses—they are one unit. Verse 30 informs us—

“And Aaron spake all the words which the Lord had spoken unto Moses, and DID THE SIGNS in the sight of the people”

—Aaron did the signs, with Moses’ Rod—the “Rod of God.” Turning to Exodus 7, we find the same thing happening. In verse 10 (at Moses’ command) Aaron cast down “his” rod before Pharaoh, and it becomes a serpent. In verse 15 God tells Moses to take the Rod which had become a serpent. In verse 17 Moses is to speak of it as “the Rod in mine hand” smiting the waters. But in verse 19 we find Moses telling Aaron to “Take thy rod” and smite the waters.

This was the first plague. If we trace the plagues through, we find that some (Ex. 7:19; 8:6, 17) Aaron brings with the Rod, some (9:23; 10:13) Moses brings with the (same) Rod.

The point to be noted is that throughout Moses and Aaron act as an interchangeable unit, and it is the same Rod—the “Rod of God.” It is again spoken of as the Rod of God when it is used to play an important part in the defeat of Amalek (Ex. 17:9). As long as Moses holds up this Rod, Israel prevails. Truly this is a very important Rod.

Now, in the Scriptures, “rod” is a common figure of *rulership*—of one who rules—particularly, of the Messiah: the King of Kings—

“The Lord shall send the Rod of thy strength out of Zion: rule thou in the midst of thine enemies” (Psa. 110:2).

“Israel is the Rod of Mine inheritance” (Jer. 10:16).

“There shall come forth a Rod out of the Stem of Jesse . . . with righteousness shall he judge” (Isa. 11:1-4).

So we see in this Rod of Moses and Aaron—this “Rod of God”—the manifested power and authority of God.

At its first mention God’s power is manifested in turning it into a serpent and back again to a rod. *Is this just meaningless*

wonder-working? On the contrary, here is a deep symbol, embodying the whole purpose of God with man.

God made Adam in *His Own image*, and gave him *dominion* over all the earth—note the two aspects, manifestation and rulership. Solomon records (Eccl. 7:29) that God made man upright, but that man forsook this upright state—that is, *the Rod became a Serpent*. Sin took over, and natural man became the seed of the serpent—no longer the Rod of God.

But God's loving purpose is to bring man back from the serpent-condition to the rod-condition—to make him again upright, the true and complete image of God, exercising holy and faithful dominion over an earth filled with God's glory.

All this is shown in Christ—the typical man—born under the serpent-cursed constitution to which man had fallen, but cleansing and transforming himself from it by obedience, and achieving royal honor and dominion as the chosen Rod of God.

The other two signs of the burning-bush manifestation emphasize the same truths. The hand that became leprous and then was restored to health shows another aspect of the picture. The Rod and Serpent show a change of position and activity—the leprous hand shows a change of physical condition. Leprosy, the dreaded living death that slowly but relentlessly consumed its helpless victims, is a scriptural symbol of the deadly uncleanness of sin.

The *third* and culminating sign was the water of the river (*living water*) poured out on the *dry land* and becoming *blood*.

In John chapter 2 there is something strikingly similar—a “sign” in which poured-out water becomes wine (type of blood)—a sign which appears on the surface to be mere wonder-working, but which undoubtedly has a deep meaning.

It was on the *third* day (Jn. 2:1). And it was the “beginning of miracles (Revised Version signs) that Jesus did.” Surely the water that became blood is the Word made flesh for the redemption of fallen man—the blood poured out on a dry and thirsty land. (*To be continued, God willing*)

We have forsaken ALL for the sake of the Truth. Will our friends go and do likewise; and will they in proportion to their ability begin to do something that will shield them from shame and contempt when they shall appear before the tribunal of Christ?

—J.T.

They Entered Into The Cloud

By BROTHER E. F. HIGHAM SR

(Continued)

Let us bear in mind as we read the words of the Divine record—

“I tell you of a truth, there be some standing here which shall not taste of death till they see the Kingdom of God.”

Matt. 16:28 renders this passage in its concluding phrase—*“Till they see the Son of man coming in his Kingdom.”*

This indicates it was to be a *revelation* of the Kingdom, not that the Kingdom would actually be established at that time. Obviously they had to experience death. It was to be the same hope which was manifested by Simeon at the birth of Jesus (Luke 2:26)—

“And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord’s Christ.”

Luke tells us that—

“ABOUT eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.”

Matthew and Mark tell us that it was *“After six days.”* This gives us seven days, or during the seventh day. The revelation of the glory of the Kingdom is made the seventh day from the revelation of necessary suffering and death and the bearing of the cross and worldly rejection.

In Genesis we are given the picture of the two Seeds—the two groupings of Adam’s descendants—the righteous and the wicked. We are shown the necessity for suffering and trial, but we are also shown the triumphant aspect of the Seed of Righteousness over the Seed of Sin.

Seven thousand years brings us to the Kingdom Age, when trial and chastisement is over for the righteous, when the glory of Christ is revealed for all the world to see. This is the picture we get: trial and preparation—then the revelation of the glory in the future age. Luke continues—

“He went up into a mountain to pray” (Lk. 9:28).

The revelation of the glory of Jesus is at a time when Christ sits with his faithful brethren and sisters in the ruling places of the earth. The Kingdom is shown as the “mountain of the Lord’s house” established in the “tops of the mountains” or ruling over the nations (Isa. 2:2). The constant picture is of the power of God’s Kingdom as a mountain unto which the saints are drawn.

In Daniel, Christ, as the stone cut out of the mountain of human nature, smites the image of the world kingdoms upon the feet, completely destroying it, and becomes in its place a great mountain which fills the whole earth (Dan. 2:35).

* * *

Luke tells us that—

“He TOOK Peter and John and James.”

Mark 9 informs us—

“He taketh Peter and James and John and LEADETH them.”

Matthew 16 shows that—

“He taketh Peter and John and James and BRINGETH them up into an high mountain apart.”

The word for “took” implies “to receive near,” “to associate with oneself.” *Bringeth* tells us that he was leading or carrying them as a shepherd doth his sheep. *“He leadeth them—”* Christ as the first fruits of salvation, shows the way as a shepherd, leading his sheep into pastures green. He does not drive. He leads his sheep. And Christ goes before his servants into the glory of that age. He as the High Priest has already entered into the glorified state, though the glory has not yet been revealed or manifested for the world to see. Paul tells us that our hope is—

“As an anchor for our souls. It reaches up secure and strong into the sanctuary behind the heavenly curtain, where Jesus has gone ahead of us, and become forever a high priest of the priesthood of Melchizedek” (Heb. 6:19-20).

The entering into that within the veil is a concealing of the glory. When the veil is removed the glory shall be revealed.

The other aspect of the “leading” is that Christ brings them into his Kingdom. It is through his sacrifice, through his life of devotion, by his constant intercession at the right hand of God on behalf of his servants, that they are brought into the high mountain. Of themselves they could not attain to such lofty heights. It remains, in the end, a matter of mercy on the part of God.

We notice that this representation of the Kingdom Age is as though the curtain of the Most Holy were drawn aside for a brief glimpse of that which lay beyond in the holiest of all. But this view of the Age to come was not just attained as a matter of course. *It was brought about by earnest entreaty on the part of Jesus.* In all things we find the Master approached God in prayer. Repeatedly we find him going up into the mountain to pray.

It does not just say he went up to pray, but, *“And AS he Prayed”* (Lk. 9:29). Unless we seek the aid of God in prayer we struggle in vain, for we are assuming that we can accomplish our own salvation without God. The success of all Christ’s efforts were only accomplished by fervent prayer—energetic, zealous, agonizing prayer. (Heb. 5:7)—

“Jesus, in the days of his flesh, offered up prayers and supplications with strong crying and tears, unto Him that was able to save him from death, and WAS HEARD IN THAT HE FEARED.”

If such a course was the only avenue to success for the Master, do we feel that we are stronger than Christ? Is it not obvious that we must continue *“instant in prayers,”* praying always, if we hope to see the fulfilled glories of the Kingdom?

* * *

“Peter and they that were with him were heavy with sleep.”

This thought seems to tell us that it was at night that these things transpired, that the Master and the disciples had climbed to the upper reaches of Mt. Hermon, and the way had wearied them. It is a picture of the struggle from the depths below to the elevated places, a departing from the darkness of sin to the righteousness above.

The struggle up the mountain was tiring and the servants wearied of the way. The result was the disciples became heavy with sleep. So, because of the frailty of human nature all must finally come to rest in the sleep of death, as they press toward the mark of the high calling: not willfully, but in the process of the law of our natures. We observe the aptness of this thought in the antitypical sense, as each comes to rest until the awakening in the resurrection to behold the glory of the Kingdom Age—

“And when they were awake—(the type of the resurrection)—they beheld his glory” (Lk. 9:32).

But notice again the comforting thought of the ever present watchful care of the Master, that while his disciples slept, he devoted himself to prayer unto the Father—

“Lo, I am with you always, even unto the end of the age.”

Is he not now at the Father’s right hand to plead the cause of his brethren and sisters? Is not the ever-present care of the Father manifested during our waking and resting hours?

The awakening, whether it be from the weary struggle

against sin, or from the sleep of death, will be—for the righteous—an awakening to a glorious new life, a *vista of eternal splendor*—

“And as he prayed, the fashion of his countenance was altered.”

The thought underlying the word “countenance” is not only face, but the general aspect or appearance. Dr. Thomas, commenting on the use of this word “countenance” as applied to the Multitudinous Christ in Revelation 1:16, pointed out the fact that the original Greek conveys the idea of the *general external aspect of the whole figure* (*Eur. 1:185*). He there tells us that the things represented in Revelation 1 are typified in the incident of the transfiguration.

“Jesus was TRANSFIGURED before his disciples.”

The original Greek for “transfigured” is *metamorphoomai*, from which our English word “metamorphosis” is derived. This word we use when an insect changes from one state to another, as when a caterpillar changes into a butterfly. This in a small way pictorializes the change from the earthly crawling condition of mortal body nature, to the glories of the unconfined spiritual body. *Certainly God has not left Himself without witness.*

The original idea of the Greek word is “to change the form.” The Greek word appears in Matt. 17, Mark 9, in Rom. 12:2 and in 2 Cor. 3:18.

Paul, in Romans 12, after exhorting us to present our bodies a living sacrifice to God as our reasonable service, continues—

“Be not conformed to this world; but be ye transformed—(transfigured, changed in form)—by the renewing of your mind” (v. 2).

In writing to the Corinthians, Paul takes the mind back to Moses descending from Mount Sinai, with the glory of the Lord radiating from him to such an extent that the nation of Israel could not behold him. Paul states that he was using great plainness of speech. It was in contrast to Moses who had to put a veil over his face because Israel could not steadfastly look to the end of what was being accomplished by God. He said this veil was done away in Christ, for—

“We all, with open (or unveiled) face, beholding as in a glass the glory of the Lord, are changed—(transfigured,

transformed, subject to metamorphosis)—into the same image from glory to glory, even as by the Spirit of the Lord.”

This transformation of heart and mind must take place in each of us if we hope to attain unto the complete metamorphosis to life everlasting.

* * *

“Take away the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment” (Zech. 5:4).

While Jesus was being changed in form before the eyes of his disciples, something else was happening. The garments of the Master were also changed—

“His raiment was white and glistening” (Lk. 9:29).

Mark tells us (Mk. 9:3)—

“His raiment became shining, exceeding white as snow; so as no fuller on earth can white them.”

These words tell us of the whole principle of salvation, a change in the condition of our garments. Naturally we are clothed with sin. Our sins have clothed us with scarlet or crimson. In Luke 13:1-5, we are shown that all stand as unclean in the eyes of the Lord, and it is a dangerous condition to feel that this is not the case. Jesus said—

“Except ye repent, ye shall all likewise perish.”

The necessity of a covering over—a *change of raiment*—was illustrated from the days of the first transgression, in the Garden of Eden, in the provision of the covering of Adam and Eve with skins. Their human fig leaf covering had to be replaced. The cleansing must be *by the hand of God upon us*, by the operation of His Word upon our hearts and minds.

“Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow . . . Create in me a clean heart, O God, and renew a right spirit within me.”

This is the change of raiment that is required of us at present. It is the only avenue to the spirit-change illustrated before us in the transfiguration. *(To be continued, God willing)*

“Blessed is he that readeth.” We have no time to waste on worldly things. Only the faithful stewards of time and goods will be accepted. And let us make sure we are among that very, very few.—G.V.G

FRATERNAL GATHERINGS *(If The Lord Will)*

Hye, Texas

Monday, July 28—Sunday, August 3, 2014

God willing, another Fraternal Gathering will be held this year at the Hye grounds. The following information will be needed for those planning to attend.

Date/Time: The 7-day gathering will formally begin with the 8:00 a.m. Business Meeting on Monday, July 28, and end with the 10:00 a.m. Memorial Service on Sunday, August 3. Lunch will be served after the Memorial Meeting.

Bible Readings and Youth Study Class at 9:30 a.m.; **Exhortation** at 11:00 a.m.; **Adult Study Class** at 1:15 p.m. on Ezekiel, beginning at chapter 16; **Public Lecture** at 8:00 p.m.

Saturday Youth Program: Information for Sunday School Scholars may be obtained from the Youth Superintendent: bro. Dayan Boyce, 1384 Baycliffe Street, London, Ontario, Canada, N5Y 5N5. Phone: (519) 659-0176 or email: dayanb2000@hotmail.com

Accommodations: *We try to meet all accommodation preferences when possible.*

1. Cabins located on the grounds (no monetary charge).
2. Tent, camper and trailer spaces on the grounds.
3. Motel rooms (at going motel rates):
 - a. Stonewall: Approx. 5 miles from the grounds (only one motel)
 - b. Fredericksburg: Approx. 25 miles from the grounds (variety of motels).
 - c. Johnson City: Approx. 12 miles from the grounds (variety of motels)

Meals: Served 3 times daily on the Hye Grounds. Payments are voluntary; no records are kept. If you are able to pay, the contribution guidelines are—adults: \$7.00/day, and children: \$5.00/day.

Facilities: Handicap accessible showers and restrooms are located on the grounds.

Reply to: bro. Dan Clubb, 4015 Black Oak Drive, Carrollton, Texas, USA 75007. Phone: (972) 939-5005 or email: danclubb@verizon.net

We extend a sincere fraternal welcome to all.

LONDON, ON—Sat., & Sun., Oct. 11 & 12—bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; Phone (519) 451-4063; Fax (519) 451-9627; Email: kdclubb@rogers.com

Current Events Fulfilling Prophecy

AN APPOINTED TIME FOR A PROUD MAN

In the midst of the mass confusion and fear and denial that is mounting throughout the furthest political corners of the earth over the acts of Russia, the voice of the prophet Habakkuk still speaks plainly and warningly of a latter-day world-leader, who will think to assemble to himself a multitude of nations—

“The vision is yet for an appointed time, but at the end it

shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry . . . he is a proud man, neither keepeth at home, who enlargeth his desire as sheol [the grave], and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people” (Hab. 2:3-5).

Once again, those who put their interest and trust in the Scriptures, grounded firmly in the profitable knowledge of the expositions of Dr. Thomas, have their faith rewarded in seeing the steady progress of the hand of God among the nations. Their confidence continues to grow that Jesus stands upon the sill, ready to enter in and take command of the righteous army that will be made ready to answer the call to battle at Armageddon—

“Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame; And he gathereth them (that is, Habakkuk’s proud man’s host of nations) together into a place called in the Hebrew tongue, Armageddon” (Rev. 16:15-16).

Ezekiel chapter 38 provides the core set of ancient names of the nations that will be assembled into the evil host, which will include Germany (Magog), Iran (Persia), Ethiopia, Libya, France (Gomer), Turkey (Togarmah)—along with many others not enumerated here—but all of which first implies a primary conquest of Europe by Russia (home of Gog, the autocratic prince of Rosh/Rus).

The assault against Crimea has opened the eyes of the world that Russia has no compunction against breaking the carefully crafted spiderweb of words that form ‘international laws’ against aggression. In the easily-offended/shocked/outraged media-driven culture of the west, the concept that mere words may not actually frighten, let alone keep aggression in check, seems to come as an astonishment. Men of great swelling words may govern, but now Russia is testing their real character. Knowing that in Biblical prophecy Russia is fated to advance against Europe, we are encouraged to see the direction things have taken, as strongly indicative of Christ’s return—

THREAT TO EUROPE

The crisis in Ukraine threatens peace across Europe, Russia [has] warned. In a report put out by Russia’s foreign ministry, the Kremlin called upon the international community to bring an end to the Ukrainian conflict, blaming the violence on “ultra-nationalist, extremist and neo-Nazi” forces.

“The alternative is fraught with such destructive consequences

for Europe's peace, stability and democratic development that it is absolutely necessary to prevent it," said the report.

Russia's most recent warning, as well as the escalation in conflict around Slavyansk, will heighten international concerns over a potential Russian response to Kiev's intervention.

Russia is believed to have massed between 35,000 and 40,000 troops on Ukraine's eastern frontier, stockpiling enough fuel, ammunition and medical supplies—including a chain of field hospitals – for this army to be able to mount an invasion within 12 hours of receiving the order.—*Telegraph*, 5/14

What Russia may be doing is practicing a tactical strategy of cultivating an environment of turmoil in another country, then warning of the danger of this turmoil to neighbours, and thus creating a justification to move in and 'quell' the instability—which would, incidentally, leave them now firmly in charge of governing that nation. This form of conquest has not escaped the attention of at least one leader of the West—

Prime Minister Stephen Harper accused Russian President Vladimir Putin of mounting a "slow-motion" invasion of Ukraine: "We are obviously concerned by the continuing escalation of violence in Ukraine, which to me very much appears to be clearly what I would call a slow-motion invasion on the part of the Putin regime," Harper said.

[Meanwhile] NATO's supreme commander . . . warned that the redrawing of borders by force in Europe is no longer a thing of the past and the international community needs "to be better prepared for the next crisis, when it comes."—*Cdn Press*, 5/14

It is interesting and appropriate, that Russia does not warn (as reported in the *Telegraph* above) of a threat against peace in any particular nation, but rather "across Europe." Once again the sharper among politicians are feeling the implications of the warning—

The EU's enlargement commissioner, Stefan Fuele, says the EU has contributed to the current conflict in Ukraine by "failing" to understand Russian President Vladimir Putin's past statements about the legacy of the U.S.S.R.

"We didn't take seriously the message that Putin sent to us when he said a couple of years ago that the dissolution of the Soviet Union was the biggest catastrophe of the 20th century," said Fuele in an interview.

"At the 2008 Bucharest NATO-Russia summit, I was in the room when Putin said Ukraine was an 'artificial country,' Fuele added. "Half of us laughed, half of us didn't understand. But we

do understand now. We're not laughing anymore."

He also expressed concern at Moscow's sudden disregard for international conventions, including the 1994 Budapest Memorandum guaranteeing Ukraine's territorial integrity and this month's Geneva agreement aimed at preventing further violence in Ukraine.

"The most worrisome development in Europe since the Second World War is the fact that international law agreements like the Helsinki principles of 1975"—the original treaty upholding territorial integrity and nonintervention—"do not have relevance anymore," Fuele said.

"We had a two-polar world before, with containment and the Iron Curtain," he said. "We have a multipolar world now. What Putin has introduced is a zero-polar world, where the only rule is that there are no rules. This is terrible."

A number of European members—including Germany, the Mediterranean states, Hungary, and Finland—are seen as putting economic ties with Russia ahead of a unified EU front.

"I already see a number of populists and nationalists throughout the EU jumping on the Russian propaganda wagon," he added. "And I'm terrified about the possible consequences here."—*RFE/RL* 5/14

Do we not recall the prophecy? "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of [the political] heaven shall be shaken" (Luke 21:25-26).

GERMANY AND RUSSIA

In Ezekiel's prophecy, Magog (Germany) is spoken of first, in connection with Gog of Russia. We look with especial interest on the activities of this nation, so prominent in the fearful turmoil of the two world wars, in regards to current events—

The indisputably dramatic events in Ukraine in recent months seemingly presage an East-West confrontation reminiscent of Cold War days. However galling [Putin's] annexation of Crimea and build-up of forces on Ukraine's eastern border, we think Ukraine will likely prove a mere sidebar to obscure a more significant Russia story—namely the emergence of an economic battlefield pitting North America, led by the U.S., against an axis comprised of Russia, China, and—perhaps shockingly—Germany.

Yes, Germany. While Ukraine grabbed the headlines, another little noticed story struck us. It got no front page headlines, no big TV news coverage. On March 28, with Germany's Chancel-

lor Merkel putatively pushing back against Putin's Ukraine actions, China's President Xi visited Duisburg, a middle-sized Germany city [with] the world's largest inland port.

Two years ago the so-called Yuxinou train, roughly eight football fields long, made a weekly 6,800-mile trip from China's Chongqing to Duisburg, laden with goods. Now, the train makes that trip three times weekly, and soon will make it daily—to accommodate a sevenfold increase volume shipped since 2012. Now Germany's third-largest trade partner after the Netherlands and France, China could well surpass trade from these two geographically closer neighbors by the decade's end.

Russian Railways is a partner in Yuxinou with Germany's Deutsche Bahn.

If Germany plays too tough with Russia, it also risks losing a major source of trade, and the one with the greatest growth potential. In an economy whose well being and growth depend largely on trade, the prospect of such a loss won't be taken lightly.

Despite Merkel's verbal rebuke of Putin, therefore, we remain very skeptical that she'll do anything all-out to genuinely undermine him. If so, that would leave the U.S. much weaker vis-à-vis Russia than our leaders might assume.

Germany's economic self-interest demands that it maintain a decent relationship with Russia but gets further support from the apparently genuine rapport and friendship of Putin and Merkel. Each fluently speaks the other's language, and they talk frequently.

With time, we expect a strong Germany-China-Russia nexus to grow ever more influential a reality—*Leeb's*, 4/14

TWO CAMPS

A highly polarized, antagonistic worldwide divide will soon be a reality once again, for Ezekiel speaks also of the opposite camp—

“Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee [proud man Gog], Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?” (Eze 38:13).

As guessed purely on the basis of current events by the *Leeb's* writer above, this camp will involve the British/Tarshish-sided camps and colonies, who will understand the impact that Russian control over Europe/Asia/Africa will have on their own wealth and power.

But Ezekiel's prophecy primarily concerns itself with the Middle East, and that one peculiar nation above all—Israel—

RUSSIAN INTEREST IN MIDDLE EAST

In the wake of what is perceived as weakness of the Obama administration, Russia is back [in the Middle East]—with a new agenda, as Mr. Putin seeks to carve out greater spheres of influence.

Here are five Middle East places to watch:

1. Egypt. With the overthrow last year of the Muslim Brotherhood administration of Mohammed Morsi, and Washington's coolness toward its military-backed replacement, Russia has sensed an opportunity.

2. Syria. Now that the United States and Russia are at odds over Crimea, watch for Russia to be much more overt in its arming of the regime.

3. Turkey. Ottoman Turkey was the curse of Russia in the first Crimean war (1853-56) and Moscow has no intention of letting the two sides become enemies again. Already, Russia has declared that Crimea will have three official languages—Russian, Ukrainian and Crimean Tatar—the last being a concession to the displaced ethnically Turkic population, whose influential leadership resides in Turkey.

4. Iran. Russia already has laid the groundwork for good relations with Iran. It has kept trade alive between the two countries despite international sanctions and given Iranian oil an outlet. It also has supported Iran's client state, Syria, and has shown willingness to help Tehran develop nuclear power facilities.

5. Israel. The Jewish state is one of the United States' oldest friends and allies in the Middle East, but Moscow perceives an opportunity to enhance Russian influence there.

—*GlobeandMail* 3/14

The Bible is centred on the Jews, upon which God has determined to bestow most-favoured-nation status—“*Glory, honour, and peace, to every man that worketh good, to the Jew FIRST, and also to the Gentile*” (Rom. 2:10). “*Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you*” (Zech. 8:22-23).

This notion of the elevation of the Jew is utterly repugnant to many in the world today. But inexorably the world will be drawn into the conflict at Megiddo in Israel, even if they go blindly—

In February, the German politician Martin Schulz, the president of the European Parliament and [a] candidate for European Commission president, traveled to Israel to address the Knesset.

The idea of a German politician speaking before the Israeli Parliament is newsworthy enough. But it was what he said that caused an uproar: Mr. Schulz quoted a young Palestinian he met in the West Bank, who had asked him: “How can it be that an Israeli is allowed to use 70 liters of water a day but a Palestinian only 17?”

Though Mr. Schulz didn’t elaborate, his implication was clear: Israel is purposely depriving Palestinians of their basic needs. But if his comments drew immediate condemnation in the Israeli press, they attracted little attention in Europe, perhaps because he was simply expressing what has come to be conventional wisdom there: Israel, many Europeans believe, is capable of almost anything in its treatment of Palestinians.

The feelings of distrust are mutual: According to the Global Attitudes Project, only 41% of Israelis had a favorable view of the European Union in 2013, down from 56% in 2009. Europe and Israel have hit rough spots before. But the rancor of the last few years is different—more vituperative, more widespread. If it remains, the hopes for a European role in a final peace deal will be dashed.

European animosity toward Israel goes beyond the public. The EU recently adopted guidelines forbidding its agencies to send money to Israeli companies and organizations in the West Bank. And it seems aimed to increasingly push Israel into a corner.

To Europe, the Israeli-Palestinian conflict is the root of all problems facing the region—a view in no way altered by the Arab Human Development Reports published by the United Nations since 2002, which showed that Arab autocracies and cultural backwardness were the root of the region’s woes.

After Israel’s withdrawal from Gaza in 2005, the EU agreed to police the Rafah crossing in order to help prevent weapons smuggling. But it essentially abandoned the mission two years later. After the 2006 Lebanon war, European nations took over large parts of the UN mission to prevent weapons smuggling to Hezbollah. On their watch the terrorist group acquired tens of thousands of new and more sophisticated rockets.

Israel’s withdrawal from Lebanon resulted not in the disarming of Hezbollah, as many European experts had predicted, but

in a heavily armed Iranian proxy sitting directly at Israel's border. We've seen much the same in Gaza.

If all Europe has to offer Israel is criticism and disapproval, then it will be part of the problem, not the solution.—*NYT*, 2/14

This is certainly true as God's purpose with the nations begins to conclude. The time will come when Gog the proud will find justification to attack Israel, and the army at his feet will not hesitate to take up the role long prophesied—*"In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel . . . Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee . . . Thou shalt think an evil thought: And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey"* (Eze. 38:8-12).

While British allies will failingly attempt to withstand this onslaught, a third division will suddenly emerge that no one foresees (except the *few*). These will come forth in strength, their long time of trial and preparation behind them, and they will march under the unfailing sounding of the 7th trumpet until *"the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever"* (Rev. 11:15).

Thus—*"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. 38:18). *"For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many"* (Isa. 66:15-16). *"Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an over-running flood he will make an utter end of the place thereof, and darkness shall pursue his enemies"* (Nah. 1:6-8).

If this be the outpouring of Yahweh's fierce wrath soon to come, ought we not to take warning, and prepare? So *"that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?"* (Rom. 9:23)—*T.C.*

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One Hundred & Thirty Five Years Ago

(Continued from page 180)

ing to turn away another from the faith he preached *did well* to apostrophize that person as "full of all subtlety and mischief, a child of the devil, and enemy of all righteousness" . . .

If they be corrupters of "the simplicity which is in Jesus Christ," then let us repudiate them, and warn the people against them, not sparing their traditions and evident hypocrisy . . .

For ourselves we make no pretensions to a love, or charity, or meekness, or sympathy, that does not recognize as a first and all-pervading principle "the obedience of faith." We are ready to meet our bitterest and most unrelenting foes with the olive branch of everlasting peace upon this principle. But, until we meet here, there can be between us nothing but war until the judgment.

* * *

IN chapter No. 8 of "The Ways of Providence," bro. Roberts wrote on faithful Joseph—

No more signal illustration of the ways of Providence is to be found in the whole of the Scriptures than the case of Joseph—the most illustrious of all the sons of Jacob. It is not merely that great results come out of uncompromising experiences: this might happen when the results are not of God, for there are things not of God.

But the whole case is declared to be a case of divine manipulation. Thus Joseph told his brethren who had sold him into Egypt: "God sent me before you to preserve you a posterity in the earth . . . *So now it was not you that sent me hither, but God*" (Gen. 49:7-8). Again, after his father's death, when his brothers, fearing Joseph's resentment for what they had done unto him, sought to propitiate him, he said, after reassuring them, "As for you, ye thought evil against me, but God *meant it unto good* to bring to pass, as it is this day, to save much people alive" (Gen. 50:20). So, also, we have the oft-recurring remark, "And the Lord was with Joseph;" and the statement of David in Psalm 105: God "sent a man before them, even Joseph, who was sold for a servant."

In studying the events of Joseph's life, therefore, we are studying a case in which God was at work beyond all question; and from which, therefore, we shall be able to learn instruction with regard to the experiences of our own lives, if our lives, like his, are framed in the fear of God and committed to His keeping in prayer and well-doing; for his case, like all the others, was written "for our learning."

* * *

THE "Sunday Morning Exhortation at the Birmingham Christadelphian Ecclesia," No. 107, was based on Wisdom—

Our meeting this morning (as every meeting we hold in pursuance of scriptural objects), is a compliance, in a certain way, with the divine injunction, which says: "Wisdom is the principal thing: therefore get wisdom: and, with thy getting,

get understanding." We meet under the auspices, and for the further attainment of, wisdom.

But what is wisdom? We may profitably ask this question, and spend a few moments in the contemplation of the full and certain answer which the Truth supplies.

* * *

THERE was an interesting article by J. G. in the Magazine. It was on "Four New Years and Their Lessons"—

The division of time into years is not the work of man but of God. God instituted the physical law of the earth's revolution around the sun, long before man existed. Man merely recognises the operations of nature according to this law, and designates the space of time marked by each operation—each resolution—by the word year.

Years abstractly considered are nothing. It is their relation to God and to the creatures of His workmanship that they are of consequence; as measures of the doings of God and of the actions, states and lives of His creatures, years occupy an exceedingly important place.

* * *

IN his "Editorial" remarks bro. Roberts mentioned two very important subjects in particular—the Hine debate and the Seventh Day Adventists—

1) The *Christadelphian* is this month a week late in consequence of the time consumed in preparation for the Hine discussion . . .

The occasion was thoroughly interesting and effectual for the object in view, viz., the exhibition of the Truth to a section of the public otherwise inaccessible. A goodly number of the clergy and ministers were present, and for once the Truth had their sympathies on its side, with one or two exceptions. Brethren were also present from various parts of the country.

2) Seventh-Day Adventism is a corruption of the simplicity that is in Christ. Efforts are being made to create sympathy for it, and we regret that any of the brethren could be so lacking in understanding as to be caught in the snare.

Granted that the spirit of their compliance may be excellent in motive; so was it in the case of Israel, of whom Paul lamented that they had "the zeal of God, but not according to knowledge" (Rom. 10:2). We can only please God in doing what He requires; and not only has He not required "them who from among the Gentiles are turned of God" to keep the Law of Moses, but by the mouth of Peter, He has dared anyone to tempt Him by putting this yoke upon the neck of the disciples which they are not able to bear (Acts 15:10).

* * *

IN bro. Roberts' "Notes" section, he answered several inquires from different sources—

1) Publication of the Hine Debate—This is in a London printer's hands, and being pushed on with all haste. It may fairly be looked for in about three weeks.

2) We note with regret the complaints of the sometimes bad

printing of the *Christadelphian*. We do our best to keep matters up to the mark. Where there is failure, we bespeak patience. There are many causes.

3) An Anxious Brother—A person “unacquainted with the two covenants” (the promise of the land, and throne, and life, in relation to both) would be a person ignorant of the elements of the Gospel, and therefore an unfit subject for baptism; but a person may know and believe the promises on both heads without being enlightened on the technicalities of the particular form of the promises expressed in the word “covenant.” Children grow—natural and spiritual. We must distinguish between substance and form.

* * *

BIBLE Lectures (135 Years Ago)—

“The Life of All Flesh is in the Blood”

“Jehu, the Tenth King of the Ten Tribes”

“The Common Saying, We Are All Aiming at One Place”

“The Plan of Deity in the Foundation of the Earth”

“The Angels Song”

“Where are They—Our Dead Friends?”

“The Conversion of the World Not to be Effected by Human Agency”

“Will Evil Always be?”

“The Old Paths Trod by Paul Disregarded by his Professed Successors”

“Was Christ our Substitute?”

“Judah’s Lamb and Judah’s Lion”

“Heaven the Dwelling Place of God—Not Either the Present or the Future Home of the Righteous”

“Diabolism, or Sin in the Flesh, the Bible Teaching Thereon”

“The Hell of the Bible and the Hell of Popular Belief”

April Answers—“Words Used in 1 Book Only: Which?”

- | | |
|----------------------|------------------------|
| 1. Gay—James | 21. Itching—2 Timothy |
| 2. Mile—Matthew | 22. Firkins—John |
| 3. Haft—Judges | 23. Empire—Esther |
| 4. Pole—Numbers | 24. Merrily—Esther |
| 5. Hats—Daniel | 25. Lamb’s—Revelation |
| 6. Mice—1 Samuel | 26. Lapped—Judges |
| 7. Ants—Proverbs | 27. Voyage—Acts |
| 8. Ague—Leviticus | 28. Tenons—Exodus |
| 9. Flute—Daniel | 29. Theater—Acts |
| 10. Snout—Proverbs | 30. Gallows—Esther |
| 11. Pestle—Proverbs | 31. Inkhorn—Ezekiel |
| 12. Pulpit—Nehemiah | 32. Heinous—Job |
| 13. Blains—Exodus | 33. Redness—Proverbs |
| 14. Weeds—Jonah | 34. Ox—goad—Judges |
| 15. Beetle—Leviticus | 35. Quarries—Judges |
| 16. Wench—2 Samuel | 36. Allegory—Galatians |
| 17. Amber—Ezekiel | 37. Stripling—1 Samuel |
| 18. Shrubs—Genesis | 38. Garlands—Acts |
| 19. Tanner—Acts | 39. Penknife—Jeremiah |
| 20. Sundry—Hebrews | 40. Rainbow—Revelation |

One Hundred & Thirty-Five Years Ago

The Christadelphian, May, 1879

AS was his continuing policy, bro. Roberts opened the Magazine with a reprint from the writings of bro. Thomas from the *Herald*, 1855. The title was "A Faithful Testimony Not Charitable." It showed how the Truth should be taught and defended even with forthright language. Bro. Thomas made these very strong points—

Some may think me 'bitter' and 'severe.' Such, however, I trust, will bear with my 'uncharitableness,' which is only a habit I have acquired of calling things by names expressive of their real intention.

All not included in the 'measure' of 'the Temple of God, the altar, and them that worship therein'—"The Holy City"—are Gentiles of the unmeasured court; who, not obeying the Truth, but either actively opposing it, or, giving forth their influence in word and deed against it, are trampers of it under foot, and styled in Scripture 'their enemies' . . .

If Paul see a man perverting the right ways of the Lord, and try-

(Continued on page 177)

BIBLE PUZZLE—"Who Said?"

- | | | |
|--------------------|------------------------|---------------------------|
| 1. Shoot! | 14. Am I not free | 27. Thou art the man |
| 2. Come in | 15. Get her for me | 28. Cursed be Canaan |
| 3. Treason! | 16. Give me a man | 29. Had Zimri peace |
| 4. Rabboni! | 17. Man, I am not! | 30. Prove thy servants |
| 5. Ye are idle | 18. Lie down again | 31. Do it the 3rd time |
| 6. Blot me out | 19. Behold the man | 32. I seek my brethren |
| 7. Brother Saul | 20. Tarry at Jericho | 33. I shall be a fugitive |
| 8. Bless me also | 21. I will not believe | 34. Go thou in merrily |
| 9. I laughed not | 22. Is this thy voice | 35. Where is the lamb |
| 10. Cast me forth | 23. Give me children | 36. Art thou in health |
| 11. Let him go up | 24. Give me my wife | 37. Show us the Father |
| 12. Drink ye wine | 25. Make thyself sick | 38. My reason returned |
| 13. I abhor myself | 26. Bring me a sword | 39. Thou shalt be dumb |
| | | 40. Be content, take 2 |

Ahijah	Esau	Jonah	Pharaoh
Ananias	Gabriel	Joseph	Philip
Athaliah	Goliath	Mary	Pilate
Cain	Isaac	Moses	Rachel
Cyrus	Jacob	Naaman	Samson
Daniel	Jeremiah	Nathan	Sarah
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Elijah	Job	Paul	Thomas
Elisha	Jonadab	Peter	Zeresh

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