

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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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Perfect Love Casteth Out Fear (1 John 4:18)

BY G. V. GROWCOTT

"PERFECT love casteth out fear." Pray to God with all your heart and strength for Perfect Love. Absolute perfection is not a quality associated with the present dark time of weakness and struggle and probation; but He may endow you with something very close to perfect love if you seek and desire it enough: seek and desire it all the time with all your being. The question of whether perfection in anything in this weak day—the question of how close to perfection we can, and are required, to come—is not a profitable or practical question.

What is pre-eminently practical is how hard we must strive, and how earnestly we must desire. How close we get is not our present concern. God will measure us in the scale of what He has given us, and what He has laid upon us. For each, the scale is different, and known only to Him. How close we try and desire to get to perfection—in the irresistible and burning compulsion of love—is supremely important.

It is ALL-important. In our striving toward the attainment and fulfillment of Perfect Love, how repeatedly we in weakness stumble and fail is not of great seriousness (though it can never be shrugged off as unimportant). Perfect Love is perfect oneness with God in all we do and in all we are. It is an ultimate attainment. It is the Divine Promise of the Memorial Name. All life, and hope and peace and joy lie within the boundaries of total, single-minded dedication to it.

Outside it, all is the blackness of eternal night. In anything you do, keep continuously in mind the need for Divine guidance and help in prayer: or else—no matter how sincere the effort or "sanctified" the deed—the result will be of the flesh. Without God held constantly in mind, and without His constant help and direction, no activity will rise above the flesh.

FRATERNAL GATHERINGS (If The Lord Will)

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Studies and Thoughts

BYBROTHERJOHNTHOMAS

THE HOPE OF ISRAEL

*"For the Hope of Israel I am bound with this chain"—
Paul at Rome (Acts 28:20).*

There is no one, I suppose, who reads the Scriptures but admits that Paul was persecuted; being imprisoned, scourged, arraigned, and manacled, because he preached the Gospel of the Kingdom in the name of Jesus. This is admitted by all. It matters not, then, in what terms he states the cause of his trials. It will all amount to this declaration, namely—"For the Gospel I am called in question, and am judged, and bound with this chain". But we will let the apostle state his case in his own words. When he stood before Ananias, the high priest, and the council of the Jews, he cried out—

"On account of THE HOPE and resurrection of dead persons (νεκρῶν) I am called in question" (Acts 23:6).

But it may be asked here, "Concerning what hope was the question between the apostle and his persecutors?" He tells us in his defense before Agrippa—

"I stand and am judged for THE HOPE OF THE PROMISE made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. FOR WHICH HOPE'S SAKE, king Agrippa, I am accused of the Jews" (Acts 26:6–7). Now, from this statement, it appears:

1. That God had made a certain Promise to the fathers of Israel;
2. That this Promise became *the hope of the nation*, and was therefore a national question;
3. That this Promise had been the Hope of the twelve tribes in all their generations; was the ground of their worship; and that they hoped to attain it by rising from the dead.

But we have a still plainer avowal, if possible, of the identity of this national Hope with the Hope for which the apostle suffered so much. The Lord Jesus had appeared to him after his arraignment before Ananias, and said to him—

"Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome".

When he arrived at this city, he called the chief of the Jews together, and told them that he had nothing to accuse his nation of; but he had sent for them to inform them how matters really stood. He then told them how it was they found him in the custody of a Roman soldier, with fetters upon his person—

"On account of THE HOPE OF ISRAEL am I bound with this chain" (Acts 28:20).

This is conclusive. *The hope of the promise made to the fathers*

was, and, indeed, is to this day, *the Hope of Israel*; and for preaching this hope, and inviting the Gentiles to a participation in it without other circumcision than that of the heart, he was denounced as a pestilent fellow, and unfit to live (Acts 24:5–6; 22:21–22).

But what was the hope of Israel about? The answer to this question is easy. Having made the chief of the Jews at Rome acquainted with the cause of his appeal to Cæsar, they remarked to him, that they should like to hear of him what he thought upon the question of the national Hope, as so strenuously contended for by the sect of the Nazarenes. As it was not, however, convenient then, they appointed a future day when they would meet him, and hear what he had to say upon the subject.

Accordingly, at the time appointed, they came together at Paul's lodging, and he proceeded to lay before them his thoughts upon the subject of Israel's hope. But I cannot do better than to state what he did in the words of Luke; who says that—

"He expounded and testified to them THE KINGDOM OF GOD, persuading them concerning Jesus BOTH OUT OF THE LAW OF MOSES AND OUT OF THE PROPHETS, FROM MORNING TILL EVENING" (Acts 28:23).

Now who can be so dim of vision as not to perceive that *the subject-matter of the Hope of Israel is the Kingdom of God*? And observe, that in giving his thoughts of the national Hope, the apostle's persuasions turned upon *things concerning Jesus*. The Kingdom of God and Jesus were the subjects of Paul's testimony, when he preached "the Hope of Israel", or "the Hope of the Promise made of God unto the fathers".

Having begun his testimony with the chiefs of the Jews, some of whom received it, he continued to publish it for two years in his own hired house to all that visited him—

"Preaching THE KINGDOM OF GOD, and teaching those things which concern the Lord Jesus Christ, with all confidence" (Acts 28:30–31).

In this way he bore witness for Jesus in Rome, as he had done before in Jerusalem.

* * *

But, one might say, if the Hope the apostle preached, and the Hope of the twelve tribes, were the *same* Hope, why was he persecuted by the Jews? The answer is, because Paul and the rest of the apostles testified that *Jesus whom they had crucified was the King whom God had anointed* to be the Judge of Israel in His Kingdom, of which they were the natural born citizens. They had been constituted "a kingdom of priests, and a holy nation", by the covenant of Sinai; and had on that

occasion accepted Jehovah as their King. They were therefore the Kingdom of God.

In after ages, they had demanded a king who might go in and out before them. He gave them David; and promised to *raise up* from among his descendants, sleeping in the tomb, a King, who should be immortal, and reign over them forever, according to the provisions of a new constitution.

Now the apostles testified that God had raised up Jesus from among the dead for this very purpose; and had sent them to the Jews first, to inform them that if they desired to reign as princes over Israel and the nations with his King, it was not enough for them to be natural born descendants of Abraham; but that *they must acknowledge Jesus as King of Israel, and walk in the steps of Abraham's faith.*

They testified furthermore, that if they would not acknowledge him as their king, seeing that the Kingdom and Empire of God would require kings and priests to administer its affairs, they would *turn to the Gentiles*, and invite them to accept the honour and glory of the Kingdom, upon terms of perfect equality with Israel; for so the Lord had commanded them to do.

This mortified the Jews exceedingly. They despised Jesus because of his poverty and ignominious death. A suffering and crucified king was a reproach to the nation in their esteem; and to be put on a level with Gentiles, whom they regarded as "dogs", filled them with indignation and madness against the preachers of such pestilent heresies.

But it was the apostolic mission to withstand their fury with "*the testimony of God*"; and to establish their preaching by what is written in the Law of Moses and the prophets, and by what they had seen and heard, and which was attested by the power of God exhibited in the miracles they performed.

We have, then, arrived at a great truth, namely, that the "*one Hope of the Gospel*" *preached by the apostles to the Jew first, and afterwards to the Greek, was "the Hope of Israel"; that the subject of it was the Kingdom of God and Shiloh; and that these were the matters of promise made to the fathers.*

It remains for us now to look into this Promise so that we may come to understand it well; for its provisions are the things of the Kingdom; and to be ignorant of these is to be without understanding, and therefore faithless, of the Gospel of Christ.

The apostle Paul, who will be our interpreter, tells us that the Promise, which is the subject of the "*one Hope*", was made to "*the fathers*". This is a phrase which signifies sometimes the predecessors of the generation of the apostle's time, who were contemporary with the prophets (Heb. 1:1); and at others the

fathers Abraham, Isaac, and Jacob (Exod. 4:5).

It is in the latter sense the apostle uses the phrase in connection with “the promises”; for speaking of Abraham, Isaac, and Jacob he says—

“These all died in faith NOT HAVING RECEIVED THE PROMISES,”

—that is, the things contained in the promise: and after adding “a cloud of witnesses”, who lived in after ages, and who illustrated their faith in the Promise made to the fathers, he concludes by saying—

“These all, having received a good report through faith, RECEIVED NOT THE PROMISE: God having provided some better thing for us, that they without us should not be made perfect” (Heb. 11:13, 39-40)—by a resurrection from the dead to inherit the Kingdom.

They must rise from the dust before they can receive the Promise. They are imperfect now, being in ruins. But when they are re-fashioned by the Spirit of God, and spring forth glorious, incorruptible, and powerful men, “equal to the Elohim”, they will have been *“made perfect”* and fit for the Kingdom of God. But they are not to be thus perfect until all the believers of the Promise are brought in; for all *the faithful of all previous ages are to be perfected together.*

* * *

The study of the promises unconnected with the study of the fathers is impossible. *Those who are ignorant of the biographies of Abraham, Isaac, and Jacob must be ignorant of the Gospel;* for these patriarchs were the depositaries of the promises (Heb. 11:17) which constitute the Gospel-hope; and of them, Abraham is especially designated as *him that HATH the promises*—τὸν ἔχοντα τὰς ἐπαγγελίας (Heb. 7:6).

It is for this reason that a man must become of Abraham’s seed by adoption through Jesus Christ. Unless a son of Abraham by a like faith and disposition with him, neither Jew nor Gentile can share in Abraham’s estate. It is only Abraham’s spiritual family that can divide with him the promises he holds.

God has made him the spiritual father of mankind; and the Lord Jesus, the elder brother of the family. If, therefore, a man become a brother of Jesus, he at the same time becomes a son of Abraham; for Jesus is Abraham’s seed, and was in the loins of Isaac, when Abraham offered his only son, and received him from the dead again, in a figure. If the reader understand this matter, he will fully comprehend the meaning of the apostle’s saying, that believers—

“Are all the children of God (being Abraham’s) by faith in

Christ Jesus. For as many as have been baptized into Christ have put on Christ. And IF CHRIST'S, THEN ABRAHAM'S SEED, AND HEIRS ACCORDING TO THE PROMISE" (Gal. 3:26-29).

Fourth Letter To The Elect Of God In A Time Of Trouble

BY BRO. R. ROBERTS

**KNOWN AND LOVED OF GOD AND DEARLY BELOVED BY
CHRIST,**

It is one of the many evils of our present situation that the endearments of the Truth seem empty phrases. As it is with the name of God's family—the elect—so it is with the love that belongs to them; it is talked of only to seem a mockery or a thing that strong men are ashamed of. But it is none the less a precious reality. It may seem as absent and dead as the flowers of summer in the depth of winter, but it exists as actually as the roots and seeds under the snow, and will come forth in beauty and fragrance in due season.

Paul speaks of "the comfort of love." Love is comforting. We all feel the comfort of it, whether we are the subject or the object of it. It is the most beneficent mental activity in the universe. It blesses giver and receiver alike. It is the highest phase of the Eternal Power, from which all things have sprung: God is love. He is truly many things besides, but love inspires and directs them all.

You do not experience much of love upon earth at present. You are, in fact, languishing for want of it. A mother's love sweetened the early years of your life: the love of companions and friends continued the sweetness for a time, but as life rolled on and experience of human weakness increased in yourselves and others, the sweetness had gradually disappeared with the inrush of the bitter waters of a more accurate knowledge of all human things.

And now, you find yourselves in a desert where in the midst of many people, you are alone, and where love is mainly a thing of memory or of painful desire. And you groan within yourselves and pine for love, both to receive and bestow.

Now there is an antidote to the unutterable sadness of this position if we can but open the mind to its application. It lies in the fact that the elect, in the midst of their afflictions, are "known and loved of God and dearly beloved by Christ." You have only to believe the fact to feel the comfort of it. You cannot

feel it by looking into your own heart. The fact does not lie in your feelings, but quite outside of them, just as any friend's love is a fact outside of your own feelings. To feel the comfort of your friend's love, you look at its indications—his acts, his words, his looks. These inspire you with the confidence of his love, and the confidence brings comfort. If you trusted to your own sensations apart from the tokens of love, you could not feel either the confidence or the comfort.

It is much more so with the love of God. If you trust to your feelings, you will never know it, for there is no point of contact between human feeling and divine thoughts. God's thoughts are outside of us, and as much higher than our thoughts as heaven is higher than the earth, as God says (*Isa. 55:9*).

What you must do is to look at its tokens. These are of a somewhat different order from the tokens of human love, yet it will be found upon reflection that they are not less tangible or convincing. There are words and acts (historically reflected) as there are looks. The difference is that they are not personal to ourselves. Doubtless, this is a great difference as regards our ability to appropriate the comfort; still it does not affect the essence of the thing: the tokens have only to be looked at steadily to bring the conviction that will produce the comfort.

What are the tokens? (Tokens, that is, of the feeling existing in God's mind, irrespective of our ability to be conscious of it)—I might speak of creation as it is—its beauty, its wisdom, its manifest beneficence; but you might feel as if this did not come close enough. Creation you might feel to be too vast and indiscriminating to give an assurance upon which you could individually rest. This would be a natural feeling—to some extent, a reasonable feeling. Still, it may be carried too far: you must allow it is something to see divine wisdom and love manifest in creation as we see it with our eyes.

It is something to see the Father's impress in the physical universe, marred and obscured though it may be by the particular disturbance prevailing at present in the affairs of men. Doubtless, it is more to the purpose to note the fact of His having spoken and acted. This fact comes to us with Israel's history, and the history of Europe as affected by the apostolic work. Moses and the prophets come before us in the one: Christ (a risen Christ) and the apostles come before us in the other. The Bible is the irremovable and inexpugnable monument of both. In the reading of it, we are in the warm presence of living reality. We hear God's voice: we see His wonderful acts: we almost note His looks in Christ: and out of all comes the conviction of the Father's love—not as a fantasy, not as a sentiment, but as a deduction as

scientifically accurate in its process and result as any modern demonstration.

What more explicit assurance could we have than we have received? First Moses tells us—

"The Lord thy God is a merciful God...The Lord is long suffering and of great mercy, forgiving iniquity and transgression."

Then from David we have the teeming declarations with which the Psalms abound—

"The Lord is gracious and full of compassion: slow to anger and of great mercy. The Lord is good to all and His tender mercies are over all His works. The Lord taketh pleasure in them that fear Him; in those that hope in His mercy."

Then the prophets, one and all as occasion serves, unite in telling us what Isaiah declares—

"God is my salvation, I will trust and not be afraid: for the Lord Yahweh is my strength and song: He also is become my salvation ... thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

In the apostolic writings (including in them the apostolic record of Christ's sayings) God's love may be said to glow with a warming brightness that we cannot escape. First, Jesus tells us in general that God has "loved the world," and sent him for the reason that a way might be opened for His love to operate conformably with His righteousness. Then particularly he used such comforting words to the disciples as these—

"The Father himself loveth you." "He careth for you." "How much more shall your heavenly Father give good things to them that ask him."

The apostolic letters, which are the breathings of the Spirit of God, are full of the same comfort.

"If God be for us, who can be against us?" "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution or famine, or nakedness, or peril, or sword?...Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:31-39).

"God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, and made us sit together in heavenly places in Christ Jesus, that in the ages to come, he might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:4-7).

"In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world that we might live through him. Herein is love, not that we loved God, but He loved us, and sent His Son to be the propitiation for our sins... We have seen and do testify that the Father sent the Son to be the Saviour of the world" (1 Jhn 4:9-14).

Here, then, are tokens and the pledges of the love that exists in the Father for His children. Not only in the Father, but in Christ especially, if there is any difference: for the love of Christ for his brethren is compared to the highest love known to man, the love of a bridegroom for his bride (Eph. 5:25-30).

What should hinder our joy in this love? It has not been intimated to us personally, but it has been assured to "whomsoever" and to "all," who come into a certain way of things. You have come into this way and you walk in it. You believe the great and precious promises; you are daily striving to obey the beautiful commandments. Wherein you fail, you may have mercy and forgiveness, through the mediation of the "great high priest over the house of God," who ever liveth to make intercession for us; for, "if any man sin, we have an advocate with the Father, Jesus Christ; and if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity."

Remember, also, for your comfort, that this love that is in God, the Father, and in the Lord Jesus Christ, is supreme in the heart of every member of the house to which you belong. You may not see much of it now. You may know more of being "in heaviness through manifold temptation." You are far scattered and lonely, just now; but nothing can change the purpose of God to "gather together in one" the family of His love, that they may rejoice in His love and in the love that will pass in unchecked and flowing stream from heart to heart in their glorified assembly.

Is there not, in these things, power to sustain the heart in the midst of all the "sufferings of this present time?" What could be more consoling than the confidence that the love of God protects and guides us now in the darkness and the silence: that the love of Christ is engaged solicitously on our behalf though we cannot see or know it by mere sensation? And that, after a brief conflict with the toils, weaknesses and disappointments of our mortal years, we shall enter into a realm of being and an order of society in which love will be our atmosphere, joy our light, praise our life, and peace and glory our everlasting habitation?

There is no situation in life in which these convictions are unable to impart courage, and nobleness and purity. Are you a servant? Care not for it. It is but for a time; you are Christ's free man or woman, to be manifest in no merely sentimental

manner at his coming. Have you to work for unlovely employers, on whom your service seems thrown away, and for whom all natural heart-motive would fail? Redeem your part by acting it, as Paul recommends, "in singleness of heart as unto Christ, not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart: with goodwill doing service as to the Lord and not unto men."

Are you engaged in uncongenial employment? As a conscientious servant of Christ, with heart a-lit with hope, you can attend to it in the spirit of the divine command which says—

"Whatsoever thy hand findeth to do, do it with thy might:" and in the confidence expressed in the Psalm which says—

"The needy shall not always be forgotten: the expectation of the poor shall not perish for ever."

Are you dissatisfied with the smallness of your sphere and the limited nature of the service you can render? Be comforted by the thought that small things are often very important; that large ways might not be so useful in your particular case, and that it is possible for you in a small sphere to do what is, after all, the utmost a man can do in any sphere, and that is to faithfully make the very best use of the opportunity God gives, knowing that the small will be accepted equally with the great at the hands of Him with whom *"it is accepted according to what a man hath and not according to that he hath not."*

It will be helpful, too, to remember that it is the faithful filling of a small place that is always exhibited to us in the Lord's teaching as the ground of exaltation to great things at his coming.

Have you to mix with ungodly company and to endure the opposition of the scornful? The memory of the Lord's own experience of this line of things and the recollection that it is in temptation and difficulty that righteousness is brought forth for honour and comfort in the day of the Lord, will reconcile you to your lot and enable you to turn that which is evil into good.

Have you no comfort, no love, no consolation? Build your heart in God. God loves and guides now, and has unspeakable goodness in store. Remember that it was not as a beautiful form of words that Christ said—

"Blessed be ye poor ... blessed are ye that hunger now ... blessed are ye that weep now ... blessed are ye when men shall hate you."

He said these things because they are true, and that they might be realized by those to whom they refer while yet in their tribulation. Such shall laugh: shall be filled: shall be comforted: shall inherit the Kingdom—in faith of which they can endure in the face of all the storms that may howl through the wintry land of their probation.

Are none of these things your experience? Are you, on the
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contrary, well off? Master of your own actions? Blessed with leisure, means, honour and friends? There is no need to be distressed, as I have known some distressed, with a fear that in such circumstances it is impossible for our lives to be in harmony with God. God has use for a variety of servants in His house. You have to estimate your case scripturally; measure it and handle it according to what is written and all will be well.

(*To Be Continued, God willing*)

The Cherubim of Glory

BY BRO. G. V. GROWCOTT

(Continued)

Likewise at the outer entrance into the Holy Place there are now doors instead of a hanging (1 Kgs. 6:34). They have the same decorations: cherubim, palm trees and open flowers, but there are *two significant differences*: (1) They are of *fir*, instead of olive, showing their secondary nature as pertaining to the entering in of the harvest of the Millennium, and (2) they are each double, folding doors, making *four* in all, indicating a further opening and expansion of the way of entrance to salvation. *Four* appears to be the *number of universality*, and as the cherubim increase from two to the fullness of four, so in their order do the doors.

It is fitting that there were two double or folding doors, rather than four separate doors, for this way the two symbol is preserved and emphasized in the expanding to the fullness of the four.

This four-fold door at the Temple entrance would bring the symbolism of the cherubim before the eyes of all who worshipped at the Temple. No longer are the Cherubim a hidden symbol for the priests of God alone, for in the Millennium they will be brought before the eyes of all the world, and will be seen to be *the four-fold door of entrance to the House of God*.

No longer is there a veil or hanging at the outer Temple door, for all mankind now worship and serve in the Holy Place, their prayers ascend from the incense Altar, and they walk in the light of the ecclesial lampstand—

"Then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent" (Zeph. 3:9).

"The Lord reigneth: let the people tremble; He inhabiteth the Cherubim: let the earth be moved" (Psa. 99:1)

The Cherubim are mentioned three times in the Psalms. The first occurrence is in Psalm 18. This is the song David composed

unto God when he had given him deliverance from Saul and victory over all his enemies.

It is clearly prophetic and typical of the triumphant establishment of Christ's Kingdom over the nations of the world. The Psalm in its fullness far transcends the experiences of David. Both Peter in Acts 2, and Paul in Romans 15, apply it to Christ and his work.

The symbolism of whirlwind, clouds, fire and brightness amid which the Cherubim are represented, are the same here, as we shall see in Ezekiel, where the Cherubim are described most fully.

"He bowed the heavens also and came down. And darkness was under His feet. And He rode upon a Cherub and did fly, yea He did fly upon the wings of the wind" (Psa. 18:9-10).

"He rode upon a Cherub." In connection with the Cherubim, God is represented in two relationships. He is said to "inhabit" the Cherubim, to dwell in them, tabernacle in them. And He is also said to *ride upon*, or in, them as the vehicle of the fulfilment of His purpose, and the execution of His judgments.

It is another manifestation of the glorious divine truth that "*ALL things are for the sake of God's elect.*" Nothing has any purpose except as related to their destiny and welfare, and the glorification of God in and through them.

The "inhabiting" aspect is their personal communion and fellowship with Him. The "riding upon them" is His use of them in executing His will.

The very *last item* that is mentioned in David's preparation for the Temple is—

"Gold for the pattern of THE CHARIOT OF THE CHERUBIM, that spread out their wings and covered the Ark of the covenant of the Lord" (1 Chr. 28:18).

"The Chariot of the Cherubim." We may wonder at this expression, because in the actual construction there is nothing of any remote likeness to a chariot, but the expression clearly refers to God's use of the Cherubim, the multitudinous Christ, as the vehicle of His purpose—

"He rode upon a Cherub, and did fly."
Psalm 104:3 records similarly—

"He maketh the clouds His chariot."

This is the great cloud of witnesses referred to when it is recorded of Christ, "*Behold He cometh with clouds*" (Rev. 1:7). And again—

"They shall see the Son of Man coming in the clouds of heaven" (Matt. 24:30).

These clouds which God makes His chariot are another symbol

of that great host of the redeemed which are represented by the Cherubim.

The conception of the "*Chariot of the Cherubim*" becomes much more clear to us when we consider the fourfold representation of the Cherubim, with their four wheels, which Ezekiel gives in detail.

A chariot is a symbol of majesty and authority. It is also a symbol of warfare and conquest, of safety and protection, and of swift, irresistible motion.

When Elijah was taken up from the earth there appeared a chariot of fire, and horses of fire, and Elisha cried—

"The Chariot of Israel, and the horsemen thereof!"

Here again was manifested the eternal purpose and because Elisha perceived this as Elijah was taken up, he was given a double portion of the spirit of Elijah.

Why was Elisha given a double portion just because he saw the circumstances of Elijah's departure, and what bearing does it have on us?

In the first case it indicated diligence, devotedness, dedication, and perseverance, presence of mind, faith and joyful interest instead of bewilderment and fear in the face of a sudden, terrible divine manifestation.

He was privileged to see and comprehend what few have seen—a glorious, prophetic manifestation of the eternal, divine purpose—

"The (Cherubim) CHARIOT OF ISRAEL, and the horsemen thereof."

In Habakkuk's vision of the triumphant advance of the Yahweh-Elohim from Sinai and Teman, he exclaims—

"His glory covered the heavens and the earth was full of his praise ...

"Was thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of salvation?" (3:8).

The four chariots of Zechariah 6, which go forth from between two mountains of brass to carry the judgments of God into all the earth, are another representation of the Cherubim chariot.

The two mountains of brass exist today as they have never existed in all history before.

Two colossal fleshly powers, facing each other in deadly antagonism, and each possessing the terrible capacity of utterly destroying the world. How long will God leave such powers in the hands of wicked man?

At the crisis of their antagonism, the cherubim chariots suddenly appear between them, and break their power, and go forth from thence into all the earth. *We have been offered the privilege*

of becoming part of that glorious host that will suddenly appear in divine power upon the world scene, and save the world from sin, evil, and self-destruction.

* * *

There are two other references to the cherubim in the Psalms. Psalm 80 is a prophetic appeal from repentant Israel for a return of divine favor and comfort—

"Give ear, O Shepherd of Israel ... Thou that dwellest between the Cherubim, shine forth!"* (v. 1).

"Let Thy hand be upon the man of Thy right hand, upon the son of man whom Thou hast made strong for Thyself" (v. 17).

God is appealed to on the basis of His purpose and promise that He will dwell intimately within those whom He has chosen for Himself.

*The word "between" is in italics and is not in the original. The true meaning, which has much deeper significance, is—"Thou that inhabitest the Cherubim."

* * *

Psalm 99 portrays the glorious fulfilment, when the earth is filled with His glory—

"The Lord reigneth: let the people tremble: He sitteth between the Cherubim; let the earth be moved."

Here again the original is the same. "Between" should be omitted, and "sitteth" should be "inhabiteth."

We come now to the fullest and most detailed description of the Cherubim, that given in the visions of Ezekiel.

Ezekiel was among the captivity in Babylon. His whole book revolves around the destruction of Jerusalem and the Temple of Solomon by Nebuchadnezzar.

These prophecies which involve the Cherubim are prophecies of the casting off of Israel, of terrible divine judgment, and of the departure of the glory of the Lord from the Most Holy Place, never to return until the new Millennial Temple is built as a "House of Prayer for All Nations."

The Cherubim are represented as active and instrumental in all these developments. At this time of terrible trouble for God's people, the breaking down of their whole established world, everything they had built or had ever had, and their being driven away with whips in herds like cattle, as slaves, to a foreign land because of disobedience—at this time God is illustrating by the vision of the Cherubim that all things are for the sake of God's elect, and that the eternal purpose and promise still stood firm.

The Cherubim represent the eternal, spiritual realities that are being developed out of the failures and weaknesses of the present.

"The heavens were opened; and I saw visions of Elohim"
(Eze. 1:1).

Thus Ezekiel begins his glorious Cherubic revelation. He was shown, in symbolic representation, the reality and meaning and purpose of things as they appear to the divine viewpoint. The curtain was drawn aside and he saw the things of the Spirit of God of which the natural man has no conception.

A WHIRLWIND

"And I looked and behold a whirlwind came out of the North" (v. 4).

The original is "*a rushing wind*." When the Spirit of God came upon the Apostles at Pentecost, there was a sound like a mighty rushing wind.

A whirlwind is the symbol of the greatness and irresistible-ness of God's universal, invisible power, especially in judicial manifestation.

Jeremiah says at this same time—

"A whirlwind of the Lord is gone forth in fury" (23:19).

OUT OF THE NORTH

The whirlwind "*came out of the North*." This too gives the aspect of judgment upon Israel, just as in the latter day, deliv-erance comes from the South and East.

At this time the judgment from the North was the Chaldeans, but they were not the power, they were merely the instrument, the slaughter weapon in the hands of the six linen-clothed sym-bolic men of Ezekiel 9, who were led by the seventh man with the writer's ink horn.

To this *seventh* man the Cherubim handed the coals of judg-ment from between the Cherubim wheels, which he scattered over the city.

The armies of Nebuchadnezzar were all the natural eye could see, but Ezekiel is being shown a representation of what was happening upon a spiritual plane.

A GREAT CLOUD

"A great cloud, and a fire infolding itself"—self-contained and continuously renewed, like the burning bush—"and a brightness was about it" (v. 4).

The cloud symbol is a very fitting and beautiful one for the Multitudinous Christ. A cloud is a vast host of individual drops drawn by the power of the sun up into the heavens out of and away from the general waters and seas of the earth. In the process they are distilled—separated from all impurity. In the drawing up, the drops are invisible, but when assembled they ride majestically in the heavens in all their pure whiteness and beauty.

Behind their majestic beauty there lies the tremendous

power of God, ready to be poured forth in storms of irresistible judgment, with pealing thunder and flashing lightning.

God is said to ride upon the Cherubim and also upon the cloud. This cloud that Ezekiel saw was a "bright" cloud, like the cloud of glory that enveloped Jesus, Moses, Elijah and the three disciples on the Mount of Transfiguration.

(To be continued, God willing)

Watch Ye Therefore

BY BRO. E. W. BANTA

"Ye can discern the face of the sky, but can ye discern the Signs of the Times?" (Matt. 16:3).

In Luke 21, Mark 13 and Matt. 24 we read of a discourse that Jesus had with four of his apostles, as they sat on the Mt. of Olives, overlooking Jerusalem. He told them at that time what the signs would be that would portend the end of that world (age), and also the end of the long period known as the Gentile times or age, in which we live.

What Jesus said on this occasion was prompted by a question they had asked him in regard to something he had told them before they left Jerusalem while they were at the Temple. They had pointed out the Temple to him and said—

"Master, see what manner of stones and what buildings are here" (Mk. 13:1).

Jesus had answered them—

"Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down" (Mk. 13:2).

Now as the five of them sat on the Mt. of Olives, overlooking the city, with its beautiful Temple of white marble, their minds still dwelt upon what Jesus had said about the Temple; so they asked him (Matt. 24:3)—

"Tell us, when shall these things be? And what shall be the sign of thy coming and of the end of the world (age)?"

JERUSALEM'S DESTRUCTION

Jesus told them first of the things of the immediate future that would affect them personally. Terrible judgments were just ahead for Israel. They had about filled up the measure of their iniquity by the rejection of their King: all the blood shed from righteous Abel to that time was to be required of that generation—

"For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations.

"And Jerusalem shall be trodden down of the Gentiles until

the times of the Gentiles be fulfilled” (Lk. 21:23-24).

Jerusalem was doomed. It would no longer be a place of deliverance for God’s people. His blessings and protection were about to be taken away from it. Jesus told them what the signs of it would be—

“When ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is nigh.”

Then he told them what to do. They were not to stay and fight for their beloved city and land, but (Lk. 21:21)—

“Let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out.”

Now it is to be noted from the history of those times that when the Roman armies came against the land, when the “carcase” of Israel was given to the “eagles,” the Christians were forewarned. They knew what was coming; they fled as the Lord had told them to do.

THEY KNEW THE SIGNS OF THEIR TIMES, and were thus prepared to save themselves from the judgments that broke up and destroyed the Jewish system of things.

Are we as well prepared to save ourselves from the impending demolition of the present dispensation? Do we know the signs of *our times*, and *ARE WE PREPARED to escape* “the things that are coming upon the earth?”

THE END OF THE AGE

As Jesus spoke to his immediate disciples, as recorded in these three chapters, his thoughts were of the few who would be living at the end of the Gentile age. They would need to know the signs of these things. He speaks especially to us at the end of Luke 21—

“Take heed to yourselves, lest at any time your hearts be overcharged with drunkenness, and cares of this life, and so that day come upon you unawares.”

Jesus thus indicated that many in our times would be the victims of the subtle influences of the times so that they could see but dimly (if at all) the dividing line between that which is of the world and the higher things of divine revelation.

It may be noticed, as we draw nearer to the end, as the days and the months go by, that less and less time is being devoted by the many to prayers, meditation and careful diligent study of the Word of God.

There seems not to be time anymore with reverence and godly fear, in our quiet moments, we can draw nigh to God in humble supplications in which our minds are purified, uplifted and strengthened—in which the high and holy things of the Spirit glow into flame and lighten the hope and faith that will

lift us above the evils of our day.

What did Jesus tell us to do when we see these things begin to come to pass—when we see the fig tree budding and all the trees, and know that the Kingdom of God is nigh at hand? These are his words—

"WATCH ye therefore, and PRAY ALWAYS, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open to him immediately."

"Blessed are those servants whom the Lord shall find watching" (Luke 12:34-37).

Current Events Fulfilling Prophecy

OPPOSING POWERS OF THE LATTER DAYS

The scriptural picture of the “latter days”—just before Christ’s return to the earth—indicates two opposing military unions that will be embroiled in a massive war that will bring all nations into the conflict, and Russia into Israel.

Zechariah speaks of these two opposing powers as “mountains of brass” (6:1); Ezekiel speaks of a power of “Gog” and an opposing power as “Tarshish” (chapter 38); and Daniel speaks of a “King of the North” and a “King of the South” (11:40).

Ezekiel clearly identifies that the power of Gog is that of Russia (chapter 38:2—where “chief” is actually “Ros”, or “Rus”—Russian). This prince of Rus is styled the “King of the North” by Daniel—certainly appropriate given that Moscow lies directly to the north of Israel.

The scriptural roots of this power are found in Alexander the Great’s Empire. Alexander was referred to in Daniel 8:5, 8 and 20-22, as the “notable horn” of the goat power—

“And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes... Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven...

The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for

it, four kingdoms shall stand up out of the nation, but not in his power."

When Alexander passed from the scene at the age of 32, his vast empire fell into turmoil, until finally the Hellenistic world settled into four stable power blocs: Ptolemaic Egypt, Seleucid Mesopotamia and Central Asia, Attalid Anatolia, and Antigonid Macedon.

All four of these kingdom powers prophesied by Daniel, were of Greek descent—all four of these are Goat-powers, individually symbolized by the four horns.

Two of these Horn-powers had a special geographic relationship to Israel. They were the King of the North, and the King of the South (i.e. north and south of *Israel*—always the centre of the Biblical narrative).

Daniel then mentions something peculiar regarding the Northern Horn-Kingdom: a “Little Horn” power grew off of it. Daniel 8:9—

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.”

This was the emerging clout of a once small village named Rome. The Roman Empire thus became always associated with the Greek Empire preceding it. For this reason, its influence can be styled “Greco-Roman”.

This Greco-Roman element in Europe and the Middle East extends from that early time all the way through to today. The continuity is not in the military and political empires which have faded away, but is found in the ecclesiastical empires that still exist today: ROMAN Catholic, and GREEK Orthodox.

But in the “latter days” of the prophetic picture, the Greco-Roman element will be restored to a military footing by the reappearing power of the King of the North.

THE GRECO-ROMAN ELEMENT AT ARMAGEDDON

Therefore an expectation exists that both of these two horn powers, north and south of Israel, will exist in the days that bring us to Armageddon in Israel’s valley of Megiddo.

Daniel refers to this time in chapter 11:40 as “the time of the end”—

“And the king (that is, the king of the north) shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished ...

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many

ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land.” (Dan. 11:36–41).

By conquest, the King of the North will take on the Goat references: he will “overflow and pass over” both Little Horn territories (Roman/European) and Horn of the Goat territories (Macedonian/Greek Empire). Importantly, *this territory includes modern-day Turkey.*

WHO IS THE KING OF THE NORTH

The King of the North is a reference title, like Pharaoh, not a mythological person. We get a name of reference for his latter-day appearance from Ezekiel’s prophecy: Gogue.

Gogue, the autocratic (“head”—Ros) leader of Russia will take possession of the territories of the Horns of the Goat (Macedonian/Greek Empire and successor kingdoms), and the Little Horn of the Goat territories (old Roman Empire), along with many other territories. We’re getting close to that point now—

Heinrich Brauss, a retired German lieutenant general, claimed while Europe, the US and UK’s attention is more focussed on issues world leaders have deemed more pressing, Russian President Vladimir Putin is plotting a regional war with member states right under their noses. He [said]: “At a time when our political attention is shrouded in climate change, the migration crisis, the EU crisis and many other issues that call for cooperative solutions, Russia is preparing under Putin—totally unprovoked—for regional wars in Europe, which they want to end with the help of nuclear weapons threats.”

Mr. Brauss and Mr. Krause said that in the event of an armed conflict, Russia could try to launch a “limited-scale surprise attack backed by a nuclear threat before NATO can respond effectively”.

The warnings come weeks after Moscow officially suspended the INF treaty, sparking fears of a conflict that could escalate to World War 3. Military experts are even more alarmed by the fact Russia continues to arm itself with super and hypersonic missiles.—*Express, 7/19*

RUSSIA AND TURKEY

The territories to be taken include Turkey. Thinking of Turkey in present-day terms such as “Sultan” and “Ottoman” and “Islam,” etc. can be confusing. We must remember we are thinking TERRITORIALLY, not politically. That is, it does not matter what form of government or race is currently in place—from the Scriptural perspective Turkey (Asia-Minor) is still defined in Greco-Roman terms.

In 330 AD, the Roman Emperor Constantine moved his

seat of government from Rome to Byzantium, which he renamed Constantinople (now called Istanbul). Therefore Constantinople is to be reckoned just as Roman as Rome, for both cities ruled the Roman Empire.

Later, there was a division, and Rome ruled the West (Latin), while Constantinople ruled the East (Greek). This was the division of the Roman empire into the two legs of iron of Nebuchadnezzar's Image: a split echoed by the ecclesiastical division of today.

What does this mean? If Constantinople was part of the Roman Empire, then the King of the North must be compelled to take that city, and modern-day Turkey with it.

As Dr. Thomas expressed it—

"The things which remain to be accomplished in the time of the end are briefly outlined in the remaining part of [Daniel 11]... The next event of the prophecy is an attack upon [the Sultan] by the king of the north, as it is written, 'And the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships'; that is, the Russo-Assyrian autocrat shall attack Constantinople by sea and land" (*Elpis Israel*, p. 418).

GOG AND THE ECCLESIASTICAL

How can this anticipated modern leader Gog associate himself with the old Greco-Roman powers, beyond the merely territorial? Would it not be appropriate that the association occur by his leveraging and being tied to the existing Roman and Greek empires of today—that is, the Roman Catholic ecclesiastical power, and the Greek (and Russian) Orthodox ecclesiastical spheres of influence?

Dr. Thomas highlighted this clerical affinity—

"Having fulfilled the mission of his "sacred Russia" to put down rebellion, to plant the *Greek cross* on the dome of St. Sophia, and to prostrate Europe at his feet, he [Gog] will next address himself to the work of establishing his dominion over the east. (*Elpis Israel*, p. 420).

In a remarkable media article, no doubt placed for the encouragement of Christ's true ecclesia ("Behold, I come quickly!"), we find wonderful echoes of Dr. Thomas's exposition applied to the present day—

For centuries, Russia has spent vast amounts of blood and treasure and fought multiple wars in the hopes to either directly annex the Turkish Straits—the Bosphorus and the Dardanelles—or to establish a friendly vassal regime there that would control the strategic waterway and allow only Russian warships to pass.

Moscow's control over the Straits is vital to ensure secure Russian access to the Mediterranean region and to effectively

move southern Russia's line of defense from the littoral waters near Sochi and Taman all the way out to the Aegean Sea.

Since the 15th century, Russia has presented itself as the only true successor of the Byzantine Orthodox Roman Empire; indeed, *the double-headed eagle on the coat of arms of the House of Palaiologos—the last Byzantine imperial dynasty—today makes up the national coat of arms of the Russian Federation*. Capturing Istanbul (Constantinople), *restoring the Orthodox cross on the Hagia Sophia* (the Ottoman Turks turned it into a mosque; at present, it is a museum), taking the coveted Straits, and ultimately *uniting the Balkan and Middle Eastern Orthodox people under Russian rule* seemed close at hand several times in the last couple of centuries.

But each time, as Russian forces invaded and marched to Constantinople or planned to land troops on the Bosphorus, something went wrong. Nonetheless, in 1833, the Russian navy actually succeeded in landing some 30,000 troops on the Bosphorus to stop the advancing forces of *Egyptian ruler Mehmed Ali* and saved the Ottoman Sultan Mahmud II.

The Russian forces withdrew only after the Turks signed a mutual defense compact—the Treaty of Hünkâr İskelesi—effectively turning Turkey into a Russian protectorate with a secret clause requiring the closure of the Dardanelles to all foreign warships at Russia's command. The modern-day equivalent of such a treaty is arguably the ultimate goal of Moscow's present Middle Eastern policy.—*Jamestown, 7/19*

MEHEMET ALI AND THE KING OF THE SOUTH

Pausing here, we note the mention of the Egyptian ruler. Dr. Thomas tracked an earlier incipient fulfillment of this prophecy in the matter of Mehemet Ali and the Ottoman Sultan (*Elpis Israel*, p. 417). The incident revolved around Mehemet Ali of Egypt (the King of the South), the Ottoman Sultan possessing Constantinople, and Russia (the King of the North).

Having seen that Russia fulfills the requirement of King of the North, what of the King of the South?

This southern power is identified as Egypt, the southern of the 4 horns of the goat. Ezekiel further identifies the world-power associated with Egypt as the Lion of Tarshish, with its young lions allied with it. The lion of our present age is the hallmark of Britain, and the young lions are its former and present colonies and allies (U.S., Canada, Australia, New Zealand, India, etc.). Historically, just as Russia covetted Constantinople, so Britain has kept an eye on Egypt. In Britain's present diminishment, she has withdrawn. But we are confident that this critical relationship will soon be renewed—

Egypt has historically been a key geographic intermediary in global power-politics. It was a bridge between England and the British Empire in India. It is now the main maritime sea route between Europe and Asia. Egypt still identifies its geopolitical interests strongly with those of NATO and the Western world.

Today, however, there is occurring an unprecedented military buildup (also involving such new players as China, Turkey, Qatar, the UAE and even Iran) in the strategically connected regions of the Horn of Africa, Sudan, and the East Mediterranean basin.

The Suez Canal, Red Sea littoral and indeed the whole of Egypt are thus becoming central to the well-being of the populations of the NATO members and, strategically, to the organization itself.—NAOC, 12/18.

“At the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships.”

In 1838—

Mehemet Ali, in Egypt, was king of the south, and wanted Constantinople.

Russia was king of the north, and also wanted Constantinople and its waterways.

The Ottoman Sultan, controlling Turkey, wanted to keep Constantinople.

In 2019—

Constantinople is presently part of NATO. NATO/Tarshish is being drawn increasingly to Egypt, and will be king of the south. NATO does not want to lose its influence there.

Russia continues to develop as king of the north. It wants Constantinople and its waterways.

President Erdogan in Turkey wants to keep Constantinople.

Turkey is now a faint remnant of the Ottoman Empire, which has “dried up” over the last 100 years in order to allow for the coming contest between north and south (and even more importantly, the appearance of another army associated with the Sun’s rising—Rev. 16:12).

Did Russia learn from 1838? Putin is a student of history. There may be a repeat of the “pushing” of the Egyptian/Tarshish-power against Turkey, bringing Russia hurriedly down to take possession instead. OR, Russia, having learned its lesson from 1838, may simply come down “like a whirlwind” on Constantinople when a great opportunity presents itself.

Picking up once again with that remarkable article—

As components of Russian S-400 air-defense complexes arrive in Turkey, dramatically escalating the tensions in relations between Ankara and Washington, *Moscow sees the moment as a*

great opportunity that must not be squandered. For the Kremlin, the S-400 purchase must not be a onetime event, but a basis on which to re-establish “*historical relations*.”

Turkey was to buy four S-400 batteries (or “divisions,” as they are known in Russian artillery or air-defense forces) for an estimated sum of \$2.5 billion. Turkey paid an undisclosed cash advance on the purchase, and the rest was covered by a loan provided by the Russian government.

This Russian tech could prove to be a security risk for the Alliance by collecting and passing detailed radar information about the newest US stealth F-35 Lightning II fighter. Turkey builds components for the F-35 ... To avoid the possible security breach caused by the coexistence of US F-35s and Russian S-400s within the Turkish military, Washington has offered to sell Ankara US Patriot anti-aircraft missiles instead and threatened to impose sanctions and to kick Turkey out of the F-35 program, but President Recep Tayyip Erdogan steadfastly refused to cancel the deal with Moscow. On July 12, the initial components of the first S-400 division began arriving.

The stage was set for *an escalation in the US-Turkey confrontation*. Russian arms deals and their execution tend to be highly secretive, but not in this case. Both sides seemingly deliberately turned the airborne delivery into a public relations spectacle...

Moscow seems intent on exploiting the maximum PR hype of the S-400 sale and to use it to needle Washington—thus ensuring a maximum response, sanctions, and the possibility that the split between the NATO allies will solidify.

Russia is offering Turkey Su-57 stealth fighters to replace the F-35 jets.

As the S-400s were landing in Turkey, leading Russia-1 TV channel anchor Vladimir Solovyev played footage of flamboyant nationalist Vladimir Zhirinovsky, who three years ago predicted Turkey would become a close Russian ally by leaving NATO and joining the Russia-led Customs Union: “Three years ago this seemed a utopia, but is it now?”—*Jamestown, 7/19*

We might note that Syria came to employ Russian weaponry as well, and would now seem to be well within the embrace of subtle Russia.

MAGNIFYING THE GOD OF GUARDIANS

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished ... But in his estate shall he honour the God of forces [guardians]: and a god whom his fathers knew not shall he honour with gold,

and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory” (Dan. 11:36–41).

The King of the North will exalt himself (be set on high). But he will also honour a “god of guardians”—or protectors, patrons. In other words a god of the earth who promotes the notion of invisible “saints” protecting worshippers.

More specifically, a Roman Catholic god. Pope.

The Emperor Justinian honoured someone in this manner. He promoted the Roman Bishop to supremacy over all the churches of the eastern and western provinces of the empire. In this way, “the king, who did according to his will” (being Emperor), “acknowledged” this “strange god” as of supreme spiritual authority “in the most strong holds.”

The Emperor Phocas furthered this, when in 606 AD he declared the Roman god to be UNIVERSAL BISHOP.

We therefore anticipate a similar action by a “fierce king” who will echo this stance of promoting the Roman Bishop—Pope—as spiritual god of the earth.

President Vladimir Putin met Pope Francis in the Vatican amid signs of closer ties between the Kremlin and the Roman Catholic Church.

The meeting came a day before the Pope [was] due to hold talks in Rome with leaders of Ukraine’s Greek-Catholic Church to discuss the conflict in that country. The Ukrainian Orthodox Church last year formally split from the Russian Orthodox Church amid tensions between Kiev and Moscow over the war in eastern Ukraine. The Pope and Putin “expressed their satisfaction” at how ties are developing, the Vatican said.

The head of 1.2 billion Catholics also had an historic encounter with Patriarch Kirill, leader of the Russian Orthodox Church, in Cuba in 2016. Ties have been strained for centuries between the Vatican and the Russian Orthodox Church since the Great Schism of 1054 that split eastern and western Christianity over theological differences.—*Bloomberg, 7/19*

Both the Roman god and the present leader of Russia are engaged in a significant effort of establishing ties between Russia, the Vatican, the Russian Orthodox, and the Greek Orthodox.

And just as the Emperor was acknowledged as a spiritual power unto himself (see Constantine), so we’re seeing the same idea now being applied to Putin, new defender of the Catholic way—

Pope Francis is viewed by many European liberals as the greatest moral voice against the resurgence in populism and

the demonization of migrants. But for many European nationalists, anti-migration politicians and opponents of gay rights, the real spiritual strongman of their movement is the Russian president, Vladimir V. Putin, their alternate pope.

In a recent interview with The Financial Times, in which Mr. Putin declared the end of Western liberalism, he was asked whether religion would play a greater role in national culture and cohesion: "This is exactly why I will now say a few words about Catholics," he said, embarking on what seemed like *a defense of the traditions of the Catholic Church*. "Sometimes I get the feeling that these liberal circles are beginning to use certain elements and problems of the Catholic Church as a tool for destroying the church itself," Mr. Putin said. "This is what I consider to be incorrect and dangerous."

Massimo Introvigne, an Italian sociologist of religions, said: "*Putin represents a medieval, pre-enlightenment Christianity.*" [The medieval period stretches between the fall of the western Roman Empire (476 AD, fall of Rome) and the fall of the eastern Roman Empire (1453 AD, when Constantinople was taken by the Turks). In other words, M. Introvigne likens Putin's attitude to the age of Justinian and Phocas.—T.D.C.]

The most devout Putin followers talk of the Russian leader in mystical terms, comparing him to the *Katechon*, a Greek word referring to *a force that keeps the Antichrist at bay*.

—NYTimes, 7/19

How precious is the Truth gleaned from the Scriptures, to know that the Roman Catholic Antichrist has in fact been on the earth for millennia, and called the Pope, while Jesus, the Lamb who will soon appear as the Lion, will utterly destroy both Gogue and the god of the earth in the great conflict before the establishment of the Kingdom Age.

"Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal ... Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD" (Eze. 39:1–5).

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. 17:12–14).—T.D.C.

The Law of Moses and the Sacrifice of Christ

BY BRO. G. V. GROWCOTT

How and why the Law of Moses ceased at the death of Christ

The answer to how and why the Law of Moses ceased at the death of Christ would be that it therein fulfilled and completed its purpose and reason for existence.

The epistles to the Galatians and the Romans give us the clearest information on this.

The Law's purpose was to expose and condemn the evilness of the flesh and of man's willful, self-pleasing desires and thoughts—"the law of sin in my members" (Rom. 7:23). Paul says (Rom. 3:19)—

"What things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped and all the world may become guilty before God."

And Romans 5:20—

"The Law entered that the offense might abound."

Not that God wanted to bring about sin but it was necessary to bring it out into the open and show its evilness and destructiveness. Paul says (Rom. 7:7)—

"I would not have known sin, except for the Law: for I would not have known lust, if the Law had not said, Thou shalt not covet."

He never would have learned that his natural desires and inclinations were hurtful—a spiritually diseased condition of the flesh—if God had not revealed a Law which showed the healthy and right way of life. The Law was to teach man that of himself he could never earn life (Rom. 7:10)—

"The Law, which was ordained unto life, I found to be unto death."

The Law showed the only possible way to life—perfect obedience—but it also showed Paul (and everyone else) that no man of himself could walk that way. In all this—

- the revealing of God's eternal holiness,
- sin's deadly harmfulness,
- man's hopeless weakness

—the Law was to lay the foundation for the work of God in Christ.

The Law was to show the absolute need for Christ, and the impossibility of attaining to life and fellowship with God in any other way than by Christ—the "Man made strong for Himself" by God—the Redeemer that God's mercy provided for helpless man.

"The Law was our schoolmaster to bring us unto Christ."

The Law was to focus everything upon Christ, to point to him as the center and key and answer and fulfilment to everything.

All the types, all the sacrifices, all the rituals and ordinances of the Law pointed forward to Christ—brought out all the problems that needed solving and foretold and showed how he was the solution to them.

Therefore, it was essential in the nature of things that it should end in him. It would be unfitting and confusing and an anti-climax if everything that pointed to him and at him should come right up to him—and then go on by. It would look like it had missed him, and that he **wasn't** the answer after all.

* * *

The remarks of Paul in Hebrews 10:1-4 are to the point here—

"For the Law, having a shadow of good things to come and not the very image (the substance, the reality) of those things can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

"For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins.

"But in those sacrifices there is a remembrance again made of sins every year.

"For it is not possible that the blood of bulls and goats should take away sin."

He is proving that the Law did not actually accomplish anything final, from the admitted fact that they kept on doing the offerings over and over. The same line of evidence also proves the other side of the picture—because Christ's sacrifice was complete and final and all inclusive, once for all, therefore it is not fitting that the Law of Moses sacrifices (which merely marked time and signified that the fulfilment was future) should continue beyond that One Perfect and Final sacrifice.

It is true that in the Millennium a New Covenant will be made with Israel somewhat along the line of the Law of Moses with sacrifices which commemorate and point backwards, but still the sharp break had to be made at this central, focal point of all history, so that all history may revolve around it—pointing forward up to it, and backward after it. It is more providential than coincidental that even today mankind measures its time both ways from this point—B.C and A.D.

* * *

There is another aspect, in Heb. 9:8, that has a bearing. The Mosaic Law and Tabernacle, with its veils and restrictions,

signified that the way of access to God was obscured and restricted, because of man's sinful state—

"The Holy Spirit this signifying, that the way into the Holiest of all was not yet made manifest, while the first Tabernacle was yet standing."

But now in Christ the way was manifest, so the Tabernacle's message was no longer true. Truly the Tabernacle provided a way of **approach** to God, but in the very restrictions of the way that was provided, God symbolized that there was a **barrier**. Only one man, the High Priest, and he only once a year, could really enter into the manifested Presence of God, and then only with elaborate ritual. This heavily barred way of approach was thrown open by the righteousness and perfect sacrifice of Christ. Therefore, at his death the Veil of the Temple was torn asunder from top to bottom. What a vivid symbol that all the restrictions of the Law were broken through!

As soon as this veil was rent apart, and the Ark exposed, upon which man could never before legally gaze, **all the purpose and meaning fell out of the Law**. It HAD to end there. Its message of present restrictions and future opening was suddenly and forever out-of-date. Everything it pointed to had now happened—

"Think not that I am come to destroy the law or prophets. I am not come to destroy, but to fulfil.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, TILL ALL BE FULFILLED" (Mat. 5:17-18).

The Ark, the Cherubim, the manifested glory of God (Shekinah glory) over the Mercy-Seat—this was the very heart and center of the Law of Moses. All pointed in to this. Therefore the rending of the veil and exposing of these things so long concealed, showed the time Jesus spoke of—"TILL ALL BE FULFILLED"—had come. The rent veil should have told Israel that the Law was finished.

In Galatians 4, Paul explains to Israel that the Law was part of a developing sequence of divine purpose. He likens Israel under the Law to juvenile children, gradually growing up and approaching manhood. It was like a cocoon—it HAD to be left behind when the next stage began.

The Law was a bondage, a period of restrictions and restraint that is necessary for developing children who have not yet grown up to the capability of wise personal freedom and responsibility.

The Law, as spiritual food, was to build them up and develop them to spiritual maturity, to make them ready for the next development in God's purpose.

But the Jews, instead of maturing spiritually, were not ready for the change, and clung to the old childish discipline—the “weak and beggarly elements” which had served their purpose and lost their meaning.

The Law was the “old bottles.” It could not hold the strong new wine. The time had come to spread the Gospel to all the earth. The Law of Moses, perfectly suited to God’s purpose up to that point, now was too narrow and restricted a doorway. It would have burst in utter confusion.

The Temple service, the sacrifices, the multitudinous rituals and cleansings all would have broken down in impotence if the new, world-wide dispensation had been forced into it.

While it was in force it was the **only acceptable way of approach** to God. And it was this only by virtue of the fact that it pointed to, and symbolized, Christ.

It was a **national and natural** law, suited to a time when God was manifesting Himself to the world in a national son—
“Israel is My Son.”

But the *“fullness of times”* had come in God’s purpose to manifest Himself in a spiritual Son, and for God’s people to be under an **international and spiritual Law**.

All this converges in the saying of Paul (Heb. 8:18)—

“In that He saith, ‘A NEW Covenant,’ He hath made the first old ... Now that which decayeth and waxeth old is ready to vanish away.”

(April 1962 Berean, p. 124)

One Hundred & Thirty Five Years Ago (*Continued from page 288*)

and in the book *“The Life of Dr. Thomas,”* bro. Thomas himself indicated that the day of Christ’s return, as far as he (bro. Thomas) was concerned, was very close. If it did not happen when he expected it, he admitted that it was because he had missed something in the prophetic picture.

* * *

There is a brief note on the subject of health and the Law of Moses. It contains a note taken from a Jewish newspaper and states—

The Jewish World, commenting on the lessons of the Health Exhibition now open in London, truly says that the Jews have inherited the most perfect code of sanitary regulations ever written, to the observance of which they have in all ages owed their superior immunity to disease. But it makes a very unskillful use of the fact when it says it “shows how very far advanced was sanitary science in Biblical times.” It shows nothing of the sort. The superiority of the Law of Moses was in no degree due to “sanitary science.” The law came direct from God, which is the cause of its superiority. The Jews boast in Moses, but they boast of him after the flesh, as if he were merely a superior Jew, as Aristotle was a superior Gentile. O Israel, it would be

refreshing to see you rise to the true dignity of your history and your position. But these are not yet "the times of refreshing."

* * *

Under the heading of "Chats with Correspondents," there is an item written by a brother who was confined to bed due to a mining accident. It is an account of his effort to use the time profitably as he was recovering from the accident. The example is worthy of our deepest consideration—

I have been confined to my bed for a year now, but I am still very healthy—thank God for His goodness. I laid for about eleven months in a jacket made of plaster paris. But I have got liberty to take it off, and I feel much more comfortable without it as I am able to sit up in my bed now.

I have been hearing Campbellites preach right opposite our house. I can lie in my bed and hear them expounding. Some of them who know me have been in, asking how I am progressing, so I am after them about the Kingdom of God and other things of the Scriptures. I have also been looking into the last chapters of Ezekiel about the parts of the land of promise to be divided to the tribes, also the holy oblation, and I have done a plan, according to my notion of it, since I have been able to use my mathematical instruments. I have made a plan of the oblation, showing the city, and sanctuary, and suburbs, and dwellings, and profane place, and the parts for the priests, and parts of the Levites, etc.

* * *

Two suggestions were received this month: the first, to have a new form of the Bible Companion, so that the Scriptures could be read in a chronological order, and the chapter and verse arrangement be replaced with a division of subjects; and the second, a Christadelphian Bible Commentary. On these we find the following words by bro. Roberts—

There can be no question of the excellence of the suggestions . . . But it is one thing to admire a suggestion, another thing to carry it out. The work proposed is of Herculean proportions—both in a literary and commercial sense. The workmen exist, but their hands are full of needful current work, which would have to stop while they are busy underground for some years.

What the future may have in store in the matter it is of course impossible to say. Should nothing come of it, we may conclude that it is not within the requirements of God's purpose. The latter-day portion of the body of Christ will, in that case, be developed by existing instrumentality, the potency of which has been illustrated in thousands of cases.

The Word of God, when once the right clue is obtained, is able, without annotation, to make men wise unto salvation, notwithstanding its artificial division in chapter and verse. Almost any mode of Bible reading is adequate for this, provided it is daily in its recurrence, and is followed with an earnest and intelligent desire to discern the hand of God in the past, His will in the present, and His purpose in the future.

The Bible Companion has been serviceable for many years, in keeping the brethren in daily contact with the mind of God, as

incorporate in the Scriptures. The other literature we have supplies the needful clue to make the daily reading an enlightening and spiritualizing process. If God give us further help, we shall be thankful: if we get no more than we have, we may be content.

* * *

A bro. Carruthers, of Glasgow, Scotland, wrote to bro. Roberts about some thoughts he had on the function and purpose of the Christadelphian. Both bro. Carruthers' letter and bro. Roberts' response are of great importance in the operation of a magazine, and one to which we completely concur.

Bro. Carruthers stated—

It is the best thing you could do, to husband your energy for the *Christadelphian*. I would be very sorry to see it deteriorate, and would even like to see it improved, if possible, in the direction indicated by a brother towards the end of his remarks, which I will repeat: "What should be aimed at is to make what we have as good as possible, and that I think can best be done by the introduction of more expository matter, either mixed or accompanied with exhortation." I would be very sorry, however, to see this degenerate into anything like mere controversy. That elucidation of doctrinal matters is needed, is, I believe, quite true, but, at the same time, I think it is wise to guard against fostering a spirit of contention, and striving about words to no profit.

Dear brother, don't lose sight of what you have set forth in the title of the *Christadelphian*, as the object aimed at in conducting it—that it is 'with a view of making ready a people prepared for the Lord,' who, I believe, will soon be with us, or rather, we with him.

To this bro. Roberts enthusiastically responded in this manner—

An editorial "Amen" in every way, is the best thing that can be written to the foregoing. There is nothing we have more distinctly feared, or more directly aimed to avoid during all the years we have been permitted to say or do anything on behalf of the glorious truth, than that same "strife of words" which is so easy to raise, and so hard to bring to an end; in which some, otherwise indifferent to the things of the spirit, finds the pleasure that a dog finds in worrying a rag, and which, after all is said and done, acts more as a mist on the lenses of a spiritual telescope, than as a help to bring near and make real the great facts exhibited in the prophetic and apostolic testimony. Nothing, in our experience, is more destructive of the real objects of the Gospel than this habit of pugnacious nag and metaphysical hair-splitting.

We have only a few days to be on the earth in the present state, and we cannot afford to waste them in bootless fighting with dust whirlwinds.

The glorious Gospel of the blessed God, of which words are only the symbols, is what we aim to promote, and shall continue to do so, to our dying breath. Wherein any may not agree with this policy, we wish them well on their road, but will not be dragged off the right road.

Bro. Roberts indicated to the brotherhood that there would again be the annual contribution in December for the Jews in Palestine. On this established fund, bro. Roberts stated—

December will be coming on by-and-bye, the first Sunday in which it was resolved last year, we shall have our annual contribution in aid of the Jewish colonies.

Some have asked us whether we should continue this, in view of the colonies having been taken over by Baron Rothschild. We shall doubtless shortly be hearing from Mr. Oliphant on this point. His last words were to the effect that we should go on contributing, as the certainty was, in the changes impending in Egypt and the Holy Land, all that we could do in this way would be more than required with the inevitable rush of Jewish immigration that would ensue, on the removal of the Turkish obstruction. It is for the brethren to consider.

* * *

Under the "Signs of the Times," bro. Roberts considered several developments on the world stage. Among these was the political controversy arising in England on the Egyptian question. On this we find written—

For the moment, attention is diverted from the banks of the Nile by the fierce political controversy raised in England. This controversy has not the interest for the brethren of Christ that it has for the British citizen pure and simple; it has an interest, but not the same interest. Its interest for the former turns on the probable effect it will have on the foreign policy of the nation, and, consequently, on the political situations abroad, where the field of the "signs" more particularly exists—the signs of the approaching culmination of the purpose revealed to Daniel and the other prophets of Israel. It can scarce fail to have some effect—perhaps a very powerful effect. The aim of the House of Lords is to compel Mr. Gladstone to dissolve Parliament and appeal to the country, in the hope that the unpopularity of his Egyptian policy might either destroy the majority he has now in Parliament, or so reduce it as to open the way for a return of the Tories to power.

The Sons of God are neither Liberals nor Tories; they are interested exclusively in the accomplishment of the Divine purpose.

Bro. Roberts then continued by writing on the events in Egypt—

Whatever may be the result of the struggle at home, the events in Egypt will not allow the Government to settle into indifference to that country. While the Conference of the Powers is discussing the financial affairs of the country, and the proposals of England with regard to the term of her occupation, the Mahdi in the Sudan assumes a more and more threatening attitude towards Egypt. Egypt is becoming a vexed and vexing question.

* * *

Bro. Roberts received a somewhat different request from a brother in Quincy, Illinois, U.S.A.—

Seeing that you cannot visit us, can we have your picture, with a description of the man on the back of it, such as age, height, weight, etc., not to worship, but to see with whom we are

conversing, while reading your productions? I went once to Chicago, 263 miles from Quincy, to see Dr. Thomas, but failed to get there on account of sickness: I never saw him. I had pictured him as a tall stately looking man, but it seems he was a small man. I have your picture among a group, taken when you were much younger than you are now, and we had taken you for a small man, but one of our number has heard, from some source, that you are quite large.

(On this bro. Roberts made no comment).

* * *

DIFFERENT Bible Lectures—

- “Hell: What is it; Where is it; and Who are its Inhabitants?”
- “Paul as a Prophet: Some of His Prophecies Fulfilled and Unfulfilled”
- “The Connection Between the Kingdom of God and the Resurrection of the Dead, Considered in Relation to the Question of Future Life”
- “The Two Adams: Or Corruptibility and Incorruptibility”
- “The Two Covenants: The Abrahamic and the Mosaic”
- “England’s Position in the Latter Days”
- “The Burning Up of the Earth a Delusion”
- “The Intermediate State: Protestants and Papists Both Wrong”
- “Abraham and Christ and the Land Question”
- “The Devil Bound or Christ Ascendant”
- “How are the Dead Raised and with What Body Do They Come?”
- “Paul’s Comprehensive and Important Statement of Doctrine in 1 Cor. 15:21-2”
- “The Apostacy Foretold in 2 Thess. 2: Its Effect Upon Our Own Times”
- “The Dethronement of all Human Kings by Christ at His Coming”

July Answers—“Christ”

- | | |
|-----------------|------------------|
| 1. Generation | 21. Appearing |
| 2. Master | 22. Faithful |
| 3. Constraineth | 23. Gentleness |
| 4. Glorious | 24. Obedience |
| 5. Eternal | 25. Seed |
| 6. Baptized | 26. Schoolmaster |
| 7. Vail | 27. Put |
| 8. Raised | 28. Cornerstone |
| 9. Law | 29. Saviour |
| 10. Sufferings | 30. David's |
| 11. Body | 31. Truth |
| 12. Firstfruits | 32. Messias |
| 13. Revived | 33. Throne |
| 14. Rock | 34. God |
| 15. Pleased | 35. Judgment |
| 16. Passover | 36. Heirs |
| 17. Day | 37. Victory |
| 18. Mind | 38. Asleep |
| 19. Waiting | 39. Soldier |
| 20. Principles | 40. First |

One Hundred & Thirty-Five Years Ago

The Christadelphian, August, 1884

In this month of the *Christadelphian* there is a 12 page article written by bro. Roberts concerning the expected date of the return of Christ to the earth. The article was entitled: "Why the Delay? Suggestions in explanation of the nonappearance of the Lord at the time expected." As indicated last month, this article was prepared to consider Dr. Thomas' expectation that Christ would be back on the earth sometime during the period of 1864-68. As this expectation had not been fulfilled, there were criticisms of Dr. Thomas' writings. But as bro. Roberts clearly illustrated, the basis of bro. Thomas' writings on the subject of when Christ would return to the earth, WAS CORRECT. The fulfilment of many prophetic signs would obviously cause bro. Thomas' expectations to rise that the Redeemer would be on earth sometime during the years 1864-68. That event is obviously still future,

(Continued on page 283)

BIBLE PUZZLE—“Honour”

1. ... hath no H in own country
2. H thy ... and thy mother
3. H the face of the ... man
4. I be a ..., where is mine H
5. Shall he H the god of ...
6. Mine H and ... returned
7. ... of the field shall H me
8. With their ... they H me
9. Strength & H are her ...
10. H shall uphold the ...
11. H is not ... for a fool
12. H of kings is to ... out
13. Before H is ...
14. ... of people is the King's H
15. A ... woman retaineth H
16. Extol & H the King of ...
17. H Him, not doing thine own ...
18. In ... for wisdom and H
19. In her left ... are riches & H
20. H the lord with thy ...
21. This H have all his ...
22. His ... shall be exalted with H
23. H & ... are before him
24. Sing forth the H of his ...
25. In H & ... not
26. Crowned him with ... & H
27. Lay mine H in the ...
28. Whom the King ... to H
29. Give to their ... H
30. Put ... of thine H upon him
31. Them that H me I will ...
32. Hast not ... both riches & H
33. Glory & H are in His ...
34. H and glory and ...
35. Receive glory and H and ...
36. Giving H unto the ...
37. Fear God, H the ...
38. H all ...
39. Be a ... unto H
40. In H preferring one ...

Another	Forces	King	Reputation
Asked	Glory	Lips	Saints
Beast	Gracious	Majesty	Search
Blessing	Hand	Men	Seemly
Brightness	Heaven	Multitude	Some
Clothing	Honour	Name	Substance
Delighteth	Horn	Old	Understandeth
Dust	Humble	Power	Vessel
Father	Humility	Presence	Ways
Father	Husbands	Prophet	Wife

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