

The Berean Christadelphian

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

Please send all Berean communications to:

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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

DEATH OF BRO. DAVID CLUBB

(MARCH 7, 2017)

It is our sad duty to inform our readers of the death of bro. David Clubb, after a lifetime of steadfast, untiring and joyful service to the Truth which included over 35 years of producing this magazine.

After a stormy night, a reminder of the time of great trouble soon to come upon the world, our beloved brother was given rest from his sorrows and his pain, to sleep in brief repose until the appearing of the Lord from heaven.

He was well-known to those close to him for two leading personal characteristics: his strong deep voice, which spoke clearly and unhesitatingly for the purity of the Truth and for the comfort of the brotherhood; and for his unwavering perseverance in encouraging others, by word and example, to never slip from the standards set by those who have gone before. He was determined all his days to hold fast to the traditions first established by the apostles, and which he had been taught by those with whom he had kept company from his youth, including brethren G.A. Gibson, G.V. Growcott, and E.F. Higham, Sr. He was an avid student of brethren J. Thomas and R. Roberts, and by their works he led many to the understanding of both the basic principles of Yahweh's word, and the deep and beautiful things of the spirit of wisdom which giveth life.

We remind ourselves in our mourning that Lazarus, the beloved of our Lord, was only in the grave for a short time before he heard the words, *"Come forth!"* His brief falling to sleep was for the exercise and strengthening of faith in those whose hope is founded upon the hope of the resurrection morn.

On that occasion, the Master's words were very direct: *"Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"* This question should rest upon our minds as we ponder the few days that remain, and marvel in our hearts at the dreadful and glorious things soon to be revealed upon the earth. In this contemplation of things that are not (yet) seen, we also remember that sorrow ought not to consume us, but rather be endured for our benefit, as taught by Solomon: *"Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning."*

We shall greatly miss the voice of our brother and friend. Yet we rest upon the assurance given to all who love and seek the Lord with all their heart, mind, soul and strength, that there will come a day when the dead shall rise, and the faithful will receive the blessings for which they longed and laboured. Suffused then with joy indescribable, they will be able to say in the company of the Psalmist of Israel—

"Thou hast loosed my bonds! I will offer to thee the sacrifice of thanksgiving, and will call upon the name of Yahweh. I will pay my vows unto the LORD now in the presence of all his people, in the courts of the LORD's house, in the midst of thee, O Jerusalem! PRAISE YE THE LORD!"

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Studies and Thoughts

BY BROTHER JOHN THOMAS

A PILLAR IN THE TEMPLE

After exhorting the faithful to hold fast the gospel of the Kingdom and Name, the Spirit-Man proceeds to assure them of reward. In addressing the victor who shall have overcome in the public games which he patronizes and conducts, the Spirit saith—

"I will make the victor A PILLAR in the Temple of my Deity."

In this saying, "Pillar" evidently is representative of a saved person. Therefore to make such a pillar in a temple of Deity is to make him an integral part thereof; and for a saint to be part of the temple, indicates that the temple itself is composed of persons.

Now a temple is a dwelling; not a common dwelling, but a habitation of Deity. A temple composed of the saints is a habitation of Deity, which the Lord pitches and not man. Upon this principle the pillars and the house, temple, dwelling, or habitation, become identical and inseparable. But obvious as this may be to the enlightened, we propose to make it equally so to others; and to unfold the significancy and beauty of the phrase in the remarks which follow.

The idea of a pillar being a house of Deity is traceable to the conception of Jacob, who, doubtless, initiated it under the inspiration of Deity. The history of its origination is told in Gen. 28, as follows—Isaac called Jacob into his presence, and told him to go to Padanaram, and select for himself a wife there, from Laban's daughters. On his departure he blessed him saying—

"AIL-Shaddai bless thee, and give thee the blessing of Abraham, to thee, and to thy Seed WITH THEE; that thou mayest inherit the land, wherein thou art a stranger, which ELOHIM gave to Abraham, to thee, and to thy Seed WITH THEE; that thou mayest inherit the land, wherein thou art a stranger, which ELOHIM gave to Abraham."

On his way thither, Jacob came to a certain place where he passed the night, making his pillow of the stones. While asleep, the vision of the Ladder appeared to him. This ladder seemed to connect the earth and heaven; and by it ascended and descended upon him angels, or messengers of ELOHIM. Above the ladder stood YAHWEH, known to Jacob by the name AIL-Shaddai, who said to him—

"I am YAHWEH Elohim of Abraham thy father, and ELOHIM of Isaac; the land whereon thou liest, to thee will I give it, and to thy Seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and to the east, and to the north and the south; and all the families of the earth shall be blessed in thee, and in thy Seed. And behold, I am with thee, and will keep

thee in all places where thou goest, and I will bring thee again into this land; for I will not leave thee until I have done what I have spoken to thee of."

The gospel of the kingdom having been thus announced to Jacob, as it had been before to Abraham (Gal. 3:8), he awoke, and under the vivid impression of what he had seen and heard, took the Stone upon which his head rested, and set it up for a pillar—a monumental pillar—and poured oil upon the top of it. This was the nearest approach he could make to the matter of the vision. The stone resting upon the earth and pointing upwards might represent the ladder; and the oil poured on the top of it, the Spirit, or Deity, who stood above it.

Thus, the Stone was converted into a pillar or monument, which, to the mind of Jacob, would suggest the promise he had heard in his dream. His recollection of this promise would be the monumental inscription of this pillar of Stone. But when he awoke in a typical resurrection, he exclaimed—

"Verily, Yahweh is in this place, and I knew not," and he was afraid, and said, "How awful is this place! This is nothing else but a house of Elohim, and this a gate of the heavens!"

Hence, that this idea might be perpetuated, he said, *"Yahweh shall be to me for Elohim, and this Stone which I have set for a pillar shall be a House of Elohim."*

Jacob's stone pillar, then, was typical of a House of Elohim to be set up after he awakes from his sleep of centuries. When he awakes, he will find himself in an awful time and place, the gate of heaven opened, and the house of Elohim in manifestation, but he, nevertheless, without dismay. What he saw in vision he will then see in fact—

"Heaven open, and the angels of God ascending and descending upon the Son of Man" (John 1:51). But there is a sense in which Jacob's pillar of the stone exists as a house of Elohim even now, and in intimate connection with the house he will see when he awakes from his present know-nothing state. Paul presents to us this sense in the saying, that "a House of Deity is an ecclesia of living Deity, a PILLAR and material habitation, (*hedraïoma* from *hedra*, a habitation of gods,) of the truth" (1 Tim. 3:15). This pillar and habitation is *"built upon the foundation of the apostles and prophets, Jesus Anointed being chief-corner"* (Eph. 2:20).

As a monumental pillar, the inscription upon it is "the exceeding great and precious promises" believed by each saint, or "living stone," of which the pillar is composed—"promises" concerning the Kingdom and Name made to Abraham, Isaac, and Jacob, as narrated by Moses. This pillar was anointed on the top of it on

the Day of Pentecost, when the spirit was poured upon the apostles. That anointing was perpetuated in "the testimony for Jesus" which has reached even to us, and with which every true believer is anointed.

An ecclesia, however, is not only a Pillar inscribed with the Truth, but is a *hedraioma* of the Truth. It is a material thing made up of "gods" as David styles them or of "children of Deity" according to 1 John 3:2; Psa. 82:6. These are anointed with the Truth, and therefore they are a god-habitation, or *hedraioma* of the Truth. In regard to this word *hedraioma*, it may be remarked here, that it occurs nowhere else in the New Testament, nor in any classical author. The word is derived from *hedray* which signifies "a seat, habitation, especially of gods, a temple, altar, etc."

Hence, the expressiveness of the word, and its peculiar and exclusive application to a habitation of the Truth constituted of gods, or children of Deity, who are, as represented in the Apocalypse, "the Altar," "the Temple," "the Holy City," or, as Paul expresses it, "an Habitation of Deity by Spirit (Eph. 2:22).

The ecclesia in the aggregate is the Pillar of the Stone to be placed in Zion, and a *hedraioma*, or House of Elohim, as Jacob termed the type he set up at Bethel.

But while the saints collectively are an Elohal Pillar and House of the Truth, this house also contains two classes of pillars, and many individual pillars in each class. This is seen in type and antitype. Typically, the two classes are represented in the Two Brazen Pillars in the Porch of Solomon's temple, the one on the right hand being named Jachin, and that on the left, Boaz. These names were significative of the things represented by the pillars, which were of brass, eighteen cubits, or about thirty-two feet, in the shaft, which was twenty-one feet girth, and surmounted with a chapter nine feet high. Here were loftiness and strength.

The chapters were ornamented with nets of checker-work, wreaths or stephans, of chain-work, pomegranates, and lily work, all of which were representative of things pertaining to the pillars. As a whole, they were styled Yahkin, and Boaz, or in plain English, He shall establish by strong ones.

In Canticles, Solomon, who had much to do with lily work and pomegranates, and fragrant and choice woods, in the building of the temple, makes the Bridegroom term the Bride "the Lily;" and speaking of herself, she says, "I am his, feeding among lilies;" and, "a rose of Sharon, a lily of the valley." And in another part of this Song of Songs, the Bridegroom says of the saints forming collectively the Bride—

"A garden enclosed is my sister spouse; a spring locked up, a

fountain sealed. Thy shoots are plants of Paradise, pomegranates with delicious fruits.” Moses styles Palestine “a land of pomegranates,” so that they came to be used as a similitude for those who shall inherit the land.

They therefore constituted the hem of the typical robe of Aaron, being of blue, and purple, and scarlet, and alternating with golden bells. These plants of Paradise typifying the two classes of saints from Israel and the Gentiles, are concretely the oz, or “strong ones, by whom HE, Yahweh, will establish” the kingdom of David.

They are, therefore, Yahkin and Boaz, the brazen pillars of the porch. But while these pillars of fine brass represented “the Feet” of the Eternal Spirit, which in their progress are as “pillars of fire” glowing in a furnace, (Rev. 1:15; 10:1; Ezek. 43:7) there are other representative pillars, which typified the same agents in a different position.

Within the tabernacle were “*four pillars*” upon which was suspended the Veil inwrought with Cherubim (Exod. 26:32). These pillars were of wood overlaid with gold. Brass pertained to the Porch and Court of the Priests; Gold to the Holy and Most Holy compartments of the tabernacle. These four cherubic-veil pillars answer to the Four Living Ones of Rev. 4 and 5. These, who are the redeemed, have entered the temple—“*the smoke from the glory and power of the Deity*” having altogether passed away (Rev. 15:8).

To be “a pillar in the dwelling of the Deity,” is to be a constituent of these four cherubic-veil pillars, and an element of Jachin and Boaz, the diversity of metals having reference not to different classes of saints, but to the same individuals in different states.

As BRASS, they are glowing in the furnace of divine wrath, “*executing vengeance upon the nations and punishments upon the peoples; binding their kings with chains and their nobles with fetters of iron;*” in short, “*executing upon them the judgment written,*” in the time appointed for them to possess themselves of the kingdom under the whole heaven—Psa. 149:7 ; Dan. 7. as brass, they are “*standing upon the sea of glass mingled with fire,*” and treading down the wicked as ashes under the soles of their feet (Rev. 15:1; Mal. 4:3).

But as GOLD they stand upon the sea, sounding their harps to the song of the victory they have achieved over the kingdoms and empires of the world.

The saints in the execution of judgment in the approaching “hour of judgment,” are also typified by the Sixty Pillars of Brass, pertaining to the court of the tabernacle (Exod. 27:9-17). This dwelling in Cant. 3:7, is styled “His litter which is for Solomon.” It is seen “ascending out of the wilderness as pillars of smoke.”

The Bride asks *"Who is this?"* Her attendants reply that it is *"His litter which is for Solomon himself. Sixty valiant men surround it, the stoutest heroes of Israel; every one of them grasping a sword, being expert in war; the Commander his sword upon his thigh without fear in nights."*

This scene is introduced in Rev. 19:14. Here the Commander and his sixty heroes, or brazen pillars, are in battle array, and prepared to smite the nations, and to tread the winepress, without fear or apprehension of defeat.

In Exod. 24:4, the 12 Tribes of Israel are typified by 12 pillars surrounding the altar. Jeremiah was made—*"a fortified city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land."* This represented an antagonism between him and the state; but as he was likened to iron and brass, he was thereby shown to be unconquerable. It is therefore added—*"and they shall fight against thee; but they shall not prevail against thee for I am with thee, saith Yahweh, to deliver thee"* (Jer. 1:18, 19).

James, Peter and John were also pillars in the *hedraïoma*, being with the rest, as the twelve pillars of Moses around the altar, and the future rulers of the pillar-tribes (Gal. 2:9; Matt. 19:28).

From these premises, then, we perceive quite an array of pillars pertaining to the House, or Kingdom, of Elohim. They are Wisdom's pillars. They are being "hewn out." The work of hewing is not yet complete; but when the work is finished, and the pillars are all set up, or established, in their proper places, they will then constitute "her Seven Pillars." It will then be said that *"Wisdom hath builded her house, and she hath hewn out her seven pillars"* (Prov. 9:1).

The wisdom that was with Yahweh "before the earth was," and called by John "the Word that was Deity." Wisdom's house is the house of the Deity, who is "the builder of all things," commonly styled "the Kingdom of God." Those who are to possess this are the "pillars of the earth," which in Ps. 75:3, the Spirit in Asaph says, "I have established." This testimony is worthy of particular attention in connection with the promise to the Philadelphians—

"When I take the congregation I, by righteous ones, will judge. The earth and all its inhabitants are dissolved; I have fixed its pillars."

In this we are pointed to the time when "the Great Congregation" of Israel, consisting of its Twelve Pillars, shall be taken possession of by the Deity, who says, he will judge "by righteous ones;" that is, by Messiah and his Brethren, the Saints, who then constitute the Deity in corporeal manifestation—*"pillars in the Temple of my Deity."*

The idea of the Deity ruling the habitable in or by others was

announced by Paul to the Athenian Areopagus. He called upon the members of this body to abandon the idols and embrace the true Deity *“because He had appointed a Day (of a thousand years) in which he will rule the habitable in justice in a man whom he hath ordained, having offered assurance to all, having raised him from among the dead.”*

Deity in Man the future ruler of the nations; and that man the Spirit-Man of Multitude, symbolized in Rev. 1:13. This is a grand idea—a multitudinous Spirit-Man, every individual member of which will have been either raised from among the dead like Jesus; or transformed, like Enoch and Elijah. This is the “One Body the Ecclesia,” which is the pillar-house of Elohim; the Christ. This is the Seed of Abraham, or the Christ, that rules the world for a thousand years—a Christ, or Anointed Body, consisting of Jesus and the Saints, every one of whom is “a pillar;” and collectively, “the temple of Deity” from which “he shall not at all go away out more.”

But before this post-resurrectional state can be attained, “the earth and all its inhabitants” must be “dissolved.” Its constitution, as symbolized by the beasts of Daniel and John, must be abolished. This is the work of Jachin and Boaz in the Porch, which, as we have seen, typify omnipotence in the saints in the execution of judgment. When they shall have become “victors,” they will pass from the brazen into the golden state. They will then be fixed, or established, as the golden pillars of the earth under its millennial constitution. Once a pillar in the house of wisdom in the golden state, he will “not at all go away out more.”

To perceive the force of these words we must remember that “the Temple of Deity” exists in two states—the present, and the future. Paul, addressing the saints in Corinth, who were as we are, of the present, or flesh and blood, state, says to them, *“Ye are a building of Deity—a temple of Deity, and the spirit of the Deity dwells in you.”* But they have all “gone away out” of “the tabernacle in which they groaned being burdened”—2 Cor. 5:4: “the earthly house of the tabernacle,” formerly the temple of Deity in Corinth, is all “dissolved;” and its constituents are all sleeping in the dust of the earth unconscious of everything. There they lie awaiting the action of the power which shall raise them from the dead; and constitute them *“a building, a house not made with hands, an AION-HOUSE in the heavens.”* Then they shall become pillars in this house where they will continue fixed. Death will affect them no more, and consequently, being then immortal they will “not at all go away out more.” —*Eureka Volume One*

Second Voyage To Australia

(Continued)

THE ARRIVAL IN MELBOURNE AND SETTLING IN SEPTEMBER 13th to DECEMBER 24th, 1897

Monday, Sept. 13th, 1897—OUR last day at sea. Day fine, though cold. The water a little rough. Plenty of sea gulls around us to give us welcome to our new country. The land on our left bends inwards towards Port Phillip, at the head of which stands the end of our voyage. We sail steadily and smoothly along till one o'clock, when we enter "the heads"—that is, the two points of land which form the exit from Port Phillip—said Port Phillip being an extended sheet of water inside, measuring forty miles in any direction, and which is saved from being a lake by said exit through "the heads." Inside the heads, we are in smooth water, and passing close to land on our right, with a dun coast line visible on our left.

After two hours' sailing, Melbourne begins to be visible ahead. Everybody is attention, watching the developing tokens of "the desired haven." At five o'clock, we are nearing a wharf, but not supposing it was our mooring place, as we expected to have to sail up the canal by which local steamers go right up into the heart of Melbourne.

Presently, the band struck up "Zion's King shall reign victorious," or at least the tune to which we sing that beautiful hymn. As we stood on deck, I declaimed the words of the hymn to the music with great satisfaction, and accounted it a happy circumstance that I should be allowed to land with such a theme on heart and lip.

The stewards looking on could not understand my English, and ventured the opinion in their broken lingo that my raptures were due to arriving in Australia! Alas, alas! I could not enlighten them. But the day is coming. "All peoples, nations, and languages" will rejoice together in the true light.

While the hymn was in progress, the strains of another band, playing another tune, broke in discordantly. We then found we were mooring close to another steamboat belonging to the same line, "*The North German Lloyd*." This was their way of saluting each other; very pretty—if—(if it had only represented true intelligence and true love).

Presently, we were alongside a pier or jetty—the other steamer being at the other side. We had got all our things ready for landing. A letter from Bro. Firth, received at Adelaide, had informed us he would be in attendance with three conveyances to drive us right to Orient House, seven miles distant.

We had hoped to arrive in time to make this ride in the daylight. We had arrived in the daylight truly enough—5:30—but it was

winter in Australia, and soon dark, and our ride was to be as we wished it not—in the dark. However, we had a light landing.

A number of people were on the wharf waiting friends in the “*Darmstadt*.” We scrutinized them in the hope of recognizing someone. We were not disappointed. We saw bre. Firth, Robertson, Webb and Adair. Half-an-hour earlier we might have seen Sis. Hanson, who was obliged to leave before the actual mooring of the vessel. We observed two women with the brothers, but we did not recognize them.

At last, after much slow work—pulling of ropes and shoutings and din of donkey engines—the gangway was lowered without our being able, from the quarter deck, to see when or where. All we knew was that people were coming aboard. Presently, while we were still staring at the people on the wharf, bre. Adair, Robertson, and the others, sprang up the quarter deck steps and saluted us.

Behind them was Sis. Frew, of Albury, New South Wales. This was very unexpected and very pleasing. She had arrived that day in Melbourne to meet us. She had come, she said, to be of use to us in our settlement in a new country.

Introductions of all these to my *compagnons de voyage* was the first ceremony. Next, the distracting part of the business—the landing of eight trunks, and twenty parcels and valises—which had all to be submitted to the prying officers of the custom house.

There was very little prying however, the brethren had given the officers to understand we were an honest family party and no smugglers—landing for settlement in the British colonies. So the officer looked in our eyes, and asked if it was so, and being satisfied with what he saw and heard, he passed all our boxes without looking into one.

Still, the whole process took a weary hour, at the end of which, it was dark, and we were duly packed away into the afore-mentioned three conveyances—which stood patiently waiting at the shore end of the pier. Two of the conveyances were for the persons of the party, and the third (a sort of “float” or lorry) for the belongings—necessarily somewhat extensive on a 12,000 mile ocean-shift from one country to another.

We were soon rattling through the streets of Melbourne, but not seeing much in the darkness of the night beyond the flare of the shops and the blinding glare of the electric lights that line the spacious two-mile avenue known as Sydney Road, going towards Brunswick and Coburg. Brunswick is a suburb of Melbourne, containing middleclass streets and houses. Coburg is beyond.

In Coburg, we are in “the country.” Two and-a-half miles beyond the post office—about half a mile off the main road to the left, in

the seclusion of a cross-country road, stands ORIENT HOUSE, our future abode—a large, square structure with a tower.

We arrived in darkness about 7:30 p.m. Sis. Webb (Bro. Firth's sister-in-law) was there to receive us, but we found ourselves in a little inconvenience caused by a misunderstanding. I had informed Bro. Firth by letter that we were forwarding crocks and bedding as freight. He supposed they were coming in the same vessel with us, whereas they had been sent on ahead in boxes at that moment lying in the warehouses of the steamship company. Supposing we had these things with us, he had sent away those with which the house prior to our coming had been provided. So now, we were without. We had boxes enough, certainly, but no bedding or crocks. Well, not to dwell on a mere passing hitch, we got through the night by a make-shift.

Tuesday, September 14th—Bro. Firth and Bro. Webb accompanying me to the warehouses before-mentioned, we succeeded, by a wonderful sacrifice of time, in getting the various freight boxes cleared from the customs, and conveyed to Orient House—from which point, the process of settlement began, and after much labour for a week or more, ended in our finding ourselves quite at home in the working of a new home—far out in the sweet country in the midst of an odoriferous atmosphere redolent of sweet briar and some other pleasant herbs.

Sis. Frew came next day and took up her abode with us, proving of much service to us, especially in initiating us into the mysteries of stabling and horse management.

Sunday, Sept. 19, 1897—On the Sunday after our arrival, we had a very cordial welcome at the ecclesia meeting in the M.U. Hall, Swanston Street, which numbers over 120 brethren and sisters.

Sunday, Sept. 26, 1897—On the following Sunday, I commenced a course of lectures, of which a special and somewhat novel announcement had been made in 10,000 handbills distributed by the brethren and sisters. The handbill was printed back and front, and each side was enclosed in a border formed by double rules, of which advantage was taken to insert the following mottoes or legends—

FRONT. On the top—RELIGION DELIVERED FROM GLOOM. Left side—Frivolity sobered by wisdom. Right side—Intelligence cheered by faith and hope. At the bottom—Bible facts and reason: come and see.

BACK. Top—WHERE BIBLE PREVAILS, FOLLY ENDS, despair takes flight: death is vanquished. Left side—The slavery of both superstition and unbelief abolished. Right side—Intelligence emancipated from agnostic darkness. At the bottom—Bible light

and joy and love for ever. On the back appeared the following address—

“TO THE PEOPLE OF MELBOURNE. “In this course of lectures your common sense is appealed to. You have the Bible, and you revere it. Do you understand it? If you do, you are happy in that understanding; but many of you confess that you do not, and that in religious things, you are in a great fog, and in the multitude of religious opinions, do not know what to believe—which is an unhappy state for earnest men.

“There is an entire escape from this unhappy position. Among the many things that have distinguished THE VICTORIAN AGE—(celebrated this year throughout the world)—none is more remarkable than THE OPENING OF THE BIBLE to speak for itself—not by the consideration of detached texts and statements, but by the study of its entire contents. The result is both delightful and extraordinary.

“As in physics and astronomy, modern investigation has discovered that learning was on the wrong track for centuries; so in religion, it has been discovered that what is called ‘divinity’ and the Bible are two different things. The colleges teach divinity but not the Bible. Divinity is a compound of dim ideas handed down from dark times, when even the priests could not read. These ideas are mainly drawn from human philosophy, which changes from age to age—a very quaggy and uncertain ground to build on.

“These ideas have become crystallized by the action of endowments established to equip men to expound and perpetuate them; and under their ascendancy, the Bible has dropped out of sight. Thus, although there is much religion of various kinds, there is little Bible knowledge, except as to leading historical features.

“The Bible is a true Book, but it is not read. People cannot read what they are not interested in, and they cannot be interested in what they do not understand; and they cannot understand what their accustomed ideas are inconsistent with. What is wanted is, to put aside human tradition and get back to the Bible. This has been done in the age that has witnessed the development of railways, and telegraphs, and ocean steam travel, and the penny post, and the newspaper press, and typewriting, and a host of other good things.

“The result is astonishing and delightful. We make the discovery that religion is not the mysterious and gloomy thing it has always been supposed to be; and that the state of man is not oppressed by the fearful problems that belong to the old way of thinking; that religion is all about the earth and man and good times coming; that the evil that now afflicts the state of man is

temporary: that God's purpose is to people the earth with immortal men who have faithfully come through this evil state in subjection to His will, while the rest disappear: that God and man and futurity, as exhibited in the Bible, can be understood in strict harmony with the demonstrated scientific truths of the age; at the same time bringing individual hope and comfort where science can yield none.

"The result brings God nigh, and heals conscience with forgiveness, and brightens life with hope, both for self and the entire race: fosters the joy of love and the nobility of knowledge, and the efficiency of manhood in its highest type. The enlightenment of the mind in these respects transforms the Bible from a dead piece of antiquated literature into a living power of light and joy and holiness and life.

"In a country like Australia—in a city like Melbourne—people are more at liberty to consider these things on their merits than at home, where caste prevails, and where it is a social crime to deviate from established ways. Here, in the colonies, people are more on an equality with one another and more free to think their own thoughts and to consider their neighbours' thoughts, and generally to ask with more earnestness than Pilate, 'What is truth?'

"Even in England, the power of an opened Bible has been so great that thousands have hailed the emancipation. It has brought them from the shackles of human dogma on the one hand, and the killing libertinism of irrational atheism on the other. We appeal to you to give the matter a hearing. If it does for you what it has done for others, you will say by-and-bye that the Bible is a new book; life a new thing; and heaven and earth a new system."

With best wishes, on behalf of fellow-Christadelphian believers, your servant, *Robert Roberts*. (*To be continued, God willing*)

The Image And The Stone

By BRO. G. V. GROWCOTT

"And David put his hand in his bag and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sank into his forehead: and he fell upon his face to the earth" (1 Sam. 17:49).

We cannot help, as we read our daily portions, but marvel at the depth, beauty and interest of the great revelation that God made to man in the Bible. Time and time again we are struck by inexhaustible interplay of spiritual meaning and significance

that runs in every direction in Scripture, like the weaving of a marvelous tapestry.

In the story of David and Goliath (so familiar to us all) this fact stands out repeatedly. In this epic encounter between faith and force, spirit and flesh, the godly and the earthly, we see all the purpose of God and the history of man focalized. The record occurs in 1 Sam. 17:1. The account begins—

“The Philistines gathered together their armies to battle.”

The name “Philistine” has found a place in the English language as a common noun. It is used to describe one who is earthly, ignorant, uncultured and unspiritual. These Gentile barbarians gather their forces against Israel and Israel’s first king.

How many of us know just where this great encounter between David and Goliath took place? It was a little south of Jerusalem, and halfway over toward the Mediterranean Sea. It was in the same locality where Samson’s strange adventures took place—right at the border between the Israelite hill-country and the level Philistine plain. It was *“between the seas—Dead and Mediterranean—in the glorious holy mountain”* (Dan. 11:45)—where Gog is to meet his end.

Throughout the story, we are inescapably reminded of Christ’s two victories—first over the great and terrible giant of sin and death; and second, the victory to come over the colossal image of the kingdom of men. Goliath is a type of both.

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“The Philistines . . . pitched . . . in Ephes-dammim” (1 Sam. 1).

This name means “border of blood.” In the antitype it marks the crest of human power: *the border of blood*—the point where it was broken and turned back, both at Golgotha in the past and Armageddon in the future.

For Christ, as for all, the victory must be first personal, first *internal*; then external. The real victory was won at Gethsemane and Calvary: “Be of good cheer, I have *overcome the world*.” (That was spoken when the world did not even know he existed). The triumph of Armageddon is but the logical and inevitable sequence of the triumph of the cross. So with us—the victory must be *personal*; all the rest will take care of itself.

Ephes-dammim, the “border of blood,” is very closely related in meaning to *Acel-dama*, the “field of blood,” purchased with the price of Judas’ treachery.

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“And Saul and the men of Israel were gathered together, and pitched by the valley of Elah” (v. 2).

"*Elah*" is the feminine form of "*El*" (God, strength, mighty one). *Elah* in Scripture means a strong, firmly-rooted tree. It is usually translated "oak" in the Auth. Version. Several significant things in Scripture occurred under oaks, or "*Elahs*". It is the word used (1 Chr. 10:12) when the men of Jabesh-gilead buried the bones of Saul and Jonathan under "the oak" in Jabesh. The custom of burying under an oak (Gen. 35:8) seems to carry the thought of resting under the overshadowing care of the Mighty One—"Therefore shall my flesh rest in hope" (Psa. 16:9).

Combining this thought with the meaning of "*Jabesh*" gives us a touching picture of Israel, as typified by their first king and his noble son—failure and success.

For *Jabesh* is the common Hebrew word for "*dried-up, withered*". Saul stands for failure—the failure of one who was called and chosen, and given great honor and responsibilities.

Surely there is something very striking about Saul's bones and all his hopes being buried under a mighty tree in a dry and withered place! In Saul (the first king) we see the natural kingdom of Israel, buried in a withered place because of failure. But in his son *Jonathan* ("*Gift of God*"), buried under the shadow of the same mighty tree, we see promise and hope for Israel in the end—

"Unto us a Son is given, and the government (kingship), shall be upon HIS shoulder" (Isa. 9:6).

"O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Eze. 37:12).

The figure of an *Elah*—a strong, well-rooted tree—is often used in Scripture for the righteous:

"Trees of righteousness, the planting of the Lord" (Isa. 61:3).

"As the days of a tree are the days of My people" (Isa. 65:22).

"As a tree planted by the rivers of waters" (Psa. 1:3).

So the Philistines gather in the border of blood; Israel by the valley of the Mighty Tree.

* * *

"And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them" (v. 3).

Each army on a mountain slope—the valley between for the scene of the conflict. MOUNTAINS in Bible language are *powers*—the two great flesh-powers of the latter day are "mountains of brass" (Zech. 6:1)—and the "*mountain of the Lord's House*" shall be exalted above all the mountains of the earth (Isa. 2:2).

A VALLEY is a place of sorrow, humility and trial. We find many poetic expressions based upon this thought. The “Valley of Achor” (trouble) which for Israel finally becomes a “Door of Hope” (Hos. 2:15), because “We must through much tribulation enter the Kingdom” (Acts 14:22).

In Psalm 84 we have the Valley of Baca (tears)—

“Blessed is the man whose strength is in Thee . . . who, passing through the valley of Baca, make it a well; the rain also filleth the pools . . . They go from strength to strength” (vs. 5-7).

Here, by a beautiful figure, the tears of sorrow are transformed into the water of life, by Faith and the Strength of God.

Then there is the Valley of Jehosphaphat (God’s Judgment); the Valley of Haraga (Slaughter); and the central figure—“the Valley of the Shadow of Death” (Psa. 23:4).

There are *forty valleys* mentioned in Scripture, including the last one. Young’s concordance lists them all, and they would make a very interesting study. (We shall remember this “40” when we reach v. 16).

* * *

“And there went out a champion out of the camp of the Philistines, named Goliath, of Gath” (v.4).

Goliath means “exile.” He stands for natural man in all his power and glory—an exile from God. Gath means “winepress”, Goliath of Gath—*“the exile of the winepress.”*

Our minds immediately go to the Revelation—to the “GREAT WINEPRESS OF THE WRATH OF GOD” which is ABOUT TO BE TYPICALLY ENACTED IN THIS VALLEY—the treading down by the victorious Christ of all human power and pride—THE GRINDING TO POWDER OF THE GREAT IMAGE.

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“His height was 6 cubits and a span” (v. 4).

This would be around 10 to 11 feet. Six is the number of man; 666 is the Man of Sin (Rev. 13:18). This family of giants had 6 fingers on each hand, 6 toes on each foot (2 Sam. 21:20). Goliath had 6 pieces of armor.

“SIX CUBITS AND A SPAN.” Surely the 6 CUBITS represent the 6,000 years of the measure of the flesh’s rule on earth—the measure of the image.

But what about the “span”? This Hebrew word occurs 7 times in the Scriptures: once here, once speaking of God measuring the heavens with the span (Isa. 40:12), four times in measuring the high priest’s breastplate (Exo. 28:16; 39:9), and finally once

in Ezekiel (43:13) in measuring the border of the altar of the Millennial Temple.

Seven occurrences, and all except this one measure divine things—Heaven, the Breastplate of judgment, the Altar that is the very center of the worship of the Millennial Age. Are we not forced to the conclusion that THE SPAN BEYOND THE 6 CUBITS IS THE MILLENNIAL PERIOD—the highest and last period of the existence of natural flesh—the period of transition spanning between man’s measured 6 cubits of rule, and the unmeasured divine expanse beyond? (We shall find this thought reinforced when we come to consider the Stone sinking into the Image’s head in this span period).

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Verses 5 and 6 inform us that Goliath was covered with brass armor. It could not be otherwise, for brass stands for the flesh, as gold does for the Spirit. We remember Moses’ serpent of brass, and that “serpent” and “brass” in Hebrew are from the same root and are almost identical words. Solomon made 300 shields of gold for the Temple of God (the Gideon-army of faith), but because faith failed, the Egyptians came and took away these golden shields and Rehoboam tried to conceal the shame of the loss by the pitiful subterfuge of 300 shields of brass.

“Above all, take the shield of Faith” (Eph. 6:16).

It must be a golden shield of spiritual faith; a brass shield of faith in the flesh will not do.

Samson’s encounter with the Philistine Delilah was in this same locality. The struggle between Samson and Delilah was just as deadly, though in a different way, as David’s and Goliath—but there the God-appointed champion of Israel failed, and the Philistine triumphed. *And Samson was bound with “fethers of brass”*.

That incident occurred in the valley of Sorek just north of this valley of Elah—the opposite side of the mountain. Whereas Elah means a “mighty tree,” Sorek means a “choice vine”. God said to Israel, “I planted thee a *noble vine*” (“sorek” in the original).

The vine looms large in Samson’s life, for he was ordained a Nazarite unto God from his mother’s womb. The mark of the Nazarite was uncut hair and total abstinence from the vine. The forbidden vine, of course, in this symbol, is the corruption of the world, headed up in the harlot whose wine deceives all nations.

Samson was deceived, and fell, in the valley of Sorek—the valley of the Vine. And the false woman who had deceived him sold him in shame to her Philistine accomplices.

Returning to Goliath, we see this mighty champion of the flesh defying the armies of God. And Saul and all Israel are terrified. That is the picture up to v. 11. Truly a sad, shameful picture—all in the bondage of terror—not a man who is able to cope with this giant of the flesh—this godless Philistine who insolently challenges and defies them all.

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But v. 12 introduces a complete change. Up to this point, the picture of fleshly might has been building up against God's people. V. 12 is a sudden and striking break in the narrative—

“Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse” (v. 12).

Here is the one man (and he but a youth) upon whom all the salvation of terror-stricken Israel depends—a young boy with the fearless courage of faith. And all these brave and experienced men of war let him go forward as their champion to fight the Lord's battle, knowing that victory or defeat for Israel rested solely upon this boy. What a scene!

“That Ephrathite of Bethlehem-Judah.” Bethlehem—“The House of Bread”—had no significance in Israel up to this time, except that Rachel (the type of the Old Covenant) died there, and it was there, too, that Boaz (meaning “Lord of Strength”) took a faithful Gentile for his bride, who was to be ancestress to both David and Christ. (Likewise Jerusalem does not enter the scriptural picture until David's time, except in the brief foreshadowing of its greatness that we get in the Melchizedec vision. But now is typically fulfilled Micah's yet unspoken prophecy—

“But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto Me that is to be Ruler in Israel . . .

“And this man shall be the peace when the Assyrian shall come into our land . . . we shall raise up against him (the Assyrian) 7 shepherds and 8 principal (princes of) men” (Mic. 5:2-5).

“Assyria” is a term applied frequently to the invader of the latter days. In Goliath, the Assyrian had typically come, and a shepherd of Bethlehem is needed to destroy him and deliver Israel.

David was a shepherd from Bethlehem, and—strangely enough—he is spoken of as both the *seventh* and the *eighth* son of Jesse. He is called the 7th in the genealogy (1 Chron. 2:15), and 8th here in the history (vs. 12-14). Possibly one son was by a concubine, or for some other reason was excluded from the genealogy.

Seven denotes perfection; eight, a new beginning—the 8th day, a new week—the 8th note, a new octave. Jesus rose the 8th day—the first day of a new week. Circumcision was on the 8th day—a symbol of the complete cutting off of the flesh at the end of the Millennium, the beginning of the 8th 1000 years. Eight were saved in the ark, the greatest type of a new beginning after a complete washing away of the old. So we find the 8th day memorialized in Ezekiel’s Temple (43:27), and the entrance of that Temple was by 8 steps (40:31).

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“*Jesse went among men for an old man in the time of Saul*”—1 Sam. 17:12.

Why are we told that? To carry out this same symbolization of a new beginning. Paul says (speaking of the Law of Moses)—
“*In that He said, A NEW covenant, He hath made the first old. That which decayeth and waxeth old is ready to vanish away.*”

David, type of a new beginning, comes out of the old when the old is done. Isaac (type of spiritual Israel) but not Jacob (type of natural Israel) is spoken of as the “son of his father’s old age.”

So also both Joseph and Benjamin. Omitting the sons of the concubines, Joseph and Benjamin were the *seventh and eighth* sons of Jacob. John the Baptist, too, was called the son of his parents’ old age—he marked the end of the old dispensation and the beginning of the new.

The 3 eldest sons of Jesse followed Saul to battle. They were among the fearful who cowered before Goliath. These clearly stand for natural Israel, the elder brethren. We find later that they revile the youth of David because they are under the bondage of fear and he is not.

Why are their names given here? This chapter is so obviously and inescapably a symbolic miniature that there must be a significant reason, and we need only to look up their meanings to discover the reason.

Eliab means “God is my Father.” This, of course, refers to the origin of Israel, and their special position in God’s sight—“*Israel is My son, even My firstborn,*” said God to Pharaoh (Exo. 4:22).

“*When Israel was a child, then I loved him, and called My son out of Egypt*” (Hos. 11:1).

Abinadab means “The Father is willing, liberal, gracious.” This is the background of all Israel’s history—

“*All day long* (that is, all during their daytime as a nation in God’s favor) *have I stretched forth my hands unto a disobedient and gainsaying people*” (Rom. 10:21).

Shammah means “desolation, astonishment, ruin.” This word and its derivatives are used scores of times in speaking of the judicial desolation of Israel for faithlessness, as in Jer. 4:7—

“The lion is come up from his thicket. The destroyer of the Gentiles is on his way. He is gone forth from his place to make thy land desolate (shammah).”

Truly the “destroyer of the Gentiles” had entered the land, and they are typically in their present *Shammah* state, the state they must be in when the David-champion is raised up as their Deliverer. Hosea says of Israel (6:2)—

“Come, and let us return unto the Lord . . . after two days He will revive us: in the third day (Shammah) He will raise us up, and we shall live in His sight.” Then follows that beautiful verse—

“Then shall we know, IF we follow on to know the Lord; His going forth is prepared as the morning: and He shall come unto us as the rain, as the latter and former rain unto the earth.”

“His going forth is prepared as the morning.” On the third day, “very early in the morning,” he arose to life and glory, and in Israel’s “third day” their Sun of Righteousness will arise upon them, bringing with him the gentle life-giving rain, made up of the vast multitude of droplets “whom no man can number” drawn up into the heavenlies by the Sun’s power out of the ocean of nations, purified in the process, and constituting the “great cloud of witnesses” that surround him in glory (Rev. 1:7)—*“Behold, he cometh with clouds; and every eye shall see him.”*

This combination of sun and soft, gentle rain will bring forth the manifestation of the *Rainbow of the Everlasting Covenant*, confirmed to Noah at his new beginning after the earth’s purifying baptism (Gen. 9:16); manifested to Ezekiel in the cherubim-vision of God-manifestation as Israel’s long night began (Eze. 1:28); overarching the throne in the Kingdom picture of Rev. 4; and finally encircling the head of the mighty Rainbowed-Angel who comes to pour out the Seven Thunders of final judgment, and declares that *“There shall be time no longer.”*

“In the third” (*Shammah*—desolation) *“day He will raise us up.”* Three is the number of *RESURRECTION*, *REGATHERING*, *RECEIVING AGAIN*. In the third year of his righteous reign Jehoshaphat sent *princes and priests* to teach the Law of the Lord in all the cities of Israel, *to turn them again to the Lord* (2 Chr. 17:7).

Hezekiah, after receiving the message of death, was delivered from death and went to the house of the Lord on the third day (2 Kgs. 20:5). Under the Law any who were defiled by contact

with *death* had to be *purified the third day* (Num. 19:12).

Jesus in Gethsemane went away three times and prayed to be delivered from death, praying—

“ . . . with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared . . . ”

—and was raised up on the third day, just as the earth on the third day of Creation rose up out of the waters in which it had been buried in baptism. The spring awakening of the vegetable creation from its winter of death is the yearly type, reminder, and promise of the resurrection. So we find it was on this same third day of Creation that all plant life sprang into living being. Jesus raised three people from the dead.

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“*David fed his father’s sheep at Bethlehem*” (v. 15).

We learn how faithful was his care by the incidents of the lion and the bear. It is a striking contrast—David *preserved* his father’s *sheep*; Saul *lost* his father’s *asses*. Sheep are clean animals. Through the Scriptures they symbolize the faithful flock. Asses are unclean, and represent natural, ignorant, fleshly people. The “burial of an ass” was the lowest, most dishonorable form of burial. It is recorded in Job (11:12)—

“*Vain man would be wise, though man be born like a wild ass’s colt.*”

And of the heathen that Israel doted on, God said: “Their flesh is as the flesh of asses”—coarse, carnal and unclean.

* * *

“*And the Philistine (Goliath) drew near morning and evening, and presented himself forty days*” (v. 16).

Forty is the period of probation, trial and judgment. Several illustrations will occur to mind—the waters of the flood, Israel in the wilderness, Nineveh’s probation, Jesus’ temptation, etc. We recall the *forty valleys* of Scripture. Israel was given a final forty years of probation after the crucifixion of the Messiah. Moses’ life was divided into *three* periods of exactly *forty years* each—Forty years exposed to the honors, advantages and enticements of Egyptian royalty, but he turned his back on the “treasures of Egypt” and “chose to suffer affliction with the people of God” (Heb. 11:25); after having, at the age of 40, “supposed that his brethren would have understood how that God by his hand would deliver them,” he waited 40 years in the wilderness, until it was testified that—

“*The man Moses was very meek, above all the men that were upon the face of the earth*” (Num. 12:3).

—then 40 years of labor for a hostile and unthankful people.

The challenge is a *double* 40. Eighty times—morning and evening for 40 days—Goliath casts reproach upon the people of God. They had full opportunity, but not a man in all Israel dared to face him. Compare this with the “mighty men” and mighty deeds of David’s reign.

Was it that they feared to face death? Or was it that they feared to take on single-handed the responsibility for the deliverance or servitude of Israel? Were they waiting for the Spirit of God to move someone in the camp? Had Israel’s courage and hope fled because they knew God was not with their king?

In all these things we see the similarity with the great antitype. The whole issue of life and death for mankind rested on the success or failure of Christ.

“All we like sheep have gone astray . . . and the Lord hath laid on him the iniquity of us all” (Isa. 53:6).

We wonder about Jonathan, who had previously—with his armor-bearer—attacked and defeated a whole garrison of the Philistines, and inspired Israel to faith and victory. We note immediately after David’s victory—*“The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.”*

So Jonathan was an anxious spectator of these strange events. Jonathan, more than anyone else, fully appreciated the fearless depths of David’s faith, for he too was fearless and faithful.

But something had held him back from facing the challenge of the Philistine giant. It may have been some circumstance that cast no reflection on his courage. Jonathan is to David as the Bride is to Christ, and it is no reflection on the Bride that she is unable to overcome the giant-power alone.

* * *

Jesse said to David (vs. 17, 18)—

“Take this bread, and run to thy brethren, and see how they fare, and take their pledge.”

How reminiscent of Joseph, and of Joseph’s greater antitype. “Take the bread to thy brethren, and see how they fare.”

“Run to them,” the father said (v. 17). The matter was urgent—far more urgent indeed than Jesse realized.

“And take their pledge.” What does that mean? Whatever the literal meaning may be, we can clearly see its fittingness in the type. Of the time of Jesus’ mission, Isaiah said: *“Seal the law among my disciples.”* And Jesus’ own words come to mind, *“This*

is my blood of the new covenant.” Truly he “ran to his brethren” to “take their pledge.”

David was sent to take his brother’s pledge, but it would seem from their antagonistic reception that whatever was meant by the expression did not occur. Likewise Jesus was sent with bread to make a new covenant with his brethren, but they likewise railed on him. Moses and Joseph, similar deliverers of their brethren, received similar treatment.

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“And David rose up early in the morning” (v. 20).

Rising up early is a term used in Scripture to denote care, concern and diligence. The Psalms speak often of awakening early to praise God. The thought is to be awake and watching with eager gratitude for the first dawning of the new day.

Each new daybreak is a type and promise of the great dawn of glory to come. Daybreak is the most inspiring and uplifting time of the whole day—a fact most of us completely miss in our artificial mode of life. It is no meaningless detail that it should be, and that it should be recorded, that Jesus rose from the dead *“very early in the morning.”*

Jeremiah is the great warning prophet of the period of Israel’s casting off, and *eleven* times in his book God declares that He—

“Rose up early and sent prophets . . .”

—but Israel would not hear. *It was the eleventh hour for Israel.*

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“And David left the sheep with a keeper” (v. 20).

This is the same word translated “watchman” where Isaiah says, *“Watchman, what of the night?”* It means watcher, keeper, preserver, guardian.

Jesus said to Peter (John 21:15-17), *“Feed my sheep.”* Just before his conflict with the giant sin-power on behalf of his brethren, he told his disciples: “What I say to you I say to all, *Watch.*”

“Who then is a faithful and wise servant, to give the household meat in due season? . . . Blessed is that servant whom his lord, when he cometh, shall find so doing.”

* * *

“And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren” (v. 22).

Because the battle had been put in array (v. 21), David could not take what he had brought direct to his brethren, for they would be at the battle front. No actual fighting had begun, but the armies were lined up against each other. *So David would*

actually seem to appear before his brethren empty-handed, and they misconstrued his motives and purpose in coming.

Like David, when Jesus came to his brethren he found them in combat and conflict with the enemy—not only externally with the Romans (which they understood and keenly felt, but also inwardly, with the power of sin (which they neither understood nor felt).

To all appearances he too brought nothing with him to them. They expected a Messiah to come in royal power. We are told he emptied himself and made himself of no reputation, and took on him the form of a servant.

* * *

What a pleasant, friendly greeting David receives from his eldest brother—

“I know thy pride, and the naughtiness of thy heart” (v. 28).

What volumes this tells us of Eliab’s character, and the relation between David and his brethren! The word here translated “naughtiness” is quite a strong word—not playful in any way. Elsewhere it is translated “wickedness” and “evil.”

To appreciate the significance of this greeting we must remember that David was already divinely anointed heir to the kingdom. And his brethren knew this, for they had witnessed his anointing (by a prophet that all the nation accepted) when he was chosen before them (as the Jews had witnessed the Spirit-anointing of Jesus at his baptism by John). But it would appear obvious that David’s brethren had no faith either in him or his anointing.

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“And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath”—1 Sam. 17:23.

—and all the men bravely drawn up for battle draw back and cower before him. (We may find ourselves speaking of their fear a little disparagingly, but perhaps we should ask ourselves how we would have acted in the circumstances).

But the boy David could not understand the action of the men of Israel—

“Who is this uncircumcised Philistine, that he should defy the armies of the living God?” (v. 26).

—that is, why doesn’t someone go out and destroy him and remove the reproach from Israel? And the men he spoke to told him that Saul had offered his daughter and great riches and freedom for his father’s house, to any who would face Goliath (v. 25)—yet with all these inducements no man had come forward.

The conqueror of Goliath should be given the king’s daughter.

Psalm 45 declares—*“The king’s daughter is all glorious within.”*—note particularly the *“within”* . . . *“her clothing is of wrought gold”* (v.13).

“Wrought gold” is faith shapened under affliction. Now, who is the *“king’s daughter?”* This whole Psalm, we find, is a beautiful song concerning Christ and his Bride. It contains the tribute to Christ that Paul quotes in Heb. 1:9—

“Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”

The conqueror of Goliath should also receive *“great riches.”* Paul’s use of this word in his various delineations of the glories of the Truth adds great depth to its meaning. He speaks of—

“The riches of God’s goodness” (Rom. 2:4);

“The riches of His wisdom and knowledge” (Rom. 11:33);

“The riches of His grace” (Eph. 1:7);

“The riches of His inheritance” (Eph. 1:18);

and above all—

“The unsearchable riches of Christ” (Eph. 3:8).

* * *

“. . . and make his father’s house free in Israel” (v. 25).

That was the great purpose of Christ’s battle with the enemy of his brethren—to make his Father’s house free in Israel.

“Whosoever committeth sin is the slave of sin . . . If the Son make you free, ye shall be free indeed” (John 8:34-36).

* * *

“And Eliab’s anger was kindled against David” (V. 28).

Why? The most natural cause in the world—*fear and jealousy*. He, the eldest, a man of war, was afraid of Goliath. David, the youngest, a boy, was not. David’s fearless words reflected on him, the elder brother, and being a natural man he reacted with anger and blustering—calling David names and attempting to humiliate and belittle him. Eliab said—

“With whom hast thou left those few sheep in the wilderness?”

The *“few sheep in the wilderness”* have always been a matter of scorn and reproach to the faithful. So few can resist the argument of numbers that the fewness of the *“little flock”* has always been a stumbling-block.

We expect this from the world, but it is sad and discouraging to see this same outlook in the brotherhood—*“We are the majority, and so that proves we must be right. You are just a ‘fragment,’ so you must be wrong.”*

But the sheep have always been few—and *they have always*

been in the wilderness—outcast and despised. And it has always been Christ's humble work to care for his Father's few sheep in the wilderness—the poor and downcast of the world, not the rich and well-favored.

But the time is coming for the humble shepherd to manifest himself as a mighty deliverer. To the “few sheep” he says—

“Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom” (Luke 12:32). *(To be continued, God willing)*

Current Events Fulfilling Prophecy

RUSSIA'S “THIRD ROME”

Russian nationalism has long had a messianic quality, in which the country is thought to serve as an example to the rest of humankind. In the nineteenth century, for instance, an influential group of intellectuals known as the Slavophiles held up the Tsarist Empire as a spiritual counterweight to Western Europe, whose modern Enlightenment values they rejected as decadent and materialistic.

Today, a new generation of thinkers is beginning to reinterpret nineteenth-century Slavophile ideas in order to create a Russian exceptionalism for the twenty-first century. Chief among these ideas is the notion of Russia as the “Third Rome”—the true defender of Christianity after Rome's break from Orthodoxy and the fall of Constantinople in 1453.

Historically, the idea of Russia as the Third Rome goes back to a 1523 letter written by the Russian Orthodox monk Filofey (also known as Philotheus) to a civil servant . . . With the rest of Christendom either lost to the Catholic heresy or under Muslim domination, it was left to Russia, as the Third Rome, to keep true Orthodoxy alive *and the Antichrist at bay*.

Other mentions of the Third Rome at around the same time used the idea in a more direct political manner, tied to the ambitions of the princes of Muscovy. In 1589, it resurfaced in the founding document of the Russian patriarchate, where its use was even more directly political, claiming that the rulers of Russia guaranteed the faith of not only their country, *but that of the entire world*. The idea had been altered to imply that Russia's ascent as the Third Rome was not just a period in sacred history, but also a concrete historical phenomenon.

Contemporary nationalists share a similar outlook, in that they celebrate Russia as a source of opposition to the liberal West. Perhaps the most prominent advocate of this view is Alexander

Gelevich Dugin. From the late 1990's on, Dugin has assumed the position of principal unifier and standard bearer of radical Russian nationalism, partly due to his impressive networking and strong military contacts. The list of Dugin's collaborators down the years reads like a who's who of nationalists in Russia.

Dugin sees a looming conflict between Russia and the United States, part of an eternal rivalry *between land and sea powers*. Dugin has proclaimed himself heir to Russia's twentieth-century Eurasianists, and argues that Russia, as the world's principal land power, should be the primary node in a great Eurasian alliance against the sea.

In his recounting of the myth of Russia as the Third Rome, Dugin is clear about Russia's exalted position, but *is more interested in the Second Rome, Byzantium*, than are most other Russian nationalists.

For Dugin, Russia is the world's *katechon*. The *katechon*, an obscure Greek word referenced in Paul's second letter to the Thessalonians (2:6-7), is, roughly speaking [supposed to be], "he who holds it together"—that is, the force that protects and holds the world together in the face of danger. In Russian tradition [it refers to] the coming of the Antichrist. To Dugin, whose ideal is Byzantium, Russia better fulfills its holy role of *katechon* the closer it is to the Byzantine ideal. And the idea of Russia as *katechon*, which confers on the country the status of savior of the world and thereby legitimizes the use of nearly any foreign policy as the means to a noble end, is gaining increasing popularity in Russia.—*For Affairs, 1/17*

This is a marvellous development in the growing movement to restore and then expand the Russian Empire. As we are aware from Catholicism and other “-isms”, religion without logic, let alone truth, can still have a great influence over the mind of the population, and drive them to commit atrocities in its name. The idea of Russia as a “Third Rome” creates a justification for Russia to march into Europe as Defender of Orthodox Christianity.

In addition, there are two things of great significance in the above commentary. One is the positioning of Russia within its own mind as a mighty land power, arrayed against the Tarshish sea power of the West, or South. Thus the positions marked out in the prophetic word are lined up for future progression. This line of things was explained by Dr. Thomas—

“I shall be able to show, from other parts of the prophetic word, that the power destined to play the conspicuous part

indicated above is RUSSIA. That it will dominate all the ten kingdoms, *subdue Turkey*, and incorporate Persia into its empire . . . The ten toes belong to the image as a united dominion; hence Britain cannot be included among them unless it is first conquered by the overshadowing power, which it will not be, as is clearly demonstrable from many parts of the divine testimony. *Russia will command the land, and Britain rule the sea*" (*Elpis Israel*, pp. 327-328).

The other significant item is found in the sidelong glances of Russia toward Istanbul/Constantinople/Byzantium, which city it is increasingly learning to covet. When Russia moves to take the city sitting upon the Bosphorus Strait, it will create ONE POWER incorporating the Little Horn power of Constantinople and the Russian Horn of the Goat—again according to prophecy, as explained by Dr. Thomas—

"In the time of the end . . . the Constantinopolitan, and Russo-Assyrian, powers, become one horn, as before the Little Horn arose. In the time of the end, the Horn of the North in its enmity against Israel, plays a similar part to that it did of old by the hand of Antiochus Epiphanes in the days of Judas Maccabæus . . .

"This Little Horn power, or "King of fierce countenance", is, in the thirty-sixth verse of the eleventh chapter [of Daniel], styled "the King who doth according to his will" . . .

"This is evidently not descriptive of the Pagan Roman power, but of that power invested with a new ecclesiastical character. In other words, it is descriptive of the imperial Constantinopolitan Catholic power. Of all who swayed this sceptre from Constantine, the founder of the city, to Palæologus, who lost it to the Turks, the Emperor Justinian is the best illustration of the wilful king in his secular aspect . . .

"Antiochus Epiphanes and Justinian represent 'the king' as he will be manifested, when, as the king of the north, he appears upon the arena, standing up to contend with the Prince of princes, on the field of Armageddon" (*Elpis Israel*, pp. 406-407).

We eagerly watch, therefore, for signs of Russia moving against Turkey. In the meantime, we note with great interest the stumbling of the blind over the word *katechon*—which stumbling, nevertheless, serves to draw them into position not only against the British Tarshish alliance, but against Christ and the saints at Armageddon.

The verses in question containing this word are as follows—

“And now ye know what withholdeth (katecho) that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth (katecho) will let, until he be taken out of the way.”

Bro. Roberts explained the Truth of this—

“‘Ye know,’ says he, ‘what withholdeth, that he might be revealed in his time.’ The man of sin was to be the supreme power in the state. Before this could be accomplished, *Paganism*, in high places, had to be abolished. The Pope . . . could never be politically developed in Europe until the Roman Empire was revolutionized, and changed from a Pagan to a professed Christian power. The Paganism of Rome was, therefore, an obstruction. It was ‘that withholding’ the revelation of the Man of Sin. But the hindrance was to be ‘taken out of the way’ and ‘THEN shall that wicked be revealed,’ etc. We know, as a matter of history, that Paganism, in due time, was taken out of the way, and that the way was thereby opened for the uprising of the Little Horn on the head of the fourth or Roman (symbolic) Beast, which, as ‘a Man of Sin,’ should prevail against the saints for 1,260 years, and exalt himself in the earth above every object of worship” (*The Christadelphian*, 1866, pp. 123–124).

Stumbling at the word of God, not understanding that these verses referred to the removal of paganism, Russia will be positioning itself against Christ and the saints at Armageddon, using these verses to justify a Russian Autocrat “holding the world together” and saving Europe, Asia and the Middle East for the benefit of the Russian people and their religion. Thus they twist the Scriptures to create a long rope for their own neck.

RELIGION A TOOL OF WAR

Russia, specifically under Putin, has already been long at work using religion to shore up the minds of its people and prepare them for war based on both their orthodox faith and the pride of men and country—

[Church leader] Sergei Krasnikov is of Don Cossack heritage, meaning he descends from the warrior clans who once defended Russia’s borders. He espouses a muscular version of Christianity, organising classes in Cossack culture and regular military training for the young people who attend his church.

At one recent summer school, children eagerly undertook

lessons in minesweeping, weapons handling and hand-to-hand combat.

[Another church leader] Ioann Osyak also overflows with enthusiasm for the [Russian] president . . . “The nations of the world will see that Russia was on its knees, but then it rose again,” says Ioann. “They will see its beauty, joy and kindness to all. And all nations will bow down before Russia.”—*Telegraph*, 3/16

At the same time, Russia is leveraging religion to encroach on the minds of Europeans in a play of psychological warfare and intimidation—

While tanks and artillery have been Russia’s weapons of choice to project its power into neighbouring Ukraine and Georgia, Russia’s president Putin has also mobilized faith to expand the country’s reach and influence.

A new Russian Orthodox cathedral is under construction on the banks of the Seine beside a 19th-century palace that has been used to conceal some of the French presidency’s most closely guarded secrets.

When Moscow first proposed a \$100 million “spiritual and cultural center” there, France’s security services fretted that Russia’s president, a former KGB officer, might have more than just religious outreach in mind.

Anxiety over whether the spiritual center might serve as a listening post, however, has obscured its principal and perhaps more intrusive role: to serve as an outsize display in the heart of Paris, the capital of the insistently secular French Republic, *of how Russia is not only a military power but a religious one.*

The Russian Orthodox Church has proved a particularly powerful tool in former Soviet lands like Moldova, where senior priests loyal to the Moscow church hierarchy have campaigned tirelessly to block their country’s integration with the West. Priests in Montenegro, meanwhile, have spearheaded efforts to derail their country’s plans to join NATO.

The Russian church’s push in Europe has taken an even more aggressive turn in Nice, where it tried to seize a private Orthodox cemetery, the latest episode in a long campaign to grab up church real estate controlled by rivals to Moscow’s religious hierarchy.

The French Orthodox association is instead loyal to the ecumenical patriarch of Constantinople, a rival church leadership in Istanbul that has provided a haven for many of Mr. Putin’s church-going foes.

Moscow’s quest to gain control of churches and graves dating from czarist times is part of a broader push by the Kremlin to assert itself as both the legitimate heir to, and master of “Holy

Russia,” and as a champion of traditional values against the decadent heresies, notably liberal democracy.

Russia’s ambassador in Paris joined the mayor of Nice for a ceremony at the cathedral [in Nice] and hailed the refurbishment as “a message for the whole world: Russia is sacred and eternal.”

Vladimir Yakunin, a long-time ally of Putin, declared the [French] cathedral a “corner of the Russian world,” *a concept that Moscow used to justify its military intervention in Ukraine.*

[The VP of the French Orthodox association] said jokingly: “They will not stop until they control everything. One day the [Nice, France] Promenade des Anglais will be called the Promenade des Russes.”—*NYTimes, 9/16*

NATO IN RUSSIAN CROSSHAIRS

With religion shaping the mind of Russians against the South and the “West,” it becomes a logical next step for Putin to work to rid Europe of NATO—

The Kremlin appears to be driven by a peculiar form of Russian nationalism infused with religion, destiny, and messianism. In this narrative, Russia is the guardian of Orthodox Christianity and has a mission to protect and expand the faith.

For Putin and other Russians who see the world through the lens of Russian religious nationalism, the West is inherently a threat because of its degeneracy and globalism.

In this view, NATO is not the benign guarantor of liberal order in Europe, but the hostile agent of the degenerate West and the primary obstacle to Russian greatness. Thus, Putin’s grand strategy requires breaking NATO. —*For. Policy, 11/16*

SIGNS THAT RUSSIA INTENDS TO TAKE EUROPE

Ultimately, of course, we realize that Europe will fall to Russia, per Ezekiel 38. This purpose has been steadily forming in the mind of Russians for many years, and is becoming increasingly obvious to those looking for indications of this mindset—

Russia’s defense minister says the MILITARY is building a replica of the Reichstag building in Berlin as a playground for schoolchildren to attack at a patriotic theme park. Sergei Shoigu added that the idea is for Yunarmia members “to storm a specific location, not something abstract.”

The provocative announcement came as Germany said it was going to increase the size of its armed forces amid growing concerns over the security of Europe.

The Yunarmia, or Young Army, was created in 2015 to encourage patriotism among the young and teach them basic military skills. Shoigu said the theme park will also feature a replica of

World War II-era Soviet army positions and a forest guerrilla base.—*Telegraph*, 2/17

This is not some private individual initiative. It is directed by the highest levels of the Russian military as a specific target. The fall of Magog (Germany) to Russia cannot be afar off; and in Gomer (France), Russia now has expensive cathedrals that will one day require 'defending' from the evil grasp of the West. And we cannot forget the irritation of Russia against "a rival church leadership in Istanbul that has provided a haven for many of Mr. Putin's churchgoing foes," as the writer above indicated.

Truly all things are aligning for the return of Yahweh's Son, by whom He will shew strength with His arm, scatter the proud in the imagination of their hearts, and put down the mighty from their seats! (Luke 1:51-52).—*T.D.C.*

One Hundred & Thirty Five Years Ago *(Continued from page 108)*

3. *How am I to convince others that this knowledge is only through the Gospel?* By showing them what the knowledge revealed in the testimony is; in other words, "declare the testimony of God."

* * *

THE next article by bro. Thomas was "*Until Shiloh Come*" in Gen. 49:10—

I translate thus—"The sceptre shall not depart from Judah, nor a legislator from between his feet, *for that* Shiloh shall come."

. . . We prefer to take the text as it is, translate it word for word, namely, *ad ki* "for that" which is equivalent to because.

The passage teaches, that the reason why the staff or sceptre shall not depart from Judah is "*because Shiloh shall come.*" . . .

When Judah shall act the lion, Shiloh will be with them; and thenceforth the sceptre shall not depart.

IN his "Notes" section Bro. Roberts stated—

T.H.V.—We have no responsibility for ecclesial withdrawals, neither can we undertake to contradict them when they have been constitutionally performed. Arbitration is a good remedy where there is dispute. Where arbitration is refused, it is an unfavourable sign.

Bro. Roberts also mentions the up-coming reprinting of the *Christadelphian Hymn Book* in 1882. The plan was to have the book bound better. In speaking of the delay in having a pamphlet printed for a brother, bro. Roberts states—

In the pressure of things at the moment, we cannot mention a date for the printing of your pamphlet. We have been thrown back through ill-health, which compelled us to desist absolutely from everything at the end of January, and go off for a fortnight.

We could ill spare the time, but we had no choice. We are now better, and shoveling at the pile.

(As we note, bro. Roberts' labours for the Truth and the brotherhood placed

a tremendous strain on his health. But as we know, in the realization of the passing present and the glories in store for God's true labourers, what better way is there to spend one's life, than in service for God and His Truth). ON running short of the *Christadelphian* for January and February, 1882, he tells us—

We regret to have been unable to supply several with the January and February numbers: "all sold." . . . Solution—We have resolved to reprint the January and February numbers, to the extent of 200 copies. Still, perhaps it is better to go to that expense, and trust, than have a large number of volumes afterwards spoiled. In future we shall print 1,700 copies.

* * *

WITH "*Chat with Correspondents*" bro. Roberts wrote short responses on—"The Jews and Future Judgment.," "Paul Circumcising Timothy;" and "Mr. Wilford Hall's New Scientific Work."

* * *

ECCLESIAL news section—Valley Springs, Texas—

The meeting place was an arbour made of poles, covered with green branches, and furnished inside with seats. About 75 brethren and sisters were present from various parts of the state.

* * *

IN this issue of the *Christadelphian*, bro. Roberts writes of a deception that took place in relation to an imposter who posed as a *Christadelphian*. He states—

We make it a rule to be silent with regard to men who cannot be commended. We have a variety of reasons for observing this rule—none of which can such men understand, especially the most potent of all reasons—the fear of violating the lofty rule of the house of Christ observed even by the angels, of whom Peter says, that though great in power and might, they bring not railing accusation against the wicked before the Lord. But there is a time to speak if there is a time to be silent. The duty of speaking out is illustrated by the Lord himself, and by all the apostles who have written. Jesus not only openly denounced evil men and seducers, but said, "Beware of false prophets who come to you in sheep's clothing, but inwardly are ravening wolves; ye shall know them by their fruits." Paul singles out one such professor in writing to Timothy, saying, "Of whom be thou ware also."

Christ's precept and Paul's example give us liberty to note and identify such when they seek to draw away disciples after them. An occasion for this has arrived. We have before us a prospectus which calls for plain speaking. It proposes the formation of an association under the name of 'The Association of Brethren in Christ.' It is put forth by a man who came among the brethren some considerable number of years ago, who has passed currently as a brother ever since, but who never allows brethren to feel the confidence that true brotherhood intuitively inspires.

Bro. Roberts then mentions the danger—

We would leave him to the obscurity and isolation which his course has earned for him, were it not that he is trying to launch among the brethren an association which, if established, would sweep away in a flood of corruption any results which may have

been accomplished by the labours of the last forty years in the direction of a return to apostolic purity and simplicity. Against such an enterprise we draw the sword, at whatever risk of consequences at the hands of a man who can threaten legal proceedings when his *amour propre* is wounded. A simple description of the enterprise is, perhaps the best denunciation of it that could be put forth in the eyes of such as are in love with scriptural things. It is an almost undisguised attempt to return to the clericalism from which, with all its abominations, and corruptions of the way of God, the Truth has emancipated us. Membership is to be conferred on such as accept the one faith, if they pay a subscription of 3/6 per annum, either individually, as a subscription, or collectively, once a quarter, under the name of a free-will offering.

Bro. Roberts continues his comments by saying—

It is one of the most astounding marvels of the hour, that such a manifestation could take place in connection with a profession of the Truth. It is a relief to remember that the connection is not with the Truth or the brethren, but with those “who have gone out from us because they were not of us.”

* * *

UNDER the “*Editorial comments*,” bro. Roberts tells of the growing support of the English public for the Jewish cause, because of Russian oppression—

The wonderful agitation about the Jews that is going on is refreshing—not that the Jews themselves are interesting: they are like the bones shown to Ezekiel in the valley of vision, very many and very dry. But they are Jehovah’s nation—cast off, it is true, for the time, but with a wonderful and most precious history, and with a future which contains the only hope there is for mankind. God purposes their restoration to favour. It is refreshing to see the British Gentiles interested in them, and proposing to benefit them. All people are appealed to, to help the “emigration.”

Then bro. Roberts quoted from a newspaper article—

The public meetings which have been held on the subject in London, Liverpool, Manchester, Birmingham and other places, appear to have evoked enthusiastic sympathy from all classes, though doubtless for various motives.

One of the largest and most influential meetings ever held took place yesterday afternoon, having been convened by the Lord Mayor, in compliance with a requisition, for the purpose of protesting against the outrages to which the Jews in Russia have recently been subjected.

After quoting a section of the article and indicating that contributions for the Jews had been made (which, after a few days amounted to 50,000 pounds), bro. Roberts says—

The next point is, to what purpose is this money to be put? The answer on which all seem unanimous is—EMIGRATION—to help the Jews to other lands. But emigrate to what lands? On this there is divergence of opinion; or more properly speaking, there is a variety of plans. The *Hebrew Emigrants Aid Society*, of New York, have sent a delegate to Britain to arrange for a

certain amount of emigration to America. They have placed in his hands a letter of instructions, which sets forth a scheme of emigration in its various details.

Bro. Roberts then comments on this and states an interesting point for the brethren and sisters of his day to consider, and worthy of our consideration today—

Several batches of Jews from Russia have already passed through Liverpool on their way to America. Some have felt uncomfortable about this: they would prefer to see them going East rather than West. They may be at their perfect ease on this point. Although we are to look for the “unwalled villages” in the Holy Land before Gog’s descent upon the mountains of Israel, it does not follow that nothing will be done in other parts for the Jews.

It rather follows otherwise: for the revolution to ensue upon Gog’s overthrow (in the establishment of Jehovah’s empire in the hands of His anointed), is to affect all nations, and the first practical point upon which their submission will be put to the test, will be their attitude to the house of Israel in their midst. Israel is to be brought out of all the nations for an offering—Isa. 66:20. They must be there to be brought when the Lord has come. Consequently, it is far from inconsistent with scriptural expectation of the times in which we live, that steps should be taken to settle Jews in various parts. If the Holy Land was excluded, there would be room for disappointment. But this is far from the case.

* * *

INTERESTING Bible Lectures:

“The Persecution of the Jews”

“The Good Confession”

“The Plain English of the Gospel”

“Paul at Athens”

“The Salvation of Society from Every Evil”

“Salvation of the Body from Sin, Disease and Death”

“The Bible a Revelation, not a Mystification”

“The Great Earthquake—Rev. 16:18”

February Answers—“Biblical Persons”

- | | |
|---------------|--------------------|
| 1. Abraham | 21. Deborah |
| 2. Moses | 22. Hosea |
| 3. Samuel | 23. Aaron |
| 4. Luke | 24. John |
| 5. Elijah | 25. Mark |
| 6. Hannah | 26. Keren-happauch |
| 7. Herod | 27. Hiram |
| 8. Dorcas | 28. Martha |
| 9. Samson | 29. Ananias |
| 10. Naomi | 30. Sapphira |
| 11. Isaac | 31. Absalom |
| 12. Caiaphas | 32. Methuselah |
| 13. Saul | 33. Herodias |
| 14. Lazarus | 34. Sarah |
| 15. Solomon | 35. Elizabeth |
| 16. Nicodemus | 36. Hophni |
| 17. Peter | 37. Israel |
| 18. Naaman | 38. Lot |
| 19. Nimrod | 39. Timothy |
| 20. David | 40. Yahweh |

One Hundred & Thirty-Five Years Ago

The Christadelphian, March, 1882

THE 1882 March Christadelphian opened with an article by bro. Thomas entitled "Written—How and When?"—

A Correspondent asked Dr. Thomas the meaning of Paul's statement in Rom. 2:15. The question was how and when was this writing of the law on Gentile hearts effected? The Doctor's answer was as follows—

1. *How is the writing inscribed upon the hearts of the Gentiles?* The answer is, by God's teaching.
2. *When is the work of the law written on the heart?* "Written" is past time. It may be known to have been written, by the subject doing what the writing enjoins. Obedience.

(Continued on page 104)

BIBLE PUZZLE—"Animals/Birds"

- | | |
|---------------------------------|--|
| 1. Red ... | 21. Strongest among beasts |
| 2. Deaf ... | 22. Little hills like ... |
| 3. ... have no king | 23. Skipped like ... |
| 4. Fallow ... | 24. ... Tied |
| 5. Wise as ... | 25. Rod became a ... |
| 6. Evening ... | 26. Shall lie down with kid |
| 7. Two she ... | 27. A den of ... |
| 8. Mourn as a ... | 28. As a ... which melteth |
| 9. ... of Bashan | 29. Trust shall be a ... web |
| 10. ... are feeble folk | 30. Next day God provided a ... |
| 11. Cast his idols to the ... | 31. ... died out of the houses, villages |
| 12. Says ha ha | 32. I will draw water for thy ... |
| 13. Goodly wings unto the ... | 33. David from following the ... |
| 14. Little ... that spoil vines | 34. Seeth the ... coming |
| 15. Fir trees are her house | 35. Divideth sheep from the ... |
| 16. Two ... sold for a farthing | 36. Stingeth like an ... |
| 17. ... hath 2 daughters | 37. Garments upon ... |
| 18. Draw out ... with a hook | 38. Be not as horse or ... |
| 19. Nest as high as the ... | 39. Not a ... move his tongue |
| 20. As a ranging ... | 40. Bring hither the fatted ... |
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- | | | | |
|--------|---------|------------|----------|
| Adder | Deer | Horse | Rams |
| Adder | Dog | Horseleach | Serpent |
| Bear | Dove | Lambs | Serpents |
| Bears | Dragons | Leopard | Snail |
| Bulls | Eagle | Leviathan | Sparrows |
| Calf | Ewes | Lion | Spider's |
| Camels | Foxes | Locusts | Stork |
| Colt | Frogs | Moles | Wolf |
| Colt | Goats | Mule | Wolves |
| Conies | Heifer | Peacock | Worm |

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