

# The Berean Christadelphian

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

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*"They received the Word with all readiness of mind and searched the Scriptures daily, whether those things were so.  
Therefore many believed" – Acts 17:11*

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**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

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(God Willing)

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## Fear Not The Darkness And The Storm

BY BRO. R. ROBERTS

The Spirit of God underlies all elements and all phenomena, and this messenger is Spirit, and can make even the storm his chariot to bear him onward on his journey. It is but at any time a question of the will and purpose of the Almighty Father, who is Spirit, and at whose command are legions of these His angels who excel in strength. Our lot falling in an age when God's open work is momentarily suspended (as declared beforehand) leaves us a prey to the impressions and fears of feeble sense. But let understanding have the sway. God can take care of us in the darkness and the storm without appearing to do so. And His purpose will come gloriously forth to a triumphant issue at last, whatever darkness and inefficiencies and aberrations may afflict human experience in this age of sin.

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## FRATERNAL GATHERINGS (If The Lord Will)

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# Studies and Thoughts

BY BROTHER JOHN THOMAS

## THE SUBJUGATION OF TARSHISH

At his return, the Lord Jesus finds a remnant of his countrymen in Jerusalem and Judea—a 'third part' only (Zec. 13:8) of those in the land before the invasion: so reduced is their number by the war. This third part, however, constitutes the subject nucleus of the Kingdom, which afterwards becomes a 'great mountain' and 'fills the whole earth' (Dan. 2:35). It is a third part which will have been 'brought through the fire' (Zec. 13:9), and referred to by Isaiah as 'those that escape of them'. Of these, says Yahweh, He will send messengers to Tarshish and the nations, to Greece and the coasts that are afar off, that have not heard His fame nor seen His glory—

*"And they shall declare it among the Gentiles"* (Isa. 66:19).

The Tarshish fleet being dispersed and broken by storm (Psa. 48:7), the surviving land forces of the Lion-Power in Palestine have no alternative but retreat or surrender. All knowledge of events must, therefore be communicated westward by the messengers of the Conqueror. When they arrive at 'the isles,' or coasts, and at Tarshish, the Lion-Power of Britain will answer them with words of peace. The then recent breaking of their Mediterranean ships by the east wind, in obedience to the will of the Stone of Israel, will certainly convince the 'young lions' of the State the impossibility of a maritime power contending successfully against One whom the winds and sea obey.

The very nature of the case is sufficient to prove to the reader that however hostile Britain and the other maritime States may be to the King of the Jews, not a single hostile vessel could leave their ports. The wind and raging of the sea would be too furious. What, then, must be the necessary position of the maritime powers of the world on hearing of the fame of Jesus, and his demands on them through his ambassadors? The only answer that can be given is: They shall obey him. This conclusion is confirmed by the words of Isa. 60:9—

*"Surely coasts shall obey him, and the ships of Tarshish among the first."*

Thus, then, it is that the Lion-Power—rendered powerless for evil on the coasts of Palestine by the dispersion of its fleet, and confined to its ports by the winds which become his messengers—finds no alternative but to place itself at the disposal of the King of the Jews, and to become his naval arm in the restoration of Israel, and the prosecution of the war upon—

*"The Beast, False Prophet, and kings of the earth, and their armies"*

—all of which will refuse obedience to his will (Rev. 19:19).

Peace being granted, then, to the Lion-Power of Sheba, Dedan and Tarshish, and to certain other maritime States, styled 'coasts,' they will blockade the hostile countries which refuse to let Israel go. And thus policing the seas against the King's enemies, they proceed to convey his subjects from the coasts afar off to the 'place of the Name of Yahweh of armies, Mt. Zion' (Isa. 18:7). Thus saith Isaiah—

*"The ships of Tarshish among the first, shall obey him, to bring thy sons, O Zion, from afar, their silver and their gold with them, to the Name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee"* (Isa. 60:9).

And besides this service (Psa. 72:10-15)—

*"Kings of Tarshish and of the coasts shall bring presents: Kings of Sheba shall offer gifts...And the gold of Sheba shall be given to him."*

Gold is the last thing governments deliver over to one another. All their financial policy is to keep the gold in their respective countries. The fact, therefore, of Tarshish and Sheba (which we have seen are subject to the same Lion-Power) giving up their gold to the Son of David as a gift, is proof of his acknowledged ascendancy in the countries pertaining to that dominion. His imperial sovereignty there being admitted, it is manifest that all things pertaining to the government of the British Empire will be at the absolute disposal of 'Jesus, the King of the Jews'.

Now, it is not to be supposed that—this being the case—the King of Israel will permit the government of that dominion to remain in the hands of the reigning family, and of those hereditary and representative legislators and officials who at present constitute its 'young lions'. It will certainly be taken from them, and transferred to the personal friends of His Majesty, the Holy One of Israel.

At present the British Empire has but one Chief, that is styled King or Queen, who is head of both Church and State. From this person all glory, honor and power proceed; and in whose name also all civil and ecclesiastical affairs are administered, and the souls of the people professedly cured!

The intelligent believer of the Gospel of the Kingdom will at once perceive that there will be no place for such a King or Queen in the Empire whose peoples have come to the acknowledgement of the imperial sovereignty of Yahweh's King.

Hence the Royal Family of England must be dethroned; and all its 'lords spiritual and temporal' be ejected from their

present rank, dignity, place and power. Their fate may be more tolerable than that of the 'kings of the earth' and their adherents 'who make war upon the Lamb' (Rev. 17:12-14). For these, who will 'not have him to reign over them' will be slain before his face (Luke 19:27); but the others, who prudently surrender at discretion, shall be conveyed to Jerusalem and see the glory of him who shall have superseded them in administration of British affairs.

Thus, if the present Queen of England become contemporary with these events, she will have the opportunity of bowing the knee—as a former Queen of Sheba did to a King of Israel—to the 'greater than Solomon'. When she arrives before the divine majesty of Israel's King, what an insignificant thing her 'British Majesty' will appear, even in her own eyes! Surely there will then remain 'no more spirit in her', and she will confess that 'it was a true report' she had heard in her own land of his acts and of his wisdom, but that she believed not their words till she came, and her own eyes had seen it; and that one half of the greatness of his wisdom had not been told her (1 Kings 10:5-7). She may then truly say (vs. 8-9)—

*"Happy are thy men, and happy are these thy servants which stand continually before thee and hear thy wisdom. Blessed be Yahweh thy God, Who delighted in thee to set thee on his throne, (the words of the Queen of Sheba to Solomon) to be King for Yahweh thy God; because God loved Israel to establish them FOR EVER, therefore hath He made thee King over them, to do judgment and justice."*

What a joyous sight it will be to the men who encompass Israel's King, to behold the proud queen, nobles and bishops of England bowing the knee and making confession of their own worthlessness, and the blessedness of those in whose presence they are humbled. Such a sight as this will abundantly repay them for all they may have suffered of neglect, hardship and contempt at their ungodly hands.

Bribery and corruption, royal extravagance and pauperism, Gentile legislation and injustice, episcopal and priestly blasphemy and hypocrisy will then have an end in Britain and its dependencies. And the reason of all this is because the kingdoms of this world will then have become the kingdoms of Yahweh and of the Christ who will reign in righteousness and appoint princes who shall rule in judgment (Rev. 11:15; Isa. 32:1).

—*Herald, April, 1858*

## ALL KINGS SHALL BOW BEFORE HIM

All things pertaining to the British Empire will hereafter be at the absolute disposal of Jesus of Nazareth, the King of

the Jews, who will dethrone the reigning family and command allegiance to himself alone. This is proved by the testimony of Daniel, who says (Dan.7:13-14)—

*"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days: and they brought him near before Him. And there was given him dominion, glory and a kingdom, that ALL people, nations, and languages should serve him."*

It is admitted by all professing Gentiles of intelligence that Jesus of Nazareth is the "Son of Man" so often alluded to in the Bible. This testimony of Daniel, then, is affirmed of Jesus—

*"All people, nations, and languages shall serve him."*

Granted, says an objector, but not their rulers! Yes, their rulers also, for the same prophet says—

*"All rulers (shaltanyah) shall serve and obey him"* (Dan.7:27).

The peoples will not elect the saints to place and power; nor will they attain them by a compromise with existing incumbents—

*"The saints of the Most High One shall take the kingdom; and possess the kingdom, and dominion, and the greatness of the kingdom UNDER the whole heaven for ever, even for ever and ever"* (Dan. 7:18).

They are to take the kingdom and dominion by force, and to leave none of the greatness for any but themselves—

*"JUDGMENT was given to the saints of the Most High"* (Dan.7:22).

In the execution of this judgment, they possess themselves of the dominion under the whole heaven. Hear what David says concerning them (Psa. 149:6-9)—

*"Let a 2-edged sword be in their hand, to execute vengeance upon the nations and punishment upon the peoples, to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written—this honor is for all His saints."*

This is the kind of judgment they are to execute in concert with their King. When they have made captives of the royal family of Britain, and their nobles and dependents, they will ask no favors of them, but take all they possess, as the spoil of the victors. It will become theirs by the sanction of the God of the whole earth. Paul says to the saints in Corinth—

*"Do ye not know that the saints shall judge the world?"* (1 Cor. 6:2). Again he says to them—

*"All things are yours: the world, things present, and things to come: all are yours"* (1 Cor. 3:21-22).

And Solomon says—

*"The wealth of the sinner is laid up for the just"* (Pro. 13:22).

Now Jerusalem, in her future exaltation, is the mother of all the saints, of whose worldwide dominion she is the throne (Isa. 2:3; Gal. 4:26). Hear, then, Isaiah's words in relation to her—

*"The nation and kingdom that will not serve thee shall perish: yea, that nation shall be utterly wasted"* (60:12).

But the British, after the disaster of their fleet, will become an obedient nation, serving the sons of Zion and their King (Isa. 60:3, 10, 14, 61:6)—

*"The Gentiles shall come to thy light, and kings to the brightness of thy rising ... The sons of strangers shall build up thy walls, and their kings shall minister unto thee ... The sons of them that afflicted thee shall come bending unto thee, and all that despised thee shall bow themselves down at the soles of thy feet ... Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."*

This is affirmed of those Gentiles whose prudence is the better part of their valor. Finding resistance vain, they surrender to Christ and his associates, the King and nobles of Israel: all of them "kings and priests to God," prepared by him to "reign on earth" (Rev. 5:10). Now, concerning them, their Prince has said of them—

*"I will give them power over the nations, and they shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers"* (Rev. 2:26-27).

These testimonies show plainly that all existing governments are doomed to wrack and ruin. Their thrones are to be cast down: Britain's among the rest—

*"O let the nations be glad and sing for joy; for thou, O Messiah, shall judge the people righteously, and govern the nations upon earth!"* (Psa. 67:4).

Seeing, then, that this is inevitable (Psa. 2:10-12)—

*"Be wise, now, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little."*

Such will be the exhortation to them before the judgment falls upon their heads. The kings of the great nations will despise it. Some, however, will hear, and will surrender their greatness to the saints, as the only escape from their 2-edged sword.

\* \* \*

The destiny of nations and peoples is not to be confounded with that of their kings and rulers. The Gospel preached to Abraham (Gal. 3:8) promises blessedness through him and his Seed, the Christ, to all the nations of the earth—not to the rulers and nobles thereof. These latter constitute the "Powers-

that-be" which, in the aggregate form Satan, or the Adversary of the Woman and her Seed, whose fate it is to bow down under the soles of her and their feet. The Gospel of the Kingdom announces no blessedness to the rich and powerful of the nations. It is glad tidings only to the poor and needy, who seek their consolation in the Age to Come—

*"The poor have the Gospel preached to them" (Mat. 11:5).*

*"God hath chosen the poor of this world, rich in faith, to be the heirs of that Kingdom which He hath promised to them that love Him" (Jam. 2:5)—a love that is expressed in the words—*

*"Keeping the commandments of God, and having the testimony of Jesus Christ" (Rev. 12:17). —Herald, April, 1858*

#### THE "SPIRITUALS IN HIGH PLACES" REMOVED

Britain's "spiritual men," whether lords or plebeians, when weighed in the balances of God's Truth, are found grievously wanting. Judgment is, therefore, recorded against them as the world's fat ones and misleaders of the people. They are, says Paul, "accursed" because they preach "another gospel," "another Jesus," and "another Spirit" than the Gospel, Jesus and Spirit preached by Paul (Gal. 1:9; 2 Cor. 11:4).

It is clear, then, that if the populations of the British Empire be permitted to remain in their keeping, they can never be enlightened, nor the intelligence and glory of the Millennium be ever diffused among them. *"The leaders of the people cause them to err" (Isa. 9:16).* They must, therefore, be removed, that the Saints, who are the Leaves of the Wood of Life (Rev. 22:2), may "heal the nations".

In the New Order of Things—the "Economy of the Fullness of the Appointed Times" (Eph. 1:10)—about to arise out of the worldwide revolution now thundering at the door, all clergyism and priesthood, with royalty, their patron and support, will be made to give place to the Royal Priesthood of the Kingdom of God, that is to "grind to powder and bring to an end" (Dan. 2:44) all the kingdoms and empires of the world. (Rev. 5:9-10)—

*"Thou wast slain, and hast purchased us by thy blood for God, out of every kindred, tongue, people and nation; and made us, for our God, kings and priests, and WE SHALL REIGN UPON THE EARTH."*

These, with the Lord Jesus for their Chief, are—with him—the "kings and priests" that God is providing for the exigencies of His Kingdom, so that—when the time comes to set it up—the executors and administrators of its power in Church and State may already be prepared for manifestation as His sons, and as possessors of its glory, honor and dominion over the world.

Yahweh will then entrust mankind and their affairs to them,

and accept the then-enlightened adoration of the nations through them alone. This testimony being admitted, I see not how anyone can imagine that the parsonocracy of the Gentiles will retain even the shadow of an existence. They would be only "cumberers of the ground". They are useful at present as the spiritual element of the police establishment of the nations. The kings and nobles would not be able to keep the world in awe without them—that is, to prevent all things falling into anarchy, which would be worse even than autocracy and popery\* which are as detestable as anything a lover of truth and righteousness would care to be contemporary with on earth.

The unbridled licentiousness of the swinish multitude, whose only law is "the Law of Sin and Death" (Rom.8.2) within them, would be worse than Satan's government as it now exists in its worst form, for, assuredly, a few tyrants are more tolerable than a multitude.

The "spiritual" element greatly restrains the out-breaking of the Law of Sin and Death in all classes, by the inculcation of the terrors to be inflicted on the refractory by the Devil in the bottomless pit of fire and brimstone below, and by the emulation that exists in society to be well accounted of for piety and respectability by the religious guides of the people—whose praise and commendation is infinitely more esteemed than that of God.

But what these influences cannot do, the police staff and the sword are able to accomplish. Order based upon the fear of man and the Devil is thus maintained among the nations. This is the "order" so much talked of in Europe, and which pervades the British Empire. It is the order of Sin's Kingdom. And it must be maintained by Sin's officials in Church and State, until Sin's enemies and destroyers, energized by God—shall overturn Sin and his co-workers, and establish Heaven's Law of righteousness, equity, and truth, justly administered instead thereof.

—*Herald, April, 1858*

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## Christ In The Earth Again Pt. 2

BY BRO. R. ROBERTS

### 2. THE AFFLICTED WORLD'S NEED

To see this conclusion in all the fullness of the force that belongs to it, it is necessary to realize the work that belongs to the Second Advent of Christ. In its briefest form, it is this: to fill the earth with God's glory and remedy all the evils to which man is subject. How earnestly those evils are the result of the

withdrawal of God's open countenance and direction of man (consequent on human insubordination) is not discerned till after much experience and reflection, and then the discernment comes with terrible power.

When men multiplied upon the earth and grew into communities, the evil involved in this withdrawal became apparent. Instead of Divine power restraining and regulating, there was nothing to restrain human rapacity but human force, and force fighting force resulted in the earth becoming "filled with violence." War in endless succession ensued and has continued to the present day. In the intervals, there is "law and order," but it is such law as man pleases to devise and such order as comes of mere repression. The result is seen in the extreme affliction of mankind.

Peace and liberty—much vaunted terms—are much of a mockery under the prevailing conditions. The arrangements enforced by human law are not only such as do not ensure blessedness, but they produce evil in endless variety. They give the land to a few, and limit the rights of the many to the receiving of wage equivalent for what they actually do when they can get it to do, and to starve when they cannot: while an open door for endless competition puts it into the power of energetic and ingenious exploiters to still further impoverish the result of labour when it can be got by reducing its productiveness to the individual. The poverty thus induced compels incessant labour for mere subsistence, which in its turn degrades and brutalises the labourers who have no strength left for mental culture, and whose offspring necessarily inherit the same evil in an exaggerated form.

The evil is cumulative from generation to generation. The evils are slow in growth, and when they come, their origin is not quite apparent, and so human affairs settle into a frightful quagmire, from which no human power can extricate them. Socialism is a furtive and unavailing look in the direction of a remedy. Men require more means of living—better food, better clothing, better houses. They require more leisure, so that the higher faculties may have opportunity of expansion by travel and otherwise. They require more instruction of a correct sort. They require a complete education, and an education that should embrace the highest relations of man as well as the lowest.

Man should be instructed not only in the arts that concern the relation of man to Nature, but in those that affect his relation to God and to his kind. He should be led and held in the channel of the highest truth, as well as truth of history or truth of science. The duty of veracity and love and honesty should be

enforced rigorously as the payment of rates. The crime of unchastity should be punished as severely as the crime of theft or forgery. The obligation to worship God should be upheld with as firm a hand as that which now exacts respect and reverence for authority in the courts.

The work of Christ at his second advent is to secure these conditions as the rule of human life upon the earth, with a view to the removal of death itself at last. The object is to bring back mankind to the service and friendship of God, in which alone His true well-being can be found. This can only be done by an open and visible manifestation of power. How is the present system to be removed without force? And if the force were human force, it would be powerless to establish a system that would either be good or lasting. The work of abolishing the present evil order requires divine force; and the language promising the change admits of no other:

*"The God of heaven shall set up a Kingdom, which ... shall BREAK IN PIECES AND CONSUME all these kingdoms."* *"Thou (the Messiah) shall dash them in pieces like a potter's vessel."* *"I will execute vengeance in anger and fury among the nations, such as they have not heard."* *"I will overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the nations."*

And if it require the open visible interposition of divine force to remove the present system, what but that force could build the new system—*"the new heavens and new earth, wherein dwelleth righteousness?"*

Who could devise and establish the new institutions needful to secure the blessing of man and the glory of God, but God himself? Mortal erring man could not do it. He has had his day. A poor day it has been at its very best, even when man has been acting as an instrument under divine direction, as in Israel's history past. It is now the Spirit of God that is to enter upon the arena as saith God, "Not by (human) might, nor by power, but by My Spirit."

And the form of the instrumentality is revealed as well as the nature of its work. *"My King"* (Psalm 2:6) *"the Son"* (Ibid. 12), *"My servant, whom I uphold, Mine elect in whom My soul delighteth, I have put My Spirit upon him: HE SHALL BRING FORTH JUDGMENT TO THE NATIONS"* (Isa. 42:1). To whom God says—

*"I HAVE PUT MY WORDS IN THY MOUTH: I HAVE COVERED THEE IN THE SHADOW OF MY HAND, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art My people"* (Isa. 51:16).

# God Gave Them Up

BY BRO. G. V. GROWCOTT

(Continued)

Why is the wrath of God against all unrighteousness? Verses 19-20 are very significant. They state very decisively God's view on a very important issue, especially important today, in the light of man's current learned foolishness—

*"Because that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of Him from the creation of the world are CLEARLY SEEN, being understood by the things that are made, even His eternal power and Godhead (divinity), so that they are WITHOUT EXCUSE"* (Rom. 1:19-20).

God considers that in His works of creation He has given unmistakable and overwhelming evidence of His power and His divinity; that is, His supreme nature and position. Observing the works of creation, both within himself and around him, man has absolutely no excuse for not clearly recognizing the existence and the hand of God, and seeking knowledge of God, and submitting to God.

*There is absolutely no excuse for the new, modern, man-centered superstition of "Evolution." It does not rate a moment's consideration, any more than the absurdities of "learned" Platonic mythology.* It is a tissue of impossibilities woven to obscure the reality and authority of the holy, sin-hating God Who is everywhere obvious in His mighty works, staring man in the face. That is God's view, and it is conclusive, and we must thankfully recognize its truth and justice. On the strength of God's testimony here, we can be absolutely sure that anyone who is so abysmally blind as not to be able to see God in Creation has nothing of value to tell us about that Creation.

Daily, almost hourly, in this marvelous modern age of investigation, we are ever anew struck by the fantastic wonders of the infinite intricacies of created things. The deeper man probes into the construction of living things, the more wonderful are the things he finds in evidence of wisdom and power and design, and the more utterly impossible the superstition of evolution is shown to be.

*"... so that they are without excuse because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools" (1:20-22).*

What a perfect description of modern, "learned" man! If this

was true of the pagan Roman world, with their very limited knowledge of the details of the construction of all living things, what must be the stupidity and guilt of man today? No wonder Christ is to be revealed from heaven in flaming fire taking vengeance on those who refuse to face the reality and authority of God!

*"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves. Who changed the truth of God into a lie, and worshipped and served the creature more than (better, margin: rather than, instead of) the Creator ... For this cause God gave them up to vile affections" (1:24-26).*

And verse 28—

*"God gave them over to a reprobate mind (margin: mind void of judgment) to do those things which are not convenient."*

Again, a perfect description of modern, "evolutionary" man. What time has ever been like today in this respect of moral uncleanness and "vile affections?" Not that these abominations are new. From the days of Sodom—and doubtless from before the Flood—this has been the nature and bent of the common, groveling, unclean human animal. Ancient Greece, the philosophical brains of the ancient world, with the marvelous, timeless beauty and splendor of its art and literature and architecture, is proverbial for vile abominations and immorality.

But with the rise of Christianity—even a corrupted Christianity—these vile things were relegated to darkness, and a veneer of respectability and religion was carefully laid over the "Christian" world. Men at least had a "form of godliness." Officially, these vile things of the flesh were condemned and proscribed. Laws were passed against them, as far as any public activity was concerned. And those laws have remained, and been enforced, up until very recently, well within memory.

But today, within the past twenty years or so, the holy laws of God against these abominations—long recognized and outwardly accepted, if not actually obeyed—have been cast aside. And foremost in the new Canaanitish trend are those so-called "Christian" religious bodies who claim the duty and privilege of teaching and upholding the pure and holy Word of God.

Fornication, divorce, and homosexuality—the very abominations specified as against which God's wrath is revealed from heaven—are now openly embraced and condoned and defended, yea, glorified, by the large and once-respectable religious denominations.

Surely, this is both a wonderful sign of the time of the end—"as it was in the days of Lot"—and a wonderful testimony to the timelessness of the pure and holy Word of Him Who changeth not!

But there is a great and sobering lesson for us in these things, as we see the great churches of the world oozing and dripping with the leprosy of Canaanite immorality. There is a deep underlying principle that explains this phenomenon, and that comes much closer home. It is in that three-fold knell of hopeless doom of verses 24, 26, and 28: "*God gave them up.*" Terrible words!—

"*God gave them up to uncleanness ...*"

"*God gave them up to vile affections ...*"

"*God gave them up to a mind void of judgment.*"

Let us ponder those words, and tremble. Where much is given, much is required, and we have been given very, very much of the goodness and revelation and condescension of God in these last days. Because they chose the *first steps* in a certain path, God gave them up to go all the way—to uncleanness, to vile affection, and finally, to a mind void of judgment, hopeless of return. And these vile things are now lapping at the doors of the ecclesias. It seems clear that many who bear the name Christadelphian are very shallowly rooted. Their thinking (or rather, feeling) flows with the vicissitudes of the world; they sway with the world's fashions, they sway with the world's morals. Things unknown and abhorred among us a generation ago now press at the doors, simply because the world's morals and manner have changed.

There is no safety except in complete, wholehearted dedication and allegiance and service to God. Come ye out from among them and be ye separate, *separate*, SEPARATE! What does it mean? Does it mean anything to us? Do we *tremble* at the Word? Has it all become so commonplace and thoughtless?

God *may* give us till tomorrow to repent, to put away the thick clogging clay of worldly interests and lusts and pleasures and pursuits. He *may* give us till tomorrow to decide to give all our heart and soul and mind and spirit to Him. He may, and we fervently hope and pray that He will; *but we have no assurance that He will*. We dare not presume on it. He may "give us UP." He is infinitely longsuffering when His wisdom so dictates, and He sees reason so to be; but He will not be mocked, and He is also a consuming fire.

\*       \*       \*

Romans chapter 1 was about the Gentiles. Romans chapter 2 is directed toward the Jew. The message is different, but the underlying principle is the same. The Jew—and rightly so—condemned the vile abominations and superstitions of the learned and "modern" Gentile: the so-capable Roman, the scientific and philosophic Greek. But the Jew did not see the true picture. It is easy to see the faults of others. They (Rom. 2:17) rested in the Law of Moses, and made their boast of God.

Naturally speaking, the Jew had reason to boast. They had a holy, just, and good national Law, direct from the hand of God, that is still today—3,500 years after it was given—not only unsurpassed but *completely unapproached* by any of man's tinkering, ever-changing, jigsaw of special interest legislation. Israel was given a pure and beautiful religion and national form of joyful, ennobling worship; a rigid code of cleanliness and morality, wisely and necessarily enforced with the death penalty to prevent festering corruption; no permanent ownership of the land; no interest charges (the root of all social injustice and oppression); no jails (tax-supported crime factories); debts worked out by honest labor with a six-year limit and a guaranteed generously-underwritten new start; one year in every seven a complete rest and rejoicing in worship of God; every fifty years an entire new national beginning for everyone on a fair and equal basis, wiping the whole slate of accumulated inequality.

Man has never dreamed of anything like this, and he could not make it work if he did. But this glorious national law was underwritten by God Himself, and *guaranteed* to work: no disease, no poverty, no fear or insecurity—IF they would do their part.

And the Jew had a wonderful 2,000-year history of the Almighty God of heaven manifesting Himself to and working with their ancestors as His special people above all others on earth.

No wonder the Jew despised the Gentile, with their hodge-podge legislation all in favor of the powerful, just like today; and their hobgoblin pagan Platonic superstition, just like today.

But the Jew forgot that where much is given, much is required, and as Paul reminded them in Romans 2:11—

*"There is no respect of persons with God."*

And the Jews never realized that their wonderful, God-given Law was not to glorify them but to humble and condemn them so that they would look tremblingly to the mercy of God; not to give them pride but humility; not to make them confident of their righteousness, but to make them keenly conscious of the hopelessness of their weakness and sinfulness, apart from the love of God.

What Paul is leading up to, and what comes out more clearly in Romans 3, is that all mankind—Gentile and Jew—are sinners without exception, and have no hope of escape from death except in Christ.

Truly there are different degrees of sinfulness. Open rebellion is a far different thing from helpless human failure and weakness, sincerely striven against and repented of. But both

are sin, and both are fatal, apart from the way of redemption in Christ. This the Jew could not see, and cannot see today. As Paul says in Rom. 3:19—

*"Now we know that 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."*

Similarly in Rom. 5:20—

*"The Law entered that the offence might abound."*

Sin is a disease. We have, as Paul says in 7:23—

*"The law of sin in our members, warring against the law of our mind."*

Offences, transgressions, are the symptoms of that disease. The Law of Moses was given so that the symptoms would become obvious and identifiable, so that man may recognize his diseased condition, and seek unto the Great Physician.

We are not under the Law of Moses, but still it serves the same purpose for us as for them. We know we could not perfectly keep that holy Law any more than they could. There were many great and godly men of the Jewish race, but none of them—except Jesus himself—could obey that Law of God to perfection. This is the message of Paul to the Jews in Romans chapter 2—

*"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things" (2:1).*

Here is where we are all in danger. It is so easy for us to say, and even more easy to think complacently within ourselves—

*"WE are the chosen people of God: all the outside world are sinners."*

We know the latter part is true, and hopefully the former part is true, but the attitude is wrong: it is the old Jewish blindness. We are *all* sinners, and we shall *perish as sinners* if we judge others rather than ourselves.

There are certain rigid divine laws of separation from the world and from error. There are certain rigid laws of fellowship. In faithfulness they must be obeyed. They are God's laws. We did not make them; we are under them. And in obeying these fellowship laws, there must be a discerning of facts, as to who has the Gospel of Truth, and who are faithful to it.

But it is especially important at such times to make sure that our attitude is in harmony with Paul's warning here; and that we are always vividly conscious that at our very best and even when we are trying our hardest, we still have that ever-present law of sin in our members, and never fully do what we should, and are always ourselves in need of the mercy of God. It is when we are judging others that we must most carefully and searchingly

judge ourselves—as to our attitude, our motive, our spirit, our consistency, and our constant remembrance of our own inherent sinfulness and need for mercy.

And it is at this solemn time especially, as we partake of these memorials of the body and blood of him who lovingly gave his life on our account, that we must examine ourselves—

*“Let a man examine himself, and so let him eat ...”*

The flesh is evil; the heart is deceitful. But the love of God is infinitely stronger than either, and it CAN purify and transform us in holiness by the Word. In the end, a vast, glorious, rejoicing multitude *will* have overcome the flesh. Every one of us *can* be among them—but only if we resolutely cast aside *everything* in our lives that does not contribute to this one purpose—

*“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside EVERY WEIGHT, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”*

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## Shechem

BY BRO. E. F. HIGHAM, SR

(Continued)

We find that Jacob “hid the idols under the oak which was by Shechem” (Gen. 35:4). They were buried, or covered over, or hidden. Again we see that this location was a symbol of the cutting off of the flesh, a burial of the old man with its lusts and affections, a place of preparation before going up to the House of the Lord—to “Bethel.”

The changing or “altering of the garments” brings to our attention the covering of iniquity by the provision of the Lord as distinct from that covering provided by the mind of the flesh. How important that we comprehend the necessity of the Divine covering, realize its teaching and understand all that is entailed therein. We will see in all the transactions of the Lord the scarlet thread of the Divine principle of salvation pointing forward to Jesus.

*“The bones of Joseph buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem, and it became the inheritance of the children of Joseph”*—Josh. 24:32.

As the curtain goes down upon Jacob’s descendants in Egypt we move on some 350 years to the days when Moses delivers

his final exhortation and commandment to Israel in the plains of Moab. Though not permitted to enter the land of Promise, the Spirit takes his thoughts to the northwest and causes him to make reference to Shechem in the purpose of the Lord. The record is contained in Deut. 11:29-30 and also in Deut. 27. From these two chapters we obtain further information and description of the locality of Shechem.

Moses had been instructing Israel of the blessings which would come upon them if they were obedient unto the Lord, and the curses which would be attendant upon disobedience—

*"Behold, I set before you this day a blessing and curse—a blessing, if ye obey the commandments of the Lord your God—and a curse, if ye will not obey the commandments of the Lord your God" (Deut. 11:26-27).*

And Moses, instructing Joshua at the same time, made reference to where the blessing and curse were to be enacted, in what appears on the surface as a peculiar observance: but only so until we seek fully its meaning and significance—

*"Thou shalt put the blessing upon Mount Gerizim and the curse upon Mount Ebal. Are they not on the other side Jordan, by the way where the sun goeth down in the land, of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh."*

These two mountains, Gerizim and Ebal, rise to the north and south of Shechem (the city nestling between the two heights) which rose about 3,000 feet above the Mediterranean Sea. We notice that Moses links these two mountains with the plain of Moreh—the oaks of Moreh—"Strong Teacher."

More force is added to the basic thought of the Instructor being the Father in the declaration or reading of the whole Law before the people at this place. This took place as we find in Joshua 8, before Israel had completely subdued or possessed the land. They were wanderers about the land, occupied in overcoming the nations of iniquity.

Before they could enter into the possession, there had to be this conquest of sin and a positive declaration of acceptance of the will of God after having it clearly pronounced.

The exactitude with which Moses' words were carried out is shown by what we read in Joshua 8:34-35—

*"He read all the words of the Law, the blessings and cursings, according to all that is written in the Book of the Law."*

*"There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them."*

With the reciting of each phrase of the Law the whole

congregation declared their acceptance by a loud "AMEN."

Do we not see in these incidents our own calling and election in God's purpose? First the recognition of the necessity of overcoming sin in ourselves, the full acquaintance with the Law of God, the public declaration of acceptance of all its requirements. The final expression of Joshua shows the linking of Gentiles with Jews in what is foreshadowed—

*"The strangers that were conversant (or walking with or among them" (v. 35).*

The thought behind the word stranger is "a foreigner or alien." Paul writing to the Ephesians about their (and our) natural condition, states—

*"Remember, that ye being in time past, Gentiles in the flesh ... without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.*

*"But now in Christ Jesus, ye, who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:11-13).*

It is through the blood of Christ that all are made nigh the covenants of promise to Abraham, whether Jews or Gentiles. For he is not a Jew which is one outwardly, but inwardly of the heart (Rom. 2:29).

\* \* \*

Turning again to Moses' description in Deut. 11, we find that these two mountains, Gerizim and Ebal, were over in the plain or campaign toward Gilgal. (This is another place of the same name as that near Jericho, where the Israelites of the wilderness were circumcised.) The name Gilgal means "rolling"—the rolling away of the reproach of Egypt, the removal of the ways of darkness, a preparation for the possession of the land of Promise. It is therefore instructive and interesting to find the same thought conveyed in these significant events at Shechem, near Gilgal.

Mountains in Scripture are indicative of nations and kingdoms. This is illustrated by Isaiah 2:12-14—

*"For the day of the Lord of Hosts shall be upon every one that is proud and lofty ... And upon all the high mountains, and upon all the hills that are lifted up."*

Dr. Thomas, referring to the possessing of the mountains or nations of the earth by the saints (*Eur. 1*, pgs. 63-64)—

"The meeting the Lord in the air, as Paul expresses it, is in the style of Daniel, the saints possessing the kingdom and dominion, and the greatness of the kingdom under the whole heaven; which they cannot do until immortalized, or flesh and blood be changed to spirit. Neither will this dominion be possessed till it

is conquered; for it is a great mountain, that has to be reduced in Zerubbabel's presence to a plain."

The names of the two mountains themselves combine in impressing the lesson of salvation and hope on the divine basis. The name *Ebal*, means to "be bald or bare," while Gerizim means, "to be cut off."

Applying these meanings in one sense, we have a picture of the Jews and Gentiles associated or called together into a meeting with Christ, the teacher sent from God. The Jews are the nation cut-off, while the Gentiles are shown in the unproductive sense. But Paul shows the true branches, the nation of Israel, being cut off, and the unproductive wild branches being grafted into the true stock (Rom. 11:16-21), only to remain there if they changed to the nature of the true stock itself.

In another sense the name Gerizim applies to the Savior and secondarily to the saints who follow in his steps. The word Gerizim comes from the Hebrew *Garaz*—to cut off. Christ preeminently in Scripture is the one spoken of as being cut off; the cutting off being the means of Jewish and Gentile salvation. It is primarily as a remembrance of this feature of the purpose of God that we meet week by week to partake of the memorials of bread and wine.

Isaiah speaking of the sacrifice of Christ said (53:8)—

*"He (Christ) was cut off out of the land of the living: for the transgression of my people was he stricken."*

The same applies to the servants of God. They in degree must undergo the cutting off of the flesh, a life of service, wholly dedicated unto the Lord. This will bring trial and testing, a cutting off by the world, as the world in turn is cut off or shunned by the saints—

*"Love not the world, neither the things that are in the world"* (1 John 2:15).

Mount Ebal also has application to the Law of Moses in its failure to bring life and salvation. The Law in itself was not bad, but holy, but it failed to bring life everlasting because of the weakness or inability of human nature to keep it in every respect. Paul said, writing to the Galatians (3:21-24)—

*"Is the Law against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law."*

*"Wherefore the Law was our schoolmaster unto Christ, that we might be justified by the faith."*

It was not to be by the works of the flesh. And as if to drive home the point Paul stated in Galatians 3:10—

*"For as many as are of the works of the Law are under the*

*curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them."*

Paul was quoting directly from Deuteronomy 27, where the record of Moses speaks of the transactions of Shechem. It was upon Ebal that all the curses were to be pronounced.

Conversely we find that the blessings were to be pronounced upon Mount Gerizim. This links this mount with the covenants of Promise, the Abrahamic Covenant. The effect of this covenant is to bless and not to curse, even to bring blessedness to all the world (Gen. 22:18)—

*"In thy seed shall all the nations of the earth be blessed."*

But the cutting off aspect has been difficult for all to receive (John 12:32-34)—

*"If I be lifted up from the earth, I will draw all men unto me. This Jesus said, signifying what death he should die. The people answered him, we have heard out of the law that Christ abideth forever: and how sayest thou, The Son of Man must be lifted up? Who is this son of man?"*

The blessings upon Mount Gerizim are only accomplished by the cutting off. Those faithful under the Law can only be saved or have the curse removed by the sacrifice of Christ. They move from the Ebal side of the valley to the Gerizim side.

Those also of Gentile origin can also only cross the valley of death to the blessings of the covenant by association with the cutting off of the Savior, by undergoing death in baptism, a crucifying of the works of the flesh—

*"For as many of you as have been baptized into Christ (his death, his cutting off) have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27-29).*

In this process we move from the side of Mount Ebal, the mount of the curses. We take our station upon the side of Mount Gerizim, the mount of blessings. Those who stand approved in the presence of the Son of Man will pass from the side of Ebal to the side of Gerizim. They will be born of the Spirit, the flesh will be cut off, they will become physically equal unto the angels, passing from cursed Adamic nature into the blessed angelic existence—

*"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

*"O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:54-57).*

# Current Events Fulfilling Prophecy

## A CLEAR PICTURE IN HEAVY FOG

Much has been written recently over the exchange of hostilities between Iran and the U.S. However, Persia (Iran), like the U.S., has only a subsidiary role to play in the anticipated conflict developing between Russia (of the North) and British Tarshish (of the South). This is evident from Ezekiel 38, in which the Rosh ("chief") autocratic prince (a.k.a. "Gog") of Moscow ("Meshech") and Tobolsk ("Tubal"—the historic capital of the Siberia region) will be brought forth with a great company, including subordinate Persia (Eze. 38:3-5), "against the mountains of Israel" (v. 8)—with "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof" (v. 13) only mounting a feeble defense. This is the end-picture we must have in mind in the midst of all the noise and clatter of posturing, quarrelsome nations.

Sure enough, behind all the flashes of anger and bellicose rhetoric between the leadership of Iran and the U.S., and ignored by a popular media more interested in explosions and plane crashes, we find it is Russia that is making a steady advancement through interference and subtle plotting, with its influence spreading all across Europe and the Middle East including Iran. And this influence and positioning is bringing Russia increasingly into conflict with both the Western powers (collectively the "south") and Israel.

## THE ISRAEL-IRANIAN CONFLICT OPENING THE DOOR FOR RUSSIA

God declared from the beginning of the formation of the nation of Israel that, *"Israel is my son, even my firstborn"* (Ex. 4:22). When it enters Gog's mind to make an end of Israel (Eze. 38:10-12), he will seem to win the day (Zech. 14:2) until suddenly an inescapable and relentless destructive force will arrest his movement and throw his power to the ground (14:3; Eze. 38:18-22). This is Christ and the saints empowered by Yahweh to effect His will, or as Isaiah said, *"Behold, Adonai Yahweh will come with strong hand, and His Arm shall rule for Him: Behold, his reward is with him, and his work before him"* (40:10).

Those to whom God has revealed his Arm (Isa. 53) know of a certainty that God will defend Israel His people. This is a bedrock upon which we may rest assured. What we are watching for now are the events indicative of the rise of Russia within Europe and the sea of nations, and the coming conflict between Israel and Russia that will lead to the complete downfall of the Northern host.

The assurance that Yahweh is now working toward that end is found in the developing alignment of the West with

## Israel, while Russia aligns with Syria and Iran in the Mideast—

Russian bombers now transit Iran's airspace to Syria [in a rejoinder to US-Israeli air force cooperation.

Long-range, heavy Russian bombers are flying from their home bases via Iranian airspace for combat operations in Syria, thereby cutting short flying time.

Ali Shamkhani, secretary of Iran's Supreme National Security Council, said that Iranian and Russian coordination "is comprehensive, embracing different aspects."

His reference to "comprehensive" coordination with Russia on "different aspects" has aroused concern in Washington and Jerusalem. They assume that Moscow almost certainly granted Tehran a comparable quid pro quo for its operations in Syria. For instance, certain Russian air facilities in Syria, hitherto out of bounds to Iranian flights, may now be made available.

In November, Iran's Defense Minister Hossein Dehqan asserted that Tehran could again allow Russia to use this airbase "for the aerial campaign against terrorists."

Our military sources interpret this new step in Iranian-Russian cooperation as stemming from the advancing partnership between the US and Israel in targeting Iran's expanding foothold in Syria. At least three combined air strikes have taken place this month, although none of the parties concerned, including Tehran, has disclosed that they took place.—*Debka*, 12/19

Russian SU-35s jets scrambled to stop Israel over Syria.

Iranian and Russian media reported that Russian Su-35s were scrambled from Russia's Khmeimim air base in Syria to intercept an alleged Israeli attack earlier this month. The report ... claimed that the Su-35s sought to intercept Israeli planes over Syria: "Israeli fighters had to flee from the Russian Su-35," and at the same time that "Iran delivered unknown air defense systems to Syria."

The incident occurred over Tiyas (T-4) base east of Homs in Syria. The base is a well-known transit point for Iranian weapons and has Russian personnel.

Israel has been accused of striking the area in the past. In May 2018 *Ynet* said that Israel had carried out an airstrike to destroy an Iranian Air Defense system [located there]. Syria claimed more airstrikes hit the area in June and July of this year and September last year. The *National Interest* reported that [Russian] Su-35s had been scrambled in August and "forced Israeli aircraft out of Syrian airspace," and the website *DefenseWorld* made a similar claim in September. Russia's *TASS* said in 2018 the fighter is "battle tested in Syrian skies."

Iran's *Tasnim* media appeared to celebrate the claim that

Russia had “pursued” Israeli aircraft and “forced” them to leave. The story emerged at the same time as reports that satellite images had shown a cargo plane land at T-4 and unload munitions that could be used in a “revenge attack” by Iran against Israel, according to Israel HaYom.

“Israel reportedly refrained from targeting the T-4 base due to its division into three areas controlled by Russian, Iranian and Syrian army, raising challenges that would require precise coordination with Moscow on top of the base’s more formidable security arsenal that include the [Russian] S-300 anti-aircraft system.”

Russia released information on November 21 accusing Israel of four days of attacks in Syria in November, including the November 20 raids and an airstrike at Albukamal and two near Damascus on November 12 and November 19.

On December 5 the New York Times reported Iran is transferring short range ballistic missiles to Iraq that threaten Israel.

—*Jer. Post*, 12/19

#### DEVELOPMENT OF NEBUCHADNEZZAR’S IMAGE

Before Russia’s final conflict over Israel comes about, it first must assemble to itself the “army,” “great company,” and “many people” of Eze. 38:4-6. This is the collective populace of the golden Babylonian (Iraqi) Lion, silver Medo-Persian Bear, brass Greek Leopard and the iron Beast of the Earth, Beast of the Sea, and Dragon dominions, and many people besides. This Image symbol casts a wide net, and means we look for Russian influence and eventual conquests in Europe, Africa, the Middle East, and parts of Asia—especially parts of the former USSR such as Kazakhstan in Asia and Belarus in Europe.

In the west, this territorial dominion means both Poland and Ukraine are gateways to Russia’s entry into Europe and on into Germany (“Magog”), France (“Gomer”), etc.

Ukraine has been under significant onslaught by Russia for some time, in a conflict that is closer to a siege than open warfare. Nevertheless there is mounting escalation with particular focus on the Black Sea (which, importantly, borders Istanbul)—

On November 14, Ukrainian Navy commander Admiral Voronchenko said that a Russian Tu-22M3 had been observed simulating the launch of a missile strike [against Odesa, Ukraine]. Voronchenko added that Russian bombers had made several similar attempts during exercises on July 10, conducting a virtual airstrike 60 kilometers from Odesa.

The Ukrainian naval chief also stressed that the Russian Federation has dramatically increased its military presence in Crimea. For example, the number of warships stationed there

grew from 34 to 49, while the number of submarines increased from 1 to 7. Moreover, most of these Russian vessels are being modernized and armed with cruise missiles.

Besides improving its naval power, the Kremlin has tested various other means of exerting pressure in the Black Sea. One of these methods has been the periodic blocking of expansive maritime areas for allegedly military exercises ... thus interrupting navigation and nearly blocking international shipping to and from Georgia, Bulgaria, Romania and Ukraine.

On July 24, Russia blocked off 120,000 square kilometers—nearly 25% of the entire Black Sea surface.

These blockades do not only have an economic impact but are likely designed with a political purpose in mind.

Most of the Russian actions to restrict maritime traffic have coincided with regional exercises led by NATO: for example, Sea Breeze 2019 (in Ukraine) and Agile Spirit 2019 (in Georgia). And in both instances, Russian warships engaged in aggressive behavior, provoking NATO and Ukrainian vessels.

The Kremlin ... has even been using civilian objects for explicitly military purposes. According to Ukrainian Vice Admiral Tarasov, Russia had deployed intelligence, surveillance and reconnaissance (ISR) equipment on floating drilling rigs, which were stolen from Ukraine in 2014. This converted those platforms into an effective tool for controlling air, surface and subsurface environments throughout the Black Sea.—*Jamestown*, 11/19

**Putin has moved against Crimea and is now working against Ukraine. Poland appears to be next in his sights—**

**Why [is] Vladimir Putin angry at Poland?**

As top Russian officials were summing up the results of 2019, one subject stood out in President Vladimir Putin's pronouncements: Poland and its role in WWII.

Over seven days, he mentioned it no fewer than five times at key meetings—some of which had little to do with history or even foreign policy.

In an unusual outburst at a Defence Ministry board on 24 December, he described the Polish ambassador to Nazi Germany as “scum and an anti-Semite pig”.

Two hours later, he brought the subject up again at a meeting with parliamentary leaders. State Duma speaker Vyacheslav Volodin thanked Putin and demanded an apology from Poland.

The following day, President Putin held his traditional end-of-year meeting with Russia's key businesspeople. There he “surprised everyone with how deeply he was immersed in historical materials relating to the start of WWII and Poland's positions”.

Vladimir Putin's criticism of Poland follows a European

Parliament resolution which blames both the Soviet Union and Nazi Germany for the outbreak of WWII.

For the Russian president, equating the two “is the height of cynicism”, and once again he resorted to a practice which his critics disparagingly call “whataboutism”—where he tried to turn the tables by levelling the charge at someone else, namely Poland.

The Soviet Union has frequently been accused of carving Poland up together with Nazi Germany as a result of its pact of non-aggression with Hitler (known as the Molotov-Ribbentrop pact).

In September 1939, the Polish Republic was invaded first by Hitler and two weeks later by Stalin, with Germany and the Soviet Union annexing the whole of the country between them.

But why is Putin angered by accusations against a country—the Soviet Union—that does not exist anymore?

The USSR's victory in WWII is one of the most venerated pillars of state ideology, and more than 70 years on it is still celebrated with much fanfare and bombast every year. *It is also a key way for President Putin to legitimise himself and his expansionist foreign policy as a successor to the Soviet empire.* So the Kremlin sees any criticism of what is known in Russia as the Great Victory as an attack on itself.—*BBC, 12/19*

**There is another reason why Putin is angry at Poland—**

Poland has inked deals for several big-ticket items from the U.S., and signed a pact with the U.S. to host 4,500 rotational American military personnel. Also endearing itself to Washington, Poland is one of seven NATO allies to spend 2% of its gross domestic product on defense. Poland also intends to host the Defender 2020 exercise in spring 2020, one of the largest deployments of U.S. forces to Europe since the Cold War. Approximately 37,000 of combined U.S. and allied troops are expected to participate.—*DefenseNews, 12/19*

**Russia will see to it that Poland falls under its own sphere once again, which is in accordance to the anticipated picture of the latter days.**

#### **EUROPE'S NEST OF RUSSIAN SPIES**

**Russia certainly has a significant bag of tricks at its disposal to help ‘persuade’ nations to who are otherwise set on continued independence from Russia—**

Europe [is] ensnared in a web of Russian spies

On Dec. 4, the French newspaper *Le Monde* published a report arguing that at least 15 Russian spies allegedly belonging to “Unit 29155” of the Main Directorate of the General Staff of the Armed Forces of the Russian Federation (GRU) have been using the Haute-Savoie French Alpine region as a logistics base.

According to an investigation jointly conducted by intelligence

agencies from the UK, Switzerland, France and the U.S., this unit moved around Europe from 2014 to the end of 2018 and arrived in France to continue to carry out secret tasks, potentially including assassinations and sabotage.

It appears that the operative theater of the above-identified GRU cell has included Bulgaria, Moldova, Montenegro and perhaps other European states.

The same day the French report was published, German authorities made public their suspicions that Russian agents were linked to the assassination of Zelimkhan Khangoshvili, a former Chechen rebel commander, shot in Berlin last August.

On November 17, a separate espionage scandal involving Russia exploded in Serbia. In recent months, the Serbian Security Intelligence Agency (BIA) has repeatedly expressed deep dissatisfaction with the fact that, apart from “watching” Serbia, Russian intelligence is also using the Serbian capital as a platform from which to prepare numerous special operations in other European countries.

Next door, in Bulgaria, the Prosecutor’s Office published information, on October 28, regarding an investigation into the first secretary of the Russian embassy in Sofia who is suspected of espionage. Since September 2018, the Russian diplomat allegedly held regular secret meetings with Bulgarian citizens, including one senior official with access to classified information from Bulgaria, the European Union and NATO.

Catalonia may be yet another European region where members of the same GRU “mobile squad” operated. On November 21, 2019, it became known that Spain’s High Court had opened an investigation into a Russian spy’s involvement in a campaign to destabilize the internal situation in Spain. International investigators believe he had been involved in numerous assassination attempts all across the European continent.

Also, on October 21, the Czech Security Information Service (BIS) disclosed the existence of a Russian intelligence network that Czech authorities had broken up in 2018. Michal Koudelka, the director of the agency, stated that the former spy network was part of a longer chain created by the Russian Federal Security Service (FSB) and funded by the Russian embassy in Prague. The task of these Russian agents was to carry out cyberattacks on targets in Czechia (the Czech Republic) and its allies.

In effect, Russia’s intelligence web—which has visibly heightened its presence and operational footprint in Europe since 2014—is working to undermine the internal cohesion and unity of European countries.—*Jamestown*, 12/19

**Lest we forget, Putin was a KGB foreign intelligence officer (“spy”) for 16 years, particularly in East Germany.**

**“WHEN WILL THEY RESTORE THE BERLIN WALL?”**

Moscow [is] focusing on East German separatism to expand Russian influence in Berlin.

For over a decade, Moscow’s propaganda machine and its networks of agents and agents of influence have targeted Germany. Russian narratives have played on German anger about the influx of Muslim immigrants, bolstered the political right’s hostility to change it feels threatens its values, encouraged the political left’s concerns about American influence, and inspired general unease about the consequences of the Western sanctions regime against Russia.

But now, the Kremlin is becoming involved in another “internal” German matter as part of its broader campaign to peel that country off from the West, weaken NATO and the European Union, as well as expand Russian influence there and across Europe. Namely, Moscow is actively supporting a rise of East German separatism.

Moscow rarely creates a problem out of whole cloth but instead exploits those that arise, building on them for its own purposes. East German separatism certainly falls into in that category.

A new article in *Svobodnaya Pressa* entitled “When Will They Restore the Berlin Wall?” by Russian commentator Dmitry Rodionov, interviews two experts close to the regime: Vladimir Lepekhin, and Stanislav Byshok.

What is striking about Lepekhin’s and Byshok’s comments is how much they reflect Soviet perspectives. It is almost as if the Berlin Wall never fell—and that probably explains Moscow’s sympathy for those in the former GDR who wish it never had.

—*Jamestown*, 11/19

**We are struck with the fact the world simply does not see what is coming, despite all the obvious (to us) indications of growing Russian aggression. But it is no surprise. Paul indicated that the natural state of the world would be blindness when the day of the Lord begins to dawn. It will burst upon them as “sudden destruction,” while to us it will have been long anticipated. “Ye,” said Paul, “are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ” (1 Thess. 5:5–9).—T.D.C**

# Who Shall Stand When He Appeareth?

BY BRO. G. A. GIBSON

*"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that DOETH the will of my Father which is in heaven"—Matt. 7:21*

Again, as many times before in our long pilgrimage of waiting for our absent Lord, we begin a new year. The Lord has not come. The earth still groans under the heel of the wicked and the selfish and the incompetent. Men are still oppressing one another, living in greed and corruption and increasing immorality, warring and shedding blood as they have through all the dark and weary years of human misrule: all the time mouthing hypocritical sentiments of love, peace and goodwill.

What lies ahead in this New Year? No one knows the immediate future. But, thanks to the gracious revelation of our loving Heavenly Father, we do know that which is infinitely more important, and more useful to know. We do know the ultimate future. We do know that righteousness, peace, knowledge and love will fill the earth to the glory of God. And we do know that, whatever our present lacks, handicaps or problems, we can share that glorious time IF we just have the simple wisdom to drop everything else, and devote ourselves totally to serving God and getting ready for that glorious Age.

The choice is very clear. The stakes are so tremendous that it is a marvel that there should be a moment's hesitation or reluctance in making the choice. The simplest of minds should perceive the utter folly of anything else. Yet so few go all the necessary, required way that God defines to obtain this inestimable prize of life and joy.

There are a great many gracious promises made to the righteous, and only to such. For example—

*"The righteous shall inherit the land, and dwell therein FOREVER" (Psa. 37:29).*

*"In his (Christ's) days shall the righteous flourish, and abundance of peace so long as the moon endureth" (Psa. 72:7).*

*"The righteous shall never be removed" (Prov. 10:30).*

*"Light is sown for the righteous ... Rejoice in the Lord, ye righteous" (Psa. 97:11-12).*

*"The righteous shall be recompensed IN THE EARTH" (Prov. 11:31).*

And so we could go on and on. Who are the righteous? The Scriptures define them very narrowly. They are those, and those alone, whose total life and joy is to serve God with all their heart and soul: who mind not earthly things but are consumed with zeal for God; and whose faith—which works by love to fill their activities and

transform their character—is counted to them for righteousness, through Christ's loving sacrifice, in God's infinite mercy.

These rare jewels of God will all be revealed when the Lord comes to establish the Kingdom of holiness, and—

*"To give to every man according as his WORK shall be"* (Rev. 22:12).

\* \* \*

*"But who may abide the day of his coming? And who shall stand when he appeareth?"* (Mal. 3:2).

This is a pertinent question: and one that should cause us to pause and think soberly. And—having thought—to consider and understand that there will be only two divisions of those who stand before the Lord for judgment: good and bad, sheep and goats, blessed and cursed, obedient and disobedient. There are no shades of gray: it is all or nothing.

We are totally in Christ, or completely out of him. 'Who shall stand?' The word rendered 'stand' means: 'to continue, to endure, to remain'; also 'to serve.' Hence, the question is plain. In that decisive day, certain ones will stand, or endure and remain to serve the God they have totally loved and served during the days of their probation. It will be a continuation, in a far higher, more glorious way, of their former course of life. It is only for such. They will have passed safely through the—*"Time of trouble such as never was since there was a nation"* (Dan. 12:1)—for they heard the sayings of Jesus, and did them. They were the wise who built their houses upon a Rock (Matt. 7:25)—

*"And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was FOUNDED UPON A ROCK."*

When that last great storm is over, and the Sun rises and gives light to the bright new morning, they will be made ready to partake of the work prepared for them as fellow-heirs and chief citizens of the Kingdom of God. They will rule a pure new earth in righteousness, for, says Jesus—

*"He that overcometh, and keepeth my works to the end, to him will I give power over the nations, and he shall rule them with a rod of iron"* (Rev. 2:26-27).

This mighty and divinely-supplied power will be used to rebuild the shattered fabric of human life, and lead the people in the paths of peace, where there will be showers of blessings. And through them—

*"God will cause righteousness and praise to spring forth before all nations"* (Isa. 61:11)

\* \* \*

But when that time comes, where will those be who have not

been wise, and have built their houses upon the sand. Many of them have boasted in the Name they bear, and have presumed upon it like Israel did upon the ancestral names of Abraham and Moses. They think they are 'rich, and have need of nothing.' Oh, how easy it is to fall into this self-confident frame of mind! They are immersed in the affairs of this life, seeking the comforts and luxuries and pleasures of the present, wasting God's time and money (which they have in stewardship) on things wherein there is no spiritual profit. They have forgotten they were purged from, and called out, of all these earthly things. They overlook John's sober warning—

*"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him"* (1 John 2:15).

These two things are mutually exclusive: love of God and love of things of the world. We ask again, Where will those be in that glorious Day who have but a 'name to live,' and are dead to the searching, life-demanding requirements of the Gospel and service of God? They shall be sought for, but in vain, for they shall not be found. Why should it be so? Jesus gives this answer—

*"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that DOETH THE WILL of my Father which is in heaven"* (Mat. 7:21).

It is well for us, at this New Year's beginning, to ask in all seriousness: What lies ahead? And not so much the immediate future, which is interesting but not vital, but the ultimate, which is extremely vital. As to the purpose of God itself, we can answer the question very easily. But when we attempt to apply the question to ourselves individually, we are confronted with the need for constant self-examination. One thing is certain: the road signs on the highway that leads to the Kingdom of God are easy to read. The instructions are painfully plain. None of us can claim ignorance, or not having been warned. If we at last are not there, it will simply be because we have not been prepared to give the total devotion that God in all reasonableness asks, and which those who truly love Him will be all too happy to give.

There is no secret or mystery. It's simply a question of how serious we really are about salvation, and how much it actually means to us. And if we truly have the necessary intense desire to be among those who will meet with the approval of the Lord when he comes, to the extent of putting it absolutely first in our lives, then we will "be watchful, and strengthen the things that remain."

And we shall not depend upon our own thoughts and judgment, for Jeremiah's words will be too deeply impressed upon our minds—

*"O Lord, I know that the way of man is not in himself: it is*

*not in man that walketh to direct his steps"* (Jer.10:23).

The reason for this is also explained by Jeremiah (17:9)—

*"The heart is deceitful above all things, and desperately wicked: who can know it?"*

If we fully comprehend this truth, we shall say with David (Psa. 139:23-24)—

*"Search me, O God, and know my heart. Try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the Way everlasting."*

Before we learned the Truth, and the revealed wisdom of God, we were totally unaware that the heart of man is deceitful above all things, or that "in our flesh dwells no good" (Rom.7:18). To our natural, fleshly, limited understanding of things, the blind and deceptive "mind of the flesh" seemed quite clever and capable. We doubted not our own wisdom, and ability to both discern and do right.

But the Truth has opened our eyes to many things of which natural man is abysmally ignorant, and this is one of them. And we have learned that we must be constantly on the alert, so that we will not become a victim of it. We all know that we can deceive others, but do we realize how easily we can deceive ourselves? We can do so; and very easily indeed. It is not only easy to do, but is very hard to avoid. A wrong course can be followed: one that appeals to the wisdom and desire of the flesh. And when we become conscious of it, instead of retracing our steps, it is tempting for us to search everywhere in an attempt to justify our action, rather than face the mistake. It is because of this that the apostle is so urgent in his warning—

*"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God (that is, from His commands). But exhort one another daily, while it is called To-day, lest any of you be hardened through the deceitfulness of sin"* (Heb. 3:12-13).

We must be fully conscious, as Paul was, that (as mentioned)—*"In our flesh dwelleth NO GOOD THING."* (Rom.7:18)—so that when we make decisions with respect to our walk, we shall make certain that they emanate from the teaching and mind of the Spirit, and not from the inner mind of the flesh, the diabolos principle, that leprously infects our every cell. All this is not a cause for despair, but the very opposite: of rejoicing that God has revealed these realities to us, and has revealed His gracious way of redemption—

*"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths"*—Prov. 3:5-6.

## One Hundred & Thirty Five Years Ago *(Continued from page 36)*

2. Consent in fellowship to the doctrine that the Bible is an erring thing, would be violation in the House of God, in which no son of God can be a guiltless partaker.

3. Bro. Ashcroft will refuse to submit to the Socratic or any other test. The brethren must, for themselves, decide the question he has raised. And it ought not to be difficult.

4. We have heard the report in common with you, that bro. Ashcroft has left the fellowship of the brethren, and favorably entertains a proposal to return to the pulpit at Rock Ferry Independent Chapel. He has been written to, enquiring as to its truth; but we have not heard of any answer. If he sends a contradiction, we shall publish it.

5. Thank you for your kindly letter; but we cannot take your advice. In a sense, everything has to be left to "the Judge of all the earth:" but, if we wait till then before taking the action that the Truth may call for at our hands, we shall find ourselves too late. The Bible is our foundation: and, in a sense, the man who tampers with its reliability is more of an enemy than a man who misrepresents its teachings (immortal soulists, to wit).

\* \* \*

Again this month bro. Roberts had dropped bro. Thomas' writings from their usual place of prominence. The article that filled the space was entitled, "The Question of the Inspiration of the Bible." This article, which was written in answer to a number of questions received on the subject, combined with other articles, took a total of 35 pages. The following aspects that were presented in the answers are—

"Paul's Statement Concerning Scripture Inspiration;" "Jewish Witness to the Inspiration of the Old Testament;" "Agreement of the Jewish View with that of Christ and the Apostles;" "The Bible Tested and Trusted—Trusted and Tested;" "Criticism Answered."

In each of these sections there are some fascinating thoughts presented in the form of question and answer. Through the sheer weight of the scriptural arguments presented, there could be no doubt left to the true believer that "God's Word of Truth was Inspired!"

\* \* \*

Under the heading of "Criticism Answered," there were a total of 29 questions dealt with by bro. Roberts. They covered a multitude of aspects, and facets of the subject, and are well worth our while to consider. Following this, there were also a large number of excerpts from various letters written by brethren and sisters around the world, writing in support of the position that bro. Roberts took in defense of the Scriptures. The greater majority of the brotherhood were in sympathy with the Truth on the infallibility of God's Word of truth.

\* \* \*

There is a two-page layout covering bro. Roberts' new book, "Further Seasons Of Comfort—being a second instalment of 52 Sunday Morning Addresses, at the Breaking of Bread." As bro. Roberts stated—

It will be a satisfaction to have in stock a book that may help to alleviate the sorrows of the days of darkness, that may yet have to run their course upon the earth. Shortly, the glorious

sunrise will do away with the need for such midnight helps.

\* \* \*

#### **BIRMINGHAM Miscellanies—**

The ecclesia is settling into a quieter state as the issues of the inspiration question begin to be more clearly seen. Some are beginning to feel like a sister who writes, "I am sorry and ashamed, dear bro. Roberts, that for a while, my mind was led away by the plausibility of bro. Ashcroft's article on inspiration. I will have no more of it. I have set to my seal that God is true, and that the Bible is God's Word to man."

\* \* \*

#### **Under the 'Visitor' section of the magazine, we found the following—**

Some are distressed by their inability to know whether their troubles are from the Good Shepherd or not. There is no need for uncertainty on this head. If we are his, trouble cannot come unpermitted, and sometimes will be contrived. The only point to settle is, are we his? This is not difficult to settle in view of the simple clues abounding in the Word. "Whosoever will" may be his. That which makes anyone his, is submission to him.

**(Bro. Roberts' reasonings were based on the pattern found in the Word of God. The Scriptures clearly state that all things are for the sake of the saints. God knows what is best for each of us; and the trials or problems that we face, be they individual or ecclesial, are to help us to draw closer unto God and His Word—and to help us unto His glorious Kingdom.**

\* \* \*

#### **EDITOR'S Diary of Sunday Work—**

Nov. 23—At Mumbles near Swansea, South Wales. Left Birmingham the previous Friday, accompanied by sis. Roberts. Had got the Christadelphian out early, and started a day earlier than necessary with a view to a little change and rest. A long ride (though the Americans would not think it long), brought us to Swansea.

Saturday—The day was remarkably fine, though somewhat cold. We stayed out in the invigorating air till earth's slow and majestic revolution had taken the sun well down to the western ocean's horizon. We then returned home, to quietness and rest.

Sunday: Assembled with the brethren in their meeting place. Goodly muster: the place rather cold at such a season without heating appliance. Hard times stand in the way of much that would be done. Most good things have to be achieved under difficulties: The Kingdom of God—the best of all—has to be entered through much tribulation, and this tribulation takes various shapes—sometimes including the discipline of a cold meeting room.

Monday—Used the forenoon in writing a few notes on bro. Ashcroft's lamentable rejoinder to my Light-stand letter: a duty far from congenial, but had to be done. When there is a "must," there must be no flinching. Would a thousand times rather had been in the mountain breeze with sis. Roberts whose head-suffering state has for some years compelled her to abstain from much social intercourse.

Nov. 30—In the evening, the severity of the weather had increased, snow and rain descending; night dark, cold, and trying; snow and slush under foot; wind, wet, and snow above. The consequence was necessarily seen in a poor meeting. The subject of the lecture,

"Blood-washed," not exciting—not even interesting to the common run of people—yet of such a thrilling importance for the day of the Lamb and the 144,000.

(These efforts of bro. Roberts were efforts given because of his love of the Truth. Truly interesting work in an interesting but hard age—an age which lacked the niceties of life. We today have advanced so much in material comfort and advantage; but, how far have we advanced in LIVING the Truth? Our responsibilities are very great in the light of our material blessings!)

\* \* \*

We noted this interesting item on periodicals, in an answer to a correspondent—The views you express on the inexpediency of a plurality of periodicals were those of Dr. Thomas, who, in the last year of his life, enforced them on our attention with arguments which experience has greatly gone to strengthen. We have followed out the policy he inculcated; but we have no power over the actions of those who may not see as he wisely saw. Their actions were embarrassing, and productive of disunity. We can only endure. Probation has many ingredients; and the Lord knows how to combine them.

(Bro. Roberts is no doubt here speaking of the periodical that bro. Ashcroft had started up, and which was being circulated among the brethren and sisters. Bro. Thomas' argument (and bro. Roberts), was that such magazines were very disruptive of the Truth, and if the evil they promulgate cannot be seen at once, then danger threatens. This is why bro. Roberts immediately struck at the root of the heresy that bro. Ashcroft had espoused and was teaching in his magazine).

\* \* \*

#### **Different Bible Lectures 135 Years Ago**

"The Bruising of Satan"

"Blood-washed"

"The Life that Now is, and the Life to Come"

"Restoration of Israel and its Religious and Political Upshot"

"Death-bed Scenes and Associations"

"The Coming Dissolution of Every Human Government"

#### **December Answers—Complete The Pairs**

- |                      |                       |
|----------------------|-----------------------|
| 1. Ox goad           | 21. False witnesses   |
| 2. Pot sherd         | 22. Upper room        |
| 3. Sea monsters      | 23. Green pastures    |
| 4. Red heifer        | 24. Filthy Lucre      |
| 5. New moon          | 25. Silversmith       |
| 6. Vile bodies       | 26. Rotten rags       |
| 7. Pale horse        | 27. Mixed multitude   |
| 8. Idle tales        | 28. Living water      |
| 9. Sour grapes       | 29. Fatted calf       |
| 10. Side chambers    | 30. Deadly poison     |
| 11. Shoe latchet     | 31. Nether millstone  |
| 12. Stiff neck       | 32. Barren fig tree   |
| 13. Little horn      | 33. Badger skins      |
| 14. Royal priesthood | 34. Chosen generation |
| 15. White stone      | 35. Graven images     |
| 16. Forty stripes    | 36. Modest apparel    |
| 17. Sheep fold       | 37. Widow's mite      |
| 18. Horse leach      | 38. Hottest battle    |
| 19. Rough garment    | 39. Ranging bear      |
| 20. Three Taverns    | 40. Itching ears      |

# One Hundred & Thirty-Five Years Ago

*The Christadelphian, January, 1885*

Bro. Roberts continued this month's Christadelphian with several short separate comments, in answer to correspondents, under the "Notes" section of the magazine, on the current problem of inspiration besetting the brotherhood. These items are as follows—

1. We crave the forbearance of readers with the abnormal condition of the Christadelphian this month. The present number is nearly monopolized by the subject of inspiration. This was the case to too great an extent even last month. Our readers know the cause, which has left no choice. We hope next month to commence a return to the natural state of things, in that diversity of feature and topic which is both pleasant and profitable.

*(Continued on page 33)*

## BIBLE PUZZLE—Find / Found

- |                                       |                                    |
|---------------------------------------|------------------------------------|
| 1. If I find in Sodom fifty...        | 21. Book that...the priest found   |
| 2. ...themselves to find the door     | 22. Found Saul & his sons...       |
| 3. Get you...where you can find it    | 23. Found book of the...           |
| 4. Go find the ...                    | 24. Weighed in balance, found...   |
| 5. Shall find the babe ...            | 25. Found Daniel...                |
| 6. Lest coming...he find you sleeping | 26. Found a ship going to...       |
| 7. Ye shall find a...tied             | 27. Found one...of great price     |
| 8. ...there be that find it           | 28. Unwashed hands, they found...  |
| 9. ..., and ye shall find             | 29. (Jacob) searched, found not... |
| 10. Not find...against this Daniel    | 30. He found nothing but...        |
| 11. Sought to find out...words        | 31. Found no place of...           |
| 12. Who can find a...woman            | 32. ...was found at Azotus         |
| 13. Seek me...shall find me           | 33. We have found the...           |
| 14. May obtain...& find grace         | 34. Found them...for sorrow        |
| 15. I found then a..., when           | 35. Found the...rolled away        |
| 16. We find no...in this man          | 36. Found not the...of the Lord    |
| 17. I find no...in him                | 37. He was...and is found          |
| 18. Shall he find...on the earth      | 38. I have found my...             |
| 19. Cup found in...sack               | 39. Have not found so great...     |
| 20. Where shall...be found            | 40. No man found...to open         |

Acceptable	Fault	Messias	Stone
Arrows	Fault	Occasion	Straw
Benjamin's	Few	Pearl	Suddenly
Body	Hilkiah	Philip	Tarshish
Colt	Images	Praying	Virtuous
Early	Law	Repentance	Wanting
Evil	Law	Righteous	Wearied
Faith	Leaves	Seek	Wisdom
Faith	Lost	Sheep	Worthy
Fallen	Mercy	Sleeping	Wrapped

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