

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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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

Ecclesial News

LONDON, ON—Berean Christadelphian Hall, 166 Central Ave. (1 block west of Richmond St.)—S.S. and Eureka Class, 10 a.m.; Memorial 11 a.m.; Public Lecture, 3rd Sun., 1 p.m.; Wed. Class: Daily Readings and Discussion, 7 p.m. (1st and 3rd Wed.)—bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; (519) 451-4063; Email: kdclubb@rogers.com; Fax: (519) 451-9627.

FRATERNAL Greetings to the Household of Faith.

Since our last ecclesial news we held our 99th annual Sunday School Program on Sat., April 8, 2012. It was a day of great delight as all of our Sunday School scholars participated, with

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God Willing

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“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

RUSSIA WILL RISE. *Written when Britain humiliatingly defeated her in Crimean War*

Russia's career is onward until its power is encountered from above. What it cannot do by force *it will accomplish by guile, and by the policy of its blundering and incapable foes.* It may lose many battles, and experience considerable reverses; but this will only prove that its efforts have been in the wrong direction, or that it has been going ahead too impetuously for the times and purposes of God. Its success eventually is certain, and none can finally repulse it till the slingstone of David's Son shall prostrate the giant upon the mountains of Jacob's land.

The Gogship of Europe is before the Prince of Rosh, which can never be attained by campaigns in the Crimea. The seat of war must be changed, so that the Papal Kings, no longer overawed by the armies of France, may agree and give their power and strength to the beast, till the words of God be fulfilled.—*Mar., '55.*

"RUSSIA, disabled at last, can no longer threaten and injure Turkey. She has lost, likewise, her influence over the Christian population of that country. And, moreover, Alexander II has surrendered his ancestral policy regarding the Ottoman Empire."

Such are the triumphant claims of the Allies, in their comments on the Treaty of Paris [which concluded the Crimean War]; but they are marked by no profound wisdom.

Undoubtedly Russia emerges from the war with ghastly gashes, wounded, too, in her pride and prestige. But though Alexander II may wish to abandon the so-called hereditary policy of Russia from the time of Peter the Great, he will not be able to.

Time, ever the best ally of Russia, will work for her. The death and decomposition of Turkey will occur about the time when Russia has healed her wounds, and unfolded more fully her resources with the lights of civilization. The old battleships sunk in the bay of Sebastopol* will re-appear, more numerous and powerful. Russia has scarcely entered upon her youth, and her limitless resources are as yet mainly untouched. Nets of railroads will cover their territory, not through solitudes, but through animated and cultivated regions. Russia, like a steadily rising tide, may be momentarily checked, but it will overflow with renewed force any artificial dam.—*Herald, July, 1856*

**In Sept., 1855 (defeated in Crimea by Britain and France), Russia had, before retreating, blown up its fortress at Sebastopol, and sunk its battle fleet in the harbor.—G.V.G.*

DID CHRIST EAT THE PASSOVER?

Question: "Christ, *OUR* Passover, the Lamb of God, was sacrificed without the gate of the place where God had placed His Name, on the 14th day of the 1st month at even. Consequently, he could not have been alive to eat the *JEWISH* Passover that year!"

The Law did not require the Passover to be killed on the evening of Nisan 14, but "*between the evenings*" of that day. The lamb was to be put up on the 10th day, and to be kept: "Until the 14th day of the same month. And the whole congregation of Israel shall kill it *bain haarbaim*—*between the evenings*" (Ex. 12:6, see AV margin).

The *feast* was also to be kept "between the evenings" (Num. 9:2-3, see AV marg)—"Let the children of Israel keep the Passover at his appointed season. On the 14th day of this month *between the evenings* ye shall keep it in his appointed season."

These evenings would be what we term Thursday and Friday evenings, between which was the 14th day of the month.

We have no doubt but Jesus *did* really eat the Passover with his disciples. This appears from his sending Peter and John, saying—"Go and prepare *US* the Passover, that *WE* may eat" (Lk. 22:8).

Afterward, being seated at the table, he said (vs. 14-16)—"I have heartily desired to eat this Passover with you before I suffer. For I say unto you, I will not *any more* (that is, after this eating) eat thereof, until it be fulfilled in the Kingdom of God" (vs. 14-16).

According to Mark, the disciples said: "Where wilt thou that we go and prepare that *THOU mayest eat the Passover*" (14:12). In reply, he told them to go to a certain place and say—"The Master saith, Where is the guest-chamber where *I shall eat the Passover with my disciples*" (v. 14). Having made ready: "In the evening he cometh with the 12, and as they sat and *did* eat, Jesus said, etc." (vs. 17-18).

But, Jesus and "the whole assembly of the congregation of Israel" doubtless did not eat it *at the same hour*. Mark says (14:12) that the Passover was killed on the first day of unleavened bread, and this day began at even. Jesus and his companions ate the Passover at the first evening; the Jews at the second—the intermediate day being their "*preparation!*"

Jesus was apprehended after eating at the first evening. During that night he was arrested and taken before the High Priest,

and upon false testimony judged worthy of death. On what we would call Friday morning, they held a council, which sent him to Pilate. Having confessed to Pilate that he was the King of the Jews, he was therefore condemned to be executed for treason against Caesar.

Sentence being passed, they crucified him at 9 am, the third hour. At 12 noon, the sixth hour, darkness overspread the land, and continued for three hours, or “until the ninth hour,” or 3 pm, when the Veil of the Temple was rent, and the body of Jesus broken. And now, when the second evening was come—“Because it was the Preparation, that is, the day before the Sabbath” (Mk. 15:42)—the body was taken down, for it was not lawful for it to remain there all night: *“If a man be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree. But thou shalt in any wise bury him that day (for he that is hanged is the curse of God), that thy land be not defiled, which the Lord thy God giveth thee for an inheritance”* (Deut. 21:22-23).

“And the evening and the morning were the first day” (Gen. 1:5). Thus the Bible reckons. From Thursday evening to Friday evening was the first day; from Friday evening to Saturday evening was the second day; and from Saturday evening to Sunday evening was the third entire day. The Jews reckoned this as three days. Jesus rose very early in the morning of Day three, as typified in Jonah. If the Law had confined eating of the Passover to the one evening, Jesus could not have eaten. But as it was to be killed and eaten between two evenings, Jesus could both eat the Passover, and be slain as such.—*Herald, January, 1856*

We believe this is the inescapable explanation, and the divine reason for the unusual expression “between the evenings”—principally from the point of view of the fitness of the types and of God’s undoubtedly perfect Plan. There is no doubt that Christ ate the Passover. There is no doubt that he was slain as the Passover Lamb. Nor can we doubt that BOTH occurred in full harmony with the Law and the types. God’s ways are perfect: “Known unto Him are all His works from the beginning.” It seems inconceivable that He would NOT arrange for all to be in perfect harmony, above all for this, the center-piece of His whole Plan of Salvation.

“Between the evenings” solves the problem. Commentators have no other reasonable explanation for this expression, and its use. Some gratuitously suppose that an evening was divided into two parts: an “early evening” and a “later evening”—but this idea seems to have no basis in historical fact. Bro. Roberts held the same view as bro. Thomas. It is pre-eminently reasonable, also—from a practical point of view—that for a whole nation of many millions, and a huge number of lambs to be slain at the Temple, the Law should allow a 24-hour period for all to accomplish the required slaying and eating.—G.V.G.

NO PEACE TO WICKED. *Russia was defeated: Euröpe bashed in 'eternal' peace.*

Peace is silence, quietude, tranquility, rest. War is thunder and lightning, roaring and rushing torrents, deluge, confusion, bloodshed and destruction.

While we write, everything is redolent of peace. The great war is ended. Russia is humbled; and Turkey is saved. They profess to believe they have crippled Russia, and that, in another campaign, they could almost annihilate her.

England and France have formed an alliance which they proclaim is "eternal"! It is "eternal" till one party or the other finds it to be its interest to withdraw. These powers are only instrumentalities in the hand of God to fulfil His purpose. Their purposes are not His. They may combine for "peace." But then, what becomes of the problem: "*The gathering of all nations to battle against Jerusalem*" (Zec. 14:2). Peace will not accomplish this.

But "There is no peace for the wicked, saith Yahweh" (Isa. 48:22). He hath decreed *the triumph of Russia*, and chaining of Europe to her chariot wheels. Peace cannot accomplish this; so we safely say: There will be no permanent peace.

—*Herald, Apr., '56*

'CHRISTIAN DISPENSATION'

It is quite a mistake to style the aggregate of ages and generations which has obtained since the destruction of Jerusalem to the present time the 'Christian Dispensation.'

We are not living in the Christian Dispensation, but in what the Scripture styles "the Times of the Gentiles," and in the "latter days" of those times. The Christian Dispensation is the "World to Come," or Future Age.

We should be careful to call things by their proper names. The Apostolic Age belonged to the Mosaic Age. The interval between the fall of Jerusalem and its future restoration is the Wilderness State of the True Israel of God.—*Herald, '45-6, No. 10*

Voyage To Australia And New Zealand And Other Lands

(Continued)

ARRIVAL IN NEW ZEALAND AUCKLAND TO STRATFORD
At 12:30—(January 6th 1896)—we came in sight of New Zea-

land, in its bold northern coast of precipitous hills and rocks washed in the present state of the weather by an everywhere prevalent line of snow-white breakers. The whole country has a look of Britain from the first to last, with many added features of picturesque impressiveness in headland, mountain, harbour, and island.

It is curious to think of this improved Britain of the southern hemisphere—measuring 1,000 miles from north to south—having lain outside the world of civilised life to the present century.

It is only since the English landed not much more than 50 years ago, that the land has become part of the civilised world. Within that time, its advances have been enormous.

It is now peopled throughout by an improving industrial race who number over three-quarters of a million: its jungle-like forests have disappeared over vast areas: smiling farms and townships have sprung up in their place: valuable minerals have been unearthed from its soil: harbours and cities have been constructed at its principal points: railways have been laid down through nearly the entire country, and regular lines of steam-boat communication established on all its coasts.

New Zealand and Australia are alike in these particulars, and so for the matter of that—going far enough back—are America and Africa. They have all become parts of the civilised world system within recent times.

It is impossible, in an enlightened process of reflection, to disconnect these modern geographical developments from the fact that the world is nearing a grand culmination, to which it has been conducted from the beginning.

It was meet that the whole earth should be humanly occupied in a decent human way before being handed over to the Divine government of Christ. There is something fitting in generations of sinners being made use of, unconsciously to themselves, in getting ready the inheritance of the Saints.

The world, limited to the countries of the old Roman Habitable, would have been too limited a world for the Divine operations to be set in motion at the coming of Christ. It required that the whole world geographically should be opened up and subdued and occupied with the appliances and habits of civilised life, and made part of the whole-world system, so that it might be ready for easy treatment at the hand of a government that will turn the whole developed machinery of modern life into an

instrumentality of peace and rest and blessing, instead of a mere means of further enriching the few and treading the mass deeper into the mire of servitude.

This is doubtless one of the meanings of the rapid extensions of discovery and new-country settlement that has characterised the present century.

It is noteworthy how striking is the evidence afforded by this spectacle, of recently wild and now occupied countries at the ends of the earth, of the Asiatic origin of the whole movement of human life as recorded in the Bible.

Stationed away in these new and sparsely-peopled countries (New Zealand with her 700,000: Australia, with her three or four millions: Africa with her half-million or so), and looking across the wide waste of waters to the countries of Europe and Asia, with their teeming millions of people, for whom there is a threatening want of room, and their vast fields of historical ruins outspread in Egypt, Syria, Babylon, Greece, and Rome, we are made to feel that *there* is the history of human life to be found, and that in the new countries opened up in this hastening time of the end, we behold but the spreading growth of old-world life; the over-spilling of the old-world populations, and the finishing touches to the world-development, in preparation for the end that has been in view from the beginning.

But these reflections are perhaps a little too wide of the present business, which is to watch the ship's course as she rounds the North Cape, and creeps down the eastern or further side of the North Island (for, as the reader will perceive by the map, New Zealand is divided into two great islands in line with each other, and two very small ones). As we get within shelter of the land, the sea falls very much, and sailing becomes quite pleasant.

But why do we go down the east, instead of the west side of the island? Our destination is Auckland, which stands on the narrow neck of land accessible on either side of the island; and it would be shorter, by several hundreds of miles, to go straight to that point on the western side than to go round the north end of the island and down the east coast? Well, there is a reason, as there is for everything, when we know.

The water on the east side is deep all along the coast, and the harbours accessible in all states of the tide, while on the west side, through the rolling action of the great waves from the Southern Ocean, there is a silting up of sand, which forms bars across

the entrances to all openings on that side. Consequently, harbours on the west coast can only be entered at high tide, and if a ship arrives at low tide, or just as the ebb tide has begun, she has to lose much time in waiting, and the public ashore cannot adjust themselves to her movements.

As we steam along the eastern coast, we get a good view of the country, and cannot help being struck with its resemblance to England—green hill-sides, kindly, luxuriant woods, and smiling landscape. The impression is more than confirmed when we discover ashore the softness of the vegetation, the perfume of flowers, and the stateliness and verdure of the trees.

The country is quite unlike Australia. It is remarkable that two countries so comparatively near, should be so unlike each other. The Australian animals are not found in New Zealand. In fact, New Zealand has no animals peculiar to itself, except a dog and a rat, and two species of bat. It has a large variety of birds, but not a single snake. The sheep and cattle, pigs and poultry that now flourish so well have all been introduced recently.

The vegetation peculiar to the country is more varied than the vegetation of Australia. It is stated in the *Oriental Guide* that “two thirds of the prevailing species (of forest trees) are confined to the New Zealand group of islands, and that 26 of the *genera* are found nowhere else. The fern-tree grows in endless variety, and almost endless profusion, and is represented by about 130 species. Large tracts are covered with indigenous grasses of high-feeding quality, which support millions of sheep.” Various grasses and plants have been introduced into New Zealand from Europe, America and Australia, and flourish with a greater vigour than in their native countries.

The two islands of which New Zealand is composed differ from each other in several respects. The north island has active volcanoes and boiling springs. The south island, with its mountain slopes, is of a quieter character, and has been formed by sedimentary deposits rather than by volcanic upheavals. But both are distinguished by mountainous elevations of great height, which give the country a very picturesque character.

The difference between Australia and New Zealand is, no doubt, due to the difference of climate. New Zealand is much cooler, on account of its narrowness. At no places is the inhabitant more than 75 miles from the sea, while the extreme length of the country, north and south, would be 1,200 miles.

But while thus constructed to be cooled on all sides by the sea, it is not cold. In fact, it is somewhat Laodicean, in that line of things where Laodiceanism is not an abomination. It is neither very cold nor very hot. Snow is not unknown, but "over large area it never falls, and in parts liable to be visited by snow, it rarely lies more than two or three days during the year, except on high lands in the interior."

The climate is considered to range between the south of England and the south of Italy. Its coldest would be considered mild in the northern districts of England, and its warmest makes it suitable for the out of door cultivation of semi-tropical fruits.

It is one of the most fertile of countries in certain lines of things. "All productions of the British isles flourish luxuriantly in New Zealand." Manure spoils them. "Potatoes, unblighted, are floury, as they were in Great Britain before the failure of 1848. There is not a wild beast or venomous reptile in the whole land, and there are no droughts and insect-pests such as devastate vast regions in Australia and Africa. It is a country of comfort and plenty, and beauty."

To add to its other sources of prosperity, gold has been discovered in great plenty on the north island. Brother Jones, of Waihai, who is connected with this industry, gave me quite a long account of its prospects in this respect.

Garden insects too, unknown before, are beginning to show themselves. With time enough, there is no doubt the evils common to man would show themselves in beautiful New Zealand. But there are many grounds for the conviction that time enough for this there cannot be, as New Zealand, with all lands, will shortly come under a government that will lay the powerful hand of wisdom and force on the neck of all evil, and establish the blessedness that can only come through Abraham and his seed.

But this is a long digression from the diary, and must be thought of as a sort of lecture delivered on the deck of the s.s. *Rotomahana* as we sail along the eastern coast of the northern island, southwards, surveying in the glories of evening sunset and a smooth sea, the beauties of the land as it gently passes before us - as a panorama of varied scenery on our now nearly-closing voyage to Auckland.

The lecture over (as it were) we retire below. After tea, I take my place at the deserted table to write some letters. While I am so engaged, I suddenly discover myself to be jammed into my

place by a company that has been slowly gathering, unobserved by me, for "a concert," as I am informed. By-and-bye, all are in their places.

I continue my letters, a little distracted by the concert which duly commences, but not so much as if it had been speechifying or anything to engage the mind. It was of the usual insipid character, with the exception of one song, "New Jerusalem," which, although flavoured with an orthodox bias, was sufficiently near the Apocalyptic original to stir my imagination to a degree compelling me to lay down my pen.

If people would only wed to music themes worthy of the "harmony Divine," music would not be the wearisome frivolity it usually is. How can they, as things now are? Their minds are dark: their sympathies all fleshwards. They naturally twang their harps in union with the small topics that appeal to their small souls.

One young lady electrified the hearers with the outpourings of a contralto voice of great richness and volume, into which, with a charming clearness of articulation, she threw much earnestness of sympathetic expression. But what was it all about? "This night twelve months ago" she had spent an evening with some "good fellows," and she wondered now where they all were.

What a shallow pool for so much dramatic splashing. The "good fellows" would very likely be like the rest of the clever sparks with which modern commerce makes us familiar on every hand: and if tracked to their whereabouts on the particular night of the song, would be found, no doubt, in no circumstances justifying the young girl's pleading memories: lounging in a music-hall; strutting, cigar-mouthed, on a race-course, or chaffing fellow "good fellows" in their endless, senseless frivols, or—something much worse.

Away from the light significance of the girl's words, the superb qualities of her voice could not but suggest what might be if all human voices were of such exquisite timbre and polished management, and in the service of true intelligence and wisdom.

Moonbeam thought and dreams of fairy-land, say some. Granted, if there is nothing ahead of us but automatic development in the line of things now flourishing in the earth, but not granted in view of the uncontradictable Gospel of the Kingdom.

The day will come when human nature will be perfect in all its faculties throughout the worldwide, and immortal besides.

The songs then often to be heard will not only be like—"The roar of many waters and the voice of mighty thunders"—as John describes the sample performance he heard in vision, but in detail will equal the most dulcet warblings, crisp musical carollings, that were ever heard in the mellifluous air, excelling them utterly in the ravishing inspiration that comes from the adoration of the eternal. Oh, for the day! It will come. It is only a question of time.

* * *

We ought to have reached Auckland early in the day, but the storm had delayed us several hours, and it was now certain we could not get there before four in the morning. This was an awkward hour to arrive at.

However, as the steamer was due to remain in the harbour at least 24 hours, it did not seem to matter, as we could rest till the usual hour for getting up. With this idea, I retired to my berth at eleven p.m. There were too many noises of preparation for landing to get off into proper slumber.

* * *

Tuesday, January 7th—At four o'clock, the engines stopped, and there was a prospect in the welcome silence of deepening into sweet sleep. I had made considerable progress in this direction when a head level with my berth enquiringly pronounced my name several times.

When I had managed to respond, the same voice said there were two gentlemen wanting to see me. It was the steward, who was not sure who I was, and who, having thus identified me, retired, and gave place to two other heads, who came to the same level and said, "bro. Roberts."

It was brother Walker, of Auckland, and brother Jones, of Waihai (or some such place). One of them had been waiting all night: the other had been summoned by telephone on the arrival of the vessel. They said they had had the greatest difficulty in finding me. No one on board knew me. They had been directed to one gentleman who was going ashore.

"That," said the steward, "must be Mr. Roberts, but we have known him as Robertson." They advanced to him, and shook hands with him and said how happy they were to see him. The gentleman thanked them, but said he was not Mr. Roberts—he wished he was, to be so cordially greeted. The two brethren were about concluding that I was not on board when the steward

bethought him of a sleeper whose name he did not know. Downstairs they came, with the result that I was detected.

I was for remaining to have my sleep out, but they said they had a cab waiting, and that the other passengers were going ashore.

So there was nothing for it but to tumble out—literally, for I was in the top bunk, and there was no ladder. A hurried toilet, and getting my things, ended in my finding myself, presently, driving through the streets of pretty Auckland, towards the house of brother and sister Leitch, in Belmont Terrace, Remuera, a suburb of Auckland.

But the hour was early, and the streets were silent, and our souls were in our boots, so to speak. So much depends upon our state as to whether enjoyable things are enjoyable.

Negatively, this touches the everlasting joy that waits the children of God: for, with a perfect vital machinery, what is it that they will not enjoy? (*To be continued, God willing*)

Peace Beyond Understanding

By BROTHER G. V. GROWCOTT

(Continued)

“Thou wilt keep him in perfect PEACE.” This word ‘peace’ is the central word of the sentence. It is the *seventh* word from each end. It is the keystone of this beautiful arch of divine Promise which springs from God and eventuates in God.

What is peace? The dictionary defines it as—

“A mental or spiritual state in which there is FREEDOM from that which is disquieting or perturbing: fears, agitating passions, moral conflicts.”

Peace is *freedom*: the *only* freedom. Jesus said to the Jews—*“The Truth shall make you FREE”* (Jn. 8:32).

They were quite unimpressed. They coolly replied: “We are free already: we have no need of your freedom” (v. 33). And to the vast majority it was just meaningless words when he told them—

“Whosoever committeth sin is the SLAVE of Sin” (v. 34).

Men talk much about ‘freedom’—especially in this arrogant and licentious country. They take great pride in the delusion that they are ‘free.’ But all except the rare few who have the Spirit’s Peace are the helpless, hopeless slaves of the great master Sin.

Sin tells them to be wilful, proud, selfish, ambitious, to seek their own, to labor for and be concerned about worldly things and worldly pleasures, to gratify their natural desires which lead them finally into the icy grasp of Sin's inseparable partner and accomplice: *Death*.

Peace is freedom. But true divine Peace is not just a negative thing. It is not just freedom *from*, but freedom *for and unto*. It is not just the absence of fears, passions and conflicts. True, scriptural, divine peace is a vibrant, living, positive force.

Peace, without God in the center of it, *would be* quite a monotonous vacuum. It is easy to understand natural man's lack of desire for it. But the rest of the Promise takes care of that: "*Whose mind is stayed on Thee.*" The 'mind' is the thoughts, intellect, awareness, consciousness, hopes, desires, purposes, yearnings and aspirations. These must have a center and an object of interest and affection. They must have a fruitful field of activity and exercise.

There are two separate, distinct spheres in which they can operate: the agitating, never-satisfied, always-lusting *desires*—or the *Peace* of God.

We must consider them well, and choose between them.

"Perfect Peace"—the 'Peace of God'—does not mean that there will be no sorrow or disappointment or sickness or suffering. It means that beneath the surface of these mere passing and changing external things there will be an impervious inner eternal unchanging encircling protection of joyful unity with God, as Jesus had.

It is like the still, quiet depths of the mighty ocean, and the smooth, unruffled calm of the vast stratosphere—far below and above the vain little passing surface ragings of the storm and the waves.

This is God's great gift of inner Peace, to those He loves. The mind must encompass a larger view. This is the difference between small- and large-mindedness. Our mind is as large as we choose to make it. A mind 'stayed on God' is of infinite range and scope, far beyond the constrictions and smallnesses of present, passing things.

* * *

"*Whose mind is STAYED.*" To be 'stayed' is to be upheld, supported, sustained, established fixed, unwavering, unmovable. David says—

“Great peace have they who love Thy Law, and NOTHING shall offend them” (119:165).

‘Nothing’ here is related to the ‘perfection’ of the Peace. It is valueless if it does not hold true every time, without fail.

‘Who love Thy Law.’ Some seem to feel that love and law are incompatible: that they are two opposites: that we must override law in order to manifest ‘love.’ In a sense, it is true that love and law are incompatible, for as soon as we wholeheartedly and enthusiastically love the Law, it ceases—for us—to be Law, and becomes rather an eagerly-grasped opportunity to demonstrate our love. Jesus says—

“If ye love me, KEEP MY COMMANDMENTS” (Jn. 14:15).

But as he speaks, the thought changes. He says just a few verses later—

“If a man love me, he WILL keep my WORDS” (v. 23).

This time he does not say ‘commandment’: he does not need to. If a man love him, they are no longer commandments, but happily-fulfilled wishes of a loved one. David exclaimed (Psa. 119:97)—

“O how love I Thy Law! It is my meditation ALL the day!”

(We sing this so lustily!—just as if we really meant it, and do it. DO we?).

We can put this ‘all’ in the same category with the ‘perfect’ and the ‘nothing.’ It is a word of completeness: a word of glorious extremeness. Some seem to labor under the notion that to be an ‘extremist’ in spiritual things is something to be ashamed of: a deprecating epithet with which to belabor and discredit those who zealously love God.

For the mind to be stayed on God is to love the Law of God, and to meditate on it ALL the day: for the Law of God is the revelation of the mind and character of God. It teaches us what He is, and what He takes pleasure in. It both reveals Him to us, and draws us to Him: transforming us to His pattern of perfection.

Writing to the Philippians from prison and bondage, Paul speaks of the *“Peace of God which passeth all understanding.”* And he tells us how to go about achieving it. First he says (Phil. 4:4)—

“Rejoice in the Lord ALWAYS: and again I say, Rejoice!”

This is very important. In fact, it is vital. It is the key to everything. See how he puts it first, and how he repeats it for

emphasis. And note the 'always.' Not just when we naturally feel like rejoicing—it means absolutely *nothing* if *just* then: it's the mere gratified purring of a stroked cat)—but 'always': as a regular, established, purposeful course of life.

Again this 'always' is related to the 'perfect,' and 'nothing,' and the 'all' that we have noted earlier: words of *totality*.

Can we rejoice in the Lord 'always'?—when we are sick, or in trouble, or worried, or cast down, or discouraged, or under great pressure of various kinds? These are the very times when it is most important to 'rejoice *in the Lord*'—in His Promise, and comfort, and strength.

To train oneself to rejoice in the Lord *always* is the first stepping-stone to the "Peace of God which passeth all understanding." Nothing is ever so bad that a consideration of the overall eternal picture will not give grounds for rejoicing. In fact, the worse things are, the more they intensify the basis of true rejoicing. Rejoice "*in the Lord*." Rejoice that the present is brief and passing, and that all its evil is working to a wise, eternal, glorious end.

Paul said that he rejoiced, gloried, triumphed *in tribulation* (Rom. 5:3). Not just rejoice *during* tribulation: the meaning is deeper than that—rejoice *because of* tribulation—

"... knowing that tribulation worketh *patience*; and *patience*, *steadfastness*, and *steadfastness*, *hope*... because the love of God is shed abroad in our hearts."

Surely if tribulation provide the avenue for God to pour His glorious transforming love into our hearts, then tribulation gives abundant grounds for rejoicing! How strange and marvelous are the ways of God!

How little we know about eternal realities! How long was the power of the atom hidden within apparently 'dead' matter! What infinitely vaster powers and purposes exist in spiritual realms, of which natural man has never dreamed!

But how sad when the God-appointed tribulation is only a fruitless, embittering, resented burden, and does not accomplish its glorious purpose! Next, Paul says (v. 5: still in Phil. 4) —

"*Let your moderation be known unto all men.*"

What is 'moderation'? The word doesn't carry very much of a clear idea: it is a weak, neutral, run-of-the-mill word. Nor does it at all express the true meaning here, as can be very easily determined. The RV has instead, 'forbearance,' and in the margin,

'gentleness.' Now we begin to get a clearer picture. Weymouth has 'forbearing spirit.' This word is always translated elsewhere in the AV as 'patience' or 'gentleness.' It occurs as 'gentleness,' for example, in Paul's entreaty (2 Cor. 10:1) —

"I beseech you by the meekness and GENTLENESS of Christ."

Gentleness of character is an essential ingredient of the Peace of God. We are apt to think of patience and gentleness as virtues practiced for the sake of others. But actually they have an even greater and more basic value to ourselves. They are part of the invincible armament of divine inner peace. They make and keep peace within ourselves even more effectively than they contribute to peace with others. We cannot have the Peace of God unless we develop gentleness and patience.

"Let your patience and gentleness be known to ALL men."

Here again a word of completeness and perfection: one of those 'extreme' words which frighten the half-hearted. Unless these attributes are applied consistently and indiscriminately to *all*, and in *all* circumstances, they are not the real thing, and they will *never* produce peace.

They are then just cheap, on-or-off-at-convenience subterfuges for personal advantage and self-satisfaction and self-congratulation.

If we are building for *perfect* Peace, our building materials must be solid and true throughout: not just surface veneer for outward appearance, or temporary expedients to suit circumstances.

Why are patience and gentleness essential for peace? The answer is immediately obvious if we consider what the absence of these characteristics means: *Impatience, irritation and roughness*. Clearly no divine Peace could blossom in that fleshly soil.

If we examine every cause of impatience or irritation, one or both of two things will be found at the bottom of it: either having our *pride hurt*, or having our *desires frustrated*. If our pride and desires are related to the esteem of men, and to earthly things that men can jeopardize in any way, we shall never, *never* have peace.

If we depend in any way on others for our peace, if we put ourselves in a position where the whims of others can hold our peace a precarious and trembling hostage, if our peace depends on *having* things, or *doing* things in this life, then we are of all men most miserable.

But if our glorying and desires relate wholly to eternal things

that *men cannot touch*, then our peace can never be disturbed. The peace of the godly man is secure, for it rests in things beyond the reach of mortal hands. Jesus said: "*LEARN of me, for I am meek and lowly, and ye SHALL have rest (peace) unto your souls*" (Mt. 11:29).

Meekness and lowliness lead to peace. Pride and fleshly desire are the great enemies of peace. Pride is such a nuisance—

Such an evil thing; Such a potent cause of self-inflicted misery; Such a merciless driver and miserly rewarder; Such a robber of time and energy; Such a magnet for hate and envy . . .

—that it is a wonder any sane person harbors it. Yet it is deeply engrained in all of us: one of the most vicious and tenacious roots of the 'law of sin in our members' Rom. 7:23. Pride is natural man's most cherished possession, and one of the world's great virtues. Most people will do anything, and spite themselves in every way, in order to protect their pride.

How much of man's vain labor is just to cater to his self-esteem and pride!—a better job, a better home, a better car, a better neighborhood, the desire to be looked up to as 'important': the—"Lust of the flesh, the lust of the eyes, and the *pride of life*" (1 Jn. 2:16).

Is that the mind of Christ, or Paul, or of him who seeks God's Perfect Peace? We must make our choice between Peace and Pride. It is impossible to have both, for one is spiritual and the other is carnal.

One of the worst things about pride is that it is such a universal and deceptive parasite. It can fasten its roots into anything, and flourish.

There is no pride more robust and assertive than the pride of the man who is proud of his humility.

What is the third step Paul prescribes for God's Peace?—"*BE CAREFUL FOR NOTHING*" (v. 6: still in Phil. 4).

Does he mean just to let things drift and take their predestined course without any effort or concern for them?—something like Protestantism's 'Leave it all to Jesus.' Hardly, for he says elsewhere we must be—"ALWAYS ABOUNDING in the *work of the Lord*" (1 Cor. 15:58)—beside laboring for our own necessities, and those of others.

What he is warning against is *worry* and self-dependent anxiety over what to do and what will happen. The most effective cure for such anxiety is to force ourselves to the humbling but

comforting realization that we are but an insignificant partner in a great and invincible partnership. *God* is the major, executive partner. The big problems and their solutions are safely in His hands, we but need to do our microscopically little part as it presents itself from day to day. This is what Paul is telling us here: turn the problems over to God, and get on with *your* part: “Be careful for *nothing*: but in EVERYTHING—by prayer and supplication with thanksgiving—make your requests to God.”

‘In *everything*’: note again that word of completeness. Insurance is of little value if it does not cover every possible emergency. If it does not, it is not *insurance* at all, but just a gamble with odds. And there is only one insurance that covers every eventuality.

Peter says the same as Paul, with the same emphasis on completeness—

“*Humble yourself. Cast ALL your care upon Him*” (1 Pet. 5:6-7).

“*All your cares*”—no exceptions. God’s insurance has no small print, no deceptive reservations. We note that Paul says—

“In everything *with thanksgiving* make your requests to God.”

Every approach to God *must* be solidly rooted in thanksgiving. That is the essential incense that *must* accompany every acceptable sacrifice.

Any approach wherein we are not first consciously and specifically thankful cannot but displease God. And surely this is most reasonable. If we are so spiritually numb, so dead and wooden, so self-centeredly ungrateful that we are not constantly and vibrantly thankful for the inestimable blessings *already* so freely received—of being called out of darkness and death, to the light and life of eternal sonship of God—then why should God give us any more?

How easy to become obsessed with our own problems and self-pity—and even a measure of questioning of the divine way and wisdom: never actually expressed, of course, but thoughtlessly implied in our complaining.

But present problems and troubles must never be allowed to obscure this basic, over-flowing spirit of continuous thankfulness. This is one of the essential ingredients of the Perfect Peace we are seeking after having outlined the way—

“*Rejoice ALWAYS in the Lord . . .*”

“*Let your gentleness, your patience, your forbearing spirit, be consistently manifested toward ALL men . . .*”

*“Worry about NOTHING; turn ALL cares over to God . . .
“In EVERYTHING seek God’s help in constant THANKS-
GIVING . . .*

—then the apostle gives the glorious assurance of success—

*“The Peace of God, which passeth all understanding, SHALL
keep your hearts and minds thru Christ Jesus” (Phil. 4:7).*

Is this another of those impossible ideals: those tantalizing and deceptive unattainables: those exaggerated, too-good-to-be-true will-of-the-wisps? We cannot bring ourselves to side with those constricted little minds that morbidly think so. Let us not assume that—just because *we* haven’t attained it—it is unattainable. It may just be there is something lacking in the degree of our love and faith and dedication and service. Let us not judge God’s Promises by our own measure.

As he bade farewell to his disciples, and prepared himself for his great and dreadful final ordeal, Jesus calmly said (Jn. 14:27; 15:11)—

“Peace I leave with you. My Peace I give unto you. Not as the world gives give I unto you. Let not your heart be troubled; neither let it be afraid . . .

“These things have I spoken unto you that my joy might remain in you, and that your joy might be full.”

Surely nothing could be truer than that it is not as the world gives that Jesus gives peace. What a shabby makeshift is the best the world has to offer!—especially as we look at it today, with its shattered, worse than Canaanite morality, and its pitiful cries of ‘Peace! Peace!’ when there is no peace. And there *cannot* be peace, for the Spirit declares—

“The work of RIGHTEOUSNESS shall be Peace; and the effect of RIGHTEOUSNESS quietness and assurance forever” (Isa. 32:17).

“There is NO PEACE, saith Yahweh, to the wicked” (Isa. 48:22)

—and everything outside of perfect unity with God is wickedness.

“Let not your heart be troubled: neither let it be afraid”

Is that sometimes, and in some circumstances, a little hard to do? A little later, at the end of his farewell, Jesus tells his little band how—“ASK, and ye SHALL receive, that your joy may be FULL” (Jn. 16:24).

(‘Full’ is another of those wonderful words of perfection and completeness. There are no half-measures with the Spirit of God.

Nor can there be with the children of God. He gives all: so must they).

Do we ask, *believing* that we shall receive? If not, WHY not? Do we just hide lazily and unworthily behind the babyish excuse of our fleshly ignorance and inadequacy?

If God has offered His hand to lift us up to the beauty of spirituality, why do we excuse our continuing to lie in the fleshly ditch? Where is our faith? Where is our zeal?—

“What things soever ye desire, when ye pray, believe that ye receive them—and ye SHALL receive them” (Mk. 11:24).

He is speaking, of course, of spiritual things. He continues in Jn. 16—

“... These things have I spoken unto you that IN ME ye might have peace. In the world ye shall have tribulation . . . but be of good cheer: I HAVE OVERCOME THE WORLD” (v. 33).

Peace is the end of warfare, and the fruit of victory. He had overcome the world: the lust of the flesh, the lust of the eyes, and the pride of life—and he had peace. He manifested, in perfection, the only Way to the ‘Peace of God’—‘Great Peace’—‘Perfect Peace.’

And he, in love, invites us to share with him his perfect, eternal Peace—by leaving ALL, and following him.—Berean, 1981

Joseph And Jesus

By BROTHER GEORGE GIBSON

“Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And his brethren hated him yet the more for his dreams” (Gen. 37:8).

In our Daily Readings, we have recently again been reading, at the same time, about two of the greatest men in the history of Israel—yea, indeed, in the history of the whole world. Surely in all the world’s literature there is nothing to equal the true story of Joseph. And yet how few recognize the importance of this heart-searching narrative!

Here is a young man of sterling character, beloved of his father, yet bitterly hated by his brothers even to the planning of his murder.

We behold him in youthful innocence on an errand of peace to them, but even when afar off his brothers conspire to kill him. We follow him throughout his life until he stands before his brethren

ren in great power. But it is the same Joseph, showing love, mercy and generous, open-hearted forgiveness to those who had wronged him so grievously and had sold him into exile, slavery and prison.

But why did the Spirit through Moses devote so much space to the story of this one man?—11 chapters out of 50 in a book covering nearly 2500 years. Is it merely an appeal to our emotions? Is it just something to excite our feelings? No, not by any means! It was the purposeful, perfect work of God, and like all the rest of the Scriptures of Truth, it was written for our instruction.

Sometimes, as we read about him, it all seems so cruel and heartless, but Joseph had to be prepared for an exalted position of great power, and therefore he had to suffer for his own good, and for the good of his people.

Let us look into this record, that we may be strengthened and encouraged and, at the same time, increase our wisdom and understanding of the Word of God. First, we look at his youth at home—

“Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

“And when his brethren saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably unto him” (Gen. 37:3-4).

In this same chapter, we learn of 2 dreams that Joseph had, and they are of deep interest. The first is in vs. 5-8—

“Joseph dreamed a dream, and he told it his brethren, and they hated him yet the more. And he said unto them,

“Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about it, and made obeisance to my sheaf.

“And his brethren said unto him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?

“And they hated him yet the more for his dreams, and for his words.”

The second dream follows in vs. 9-11—

“Behold, I have dreamed a dream more; and behold, the sun and the moon and the eleven stars made obeisance to me.

“And he told it to his father: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed?

Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

“And his brethren envied him; but his father observed the saying.”

Ordinary dreams come from many causes. Joseph’s dreams, however, were from God, and were prophetic. This is proved by later events in his life. His father and his brethren realized that they were not ordinary dreams. Concerning the latter-day outpouring of the Spirit, God testified through the prophet Joel, saying—

“Your old men shall dream dreams” (Joel 2:28).

And through Moses He said (Num. 12:6)—

“If there be a prophet among you, I the Lord will make Myself known to him in a vision, and will speak unto him in a dream.”

Joseph’s dreams were of this class. They forecasted coming events. Realizing the nature of his dreams, his brethren were filled with envy. They could not speak peaceably to him, for their envy turned to deadly hatred, and they plotted against his life.

At 17 years of age (his mother Rachel having been dead several years), this peace-loving boy, beloved of his father, was sent on an errand of goodwill to enquire after the welfare of his brethren. But when they saw him approaching, their hatred was so great that they conspired to kill him—

“And they said one to another, Behold this dreamer cometh.

“Come now therefore, and let us slay him, and cast him into some pit. And we will say, Some evil beast hath devoured him:

“And we shall see what will become of his dreams” (Gen. 37:19-20).

Had they done this, they would have interfered with God’s plans for Joseph’s exaltation and for their own welfare. Therefore something had to be done. In vs. 21-22 we have the solution—

“Reuben heard it, and he delivered him out of their hands, and said, Let us not kill him. Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him:

“That he might rid him out of their hands, to deliver him to his father again.”

This plan was accepted, and when Joseph drew near they seized him, stripped him of his coat, and cast him into the empty

pit. Then these hard-hearted brethren sat down quietly to eat their lunch. Joseph must have been terrified, as he appealed to them in vain. The thought is well expressed in Psa. 55:4-5—

“My heart is sore pained within me; and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me” (vs. 4-5).

Listen to his brethren, about 23 years later (Gen. 42:21-22)—
“And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear. Therefore is this distress come upon us.”

But again, if Reuben had had HIS way, God’s plan could not have been carried out. Gen. 37:29 shows that Reuben was separated from his brethren for a time; and during that period a company of merchants appear, and Judah suggests that they sell Joseph, so that his blood would not be upon their hands. And this they do. Later, Reuben returns to the pit to rescue his younger brother, and is overwhelmed with grief when he finds that Joseph is gone.

To complete their cruel work, the brothers killed a kid and dipped Joseph’s coat in its blood, and presented it to their father. The poor old man was heart-broken, and refused to be comforted, declaring that he would go down to the grave for his son mourning.

But let us return to Joseph. He is now in the hands of the Midianites, and on the way to Egypt. The account is brief, so we will look behind the scene. Here is the favorite son of an old man, accustomed to all the comfort of home, and the tender love of his father, suddenly snatched from these quiet, joyful circumstances, and alone in the hands of heartless strangers, to be sold into cruel bondage. Can you see him as he proceeds in despair, doubtless bound in order to prevent escape.

What agony! What grief! Was there ever such loneliness as his? How could human prospects be darker? Yet, unknown to Joseph, he was on his way to power and great glory in the land of Egypt, but many dark days and bitter trials lay in between.

(To be continued, God willing)

“Talk ye of all His wondrous works”—“Remember His marvelous works”—are the exhortations of the Psalmist. Faith will grow where these exhortations are heeded, it will wither where they are disregarded.—R.R.

Current Events Fulfilling Prophecy

EUROPE'S DEFENCES DOWN

"At the consummation of the judgment, the territories comprehended in the dominions of the four beasts to their full extent will be divided between two independent dominions of the Latter Days—namely, that of Gogue and that of the Lion of Tarshish. Gogue's will include so much of the territory as to entitle his dominion to be represented by Nebuchadnezzar's Image. Assyria proper, Persia, Asia Minor, Armenia, and Mesopotamia; Egypt, Italy, Germany, Belgium, France, Spain, Portugal, Sardinia, Naples, Lombardy, Bavaria, Hungary, and Greece—countries all included in the catalogue given by Ezekiel in his prophecy of Gogue—are symbolized by the head, breast, body, thighs, legs, and toes of the Image. These are at the crisis united together in one dominion, which is broken to pieces as the result of the battle of Armageddon" (*Elpis Israel*, p. 436).

This analysis by Dr. Thomas indicates the extent of the vast territory that will constitute the domain of the leader of Russia—a domain which, in its entirety, is symbolized by the whole image of Nebuchadnezzar standing upon its feet as a great power in the earth.

It is self-evident that Russia does not control this territory now. It is equally self-evident, given that the various leaders of the European and Middle-eastern territories will not gladly surrender their own authority, that Russia must take these lands by conquest.

Ever since the Second World War, NATO has relied heavily on the military might of the U.S. to provide stability in Europe, and to discourage those who would plot of a European empire. But now, generations later, the U.S. is facing deep financial hardships, and Europe is being largely left to its own defences, as new troubles threaten in other parts of the globe—

It almost goes unnoticed that the United States is closing a long chapter in its Atlantic history. For 70 years, since the landing in Normandy, America was literally a power-in-Europe, with a vast military presence stretching from Naples to Narvik and from Portugal to Germany. At its peak, the entire force, Navy and Air Force included, numbered 300,000. The Army topped out at 217,000. *At the end of this year, the ground troops will have dwindled to 30,000. A massive support structure of American grand strategy is being dismantled. Why is no one weeping or gnashing teeth?*

That would have been the response in decades past. From the Korean War onward, when the United States deployed hundreds of thousands to the peninsula, Europeans perpetually nourished a nightmare that the United States, abutting both the Atlantic and Pacific, would abandon them in favor of Asia. To reassure them, the Eisenhower administration dispatched six divisions to the Continent after 1950, promising to keep them there for as long as it took to build up NATO and win the Cold War. This permanent expeditionary force, fortified by thousands of tactical nuclear weapons, held steady for a half century, and even grew when the Soviets ratcheted up the pressure. Yet the angst was ever-simmering, stoked by perennial Senate resolutions demanding a drawdown. And it would roil whenever America's attention shifted to other locales.

It threatened to bubble over during the Vietnam War, when the United States deployed a half-million men to Indochina. It frothed again as the Middle East became a focus, first during the Six-Day and Yom Kippur Wars, then after the triumph of Khomeinism in Iran. Almost from the start, the terrifying possibility of "rebalancing," as the idea of redeploying American military assets is now called, was never far from the minds of European geopolitickers.

Still, throughout it all, Europe remained at the center of American foreign policy. The U.S. commitment, shrinking only slowly, survived the fall of the Berlin Wall and the wars in Iraq and Afghanistan. But now, the wolf is at the door. At the beginning of 2012, there were a mere 41,000 troops left; at the end of this year, two more armored brigades will have been pulled out.

Given that the American military presence will virtually be gone from Europe by the time the president-elect puts his hand on the Bible in January 2013, the silence on either side of the Atlantic is astounding.

Europe is no longer the strategic fulcrum of the world, as it was when Soviet troops were encamped at the gates of Hamburg before Moscow's East European empire collapsed. *There are no strategic threats as far as the eye can see.*

The United States is no longer obsessed with Russia. The main stage of the 21st century will be China and the Western Pacific.

Measuring 5,000 miles, the arc from the Eastern Mediterranean to the South China Sea will be what Europe was during the Cold War.

The new geopolitical game is on. The U.S. is playing by the rules of 19th-century Great Britain, harnessing allies from Canberra to Hanoi, projecting naval power, and weaving a far-flung net of containment. In fact, America is becoming a lot more British in its strategy than it was during the 20th century, when it frequently dispatched large land armies to the four corners of the earth.

Clearly, a rebalancing makes sense for the U.S. because it now has different strategic fish to fry. And the shift does not make European leaders reach for Xanax; Europe needs its big brother much less now.

This is the upside of the new world. But what of the condition of the old world? To begin with, it all depends on what we call "Europe." The chunk we used to worry over most is indeed more stable than it has been for centuries. This is "Core Europe," stretching from Portugal to Poland. But extend this heavenly sphere, and trouble looms. The fringes are brittle: the Balkans; former Soviet possessions such as the Ukraine, Georgia and Azerbaijan; the Levant with Iraq next door and the southern shore of the Mediterranean. Turkey, now ruled by Islamists, is the joker—sometimes with, sometimes against the West.

EUCOM, the U.S. headquarters, is in charge in all of Europe, the former Soviet Union, and, not to forget, Israel. Its mission is "to conduct military operations . . . to enhance transatlantic security." Given the sheer size of the arena, this task is not going to be so easy for America's dwindling forces. It will be even harder considering that *the Europeans have virtually bowed out of the great power game.*

When Nicolas Sarkozy's France leapt into Libya in 2011, dragging the rest minus "no-more-war" Germany along, Obama, "leading-from-behind," had to fly to the rescue, supplying the high-precision ordnance as well as space-based and battlefield surveillance. A decade ago, the Europeans learned they could not bomb even Serbia into submission without the U.S. Air Force.

And when Syria went off the rails, it was off-limits from the start. For Europe, no more of what men once sang in London's music halls during the Russo-Turkish War of 1877–78: "We've got the ships, we've got the men, and got the money, too!" The Europeans have none of the above, certainly not the long-range air and naval power. Never mind the distant "halls

of Montezuma”; they can’t even fight for six months on the “shores of Tripoli” right across from Sicily, let alone in Syria. Damascus is twice as far from the South of France as the Libyan desert is.

While the U.S. still spends about 4 percent of gross domestic product on defense, the Europeans are down to 1. Nor do they have the mental software or the financial capacity to integrate force as an element of their grand strategy. Only France and Britain retain some of the reflexes and remnants of Europe’s ancient warrior culture.

The upshot is that Europe is neither equipped nor eager to police its increasingly turbulent (and truculent) neighborhood. But America-in-Europe is almost history. *It’s the “Air-Sea Battle” now—the name of the new American strategy.* It’s off-shore balancing with an over-the-horizon presence. This is how Britain, the first liberal empire, did it, besting the Spaniards, Dutch, and French for three centuries, from the victory over the Armada in 1588 to Nelson’s triumph at Trafalgar in 1805. The economy of power was a British specialty, Albion’s navies delivering a bigger bang for the quid than land armies did.

—*Commentary, 11/12*

This is a terrific indication that the coming of Christ is near, in that Europe is being left nearly defenceless in preparation for the onslaught of the King of the North. With Europe having no significant land-based army to speak of, the time is ripe for a Russian prince to gather unto himself all nations, and laden himself with all people as with thick clay (Habakkuk 2:6).

The fact that the U.S., a young lion (offspring of British-) Tarshish, is moving into a very British naval-oriented mode of military preparedness is also very encouraging. As Dr. Thomas indicated in *Elpis Israel* concerning the day to come—“The two great powers of the day—namely, Gogue, the lord of the earth, and the Lion of Tarshish, *the king of the sea*, have been brought up in battle array in the region of the Dead Sea. This state of things will have been created by the angel of the sixth vial, whose province it is to gather the kings of the earth and of the whole habitable, with their armies, into the land of Israel, which is ‘the great winepress of the wrath of God’ for a space of 200 miles” (p. 438).

A WORLD FULL OF TURMOIL

We do not have to search very far for the reason why Europe has ceased to be a priority for the U.S. The whole

planet is threatening to become engulfed in turmoil, principally in the Middle East—

In the quest to avoid war or military action, various unusual things are underway in the world this season.

Canada is so far holding off on joining the U.S., Britain, France and some Muslim states in recognizing the uneasy coalition of groups fighting the Syrian regime of Bashar al-Assad. They now recognize the “coalition” (such as it is) as the “legitimate” Syrian government.

It’s more acceptable than committing foreign troops to intervene, thereby upsetting Russia and becoming involved in an unholy mess. Representatives of something like **100 countries** have met in Morocco to co-operate in helping the new Syrian regime once it ousts Assad — which is now only a matter of time (and seems accepted by Russia).

In a different matter, at the same time, for some obscure reason that’s difficult to understand, Canada has signed an agreement to work with Israel on international development projects. Prime Minister Stephen Harper has pledged Canada into even deeper friendship with Israel.

Meanwhile, Egypt seethes, much to the dismay and concern of the U.S. and its allies (including Canada). Libya, where a year ago hopes of an evolving democracy bloomed, has since retreated into violence.

As if to make things even more disruptive, the North Korean fantasy regime of Kim Jong-un has launched another test missile, supposedly to launch a satellite, causing outrage in Seoul, unease in Japan and anguish in Washington.

With a population of 25 million, North Korea’s regular army is more than a million strong, with a reserve army of 7.5 million — and 4,000 tanks and 400 fighter aircraft, and some 200 strike aircraft and bombers.

And then there’s Iran, which reportedly gets help in its incipient nuclear weapon program from North Korea, which apparently doesn’t pay much attention to U.S. President Obama’s economic sanctions aimed at curbing Iran’s nuclear ambitions.

A lot of balls are being juggled in the air, as the developed world *does all it can to refrain from military or direct action.*

—LFP, 12/12

“LET THE WEAK SAY I AM STRONG”

The latest potential theatre of war that distracts the

U.S. military from Europe is Asia. Japan, a country that has for generations been kept deliberately weak militarily (due to WWII) is now beginning to nervously arm itself—

As the world watched North Korea launch a rocket Dec. 12, Japan had already responded to rumors of the launch by deploying its \$12 billion missile defense system, including land-based Patriot Advanced Capability-3 interceptors and SM-3 equipped-Aegis destroyers, to mainland Japan, Okinawa and locations in the East China Sea and Japan Sea. This deployment was a chance for Japan to showcase its world-class military. Over the years, post-war Japan has acquired formidable conventional capabilities despite Article 9 of the country's U.S.-drafted constitution, which prohibits belligerency and armed forces.

With the end of the Cold War, North Korea supplanted the Soviet Union as Japan's proclaimed chief adversary. North Korea's persistent missile tests allowed Japan to justify launching a spy satellite and initiating its ballistic missile defense program. Japan has sixteen Patriot firing units and is the only country in the world besides the United States to have SM-3 intermediate-range missile interceptors, which are on its four Kongo class destroyers. North Korea's nuclear proliferation program helped Japan decide to adopt a more proactive defense posture in 2004. Such a reorientation in strategy as well as the promotion of the defense agency to the ministerial level in 2007 essentially led to the demise of postwar Japan's pacifism.

Japan's past military aggression continues to shape public opinion in many of its neighboring countries. South Korea, in particular, will be alarmed by Japan's official normalization and already has been quietly building up its navy and can deploy such weapons as Hyunmoo 3C cruise missiles, the range of which encompasses almost all of Japan.—*Stratfor, 12/12*

Thus we are seeing the domino effect, when nation after nation begins to be drawn into conflict, beating their plowshares into swords, and converting pruninghooks into spears—from the Middle East, all the way around the world.

The notable exception is Europe, which continues in its morass of economic uncertainty and political indecision—at one time pulling apart, at the same time trying to stand together—or about as cohesive as iron mixed with clay.

The materials are all there for the formation of the Im-

age as a political entity. It is only a matter of time before the Goliath colossus stands, and before great David's greater son, as the little stone, strikes down the heady pride of man.—T.C.

Ecclesial News *(Continued from page 2)*

the assistance of the brethren and sisters, to make it a success. The program was full with the singing of hymns, of recitations and addresses that were all related to God's purpose. It is encouraging to see the growth of the scholars in their understanding of the things of the Kingdom of God and the Saving Name of Christ.

On June 16, we also held our annual Sunday School outing at 3M park. It was an afternoon of Bible games directed toward the scholars and the brethren and sisters. The day was a delight in regard to its spiritual benefit as well as the opportunity to enjoy the day that God has provided in his love and mercy.

We are saddened to report the falling asleep in Christ of our beloved sis. Rose (Gwalchmai) Philip, on Sept. 1, 2012, in her 91st year. She was baptised, along with her future husband, bro. Bob Philip, on Oct 29, 1939, and remained in the Master's vineyard for over 72 years. She now rests from her labours beside bro. Bob (2000) in Mt Pleasant Cemetery, and awaits Christ's return to the earth. In that day all the responsible will stand before Christ to give an account, and then, hopefully, in the Father's mercy, will receive the glorious gift of eternal life. Bro. David Gwalchmai took the service and spoke of the great hope our sister had.

Over the years, bro. Bob and sis. Rose lived in various cities as his work required, and no matter where they lived, their home was always open to the brethren and sisters. They followed the scriptural advice in Romans 12: "Given to hospitality." And they continued that when they moved to London.

In the last few years sis. Rose suffered from poor health, but went to meetings when she was able. She was the last of the older generation of our ecclesia, and was an example of obedience to the Truth and attendance to the meetings. She was very active through the years, along with many sisters, in helping out behind the scenes with special events including Fraternal Gatherings, and special occasions.

Her grandparents, bro. and sis. W. D. Gwalchmai were the first of her family to accept the Gospel Message, and several descendants followed in their steps. Her family were stalwarts in the Truth and defended it, along with other members, against

errors that crept into the ecclesias. She was first cousin to bro. Dave and sis. Jeanie Gwalchmai, and sis. Barb and bro. Stan Askew of our ecclesia. She will be greatly missed for her untiring efforts for the sake of the Truth.

Over the last nine months we have had the comfort and fellowship of bro. Edward and sis. Lori Williams (Waterford, Ont., ecclesia); bro. John and sis. Cathy Goble (Houston, TX ecclesia); bro. Dan and sis. Jennifer Clubb, and bro. Jason Clubb (Goldthwaite, TX ecclesia). We appreciate the exhortations of bro. Edward Williams (on numerous occasions), bro. Dan Clubb and bro. Jason Clubb who have encouraged us in our walk Zionward.

Events in the Middle East, Europe, Russia, North Africa, and other areas, continue to unfold as shown in God's Word. With the world on edge and so many serious troubles everywhere, it is obvious that we are truly living in the Time of the End. With such evidence before us, let us look up for our redemption truly draws near. Christ in the earth again is the next step!

With loving greetings to the brotherhood, on behalf of the brethren and sisters of the London ecclesia—bro. David Clubb

"The characteristic of a true Christadelphian is "the obedience of faith and a walk worthy of God;" in other words he first understands the things of the Kingdom of God, and the name of Jesus Christ; secondly he believes what he understands, and loves what he believes above every other thing; thirdly his faith working by love causes him to be immersed into the Divine Name; fourthly he walks in the Truth, and is careful to do nothing to its injury; and fifthly he will not fellowship those who do not so believe and do." — J.T.

One Hundred & Thirty Five Years Ago

(Continued from page 36)

events happening at one and the same epoch. Therefore, it was that Jesus said: "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together . . . but ye would not. Behold, your house is left to you desolate. For I say unto you, Ye shall not see me from this time until he shall say, Blessed be he that comes in the name of the Lord" (Matt 24:37).

At the advent of His Majesty, then, there will be people in the city to bid him a blessed welcome. They may number a few thousands; but, be they many or few, they will be only a remnant of the Jewish population residing in Jerusalem and the Holy Land previous to their invasion and capture by the Little Horn of the Goat, or the armies of the dominion represented by the Latter-day Image shown to Nebuchadnezzar in his dream, that remnant is defined to be "the third part brought through the fire, and refined" (Zech. 13:9).

This third part is that remnant which opens the everlasting gates, that the King of Glory, the I SHALL BE Lord of Armies, and mighty in battle, may enter in, and commence his reign on the hill of Jehovah, Mount Zion, the holy place (Psa. 24:3, 10).

* * *

BRO. Roberts printed another article of bro. Thomas' on "The Faith of the Pentecostian 3,000 Neither 'Orthodox' Nor 'Heterodox.' He listed eleven points in relation to those that were there on the Day of Pentecost and how, once the Truth was presented to them, accepted the teaching of Christ and were baptised. Bro. Thomas stated—

There is nothing parallel to the faith and practice of these Pentecostians among the 'orthodox' or 'heterodox' denominations of Christendom.

The approved among the Pentecostians 'continued steadfast' in the Truth which formed the basis of their immersion. They did not shift about with every wind of doctrine, like our contemporaries, but made an enlightened and Abrahamic baptismal, outset; and with the father of the faithful, went on to perfection, his faith being made perfect by his works (Acts 2:43; Jam. 2:22).

* * *

IN "Things New and Old from the Treasures of the Spirit," several interesting thoughts were expressed on different topics.

1) The order of Christ's offices are as follows: prophet, priest and king: Prophet during his days of his flesh, Priest during his temporary absence at the Father's right hand, and King when he returns to occupy David's throne. During the latter administration he will sustain the three-fold character of King of the house of David, Priest after the order of Melchizedek, and Prophet like to Moses.

2) The order of the resurrection is Christ the first-fruits, afterwards they that are Christ's at his coming, and lastly the "rest of the dead" at the end of the thousand years (1 Cor. 15:23; Rev. 20:5).

3) The order in which the rejected and the accepted will be dealt with at the judgment seat is indicated in the following words: "Gather ye together *first* the tares, and bind them in bundles to burn them; but gather the wheat into my barn" (Matt. 13:30).

* * *

BRO. Roberts' exhortation, number 91, was based on 1 Thess. As usual, his words of exhortation were quite moving as he spoke of an event that had just happened. 1 Thess. was quite suitable for consideration—

The words read in the ordinary course this morning from 1 Thess. are words of comfort. They are very appropriate to our case this morning, for we have need of comfort. We have lost a sister whose society was a help in Christ in the dreary path of pilgrimage we are treading to the Kingdom of God. The loss has come upon us very suddenly. She was with us at the breaking of bread last Sunday morning, and this morning she is in her grave, where we laid her last Friday.

We cannot help being powerfully exercised by such an event. Sorrow is the uppermost feeling for the moment. The sorrow,

however, is for ourselves. We have no cause to sorrow for the dead in Christ. They are at rest; they have got through.

For them the interval of this dark and trying probation exists no more. Waiting for the Kingdom is over for them. Their next conscious moment will introduce them to the great fact of Christ having returned, to which they looked as their star of hope during their passage through 'time's dark wilderness of years,' and that next conscious moment will appear to them immediately consecutive to the last thought they had before closing their eyes in death. For the dead sorrow not.

In a sense, they are to be envied. It is for ourselves we sorrow; we are left behind, as it were. We are still in the darkness of night, struggling along our difficult pilgrimage with one less to cheer and comfort us on the road.

* * *

IN his "Editorial" comments, bro. Roberts spoke of the hope of Christ's soon return to establish God's Kingdom. It is like he was addressing the events in our own time—

We know not what a day may bring forth. This is true at any time; but it has a special significance in the presence of the deepening crisis of affairs of the world, for which brethren have been looking so long, and which is now filling all hearts but theirs with fear.

We know not what this year will bring forth; we know what it *may* bring forth. It may bring the gladsome and long-promised re-arrival of the Lord in the earth—not, indeed, to the world and its complicated affairs, but to his own looking, loving, longing people—most of them in the dust—who have been taught by the Gospel since the day that Paul preached, to look for this as the culmination of their whole work of faith, and labour of love, and patience of hope.

* * *

IN his "Notes" section, bro. Roberts mentioned several publications—

1) *Bible Finger Posts*: A new series of leaflets. The first eight of a series of 2-page leaflets for distribution, are now ready.

No. 1—*Bible Doctrine v. Pulpit Theology: an Odd Mixture?*

No. 2—*When are the Righteous Glorified?*

No. 3—*What is it to be Born Again?*

No. 4—*The Cross and the Kingdom: Apostolic Teaching versus Modern Preaching.*

No. 5—*Popular Christianity Opposed to Bible Teaching.*

No. 6—*Are 'Revival Services' Useful?*

No. 7—*The Bible and Modern Notions of Religious Life.*

No. 8—*Christ as the heir to David's Throne.*

The following are also in the printer's hands:

No. 9—*The Name and Faith of the Christadelphians.*

No. 10—*Bible Faith versus Pious Feeling.*

No. 11—*Glories of the Age to Come.*

No. 12—*The Duty and Difficulty of Coming Out of the Sects.*

2) *Index to Eureka*: Consisting of two parts. I.—An alphabetic list of all subjects treated of with reference to the page where the

exposition will be found. II.—A list of all passages of Scripture explained or expositively alluded to in *Eureka*, with reference to the page.

3) *The Bible Vindicated Against Modern Theology*: A mass of testimony from various sources, ancient and modern, relating to the subject of life and death: mortality and immortality; matter and mind; materialism and immaterialism; privilege and responsibility; the literal and spiritual or allegorical; Gehenna, hell and the grave; eternal torments and everlasting destruction; human tradition and divine knowledge; resurrection and judgment; the Kingdom of God and the age to come.

* * *

BIBLE Lectures (135 Years Ago)—

- “The Signs of the Times from a Religious Point of View”
- “The Approaching Revolution”
- “The Past and Future Exodus of Israel”
- “Decay and Fall of Turkey as Delineated in Prophecy”
- “Are the Popular Ideas of Man’s Present Condition and Future Destiny Consistent with Scripture?”
- “Baptism, Is it Sprinkling or Immersion?”
- “The House of Many Mansions”
- “Christmas: Its Associations with the Apostacy and the Flesh”
- “Goodness, Grace, Glory: Their Relation to the Past, Present and Future”
- “Heirs of God and Joint-Heirs with Christ”
- “The Mark of the Beast Contrasted with the New Name”
- “The Nature of Angels and Their Relation to the Present and Future of the Brethren of Christ”
- “Is Lazarus Enjoying Eternal Happiness in Heaven, and the Rich Man Suffering Eternal Torments in Hell?”
- “The House of Many Mansions”

Dec. Answers—“How Did They Die?”

- | | |
|------------------------------|-----------------------------------|
| 1. Eli—fell backward | 21. Uzziah—a leper |
| 2. Asa—disease in feet | 22. Naboth—stoned |
| 3. Abel—brother killed | 23. Adoram—stoned |
| 4. Ahab—arrow thru armor | 24. Seraiah—Nebuchadnezzar killed |
| 5. Agag—hewn in pieces | 25. Stephen—stoned |
| 6. Onan—God slew | 26. Goliath—stone in forehead |
| 7. Saul—fell on sword | 27. Ahaziah—fell thru lattice |
| 8. Joab—holding altar horns | 28. Absalom—three darts |
| 9. Elah—while drunk | 29. Jezebel—thrown from window |
| 10. Amon—servants killed | 30. Athaliah—at horse gate |
| 11. Uriah—hottest battle | 31. Zedekiah—in prison |
| 12. Judas—hanged self | 32. Eutychus—fell from window |
| 13. Achan—stoned | 33. Benhadad—smothered |
| 14. Uzza—touched ark | 34. Abimelech—millstone on head |
| 15. Haman—hanged | 35. Zechariah—Temple court |
| 16. Herod—eaten of worms | 36. Lot’s wife—pillar of salt |
| 17. Asahel—hind end of spear | 37. Ahithophel—hanged self |
| 18. Rachel—childbirth | 38. Job’s sons—wilderness wind |
| 19. Dathan—earth swallowed | 39. Ishbosheth—murdered in bed |
| 20. Sisera—nail in head | 40. Sennacherib—sons killed |

One Hundred & Thirty-Five Years Ago

The Christadelphian, January 1878

Bro. Roberts opened the first issue of the *Christadelphian* for 1878 with an article from bro. Thomas' writings. The title was, "The Advent of Christ and the Deliverance of Jerusalem." Bro. Thomas wrote—

The Majesty of Jehovah, our Elohim, returns to the Mount of Olives (Acts 1:11) before, but not at the commencement of, the Millennium, of peaceful reign of a thousand years. He comes at the end of the Times of the Gentiles. Thus, 'Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled' (Lk. 21:24).

The advent of His majesty, the King of the Jews, is concurrent with the deliverance of Jerusalem, the capital of his Kingdom, from the power of the Gentiles. When delivered, the city is re-deemed; and it rejoicing citizens rend the air with shouts of welcome, saying: "Blessed is he that cometh in the name of Jehovah!"

Hence, the deliverance of Jerusalem, the appearance of the Messiah therein, and the fulfillment of the Times of the Gentiles are

(Continued on page 32)

BIBLE PUZZLE - "Fill The Blanks"

1. Log, —, bath	14. Frogs, —, flies	27. Korah, —, Abiram
2. Cain, —, Abel	15. Wood, —, stubble	28. Joab, —, Abishai
3. Span, —, reed	16. Abib, —, Chisleu	29. Mary, —, Lazarus
4. Noah, —, Job	17. Pots, —, basons	30. Kohath, —, Merari
5. Love, —, peace	18. Mint, —, cummin	31. Apes, —, peacocks
6. Peter, —, John	19. Moses, —, Psalms	32. Abraham, —, Jacob
7. Gold, —, myrrh	20. Maimed, —, blind	33. Galilee, —, Judea
8. Ekron, —, Gaza	21. Blue, —, scarlet	34. Fire, —, brimstone
9. Er, —, Shelah	22. Spirit, —, blood	35. Israel, —, Assyria
10. Reuben, —, Levi	23. Faith, —, charity	36. Eliphaz, —, Zophar
11. Ham, —, Japheth	24. Persia, —, Libya	37. People, —, languages
12. Harp, —, psaltery	25. Hebrew, —, Latin	38. Magician, —, Chaldean
13. Men, —, fathers	26. Miriam, —, Moses	39. Sword, —, pestilence
Aaron	Daniel	Halt
Anise	Dathan	Hay
Asahel	Egypt	Hin
Ashdod	Ethiopia	Hope
Astrologer	Famine	Isaac
Bildad	Frankincense	Ivory
Brethren	Gershon	James
Cubit	Greek	Joy
		Lice
		Martha
		Mercy
		Nations
		Onan
		Prophets
		Purple
		Sackbut
		Samaria
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