

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

BEREAN SUBSCRIPTION RATES 2014

God Willing

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He Shall Direct Thy Paths

We cannot commit our course to God if we do not know His requirements. These can only be learned from God Himself through the words He has spoken. Here is where we become dutiful children of our Father; by meditating upon His words, by hearkening diligently unto what they say, and by putting His requests into daily practice. As we draw near unto God, so He will draw near to us. Only by close proximity to Him can we feel the assurance that He is guiding us.

As we read our portions of Scripture each day let us try to assimilate the Spirit of them, to make the events really live, that they may become part of our lives; thus we shall live by the Spirit of God. Our decisions will be influenced by what we have learned. We shall become part of the picture of God's mighty operations in the earth.

In this process we will recognize that the ways of God are not man's ways. The direction our steps are led will be opposed to those our fleshly inclinations would select.—E.F.H. Sr

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Studies and Thoughts

BY BROTHER JOHN THOMAS

MORTAL RESURRECTION

"Your suggestion in Eur. 111:264 concerning the Second Death I cannot make harmonize with what I believe to be taught in the following scriptures: 'He that believeth not the Son shall not see life, but the wrath of God abideth on him' (Jn. 3:36). 'For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven' (Matt. 22:30). 'He that hath the Son hath life, and he that hath not the Son of God hath not life' (1 Jn. 5:12).

"Now, how can any wicked be made alive, and not see life? How are they to be resurrected and become equal to angels without an eternal existence? Or how can he that hath not the Son not have life and yet be made alive?"

"To be plain: You say when they come out of the ground they rise in their sins, while the above scriptures teach me that 'They are dead, they shall not live; they are deceased, they shall not rise' (Isa. 26:14), which appears to me to forbid the idea of a mortal resurrection. I might add more, as: 'As in Adam all die, even so in Christ shall all be made alive' (1 Cor. 15:22)—which no wicked man ever could claim. Therefore I conclude 'The wages of sin is death'—not two deaths, or Paul would have said so."

There are two Aions: one, the *Aion of the Flesh*; the other, the *Aion of the Spirit*. Each of these courses has a 'life' peculiar to itself. We all know experimentally what the life is pertaining to the course of the Flesh. It is a life manifested through a corruptible body, or mortality. Men may die, and rise again to life. Yea, *have* died and risen again, and also *died a second time*, since the texts were written that are quoted by our friend in the above communication.

Yet, in dying again, they were not subjected to what is apocalyptically styled the 'Second Death.' Nor, in rising, did they attain to the course of the Spirit. The examples we refer to are the dead that were raised by the apostles after the ascension of Jesus; not to mention the instances in the times, or Aion, of the Mosaic Law.

We argue, then, that a man may die, and not be injured by the Second Death. And he may rise again, and not see the life of the Aion of the Spirit. Life by resurrection is not necessarily *eternal* life, or the Life of the Aion. This latter was the life Jesus 'brought to light in the Gospel of the Kingdom', and referred to in Jn. 3:36

quoted above. It is there termed *Zoëen aionion*, 'Aion-Life.'

This is the life that he that believeth not into the Son shall not see. It is Life manifested through incorruptible body; and no one can 'see' it (or become the subject of it) who does not attain to an incorruptible body, though he may rise—like those resurrected by the apostles—from the dead. He rises with the wrath of God abiding upon him which, when worked out, subjects him to the Second Death.

Those who become 'as the angels of the Deity in heaven' are consubstantial with the Father, and consequently 'eternally existent.'

He that 'hath not the Son of God' is he that hath not believed into him. Therefore he has no right to the life of the spirit-man, which is bestowed on the faithful *after* they have appeared at the judgment seat of Christ, have been judged according to their works, and have been pronounced to be the blessed of the Father.

The order is:

1. Resurrection
2. Appearance at the Judgment Seat
3. Examining of Accounts
4. Sentence of Approval
5. Change in the twinkling of an eye.

Paul says: "*Every one shall give an account of himself to God*" (Rom. 14:12). To do this, the dead must be raised. Now, if the resurrected man be one of those Peter compares to a washed hog returned to its wallowing in the mire, his account of himself will be a very bad one. He will have to testify that he has been 'sowing to his flesh.' This being proved against him, his sentence will be, according to Paul—"He shall of the flesh reap **CORRUPTION**" (Gal. 6:8).

This sentence being pronounced against him, he will not see that life which is manifested through incorruptible flesh, or spirit-nature; but he will be 'injured by the Second Death' (Rev. 2:11), which is consummated in corruption of his resurrected body (Rev. 20:13-15). Thus the 'wicked can be made alive, and not see the Life associated with incorruptibility.

Paul says that the reason why they all must appear before the judgment seat of Christ is: "That every one may receive the things **IN BODY**, according to that he hath done, whether good or bad" (2 Cor. 5:10).

To do this, the receiver—in coming out of the ground—must rise ‘in his sins’ if he is to be adjudged to receive things in accordance with the bad actions of his former life. The text quoted from Isa. 26:14 applies not to those dying under times of *knowledge*. Those who are neither to live in the Aion of the Spirit nor to rise into the resurrection state, are those who die under *helpless* ignorance.

God does NOT treat these as He does those who *know the Truth but will not obey it**; or those who have obeyed it but subsequently turned back to the corruption that is in the world though lust.

True, no wicked man can claim to be ‘made alive in Christ’ that he may live forever. But he will *certainly* be made alive that he may be judged and consigned to the dire severities of the Second Death, which is the ‘wages of sin’—the first death being the common lot of all, both saints and sinners.

— *Herald, August, 1861*

IMMORTALITY THROUGH DEVELOPED CHARACTER

A correspondent, arguing for infant salvation, reasons: “Jesus ‘quickeneth whom he will’ (Jn. 5:21)—may he not do what he will with his own?” This leads bro. Thomas to a consideration of the question: ‘Who are Christ’s own?’

Certainly Christ can do what he likes with his own. But this admission does not prove that dead incarnations of human amativeness are scripturally comprehended in his ‘own.’ He does not lay claim to the devil’s own: which is the world that does not, will not, and cannot believe, past, present, and to come.

Christ’s own are defined in his address to the Father in Jn. 17. They are—“The men which Thou gavest me *OUT OF the world*, who have kept Thy Word. I pray not for the world, but for them which Thou hast given me. For they are Thine, and Thine are mine. I have given them Thy Word. Sanctify them through Thy Truth. Thy Word is the Truth. For their sakes I sanctify myself, that they also might be sanctified through the Truth. Neither pray I for these alone, but for them also who shall believe on me through their word. I give to them Eternal life” (Jn. 17:6-20).

These are Christ’s own: *intelligent persons who believe in Jesus, and are kept from the evil in the world THROUGH THE APOSTOLIC WORD*. He claims no others as his own, and prays for no others.

*Note resurrectional responsibility of enlightened rejectors.

Christ's own and the devil's own are classes of humanity whose characteristics are altogether diverse and opposed. The devil takes the flesh—with all its ignorance, superstition and sin. Christ takes the spirit—with all its intelligence, obedience and truth. "*The flesh profits nothing.*" Neither infant nor suckling, ox nor ass, have any claim to immortality because they are flesh, or because they are or have been related to flesh.

Immortality is predicated upon *doing the commandments of the Deity*. A right to the Tree of life, and to enter into the City, is based on this exclusively (Rev. 22:14).

Christ's 'own' is that glorious company of men and women sanctified by the Truth, who will have attained to immortality and the Kingdom through the 'much tribulation' (Acts 14:22) of the present evil world. There is not one who will shine in that galaxy of intelligences (Dan. 12:3) who has not walked in the obedience of faith according to the Word.

The 'World to Come' (Heb. 2:5) is not based upon flesh but upon *spirit*: upon knowledge, faith, obedience, character—the basis of which is constituted of the *ideas of the Deity revealed in the Word*. These ideas, understood and believed, become spirit in a man, 'working in him to will and to do' (Phil. 2:13). They become the 'law of the spirit of life,' as opposed to the 'law of sin and death' (Rom. 8:2), which is the 'law of Nature.' This latter law impels us to do what we feel like doing, and is blind to the other law.

He that thinks in harmony with God, and obeys the 'law of nature' only so far as God permits, and conforms to His positive institutions—is a righteous man. He is a *character*: a divinely-generated character; a character the nucleus of which was the first truth scripturally comprehended. The immortal individual of the future world is based upon, rooted in, this character.

The man may die, and be dust 4000 years. It matters not: his character is written in the remembrance of God. And when he is re-fashioned from the dust, his sensorium will be so exactly similar to what it was that—being set into living action by spirit—all things will be brought to remembrance thereby. The resurrected will then be able to give an account of himself; and if approved will be immortalized. But if not, will be condemned to the Second Death.

Thus, immortality is based upon character developed by the Truth: and such only are the immortals required for the Pur-

pose of God. He intends to conquer the nations and rule them in righteousness by such, for 1000 years, to His Own glory.

—*Herald, March 1861*

NON-ATTENDANCE IS APOSTACY

Bro.—'s attendance at the weekly celebration of the love and suffering of Christ was very irregular; an irregularity, however, in which he is not the only member of our ecclesia* worthy of blame. We have been forbearing toward them all, putting the best construction upon their cases in supposing that the will to do right was overruled by circumstances beyond control.

But recent developments have proved that *continued forbearance is connivance of wrong*; and that the forsaking of ourselves together according to scriptural precept and example, is the beginning of apostacy.

Brethren were therefore deputed to wait upon bro. __, and to ascertain the cause of his absence, and to invite him to come to our meeting and there explain himself.—*Herald, January, 1858*

RUSSIA WILL GROW: BRITAIN RECEDE

When the last struggle comes, the power of England in Asia will to a certain point recede before that of Russia. But though Russia's power will not be destroyed by England, neither will England's be by Russia. When the Giant Tobl now slumbering shall awake, a Stone from David's sling will smite him.

The lust of riches and power will wake him up. England will defy him. But the Lord of Hosts alone will lay him in the dust.

—*Herald, March, 1858*

Surely the 'Great Tobl' has terribly awakened since this was written over 150 years ago! And once-mighty Britain has receded before him in Asia. It was mainly the looming shadow of Russia that crumbled the Empire on which 'the sun never set.' Lust for riches and power lead him on toward world dominion, as bro. Thomas foresaw. We eagerly await the final step.

THE FATHER-SPIRIT

The Father-Spirit is embodied Power. Paternal power implies offspring or children: SONS OF POWER. Son-Power is also embodied power. It is power emanating from the Father and corporealized in one or a multitude, but never separated or detached from the Focal Center. The Son-Power is, therefore, the Father-Power *multitudinously expressed*: manifested through many bodies. Jesus said—*"The Son can do nothing of himself. . .*

*Note the use of this word as early as 1858.

I can of mine own self do nothing . . . The flesh profits nothing” (Jn. 5:19, 30; 6:63).

As son of Mary, he pretended to no power, wisdom or superiority. Mary’s son was the ‘Veil of the Covering’ to be rent, the Veil in which the Father-Power was veiled, the Flesh-Medium of Power-Manifestation.

That which connects the Focal Power of the universe with the embodied Sons of Power—and indeed with all created things—is also ‘spirit,’ styled in Scripture ‘free spirit’ (Psa. 51:12). It is free or uncombined in space, and fills immensity as the water fills the basin of the seas. The atoms of all material things are elemental condensations of free spirit* connecting the orbs of heaven and all they contain with the Great Central Focal Power of the universe. It is the principle of cohesion, attraction, form—penetrating and pervading everything.

To this universality the Psalmist alludes when he enquires of Yahweh (Psa. 139:7-12)—“Whither shall I go from Thy Spirit? And whither from Thy face shall I flee? If I shall ascend the heavens, Thou art there. Though I shall spread down in Sheol (the grave), behold Thee!” “I will take the wings of the dawn. I will dwell in the utmost end of the sea. Moreover, *there* Thy hand (or Power) shall lead me, and Thy right hand shall take hold of me.” “And I said, Surely darkness shall cover me: but the night was light about me. Moreover, darkness will not conceal from Thee, but the night as the day will shine. As the darkness, so is the light.”

All this is equivalent to saying that the Father-Power is omnipresent by His Spirit. Hence, He needs not to be locomotive to see what passes on the sun, moon, earth and stars. His all-pervading Spirit places Him in contemporary juxtaposition with them all, so that at one and the same instant He knows the fall of a sparrow on earth, and any other event small or great on the sun. In this way it is that, as Paul told the Athenian idolators: “*He is not far from every one of us*” (Acts 17:27).

We are out of Him, and through Him, and in Him, as physical beings. This is equally true of all flesh that breathes. Hence Moses styles the Father-Power (Nm. 16:22)—“*Ail, Elohim haruchoth Vkol-bazar*: Power, powers of the spirits, for all flesh.”

Here is Power as the cause of life, called *Ail*; and powers as

* *Bro. Thomas here, by the light of the unerring Word, was far ahead of the ‘science’ of his time.*

distributed to each living thing, and therefore styled *Elohim*. A dozen creatures [for example] have life. This life is *Ail*'s spirit in them all. It is not, however, a dozen separate and independent *Ailim*; but one and the same *Ail* multiplied by 12. *Ail* is Life Absolute, for, as Paul says: '*He only hath deathlessness*' (1 Tim.6:16).

Life radiating from His *hypostasis*, or 'substance,' is spirit-life: *Eloah ruach*, power of spirit. Formative of a creature, and sustaining it in life, it is power of spirit, or spirit-power, for that creature. Twelve such *Eloah ruach* become *Elohim ruchoth*, spirit powers, of the 12. Hence these *Elohim* are son-powers, or emanations, from *Ail*, the great Paternal Power. He is therefore the *Ail OF* all flesh, as well as *Elohim FOR* all flesh—"The *ruach* (or spirit) of *Ail* has made me, and the *nishmath* (breath) of the *Shaddai* (Mighty Ones) hath given me life" (Job 33:4).

Here is the Spirit of *Ail* through the breath of *Shaddai* that gives life to men. This withdrawn, and they die. Hence it is written (Job 34:14-15)—"If He gather unto Himself His *spirit* and His *breath*, all flesh shall perish together, and man shall turn again unto dust."

In this elaboration, then, we have Father-Power, Son-Power, and Free Spirit. Moses and the Prophets teach this, as we have seen. The Father-Power is One. The Son-Power is the One Father-Power in *plural manifestation*. And the manifestation is developed by Free Spirit emanation from the Father-Power. This is not only scriptural but reasonable, and right reason and Scripture always go together.—*Herald, March 1858*

ONE POWER MULTITUDINOUSLY MANIFESTED

The Mosaic and prophetic revelation concerning God is that there is ONE POWER *multitudinously manifested*; and that these manifestations constitute 'God.' The One Power enquires of Job (Job 38:7)—"*Where wast thou when I laid the foundations of the earth? Who laid the cornerstone thereof, when the Stars of the Morning sang together, and all the Sons of Elohim shouted for joy?*"

This enquiry teaches that before the earth was fitted up Mosaicly (that is, as Moses has described in Genesis), the Supreme Power existed in multitudinous manifestation. The plurality was composed of intelligences styled 'Stars of the Morning' and 'Sons of *Elohim*.' In Rev. 22:16, Jesus is styled the 'Morning Star.'

The enquiry put to Job shows that there were many such

before Adam was created, and that these Stars were Sons of *Elohim*, even as Jesus is Son of *Eloah*. The word *bain* signifies 'a son,' from *banah*, 'to build.' A son is a thing built. The Stars of Morning Light were things built and made resplendent by *Ail*, Whose Spirit formed and illuminated them. His Spirit was their atomic nucleus, the organic principle that made them what they are. As intelligences created and made, they were 'sons,' or *benai*. And the Spirit of *Ail*, the Great Paternal Power, became *Eloah* to each of them, constituting each of them *bain Eloah*, a Son of Power, and all of them collectively, *benai Elohim*, Sons of Power—the One Spirit of the Supreme Paternal Power multitudinously organized.

Our proposition, then, is that Moses and the Prophets teach that there were One Primary Paternal Power and a multitude of Secondary Powers, all intimately connected with and *dependent on* the First; and that this multiplication of the One Power in the relation of Father, Sons, and the Holy Spirit, was in existence before the Mosaic Creation.

The Supreme Power has not only a son [an idea that excites modern Jews], but *a multitude of sons*, and all of them partaking of His nature, spirit-substance: *hypostasis*. The Supreme Power, or *Ail*, is the Godhead: Source, Fountain, Sole Spring of Power. Moses and the Prophets do *not* teach that—"There are three persons, three essences, three somethings or three any things, in the Godhead; and that these three distinct units or unities constitute only 1 unit or unity—and that that Tri-Unity is the God of Israel."

They do NOT teach this. This is the foolishness of the Old Man of the Flesh. They teach the absolute ONENESS of the Power-Head (Isa. 43:10)—"Before ME *Ail* was not created, nor after Me shall be. I, I, shall be (*anoke, anoke, Yahweh*), and NONE BESIDE ME A SAVIOR."

This is perfectly true, and quite compatible with Peter's proclamation to Israel concerning Jesus, saying (Acts 5:31)—"Him hath *Theos* exalted to His right hand, a Prince and a Savior, to give enlightenment (*metanoian*) to Israel, and remission of sins."

The Jew objects that if Jesus be a Savior, there is then another Savior beside *Ail*. But this objection arises from not knowing *Ail*, and Jesus Anointed whom He has sent (Jn. 17:3). That which was born of Mary was *bain Eloah*, Son of Power. Beside that Power there is no Savior, and that Power saves through the Son of Power.

Apart from the Power the Son could not save, for he, as son of

Mary, testifies that *'of himself he could do nothing'* (Jn. 5:19, 30).

That the Supreme Power would save by a Servant-Power is manifest from Isaiah, as well as from Peter. In that prophet, the Only Potentate says to one whom He styles His 'Servant' (Isa. 49:6)—"Thou shalt be My Servant to raise up the tribes of Jacob, and to restore the desolations of Israel. I will also give thee for a Light to the nations, that thou mayest be My *Yeshua*—SALVATION—to the ends of the earth."

The I and 'thee' of this passage are but One Power. They are Power in Servant-manifestation: I the First, and I the Last. And independent of that I, there are no *Elohim*, or Powers (Isa.44:6).

—*Herald, March, 1858*

Voyage To Australia And New Zealand

And Other Lands

(Continued)

Sister Barclay's house is on one of the high ridges at the back of the hill crescent before spoken of. Consequently, we had to go round and up steep roads to get at it. We stopped at a wicket-gate, and our cheery but unskilful Irishman, got off his seat, and armed himself with the carriage lamps to show us the way up the steep garden-path to the house.

On one side of the path is a steep descent, down which it would be rather inconvenient to have to fall. The Irishman's lamp glaring into my eyes blinded me to this, and I nearly fell down.

But "near deed never filled the kirkaird." We scrambled onwards and upwards, and at last got into the house and found the company we had left at the station arrived before us. Being on foot, they had come a shorter way.

We had brisk conversation for some time, and then they all dispersed to meet next evening at the lecture.

* * *

Tuesday, February 25th—After writing, visited the harbour, and had a lonely and contemplative squat in a sequestered corner, by the water's edge in the sunshine.

It is absolutely necessary to get away now and then from the society of men. You cannot otherwise keep the mental telescope in the right focus.

Men belittle each other and conceal from each other the

unutterable stupendousness of power and wisdom in which all things subsist. The universe is made up of little things, but in itself, it is overwhelming greatness. The human mind in its right state reflects the universe in both particulars.

After dinner, rest: after rest, lecture. There was a large audience; some hundreds. I was enabled to exhibit the Scriptural argument against prevalent ideas of "the future state," and received a very close hearing, and at the close many congratulations. Next day, the following letter appeared in the Evening Star—

"To the Editor Dunedin Star.

"Sir,—I listened last night with much interest to the earnest lecture of Mr. Roberts upon our generally-accepted views of the future state, and I gather that Christadelphians teach (1) that of all those who have died from the beginning of the world not one at the present moment is in any sense alive;

(2) That when the Lord Jesus Christ appears again upon the earth all who have died from the beginning of the world will come to life;

(3) That after the general judgment those who truly believe in Christ will dwell for ever in felicity in the land of Palestine. I listened with great seriousness, and if I have misunderstood the lecturer I would take it as a kindness if someone of authority would correct me.—I am, etc., H.W.B. "Dunedin, February 26th."

To this I sent the following answer which appeared the next day—

"To the Editor Dunedin Star.

Sir,—A friend has handed me a copy of your issue for the 26th inst., containing H.W.B.'s letter on 'Christadelphian Doctrine,' wherein he defines his impression of the lecture he heard on the previous evening, and enquires if his impressions are correct.

Had they been so, I should have had no occasion to write. That it is otherwise is no matter of complaint. It would have been a wonder if a stranger could have accurately discerned in the mass of argumentative matter the outlines of the propositions which it was designed to establish.

That silence may not be construed as consent, I submit the following corrected statement of what Christadelphians believe on three points formulated by 'H.W.B.':—

1. That of human beings who have died since the commencement of human life upon earth, none are actually alive except Enoch (Heb. 11:5), Elijah (2 Kgs. 2:11), possibly Moses (Deut.34:6; Matt.17:3), and those who rose from the dead at Christ's resurrection (Matt. 27:52,53).

In these cases either death did not occur or resurrection took place. In all other cases the approved dead are alive only in the sense of Divine purpose (compare Rom. 4:17 and Luke 20:37,38).

2. That when the Lord Jesus returns to the earth there shall be a resurrection of the responsible classes of mankind—just and unjust; but these are very far short of 'all who have died from the beginning of the world.' The mass of mankind are in total darkness, and where this is the case there is no resurrection (compare Eph. 4:18; Psalm 49:20; Isaiah 26:14). Responsibility is limited to those who know the will of God (John 3:19, 9:41; Rom. 5:13).

3. That those who are approved of Christ at his coming will inherit the Kingdom of God to be set up by Him in the land promised to Abraham (Luke 12:32; Micah 4:8; Isaiah 26:1; Luke 13:28).

"H.W.B. would find a clear and full definition of these matters, with Scripture testimony set out in full, in a pamphlet entitled '*The Declaration*,' to be had of Mr. John Campbell, Green Island—I am, etc., "ROBERT ROBERTS. Dunedin, February 27th."

* * *

Wednesday, February 26th—The day was wet and stormy. The lecture was given in the City Hall, a kind of theatre which was good for hearing, but not for comfort in lecturing. Behind the stage was an immense ante-room, as large as many a hall. There was no separation between this and the stage, except such as was afforded by the slim partitions and shifting scenes appropriate to the theatrical craft. The consequence was, there was a powerful draught across the platform all the time, which made lecturing an immensely difficult performance.

I felt as if the lecture were blown away from my mouth as it came out, and prevented from coming out properly. The discomfort was aggravated by the fact that I had put on a slim alpaca garment, in anticipation of a swelter similar to the previous night. Also I was under the impression that the audience must be feeling as uncomfortable as I did.

There was nothing for it—after a vain attempt to find out open windows or doors that might be closed—but to go ahead and get through, which I did, in the full expectation that, next day, I should be a sufferer from the highly-unfavourable conditions. My fears in this respect were not realised beyond a slight increase of chronic bronchial obstruction.

Subject: “The Bible meaning of the present Disturbed State of the World.” The audience was large, but not so large (every one said) as it would have been if the weather had been fine.

In the course of the day, I received an invitation to address 272 old men and women in the Benevolent Institution, which is Colonial for “workhouse.” The invitation came from one of the inmates, who said that many of his fellow-inmates were nearly Christadelphians. I should have been glad to comply if circumstances had permitted. I replied to that effect.

The sender of the invitation was known in the town as “Jock Graham,” an eccentric old man to whom it would seem the Colonies indirectly owe the introduction of the Truth over 30 years ago. In some way, he got hold of a copy of *Twelve Lectures*, and began to preach and circulate them amid the derision of his neighbours.

The reading of the book convinced “John Brown, the first Christadelphian in New Zealand.” From him, the truth slowly spread to others; and by-and-bye, crept over to Melbourne and Sydney, and so crept about, until now, it is all over the Colonies in a certain slender way.

* * *

Thursday, February 27th—The storm over, the day was now fine. It had been arranged I should lecture in the evening at Greenisland—a sort of suburb of Dunedin—about five miles distant.

A good many people have heard of Greenisland, and have looked at the map in vain for it, as I did. Strangers, naturally, imagine it is an island on the coast: there is a small island in the neighbourhood, and it is green; but it is not Greenisland, though the origin of the name.

The quiet hamlet (or township, as they say in the Colonies) had to have a name, and admiration for the gem of the sea in question led to the adoption of that name.

It is mostly known in association with brother John Campbell—a quiet, meek, wisdom-loving Scotchman, who is

postmaster and principal store-keeper of the place. He came to a knowledge of the Truth many years ago, through the said Jock Graham.

He arrived in the Colonies 33 years ago, a Scotch Presbyterian, with a Scotch knowledge of the Bible, and it is interesting to hear how, while at first offering a stout opposition to the truth, it gradually dawned upon him, as a Scriptural thing and the key to the Bible scheme of things.

His wife followed, but not without fierce spasms of contradiction, which gradually died down as the light slowly dawned. They make the best friends of the truth, as a rule, who oppose at first with the most determination: though there are exceptions to all rules.

They are now united as the nucleus of a happy family, and the centre of a harmonious ecclesia, which meets regularly in a comfortable meeting-room adjoining brother Campbell's house.

The name of Christ is on the front of the building in the ancient Greek monogram, *I.H.E* (a contraction for Jesus, afterwards transformed by the Roman Church in to the Latin *I.H.S*, used as initials of the motto in Latin, Jesus the Saviour of Man).

The lecture was delivered in the Drill Hall. There was a large audience—several hundreds. Brother Campbell presided. The subject was "Christ in His First and Second Advents." The attention was all that could be desired. Several Dunedin brethren, sisters, and friends were present.

After the lecture, there was a pleasant muster at brother Campbell's house, and the spending of an hour or so (while waiting the return train) in singing hymns. "Behold how good and how pleasant a thing it is for brethren to dwell together in unity." I remained in brother Campbell's house.

* * *

Friday, February 28th—I was due to lecture tonight at Mosgiel, another small township about five miles further south than Greenisland. It was a mistake for me to lecture so many nights running. It came about by accident, as it were. I had been written to some time before, to ask if I would lecture at Mosgiel, giving reasons why it would be expedient that I should do so. Not knowing that I was to lecture at Greenisland, I consented to do so, under the impression I should have a blank day before and after.

It was rather a strain from the effects of which I suffered

nearly a whole week after leaving Dunedin. However, I got through, and got over it, so that, as the proverb goes, "All is well that ends well." The lecture was in the Drill Hall.

The attendance was not good: amounting, perhaps, to a hundred. The cause of this was various. 1. Shortness of notice, owing to correspondence before arrangements could be made. 2. The holding of special services in the chapels in connection with a periodical "fast"; and a third reason, which I forget.

Two large black dogs were in the audience. It was all right while they lay still: but they began to wander up and down the middle passage, right before me. Worse than that, they passed in front of the platform and wagged their tails, under the apparent impression that I was addressing them.

Nobody seemed to take any notice of them, as everybody was intent on listening. I bore up against it for a while, but at last they so thinned off my thoughts that I was obliged apologetically to remind the audience that it was Scriptural to place dogs "without," though they were very nice in their own place.

The owners of the animals obligingly took them to the door, and shut them out; but by-and-bye, on someone coming in, the dogs came bounding in again with an air of satisfaction as if they decidedly preferred to attend the meeting, and were glad at having got inside. Another removal quickly followed, and some one posted at the door kept them out (with some difficulty, I was told, as they pushed against the door with great strength whenever there was the least chance of admittance).

The lecture was on the nature of Bible salvation as contrasted with the salvation discoursed on from the pulpits of all denominations. Brother Skinner presided.

After the lecture, the train took some of us back to Greenisland and some to Dunedin. *(To be continued, God willing)*

Every Man Perfect In Christ Jesus

By BROTHER G. V. GROWCOTT

(Continued)

With patience and long suffering most problems can be solved. Without patience and long suffering there is no point in even trying to solve anything else, because not only is the task almost hopeless, but even if it succeeds it is but a dead and barren triumph—an intellectual victory but a spiritual failure.

Any manifestation of impatience, or rudeness, or unkindness, or bitterness in any discussion on God's Way of Truth immediately reveals the whole thing as but fleshly contention—for these spiritual characteristics that Paul specifies here are the *basic principles of the Truth*.

Peter says (2 Pet. 1:8-9) that he that lacketh these things—patience, godliness, brotherly-kindness and love—is *blind, barren and unfruitful* in the knowledge of our Lord Jesus Christ—that is, the knowledge of Jesus Christ is in him a barren tree; it is like the talent hid in a napkin that will serve only to condemn its blind possessor.

But we have not even come to the most important part of Paul's thought—*“with joyfulness.”* That is the most wonderful and unearthly part of all. *No one is living the Truth whose basic frame of mind is not a deep and thankful joyfulness.* Here again we can well *“examine ourselves whether we be in the Faith.”*

This does not mean there will not be sadness and grief, for the Great Example himself was preeminently a *“man of sorrows and acquainted with grief.”* This present mortal pilgrimage is in so many ways a vale of tears. But through all the passing sadness there runs the deep joyfulness of the eternal purpose. Though many things we cannot understand, we know God is wisdom and love, and if we faithfully serve Him, all will be well at last.

“Giving thanks unto the Father.”

Do we find ourselves carried away by this overwhelming sense of thankfulness for all the goodness of God? This again is *part of the essential character of the true saint in Christ Jesus.*

It is this intense thankfulness—the humble recognition of the infinite, unmerited goodness and mercy and kindness of God toward us, that warms and softens us and makes us gentle and compassionate to others.

We are all under the dominion of sin—all in the pit of darkness and corruption: and God—from the great height of His unapproachable holiness—has looked down in mercy upon us. We have all been forgiven ten thousand talents—what are the few pence we have against each other, that we should dare be harsh and unkind?

“Who hath made us meet.”

“Meet” means fit or qualified. *It is God who makes His children fit for His Kingdom.* It is God that works in us both to

will and to do of His good pleasure. Our simple part is to draw nigh unto Him in love and prayer and reverent study of His Word, and to submit in joyful thankfulness to that divine willing and doing within us.

“Who hath delivered us from the power of darkness” (Col. 1:13).

Do we realize the greatness of this deliverance?—the terrible reality of this relentless power of darkness and of sin and of death? We take our salvation far too much for granted, and often act as if we were doing God a favor by serving Him. We unconsciously take a self-commending attitude regarding our work in the Truth, as if *we* have done something for *God!*

Jesus said, when they came in the night to seize him—

“This is your hour, and the power of darkness” (Lk. 22:53).

Sin and evil, darkness and death, triumphed for a moment in the schemes of the flesh against the spirit. But in his patience and submission he led captivity captive. Paul said to the Romans (6:17)—

“Ye were the slaves of sin.”

And Jesus said (Jn. 8:34)—

“Whosoever committeth sin is the slave of sin.”

Let us keep that thought before our minds. Pleasing the flesh—self-will (which is sin, for *“Whatsoever is not of faith is sin”*) is not freedom but slavery. God has in Christ given us the key to freedom from this servitude of death. Regardless of how great a blessing may be, and of how thankful we are at the first, the natural way of the flesh is, like Israel, to soon take it for granted, and—in the very presence of divine glory—to squabble over petty things and complain of minor inconveniences.

“And hath translated us into the Kingdom of His dear Son.”

This passage is relied on heavily by those who teach that believers at present constitute the Kingdom of God, and who deny the true Gospel of the Kingdom. But this requires that we ignore all the plain teachings concerning the establishment of the Kingdom as a worldwide dominion at Christ’s return, and the fact that those who inherit it must be immortal.

The word here rendered *“translated”* is the same as *“put out”* or *“removed”* in the passages—

Luke 16:4: *“When I am PUT OUT of the stewardship.”*

Acts 13:22: *“When God had REMOVED Saul.”*

And the word rendered *“into”* is often translated *for* or *unto*, so the thought here is that God has taken the believers *out of* the

There are various dangers the apostle warns them about—philosophy and vain deceit—the keeping of days—self-made regulations of men, well-intentioned indeed, but useless as far as the development of true godliness is concerned. It is very satisfying to create our own regulations of conduct and to glorify ourselves for keeping them, but we are not going deep enough. We are catering to pride, rather than overcoming it.

The only hope is a complete submergence into Christ—a complete emptying and denying of self—a carefulness to learn *his* simple, inner way of righteousness, and to be “*found in him*,” resting wholly upon him, freely confessing our insignificance and hopelessness without him. In his beautiful parable of the vine, he said to all who would follow him—

“*Without me you can do nothing*” (Jn. 15:5).

A sense of personal achievement, whether in natural or spiritual things, is apt to blind us to the deep truth of that statement. We must get a true perspective of ourselves, and of mankind in general. There have been great men in the past—we do not mean the petty potsherd of the earth: the Napoleons, the Washingtons, the Caesars: but such men as Moses, Abraham and Paul—truly great men in a divine, eternal sense.

But they were nothing compared to Christ. Casting themselves upon God, they were empowered to do a great work each in their day, but all the meaning and value of their work depended upon Christ alone.

Any straying away from him—any assertion of our own individuality—any self-reliance—any pride or dependence upon self—and we are lost.

“*The firstborn of every creature*” (v. 15).

This is made clear in v. 18: “*The beginning, the firstborn from the dead.*” Christ is the firstborn of the Sons of God taken from among men, the beginning, the foundation stone upon which all is built, the forerunner, the Head of the Body; first and chief in every respect.

“*By him were all things created*” (v. 16).

The Revised Version and Diaglott have this “*in HIM*”—all the eternal purpose is built upon and contained *in HIM*.

“*Whether they be thrones, dominions, principalities, or powers.*”

What are these? Paul speaks of them as *visible and invisible*. In heaven and in earth—all powers, all rulerships, all dominion and

authority focuses in him. He is saying more emphatically what Jesus himself said after his resurrection (Matt. 28:18)—

“All authority is given unto me in heaven and in earth.”

For this end was he born. To this end was all arranged from the beginning. We have heard theories even among some who know the Truth, about there being other worlds, and other processes of salvation going on, outside of Christ, but Paul here shows him to be, under the Father, *supreme in heaven and earth*.

“He is before all things, and by him all things consist” (v. 17).

Literally, as in the N.A.R., *“in him all things hold together.”* This defines his supremacy very vividly—the whole framework of the divine purpose—the whole eternal building is held up, and held together, by him.

“He is the Head of the Body, the Ecclesia” (v. 18).

The Ecclesia is a body having many members. The members have been scattered in all parts of the world, and in all generations, but they are all one in Christ. In him there is a oneness to their lives, wherever and whenever they have lived. This oneness knits them together in a love whose depth the world cannot comprehend.

“For it pleased the Father that in him should all fulness dwell”

(v. 19).

It pleased God to manifest Himself in and through the Son in every aspect of the divine nature and character (Matt. 3:17)—

“This is My beloved Son, in whom I am well pleased.”

Jesus said (Jn. 8:29)—

“I do always those things that please the Father.”

How simple, and yet how profound, was his way of life!—the ruling principle of his conduct—

“Not my will, but Thine, be done” (Lk. 22:42).

Paul said—*“He pleased not himself.”*

For a few brief years he *pleased not himself*, but gave every moment of his life to pleasing the Father—and now he hath a Name above every name. How simple, and yet how profound! What a simple formula of eternal success, and yet what prayer and self-control to carry it through!

The relationship of the Father and Son—the love, the unity, the victory, the glory—is the perfect example of the Father’s great purpose with men.

“Having made peace through the blood of his cross, by him He reconciled all things to Himself” (v. 20).

It is good to be continually reminded of the blood of the cross, and how it was needed to bring peace between God and man—how

dominion of darkness *for*, or *unto*, the coming eternal Kingdom of His Son, as Paul says to Timothy, using a very similar expression (2 Tim. 4:18)—

“The Lord shall preserve me UNTO (same word) His glorious Kingdom.”

* * *

“In whom we have redemption through his blood” (Col. 1:14).

Paul is about to speak, in the next few verses, of the supreme position of Jesus in all the works and purpose of God. It is by him, and by him alone, that we have redemption from the power of death and darkness. He is our only gateway to life.

And that redemption is *“through his (shed) blood.”* Greater love hath no man than this. *We are not, and dare not be, ordinary people.* We have been purchased and redeemed by a treasure of inestimable value and preciousness—the perfect life-offering of God’s beloved and only begotten son—willingly and lovingly suffered, even to the cruelest, most shameful of deaths.

These are among the things we must ever keep before our minds. *All we do must be in solemn and gracious harmony with these great truths of our redemption and separation from the world.* True joy is divine, but there is no place for folly.

“Even the forgiveness of sins” (v. 14).

Forgiveness is a beautiful thing, when it is an eager and loving forgiveness, anxious for reconciliation, as the Parable of the Prodigal Son shows God’s forgiveness to be.

God is strongly *desirous* of forgiving us. He has provided this beautiful way of forgiveness, and pleads with us to accept it. What could He do more? What condescension in One so infinitely high and self-sufficient! With what eagerness we should strive to comply with the terms of His reconciliation!

“Who is the image of the invisible God” (v. 15).

We are led here to the threshold of a subject of great holiness, where we must tread with reverence and reserve. We are told just as much as is sufficient for us—that in the love and wisdom of the Creator man was made in the image of God—that Jesus Christ is His only begotten Son, and that it is His glorious purpose to develop a divine family for Himself from the redeemed of all ages.

“The firstborn of every creature” (v. 15).

One of the principle purposes of this epistle is to establish the foundation of the preeminence of Christ—to bring him plainly to the forefront—to show the vital importance of being *in* him and *holding fast to him.*

in all things God must be exalted, His righteousness manifested, His holiness declared.

God having through Christ laid the foundation of holiness, He purposed through him to reconcile all things to Himself—to develop a state of things, all radiating from Christ, in which all will be in beautiful and eternal harmony.

“You that were some time alienated and enemies in your mind by wicked works” (v. 21).

The natural man, however good and well-meaning, is in this category. To the Ephesians Paul says that the natural man is alienated from God by ignorance, blindness and darkened understanding. What the world calls good is *not* good. Only true, enlightened harmony with God is good—all else is evil.

Man must face these facts of his natural state and seek to be delivered from the darkness of ignorance and wickedness into the light of knowledge and obedience.

Paul says in v. 22 that Jesus had reconciled them to God—*“In the body of his flesh, through death”* (v. 22).

He reminds them of the great price paid—the *one way to life that was opened with such sorrow and pain, and yet such glory and joy.*

“To present you holy, and unblamable, and unreprouable in His sight.”

The apostle tells us here that it is Christ’s purpose and work to present the redeemed unto God *“holy and unblamable and unreprouable.”* It is his work and purpose to develop a group of people in this condition of holiness and perfection.

To the Ephesians the apostle says similarly that it was Jesus’ purpose to present his Bride *“holy and without blemish, spot or wrinkle.”* And in v. 28 here he speaks of his own work—

“That we may present every man perfect in Christ Jesus.”

Now what we are concerned with is: *What does this “holiness” and “blamelessness” and “spotlessness” and “perfection” mean as far as we are concerned? What does it entail? What is expected of us? What is required, and what is possible?*

These are practical questions, and we should face them as such. We should face these things in their literal import, regardless of how we may find ourselves to compare with them. Then we should set ourselves the fulltime task of approaching as close as we can to them, never underestimating the mighty power that He has promised will work in us *just as long as we faithfully do our part.*

Beyond that, everything rests upon God's compassion and mercy. But LET US AT LEAST RECOGNIZE WHAT WE ARE TO AIM AT AND STRIVE FOR, and the continuous effort and study that is expected. (*To be continued, God willing*)

Current Events Fulfilling Prophecy

IMPORTANCE OF THE MIDDLE EAST

As we can imagine, a huge amount of effort was expended by analysts during the "war to end all wars"—WWI—to determine the strategic aims of the combatant countries. Much of that analysis is still relevant today, as events creep inexorably toward the day when Russia will make its move against Turkey and Europe, and eventually Israel. One extracted quotation is very significant—

"The war [WWI] is being fought, not for a European capital, but for a world highway. Russia began fighting to secure control of the Bosphorus and the Dardanelles in order that she might have an open road to the Mediterranean and the oceans, and thus to the world's markets. England is fighting to maintain her control of the Strait of Gibraltar, the Mediterranean, and the Suez Canal, that she may have an open, safe highway to the Far East.

"Further evidence that these nations are fighting primarily for highways to the world's markets, is found in the fact that one of the great storm-centers of this war is in Asiatic Turkey, stretching from the Mediterranean Sea to the Persian Gulf.

"'Access to free passage through, or control of the Mediterranean is the *permanent objective* behind the foreign policy of all the greater European powers. It is an objective by its very nature so diffused and covering such a wide geographical area that it cannot be expressed in state papers, even had the nations in conflict dared to declare their ultimate policies. It is an objective, however, that lies at the very industrial and commercial life of Great Britain and Russia, that is bound up with all the ambitions of Germany' (Scribner's Magazine, May 1916)."—*A World in Perplexity, 1918*

We know through the labours of Dr. Thomas that Britain and Russia (Tarshish, and Rosh under Gog) are the two main powers in the battle to come. During WWI, Germany filled the chief-antagonist role; but the analysis of Germany's thinking concerning Britain at the time shows the weak point of British defence—

“England and Germany, it is well known, are the chief antagonists in this [WWI] struggle that has involved the world.

“Why England had reason to fear the consummation of Germany’s world policy . . . may be easily seen in a comprehensive and authoritative German writer, Professor Rohrbach:

“ ‘A direct attack upon England across the North Sea is out of the question . . . It is necessary to discover another combination in order to hit England in a vulnerable spot . . . England can be attacked and mortally wounded by land from Europe in only one place—Egypt’.”

The territory of Egypt, therefore, will play a crucial part in the unfolding of a battle between North and South. So it is with great interest we note—

Move over America, an old bedfellow might be returning to Egypt: Russia.

Top Russian and Egyptian officials began talks in Cairo, signaling a potential dramatic foreign policy shift following the U.S. decision to partially cut military aid to Egypt. The U.S. move came in response to the ousting of democratically elected, but controversial, Islamist President Mohamed Morsi.

But Egypt and Russia are far from strangers. For 20 years, the two countries were the closest of allies.

But in the early 1970s, Egyptian President Anwar Sadat ordered 20,000 Soviet military advisers out of Egypt, and amid a U.S. brokered peace deal with Israel, decided to shift Egypt’s foreign policy, with eyes on aligning with the U.S. Since then, the U.S. government has provided around \$1.3 billion in military aid every year to Egypt, up until the recent aid cut.

In a press conference, Egyptian foreign minister Nabil Fahmy was asked by reporters whether Russia would replace the U.S. as Egypt’s main ally. Fahmy simply replied: “Russia’s weight is too heavy to be a substitute for anyone.”

Fahmy is set to meet with his counterpart, Russian foreign minister Sergei Lavrov, as well as Russian defense minister Sergei Shoigu and Egypt’s defense minister Abdel Fattah el-Sisi, the widely respected military leader who led Mohamed Morsi’s removal from power.

The talks between the high-profile leaders reportedly include potential arms deals, amounting to as high as \$2 billion, the BBC reports. Following the partial military aid cut from the U.S., Egypt is hoping to acquire military equipment such

as fighter jets, anti-tank missiles and air-defense systems.

“Russia and Egypt are determined to forge a closer partnership and mutually beneficial cooperation,” Lavrov said.

The now-frosty relationship between the U.S. and Egypt is met with an even more hostile dialogue between the U.S. and Russia as the war in Syria rages on.

On Tuesday [Nov. 12], the U.S. and Russia—one of Syrian President Bashar Assad’s biggest supporters—once again failed to come up with a date for Syrian peace talks, split over whether or not Syria’s ally Iran should be included.

On Wednesday, the U.S. Defense Department signaled it had abandoned previous plans to buy more cargo helicopters for the Afghan Air Force from Russian state-owned arms exporter Rosoboronexport—the same arms agency selling weaponry to Syria’s Assad regime.—*Huff. Post*, 11/13

RUSSIA GAINING A MILITARY FOOTHOLD IN THE MEDITERRANEAN

Russia is not interested in moving into the Egyptian political arena for altruistic reasons. There is a strategy in play—and it is a military one—

Moscow’s request for a naval base in Egypt submitted [the] last week [of Oct.] by a visiting Russian general prompted US Secretary of State John Kerry’s decision to hurry up and visit Cairo and Riyadh for an attempt to smooth their prickly relations over Washington’s policies for Syria and Iran. However, Sunday, Nov. 3—the day he stopped over in Cairo en route for Riyadh—saw a mighty buildup of Russian naval strength in the Mediterranean.

Russia’s Pacific Fleet flagship, the Varyag, and the powerful nuclear-fueled battleship Pyotr Veliky arrived to carry out “a number of tasks” with other Russian Navy ships in the region, according to the official statement from Moscow.

Military sources report that the two new arrivals expand Russia’s Mediterranean naval presence to 16 vessels. Among them are the missile cruiser *Moskva* [note the implication of the name: *Eze. 38:2—T.C.*] and three of Russian navy’s largest amphibian craft, all carrying large detachments of marines, and a fourth landing craft, there since last month.

The Russian fleet has moved into the vacuum left by the withdrawal of US warships which followed President Barack Obama’s decision not to attack Syria’s chemical weapons. *It has established the largest Russian presence ever in the Mediterranean with the strongest firepower of any other force in the*

eastern and central stretches of this water. Russian warships are now present opposite Cyprus, Syria, Lebanon, Israel, Egypt, the Suez Canal and Libya.

Saudi Arabia engineered the Russian-Egyptian rapprochement with a view to bringing Russian military advisers back to Egypt for the first time since they were thrown out in 1972. Moscow was designated as major arms supplier to the Egyptian army in lieu of Washington.

The four locations Moscow has chosen for port facilities to accommodate its war fleet—

- Alexandria. A dock or berth in the big port of Alexandria and the use of a group of port warehouses to be developed into naval facilities of the sort Russia built in the Syrian port of Tartus. Moscow did not indicate plans to quit Tartus.

- Damietta. This port is located on the western tributary of the Nile, 15 km from the Mediterranean Sea and 70 km from Port Said.

- Port Said at the northern terminus of the Suez Canal.

- Rosetta (Rasid) in the Nile Delta, 65 km east of Alexandria.

Military sources say a naval base at any of these ports will give Russia a foothold on a central Mediterranean shore and make it the only superpower with a naval and military presence in control of the vastly important Suez Canal to world shipping and trade and the principal marine link connecting US naval and military forces in the Mediterranean and Persian Gulf.—Debka, 11/13

Russia, therefore, is maneuvering to build itself a strong military presence in the Mediterranean, and in doing so, looking to be able to cut off the western powers' access to many critical trade and military routes in any time of war. That permanent objective of major powers noted during WWI is once again at play.

RUSSIAN WEAPONRY DEFENDING EGYPT

Russian Foreign Minister Sergey Lavrov and Defense Minister Sergey Shoigu start a two-day visit to Cairo Wednesday, Nov. 13, to wind up a major sale of advanced Russian weaponry for the Egyptian army and the Russian Navy's access to port facilities on the Mediterranean.

Military sources, which first revealed the coming transactions in the last week of October, now amplify that report by disclosing that Moscow has agreed to equip Egypt with a sophisticated combined double-layered system which covers both

its defensive and offensive requirements.

1. The first layer will provide a shield against attack by stealth aircraft, drones and cruise missiles for all of Egypt's airspace, including the Suez Canal, the Red Sea and its coastal waters, up to the central Mediterranean.

Our military sources add that part of the system will be positioned in eastern Egypt for the protection of key Saudi cities as well.

2. The second layer will be built around sophisticated surface missiles with ranges that cover all points in the Middle East including Iran. Moscow and Cairo are keeping the types of missiles secret.

Planning is already underway for the deployment of some 1,500 Russian military personnel in Egypt to have the new missiles up and running and local personnel trained in their use by mid-2014.

A similar number of Russian naval and marine servicemen have been assigned to setting up the naval base, most probably in Alexandria.

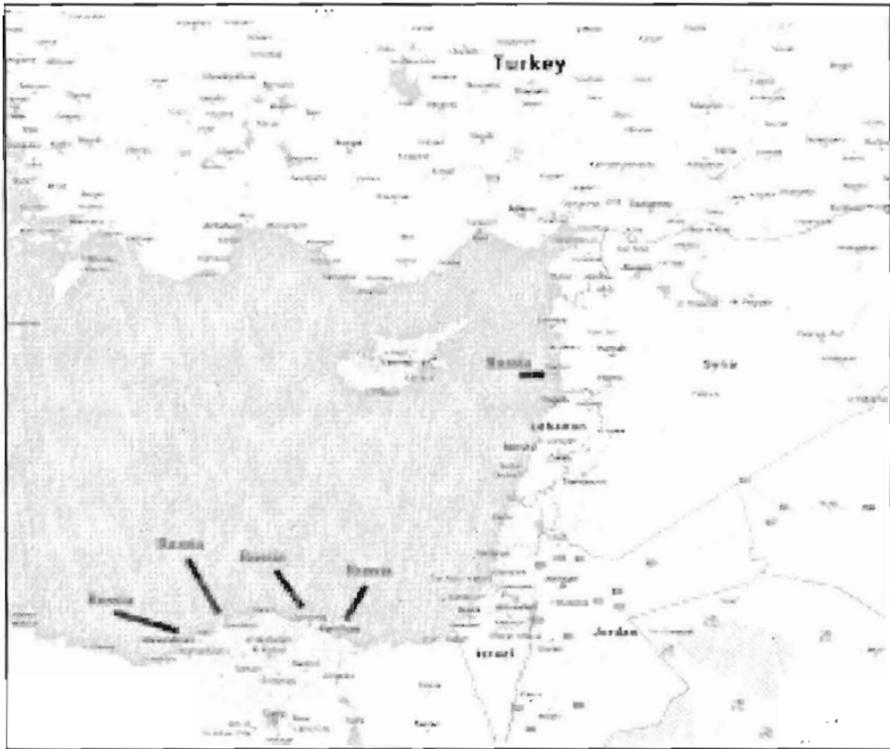
We have learned that the visiting Russian ministers and Egypt's rulers will also discuss permission for Russian warships to dock in Egypt's Red Sea waters opposite the Saudi coast.

Several thousand Russian military personnel will therefore soon be deployed in Egypt, 42 years after the entire body of Russian "military advisers" was expelled from the country by President Anwar Sadat.

The visit to Egypt by Lavrov and Gen. Shoigu was heralded at the port of Alexandria by the arrival of the Soviet Pacific Fleet flagship, the guided missile cruiser Varyag. Egyptian Navy commanders greeted the ship with unusual honor, including a gun salute.

When US Secretary of State John Kerry visited Cairo on Nov. 3, he tried to induce Defense Minister Gen. Abdel-Fattah El-Sisi to call off the arms deal with Russia by offering to restore in full the \$1.3 billion US military aid package which the Obama administration left hanging after the coup which deposed Mohamed Morsi as president in July.

Gen. El-Sisi replied that Cairo does not intend severing its military ties with Washington and would prefer to continue to receive American airplanes and tanks, but will also be glad to take delivery of advanced Russian weapons [the equivalent of] which the US has withheld from Egypt.—*Debka*, 11/13



When we compare the two maps, we can see the reality of Russia one day taking Egypt for itself on its way to the battle of Armageddon.

Dr. Thomas said regarding the outcome of all these events—

“The [British] Lionpower will not interest itself in behalf of the subjects of God’s Kingdom, from pure generosity, piety towards God, or love of Israel; but upon the principles which actuate all the governments of the world—upon those, namely, of the lust of dominion, self-preservation, and self-aggrandizement.

“God, who rules the world, and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia, and Seba, which they will be induced, by the force of circumstances, probably, to take possession of . . . The possession, or ascendancy of Britain in Egypt, Ethiopia, and Seba, will naturally lead to the colonization of Palestine by the Jews.” (*Elpis Israel*, p. 445).

And this Britain did, seizing Palestinian territory while moving to protect its trade routes and access to India in WWI; which in turn led to the Balfour Declaration of November 9, 1917, and eventually opening the door to the establishment of Israel as a nation in 1947-48.

But Dr. Thomas continued—

“They [the Lion-powers] will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia; for ‘the king of the north shall stretch forth his hand upon the land of Egypt, which shall not escape; and the Libyans and Ethiopians shall be at his steps’. Hence, these will become the battle-ground for a time, until the seat of war is removed to the mountains of Israel, where, by the Autocrat’s discomfiture, the war is brought to an end between the image-giant of Assyria and the Lion of the north and east.” (*ibid.*).

Being then forewarned by the Scriptures, and seeing the activities of Russia, let us “look up, and lift up our heads; for our redemption draweth nigh!”—*T.C.*

Worldliness

There are many who have thought the Berean Fellowship too ‘narrow’ and ‘extreme’ on the issue of holiness and separation from the world. We are thankful we have such a reputation, and we shall increasingly do our best to justify it. The sad events in the Brotherhood during the past few years have greatly strengthened our conviction that looseness and worldliness have been the major source of all ecclesial problems, and of the purging trials that have been brought upon us, and that the only solution is an ever greater striving toward godliness.

We intend, God willing, to press increasingly for a closer walk, greater holiness, less worldliness. We are very strongly set against worldly habits, customs, fashions, amusements, entertainments, associations and affiliations. We cannot too often or too strongly

remind ourselves and one another of the solemn words of John, James, and Paul —

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For ALL that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but is of the world” (I John 2:15-16).

“Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the ENEMY of God” (James 4:4).

“What fellowship hath righteousness with unrighteousness? And what communion hath Light with Darkness? . . . For ye are the Temple of the Living God . . . Wherefore come out from among them, and BE YE SEPARATE, saith the Lord, and I will receive you” (2 Cor. 6:14-17).

Let us make these Spirit-words our banner and our ensign. Let us, in these closing, evil, Gentile days, show forth the Divine glory of the Beauty of Holiness.

We recognize the existence among us of things and ways that belong to the world. We are greatly troubled by them. WE BELIEVE THAT IT WAS A PREPONDERANCE OF WORLDLINESS THAT LED TO THE COLLAPSE OF A LARGE PART OF THE BEREAN FELLOWSHIP IN 1953. We desire to build more soundly upon the lessons of the past.

Recent events have taught us many things. Those of us that remain have been drawn much closer together in the bonds of love, and of the unity of the Spirit.

Reflection and experience have, we believe, taught us the cause of many of the weaknesses and failures of the past. To be in harmony with God, the underlying spirit of any fellowship must be joyfulness, patience, gentleness and love.

These Divine attributes are essential parts of the doctrine of Christ. They must permeate and dominate the whole Body. Otherwise the whole fabric will gradually wither, and die spiritually, however it may prosper and grow externally.

NONE are Christ's brethren who do not wholeheartedly subscribe to these principles, and actually apply them as the basis of their life.

We have been impressed more and more with the conviction that there can be no communion between looseness and holiness, no fellowship between worldliness and godliness, no oneness of mind and walking together between the mind of the flesh and

the mind of the Spirit. True Divine fellowship can only exist between those who are mutually and heartily and joyously dedicated to the principle of pressing on toward PERFECTION.

We are not in sympathy with the overhastiness that has at times been manifested to apply the processes of withdrawal of fellowship. We believe the gentle and loving Law of Christ provides and requires a course of humble, patient endeavor toward reconciliation and unity of mind.

Still, the true Body of Christ is a closely-knit unit—by command and by choice — and the spiritual health and welfare of one affects all. Infractions of the Divine law that are defended or persisted in cannot be overlooked or ignored or brushed aside as just some one's 'private life' that is none of our responsibility or concern. Such an attitude completely fails to comprehend the glorious, joyful oneness, interdependence and communion of the true Body of Christ.

The great tragedy of compromise and looseness is that it is progressive, and its trend is ever downward. There is no standing still. We are either, by constant effort, drawing toward greater godliness, or we are drifting downward into the ways of the flesh. Paul 'ceased not to warn night and day with tears', knowing the flesh and its inevitable tendencies.

We believe all that has happened [the collapse of a large part of the Body into another group] has had the Divine purpose of forcing this realization and conviction upon us. We must repeatedly be put through the purging and purifying process of Divine love. **THE WAY OF LIFE AND GODLINESS IS A FAR GREATER AND MORE REVOLUTIONARY THING THAN MOST REALIZE—**

"If any man be in Christ he is a **NEW CREATURE**: Old things are passed away! Behold, all things are become new!" (2 Cor. 5).

—*Berean Restatement*

One Hundred & Thirty Five Years Ago

(Continued from page 432)

cation of the words and phrases spoken—that they had a hidden meaning—an interpretation of these dark sayings became absolutely necessary to the comprehension of them.

The apostles were greatly astonished at the Lord Jesus that he did not speak plainly to the people, and without enigma. "Why," said they, "speakest thou to them in parables?" . . .

The leaders of the people had caused them to err. They had made the Word of God of none effect. They had taken away "the key of knowledge," and had substituted the mythology of the

Greeks, which had made the people hearts gross, their ears dull, and their eyes blind.

In answer, therefore, to the inquiry, "Why speakest thou to them in parables?" the Lord Jesus replied: "Because it is given unto you to understand the mysteries (secrets) of the Kingdom of Heaven but to them it is not given."

* * *

THE second article of bro. Thomas' was "*The Animal Constitution of the World.*" Before quoting the words of bro. Thomas, bro Roberts indicated that the article was provided by a bro. Hawkins who had a copy of it—

"That God should create matter capable of thinking, appears as incredible to some as that He should raise the dead from their corruption, did to King Agrippa.

"The Sadducees erred in denying certain things, for *two* reasons; first they were ignorant of the *Scriptures*; and, secondly, they were ignorant of the power of God." "You err," said Jesus to them, "not knowing the *Scriptures* and the power of God." And these are the two grand causes of scepticism among professors of religion in the present day."

* * *

PART number 3 of bro Roberts' article on "*The Ways of Providence, as Authentically Illustrated in Bible History,*" was printed. Bro. Roberts stated—

The Bible abounds with cases of direct, open, manifest interposition of divine power on behalf of the subjects of divine favour. The dividing of the Red Sea, the destruction of Sennacherib's army and the resurrection of the Lord from the dead, are leading illustrations of a large class of such interpositions, great and small, scattered over the discourse of Bible history.

It will not be relevant to the present purpose to cite such cases. The times of the Gentiles in which we live, though times of divine regulation of human affairs no less than the times of Israel, are not the times of open work, *alias* miracle, and, therefore, it would not be helpful to the object in view to cite miracle. We purpose to confine the illustrations of Providence to those incidents and aspects of Bible history, first which resemble our own experience, and, secondly, which are expressly declared in the illustrations brought forward to be the work of God *alias* Providence.

* * *

BRO. Roberts' "*Sunday Morning Exhortation at the Christadelphian Ecclesia, No. 102,*" was on the subject of walking with wise men. Bro. Roberts exhorted—

It has long been on record, and has been perpetually illustrated in all the generations that have run since it was written, that "He that walketh with wise men shall be wise, but the companion of fools shall fall."

The truth embodied in this saying has an intimate bearing on our position as obedient believers on the Lord Jesus Christ. Let us occupy our minds this morning with one particular application of it, which we shall find to be very profitable. The application concerns the apostle Paul.

We are well aware that it is customary in our day, among what are considered the educated people of society, to estimate the apostle Paul very lightly . . . They say Paul was all "very well for his day," which is as much as to say that in our day he and his work are obsolete, and that he cannot be made useful in the circumstances of the nineteenth century . . .

Now we brethren, are acquainted with many and unanswerable reasons for taking a very different view of the case. We know that Paul and his work are of as vital consequence to us as to those on whom they were brought to hear in the first century; that through the invitation and instruction sent from God by his hand, we shall attain to life everlasting; and that, apart from them, we have no hope whatever, however fine our philosophical or literary notions may be, or however high our conceptions may be of nineteenth century attainments.

* * *

BRO. Roberts continued to print a metrical narrative or story on "Job and his Friends." This section was a further three pages in length based on this wonderful book of Scripture.

* * *

There is a short article on "The Resemblance Between Moses and Christ." It contained a comparison between these two great men of Scripture. Here is a brief extract of those comparisons—

- 1) *Moses*—Some time prior to the birth of Moses, Pharaoh charged all his people to cast every son of the Israelitish women that were born into the river. *Christ*—Herod having heard that a child had been born King of the Jews, made very diligent enquiries for him, with the secret intention of destroying him.
- 2) *Moses* was learned in all the wisdom of the Egyptians. *Christ* was the most learned man of his day.
- 3) *Moses* was brought up as the son of Pharaoh's daughter. *Christ* knew he was the Son of God.
- 4) When *Moses* was forty years old, it came into his heart to visit his brethren, the children of Israel. *Christ* came unto his own, but his own received him not.
- 5) *Moses* went into a far country. *Christ* had been rejected by the Jews and went into a far country, or, as Mark puts it he was received up into heaven.
- 6) After a time *Moses* returned to the land of Egypt. *Christ* has been at the right hand of God a long time now, and has yet to return.
- 7) *Moses* was the instrument in the hands of God. *Christ's* reappearance in the earth . . . will bring the children of Israel out from the people.
- 8) *Moses* led the children of Israel from the land of Egypt. *Christ* will bring the Jews unto the wilderness of the people and there he will plead with them face to face . . . and lead them into the land of promise.

* * *

IN his "Editorial" remarks, bro. Roberts covered three points—

1) This is the number of the current volume. Where the visits of the *Christadelphian* are desired to be continued, there must be an intimation to that effect immediately, accompanied with the remittance.

2) The Closing Year—The last has been calamitous year and closes amid clouds and foreboding.

3) The Temple of Ezekiel's Vision—By a combination of little circumstances the attention of a number of brethren has recently been directed to the study of the specifications of the Temple seen by Ezekiel in the vision described in the last eight chapters of his book.

* * *

BIBLE Lectures (135 Years Ago)—

“The Clergy”

“The Privilege and Responsibility of Possessing the Bible”

“The True Immortality”

“Impeachment of the National and Sectarian Religions”

“Religion: What is it?”

“The Doctrine of Eternal Torments and Never-Ending Life of the Wicked Proved to be Contrary to Scripture”

“The Destiny of Great Britain as Revealed in the Scriptures”

“Palestine, the Land Promised to Abraham and Jesus Christ; its Coming Transfer from Gentile to Jewish Rule; the Promises Concerning it in Relation to the Christian Hope”

“Truth versus Tradition”

“The Second Death: What it Signifies and Who Shall be Subject to it”

*We apologize that the wrong answers were provided for the
October Bible Puzzles for “Comparisons (two lists)”*

November Answers—“Match Place With Person”

1. Ur—Abraham

2. Uz—Job

3. Hor—Aaron

4. Nod—Cain

5. Tyre—Hiram

6. Gath—Goliath

7. Elam—Chedorlaomer

8. Eden—Adam

9. Nebo—Moses

10. Jebus—Ornan

11. Moab—Ruth

12. Troas—Eutychus

13. Persia—Cyrus

14. Salem—Melchizedek

15. Edom—Doeg

16. Egypt—Necho

17. Derbe—Gaius

18. Joppa—Dorcus

19. Melita—Publius

20. Shiloh—Eli

21. Ararat—Noah

22. Tarsus—Paul

23. Pethor—Balaam

24. Midian—Jethro

25. Jezreel—Naboth

26. Sodom—Lot

27. Bashan—Og

28. Cyprus—Sergius Paulus

29. Chebar—Ezekiel

30. Assyria—Sennacherib

31. Jericho—Bartimaeus

32. Hebron—Caleb

33. Patmos—John

34. Corinth—Gallio

35. Philippi—Lydia

36. Ammon—Tobiah

37. Samaria—Omri

38. Magdala—Mary

39. Bethany—Lazarus

40. Ephesus—Demetrius

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One Hundred & Thirty-Five Years Ago

The Christadelphian, December, 1878

BRO. Roberts again turned to the writings of bro. Thomas for the *Christadelphian Magazine*. The leading article was on the subject of "*The Parables of Christ*." He wrote—

The parables of Jesus were illustrations of the things of the Kingdom of God *spiritually discerned*. Even the sophisticated and simple-minded apostles were under the necessity of soliciting an explanation of them in private. Without this assistance they found it impossible to understand his doctrine; for before he had called them to be his apostles their mind had been darkened like the rest by the leaven of the Scribes and Pharisees. The interpretations of the Lord Jesus were the explanations of the Spirit through him. By the light of these *spiritual* interpretations, they were able to *discern*, or understand, the meaning of the parables.

If the parables were mere narratives of facts, their meaning would have been obvious to the popular mind; but seeing that they represent something different from the common signifi-

(Continued on page 427)

BIBLE PUZZLE—"Match Place With Area"

1. Ur	11. Golan	21. Riblah	31. Rabbah
2. Kir	12. Haran	22. Sodom	32. Corinth
3. Sela	13. Zorah	23. Jezreel	33. Philippi
4. Tyre	14. Melita	24. Gibeah	34. Tadmor
5. Cana	15. Horeb	25. Puteoli	35. Nineveh
6. Myra	16. Ekron	26. Cyrene	36. Antioch
7. Perga	17. Ararat	27. Gadara	37. Antioch
8. Troas	18. Shiloh	28. Patmos	38. Ramoth
9. Babel	19. Tarsus	29. Kedesh	39. Ephesus
10. Tabor	20. Lystra	30. Salamis	40. Shushan
Achaia	Cilicia	Libya	Persia
Aegean Sea	Cyprus	Lycaonia	Philistia
Ammon	Dan	Lycia	Phoenicia
Among mountains	Decapolis	Macedonia	Pisidia
Armenia	Edom	Mediterranean	Samaria
Asia	Ephraim	Moab	Shinar
Assyria	Galilee	Mysia	Sinai
Bashan	Gilead	Naphtali	Syria
Benjamin	Hamath	Padan-aram	Vale of Siddim
Chaldea	Italy	Pamphilia	Wilderness

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