

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

| | |
|--|-----|
| THE TRUTH IS FOR EVERYDAY USE (bro. R. Roberts) | 74 |
| STUDIES AND THOUGHTS (bro. John Thomas) | |
| The Prince of this World | 75 |
| CHRIST IN THE EARTH AGAIN PT. 4 (bro. R. Roberts) | 79 |
| THE SERPENT AND THE ROD (bro. G. V. Growcott) | 81 |
| EDIFIED UNTO GODLINESS (bro. G. A. Gibson) | 89 |
| SING UNTO GOD, YE KINGDOMS! (bro. K. D. Clubb) | 92 |
| CURRENT EVENTS FULFILLING PROPHECY | |
| Tyre and Sheba; The Daughter of Tyre; | |
| New Life for the Daughter of Tyre; | |
| UK Army Needs to be Rebuilt; British Financial Independence; | |
| British Restoration; Consequences of Brexit; | |
| One New Empire on the Horizon | 95 |
| February Answers: Identify Other Name | 107 |
| 135 YEARS AGO | |
| Strife and Debate; A Red Sky at Night; | |
| Jewish Persecution; Contributions to the Jews in Palestine; | |
| Fellowship; Russian Activities; Editor's Diary; Bible Lectures | 108 |
| Bible Puzzle: Faith | 108 |

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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

The Truth Is For Everyday Use

BY BRO. R. ROBERTS

The Truth is for everyday use. It is not, as some people imagine, a theory of things which, once known, may be put away in an intellectual drawer or cupboard, in reserve, like a useful document or a memorandum of reference. It is not a sensational thing, or an exceptional thing. It is a thing of sober and practical necessity. We require it every day, like our food.

God lives every day and must be thanked and supplicated every day, as the daily incense in the tabernacle typified. This is what he requests, and what we need. Christ lives every day, and makes intercession every day: and every day we must come to the Father in his name, as the morning and evening lamb of the first year on the altar showed forth.

The need for hope is with us every day, and the need for help and the need for learning and guidance in the ways of righteousness and danger—

“Be thou in the fear of the Lord all the day long,” is one of the standing exhortations of the Spirit: and it points to a constant actual need which the Truth alone supplies.

If there are some who have no experience of this need, but, on the contrary, get along the most comfortably with the Truth out of sight, it is because they are dead while nominally alive: abortions of human development while supposed to be sufficiently after the divine type to be fitted to become the sons of God.

Because the Truth is for every-day use, God has given it to us in a diversified form, admitting of a constant familiarity without mental weariness. The wisdom that has varied natural food in so wonderful a manner has done the same in the supply of the spiritual man. The Scriptures exhibit a constant variety. It is not all history; it is not all prophecy; it is not all precept. It is not all joy; it is not all sorrow; it is not all reproof. It is sometimes one thing and sometimes another, but all spiritual, and all fitted to furnish the man of God thoroughly for the life and state that God requires in him. It matters not what comes before us in our daily readings; we find something fresh, and always something profitable when thoroughly seen into.

FRATERNAL GATHERINGS (If The Lord Will)

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Studies and Thoughts

THE PRINCE OF THIS WORLD

BY BROTHER JOHN THOMAS

"The prince of this world shall be cast out" (John 12:31).

Sin made flesh, whose character is revealed in the works of the flesh, is the Wicked One of the world. He is styled by Jesus, "the Prince of this world." *Kosmos*, rendered "world" in this phrase, signifies that order of things constituted upon the basis of sin in the flesh, and styled the kingdom of Satan (Matt. 12:26) as opposed to the Kingdom of God: which is to be established upon the foundation of "the Word made flesh" obedient unto death.

Incarnated sin and incarnated obedience are the bases of the two hostile kingdoms—of God and of the adversary. The world is Satan's kingdom; therefore, it is that "the saints," or people of God—both Israelites outwardly, and "Israelites indeed"—are a dispersed and persecuted community. Satan's kingdom is the kingdom of Sin. It is a kingdom in which "sin reigns in the mortal body," and thus has dominion over men.

It is quite fabulous to locate it in a region of ghosts and hobgoblins, remote from, or under the earth, where Pluto reigns as "God of Hell." The kingdom of Sin is among the living upon the earth; and it is called the kingdom of Satan, because "all the power of the enemy," or adversary (Heb. *Sahahn*), of God and His people, is concentrated and incarnated in it. It is a kingdom teeming with religion, or rather forms of superstition, all of which have sprung from the thinking of sinful flesh. This is the reason why men hate, or neglect, or disparage, the Bible.

If the leaders of the people were to speak honestly they would confess that they did not understand it. Their systems of divinity are the untoward thinkings of sinful flesh; and they know that they cannot interpret the Bible intelligibly according to their principles. In their public exhibitions, they substitute their sermonizings for "reasoning out of the Scriptures," and "expounding out of the Law of Moses and the Prophets." (Acts 28:23,31).

Thus they neglect the Bible, or use it only as a book of maxims and mottoes for their sermons; which, for the most part, have very little to do with the subject treated of in the text. But the carnal policy does not end here. The neglect of the preachers might be supplied by the searching of the Scriptures by the people themselves. But this is discouraged by disparagements from the pulpit. The Word is proclaimed to be "a dead letter;" the prophecies are said to be unintelligible; the Apocalypse incomprehensible, and utterly bewildering; that it is necessary to go to college to study divinity before it can be judiciously explained; and so forth.

The kingdom of Satan is manifested under various phases.

When the Word was embodied in sinful flesh, and dwelt among the Jews, the *Kosmos* was constituted of the Roman world, which was then based upon the institutions of paganism. After these were suppressed, the kingdom of the adversary assumed the Constantinian form, which was subsequently changed in the west to the Papal and Protestant order of things; and in the east to the Mohammedan. These phases, however, no more affect the nature of the kingdom than the changes of the moon alter her substance. The lord that dominates over them all from the days of Jesus to the present time is SIN, the incarnate accuser and adversary of the law of God, and therefore styled "the Devil and Satan."

The words *ho archos* signify "the prince," or one invested with power. All persons in authority are styled *archontes* in the New Testament, such as magistrates, and chiefs among the people. Hence, the *archon* of the *archons* would be the chief magistrate of the kingdom.

Now sin, in its sovereign manifestations among the nations, executes its will and pleasure through the civil and ecclesiastical authorities of a state. What, then, is decreed by emperors, kings, popes, and subordinate rulers, are the mandates of "the Prince of the World," who works in them all to gratify their own lusts, oppress the people, and "make war against the saints," with all the energy they possess.

Taken collectively from the chief magistrate to the lowest they are styled *archai* and *exousiai*—"principalities and powers"—the world-rulers of the darkness of this age, who are the spirituals of wickedness in the high places of the kingdoms (Eph. 6:12). So the apostle writes of the rulers of the world in his day; and from the conduct they now exhibit before the nations in all their kingdoms, it is clear that the style is as characteristic of the rulers, and of these times, as it was in the first century of the Christian era.

Iniquity has only changed its form and mode of attack against the Truth. *The world's rulers, temporal and spiritual, are as essentially hostile to the Gospel of the Kingdom as ever.* They could not embrace it and retain the friendship of the world. This is as impossible now as at the beginning. But things are now quiet with respect to the Gospel; not because the world is reconciled to it, but because there are scarcely any to be found who have intelligence of it, faith and courage enough earnestly to contend for it as it was originally delivered to the saints.

In apostolic times, it was the privilege of the church to make known to the world-rulers "*the manifold wisdom of God*" (Eph. 3:10). This mission brought the disciples of Christ into contact with them, as is related in the Acts. When they stood before these

men of sin, in whom the thinking of sinful flesh worked strongly, the Truth of God proclaimed to them brought out the evil of the flesh in all its malignity. They imprisoned the disciples of Christ; threatened them with death; tempted them with rewards; and when they could not shake their fidelity to the Truth, tormented them with the cruelest tortures they could invent. The apostle styles these "the artifices, or wiles, of the accuser" (Eph. 6:11), against which he exhorts believers to stand firm, being panoplied with the whole armor of God.

The war being thus commenced by an attack upon the strongholds of power, the magistrates, urged on by the priests, were not content to take vengeance against them when they came in their way; but they obtained imperial decrees to hunt them out, and destroy them. This they did with destructive energy and effect. They calumniated the disciples, charging them with the most licentious and impious practices; and employed spies and informers, who personated brethren, to walk among them, and watch an opportunity of accusing them before the judge.

These adversaries of the Christians, being actuated by the same spirit of sinful flesh, the apostle terms "your adversary the accuser;" and to express the ferocious spirit that impelled the enemy, he compares him to a roaring lion, walking about, on the lookout for prey. "Resist him," says he; not by wrestling with flesh and blood in personal combat; but continuing—"steadfast in the Faith, knowing that the same sufferings are inflicted in the world upon your brethren."

To walk being dead in trespasses and sins, is to live "*according to the course (aion) of this world*" (Eph. 2:12). So says the apostle. The course of the world is according to the thinking of sinful flesh, in whatever way it may be manifested or expressed. If a man embrace one of the religions of Satan's kingdom, he is still "*dead in trespasses and sins,*" and walks "*according to the course of the world.*" To walk in sin is to walk in this course. Hence, the apostle terms walking according to the course of the world, walking according to the "*Prince of the Power of the Air;*" which he explains as "*the Spirit now working in the children of disobedience.*"

The "*power of the air,*" or aerial power, is the political power of the world, which is animated and pervaded by the spirit of disobedience, which is sin in the flesh; and styled above, the Prince of the Power of the Air. This is that prince of whom Jesus spoke, saying—

"*Now is the judgment of this world; now shall the Prince of this World be cast out*" (John 12:31)—that is, "judged". The key to this is given in what follows—

“And I, if I be lifted up from the earth, will draw all unto me. This he said, signifying what death he should die.”

The judgment of the Prince of the World by God was exhibited in the contest between Jesus and the civil and spiritual power in Judea. *“Its poison was like the poison of a serpent”* (Psa. 58:4), when *“the iniquity of his heels compassed him about.”* The battle was against him for a time.

They bruised him in the heel (Gen. 3:15). The Psalmist says (143:3)—*“The enemy smote his life down to the ground; and made him to dwell in darkness, as those that had been long dead.”*

But here the serpent-power of sin ended. It had stung him to death by the strength of the Law, which cursed every one that was hanged upon a tree: Jesus being cursed upon this ground, God *“condemned sin in the flesh”* through him.

Thus was sin, the Prince of the World, condemned, and the world with him according to the existing course of it. But Jesus rose again, leading captivity captive; and so giving to the world an earnest that the time would come when death should be abolished and sin, the power of death, destroyed.

Sinful flesh was laid upon him, *“that through death, he might destroy him that had the power of death, that is, the devil,”* or sin in the flesh (Heb. 2:14): for, *“For this purpose the Son of God was manifested, that he might destroy the works of the devil.”*

It is clear that sin is the thing referred to by the apostle in the word devil. The sting of the Serpent is its power of destruction. The “sting of death” is the power of death; and that, the apostle says, in one place, “is sin;” and in another, “is the devil.” There are not two powers of death; but one only. Hence, the devil and sin, though different words, represent the same thing.

“Sin had the power of death,” and would have retained it, if the man, who was obedient unto death, had not gained the victory over it. But, thanks be to God, the earth is not to be a charnel house for ever; for he that overcame the world in his own person, is destined hereafter to *“take away the sin of the world,”* and to *“make all things new”* (Rev. 21:5). Every curse will then cease, and death be swallowed up in victory; for death shall be no more.

The works of the devil, or evil one, are the works of sin. Individually, they are *“works of the flesh”* exhibited in the lives of sinners; collectively, they are on a larger scale, as displayed in the polities of the world. All the institutions of the kingdom of the adversary are the works which have resulted from the thinking of sinful flesh; though happily for the saints of God, *“the powers that be”* are controlled by Him. They cannot do what they please. Though defiant of His Truth, and His hypocritical

and malignant enemies, He serves Himself of them; and dashes them against one another when the enormity of their crimes, reaching to heaven, demands His terrible rebuke.

If there were no moral evil in the world, there would be no physical evils. Sin and punishment are as cause and effect in the divine economy. God does not willingly afflict, but is long-suffering and kind. If men, however will work sin, they must pay their account with "*the wages of sin,*" which is disease, famine, pestilence, the sword, misery and death. But let the righteous rejoice that the enemy will not always triumph in the earth. The Son of God was manifested to destroy him and all his works; which, by the power and blessing of the Father, he will assuredly do.

Christ In The Earth Again Pt. 4

BY BRO. R. ROBERTS

4. THE KINGDOM THAT IS COMING

What we have submitted in the foregoing chapters concerning the second appearing of Christ and the work to be done in connection with that event is immeasurably strengthened by a contemplation of the nature of the Kingdom of God as revealed in the Scripture Prophets, and illustrated in the writings of the Apostles.

The modern understanding of the phrase (the Kingdom of God) is but the merest shadow of the Scriptural idea. We have to go wider afield and take many things into view before we see the Bible conception of the Kingdom of God in a preliminary phase. It is so styled (2 Chron. 13 and 1 Chron. 17:14), and because it was so in fact, for in every element of its constitution, it was a divine work by visible operation, from the rescue of the people from Egyptian bondage to the last message of inspiration. It was removed because of the insubordination of Israel in many generations. As it is written—

"Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord" (Amos 9:8).

God purposes the restoration of this overthrown kingdom—

"I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins and build it as in the days of old" (v. 11).

This kingdom of Israel restored is the Bible conception of the Kingdom of God. The question put by the apostles to Christ before his ascension is enough to show this—"Lord wilt thou at this time restore again the kingdom to Israel" (Acts 1:6).

If it needs confirmation, the confirmation is found in the promise of Christ to them—

“When the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones *judging the twelve tribes of Israel*” (Matt. 19:28), and in Paul’s description of the Gospel as “*the Hope of Israel,*” to which the twelve tribes looked forward (Acts 28:20; 26:7).

It shines especially in the covenant of the land to Abraham and his seed, which is the groundwork of the Kingdom of God. We must keep all our spiritual ideas fastened here as with hooks of steel. It is impossible for diligent and intelligent readers of the Scriptures to miss this as a first principle. The promise to Abraham as recorded in Genesis is without ambiguity—

“*To thee and thy seed will I give this land*” (Gen. 13:15).

The constant, casual allusions, throughout the Scriptures, to the relations subsisting between Israel and God, lay hold of this land covenant as defining the essence of that relation in its briefest, pithiest form.

“*An everlasting covenant, saying, Unto thee will I give this land of Canaan, the lot of your inheritance*” (Psa. 105:11).

The apostolic application of the matter connects it with the essential fabric of the one faith and hope for believers—

“*God gave it (the inheritance) to Abraham by promise*” (Gal. 3:18); “*a place which he should after receive for an inheritance ... He sojourned in the land of promise as in a strange country*” (Heb. 11:8, 9). “*To Abraham and his seed (which is Christ) were the promises made ... And if ye be Christ’s then are ye Abraham’s seed and heirs according to the promise*” (Gal. 3:16, 29).

Paul tells us that Abraham, Isaac, and Jacob saw these promises afar off (Heb. 11:13) and that though strangers and pilgrims on the earth, they, nevertheless, sought a country—the promised country—a better country than the one Abraham had left by command, to which he had it in his power to return if he had been so minded—the betterness consisting of this, that it was “*a heavenly country*”—not heaven, but a country of heavenly character, a city or polity having foundations (which no Gentile has—Babylonish or British) whose builder and maker is God. The prophets abound with indications of the characteristics that will constitute the land of Canaan, a heavenly country in the day of the fulfilled promise—a city having foundations, with God for its architect.

1. *A supernatural condition of the land physically.*—“They shall say, this land that was desolate is become like the garden of Eden” (Ezek. 36:35). “Whereas thou hast been forsaken and hated so that no man went through, I will make thee an eternal

excellency, the joy of many generations" (Isa. 60:15). "The glory of Lebanon shall come unto thee, the fir tree and the pine tree and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious" (Isa. 60:13).

2. *The blessed state of the inhabitants.*—"The inhabitant shall not say I am sick" (Isa. 33:24). "Then the eyes of the blind shall be opened and the ears of the deaf unstopped. Then shall the lame man leap as an hart and the tongue of the dumb shall sing" (Isa. 35:5, 6). "The voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days nor an old man that hath not filled his days; for the child shall die an hundred years old ... They shall not labour in vain, nor bring forth for trouble" (Isa. 65:19, 20).

3. *The enlightened character of the population.*—"Thy people shall be all righteous; they shall inherit the land for ever" (Isa. 60:21). "They shall teach no more every one his neighbour, and every man his brother, saying, 'Know the Lord,' for all shall know Me, from the least of them unto the greatest of them, saith the Lord" (Jer. 31:34). "They shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The Lord bless thee, O habitation of justice and mountain of holiness" (Jer. 31:23).

4. *The powerful influence for good it will exercise in all the earth.*—"The Gentiles shall come unto thee from the ends of the earth, and shall say, 'Surely our fathers have inherited lies and vanity and things wherein there is no profit'" (Jer. 16:19). "The isles shall wait for His law" (Isa. 42:4). "The law shall go forth from Zion and the word of the Lord from Jerusalem" (Isa. 2:3). "Many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus, saith the Lord of Hosts, in those days it shall come to pass that ten men out of all the languages of the nations shall lay hold of the skirt of him that is a Jew, and shall say, 'We will go with you, for we have heard that God is with you'" (Zech. 8:22-23).

The Serpent And The Rod

BY BRO. G. V. GROWCOTT

The following thoughts concern the incidents surrounding the one recorded failure of one of the greatest of the few great men that have ever lived. The background of the story begins in Exodus 3—the account of a strange event of tremendous significance in the development of the eternal purpose of God.

As the account begins, we find Moses tending sheep—an

occupation in which he has spent forty years of his life; surely one of the humblest and simplest occupations possible, but they were not wasted years for Moses, though they would appear so in the eyes of the ambitious of the world.

At the end of this forty years of patient preparation, God appeared to Moses in the sign of the burning, but unconsumed, bush. The original means “thorn-bush.”

Remembering Jotham’s parable about the fruit trees and the bramble (Jdg. 9), Jehoshaphat’s taunt about the cedar and the thistle (2 Kgs. 14:9), Isaiah’s and Ezekiel’s use of the tall cedars as mighty nations, the great, wide-spreading Babylonian tree that reached to heaven (Dan. 4), and Jesus’ parable of the Kingdom as a minute grain of mustard seed that finally filled the earth—in the light of these symbols, and others, how fitting is this fire-swept but never destroyed thorn-bush as a manifestation of God’s purpose in and through Israel.

As shown on Roman coins, the emperors of Rome—one of the mightiest tree-kingdoms—wore a laurel wreath as a badge of their authority, but the King of the thorn-bush kingdom wore a crown of thorns.

In this manifestation to Moses, God revealed the eternal, memorial, covenant Name—*I WILL BE WHO I WILL BE*—the multitudinous purpose.

And this solemn occasion—the call of Moses, after forty years’ probation, to lead and bring to birth the nation of God—one of the key points in the Plan of the Ages—is marked by three signs: the serpent and the rod, the leprous and cleansed hand, and the poured-out water becoming blood, symbols of deep significance.

* * *

Moving forward another forty years, we reach the scene depicted in the 20th of Numbers. This chapter opens at the beginning of the fortieth year of Israel’s wanderings.

Very little is recorded of the terrible forty years—just glimpses of the beginning and the ending—but it is well to ponder upon this weary period. Forty long, monotonous years in a hot, barren, dusty, comfortless wilderness—all the adults under the shadow of the sentence of death, waiting their turn to die.

Think of living under such conditions of hardship, with no hope of any release but death. The Scriptures speak of it as a waste, howling wilderness, a place of withering drought, and infested with fiery serpents and scorpions.

What did they do during those long years of endless waiting? In those 40 years they moved their camp 42 times, and they never knew—from one day to the next—when the next move would be.

Why were these people in this position? God had chosen and

called them, brought them close to Himself and shown them marvelous things—but they had remained earthy and had failed to rise to the call. So a whole generation were cast aside to perish in these miserable surroundings.

And now the last year begins. The promised land of plenty, with its fruitful fields and green valleys and pleasant, settled houses, is within sight. They have arrived at Kadesh, south of the Dead Sea and on the west border of the land of Edom.

(Kadesh means holiness. In the antitype it is the point reached at the end of the wilderness journey, before entering the Promised Land.)

The first event at Kadesh is the death and burial of Miriam. What a long, eventful time it had been—120 years—since we saw Miriam as a little girl courageously facing the majesty of the Princess of Egypt on behalf of her baby brother!

And now Miriam was gone. She, too, had had a great moment of failure and shame, when she questioned the supremacy of Moses and suffered the humiliation and affliction of leprosy, but this would now only be a regretted incident in their long period of working together.

* * *

“And there was no water for the congregation: and they gathered themselves together against Moses and Aaron” (v. 2).

The people on one side—Moses and Aaron on the other. The same old picture! Forty years had taught them nothing of faith in God or affection and trust for their leaders.

“And the people chode with Moses, saying, Would God that we had died when our brethren died before the Lord!” (v. 3).

From time to time during the forty years, many had been smitten by God—as concerning the golden calf, the report of the spies, the lust for meat, the rebellion of Korah—and now in their faithless despair they wished they were among those whom God had destroyed.

We can, and must, sympathize with the bitterness of their lot, but how displeasing would their complaining be to God, and how grieving it would be to Moses who had given his life to teach and to care for and to entreat for them! Human nature is an evil, sinful, ungrateful thing.

Moses and Aaron went to the Tabernacle and fell on their faces before the Lord. They were two old men against an ignorant and enraged rabble, but their strength was in God.

“AND THE GLORY OF THE LORD APPEARED UNTO THEM.”

What a wonderful thing! *“The glory of the Lord appeared unto them.”* If Moses had stopped to think, this could have settled and quieted his overwrought emotions, and brought a great peace

and calm that no outward provocation could disturb.

As we consider these instances of open divine manifestation, we may feel that if only the glory of the Lord would appear to us, we could cheerfully and fearlessly face anything! But—does not the glory of God appear to us—if *we will let it?*

Does it not appear in all His wonderful works around us in the ever-present marvels and beauties of His holy Word; in the terrible but inspiring accuracy of the working out of His purpose with the seething nations in these closing Gentile days, and above all in the promise that if we truly seek Him, He will come and make His abode with us? *It is only our fleshly heedlessness that prevents our feeling the power of the presence of that glory.*

The brotherhood today is being shaken to its foundations, and long-accepted standards of truth and holiness are being cast aside, but good will come of it if we hold fast and are not swept backwards by the general tide. Let us pause and step aside and take time to let the glory of God appear unto us and envelop our lives, and all else will fade into insignificance, and we shall have calm and peace.

* * *

“And the Lord spake unto Moses, saying, Take the Rod” (v. 7, 8). *“THE Rod.”* Clearly some particular rod is meant. What rod?

“And Moses took the Rod from before the Lord” (v. 9).

Arising out of Korah's rebellion, some time before this, God had confirmed the authority of Moses and Aaron by the token of the blossomed rod. And God had said (Num. 17:10)—

“Bring Aaron's Rod before the Testimony, to be kept for a token against the rebels.”

Paul tells us (Heb. 9:4) that this rod was kept inside the very Ark of the Covenant itself. This was the most sacred place possible, teaching us the importance of the significance of this Rod.

So the Rod Moses was to take was Aaron's Rod that budded. Now let us trace this Rod back a little further, and we shall find that it has an interesting history. We shall find that “Aaron's Rod” is the same as “Moses' Rod”.

Turning back to Exodus 4 (the occasion of the burning bush), we find Moses protesting (v. 1)—

“Behold, they will not believe me.”

God says, *“What is that in thine hand?”* Moses replies, *“A rod.”* Then comes the sign of the rod turned into a serpent, and back again. Concluding the vision, God says (v. 17)—

“Take THIS Rod in thine hand, wherewith thou shalt do signs.”

So this is the Rod by which the serpent sign is to be manifested. The particular appointment of this Rod is further emphasized when we note in verse 20 it is called, *“The Rod of God.”*

It also helps us to form the picture when we remember (see verse 16) that Aaron is appointed as the mouthpiece for Moses—they are one unit. Verse 30 informs us—

“And Aaron spake all the words which the Lord had spoken unto Moses, and DID THE SIGNS in the sight of the people”

—Aaron did the signs, with Moses’ Rod—the “Rod of God.” Turning to Exodus 7, we find the same thing happening. In verse 10 (at Moses’ command) Aaron cast down “his” rod before Pharaoh, and it becomes a serpent. In verse 15 God tells Moses to take the Rod which had become a serpent. In verse 17 Moses is to speak of it as “the Rod in mine hand” smiting the waters. But in verse 19 we find Moses telling Aaron to “Take thy rod” and smite the waters.

This was the first plague. If we trace the plagues through, we find that some (Ex. 7:19; 8:6, 17) Aaron brings with the Rod, some (9:23; 10:13) Moses brings with the (same) Rod.

The point to be noted is that throughout Moses and Aaron act as an interchangeable unit, and it is the same Rod—the “Rod of God.” It is again spoken of as the Rod of God when it is used to play an important part in the defeat of Amalek (Ex. 17:9). As long as Moses holds up this Rod, Israel prevails. Truly this is a very important Rod.

Now, in the Scriptures, “rod” is a common figure of rulership—of one who rules—particularly, of the Messiah: the King of Kings—

“The Lord shall send the Rod of thy strength out of Zion: rule thou in the midst of thine enemies” (Psa. 110:2).

“Israel is the Rod of Mine inheritance” (Jer. 10:16).

“There shall come forth a Rod out of the Stem of Jesse ... with righteousness shall he judge” (Isa. 11:1-4).

So we see in this Rod of Moses and Aaron—the “Rod of God”—the manifested power and authority of God. At its first mention God’s power is manifested in turning it into a serpent and back again to a rod. Is this just meaningless wonder-working? On the contrary, here is a deep symbol, embodying the whole purpose of God with man.

God made Adam *in His Own image*, and gave him dominion over all the earth—note the two aspects, manifestation and rulership. Solomon records (Ecc. 7:29) that God made man upright, but that man forsook this upright state—that is, the Rod became a *Serpent*. Sin took over, and natural man became the seed of the serpent—no longer the Rod of God.

But God’s loving purpose is to bring man back from the serpent condition to the rod condition—to make him again upright, the true and complete image of God, exercising holy and faithful

dominion over an earth filled with God's glory. All this is shown in Christ—the typical man—born under the serpent-cursed constitution to which man had fallen, but cleansing and transforming himself from it by obedience, and achieving royal honor and dominion as the chosen Rod of God.

The other two signs of the burning-bush manifestation emphasize the same truths. The hand that became leprous and then was restored to health shows another aspect of the picture. The Rod and Serpent show a change of position and activity—the leprous hand shows a change of physical condition. Leprosy, the dreaded living death that slowly but relentlessly consumed its helpless victims, is a scriptural symbol of the deadly uncleanness of sin.

The *third* and culminating sign was the water of the river (living water) poured out on the dry land and becoming blood.

In John chapter 2 there is something strikingly similar—a “sign” in which poured-out water becomes wine (type of blood)—a sign which appears on the surface to be mere wonder-working, but which undoubtedly has a deep meaning.

It was on the *third* day (Jhn. 2:1). And it was the “*beginning of miracles* (signs R.V.) *that Jesus did.*” Surely the water that became blood is the Word made flesh for the redemption of fallen man—the blood poured out on a dry and thirsty land.

* * *

When Moses (Num. 20:8) is told to enter the sacred Most Holy Place—the very presence of God—and bring out this Rod, the whole forty-year history of its use would be before his mind, from the time of the burning bush forward.

Now, all its former uses had been judicial. This fact has a significant bearing on Moses' action at this time. With it he and Aaron had brought the plagues on Egypt; with it he had smitten Amalek; with it he had smitten the Rock before at God's command; and finally, it had been laid up in the Tabernacle as a testimony “against the rebels” who challenged Moses and Aaron's authority.

Now—when rebels are challenging his authority again, God says: “*Take the Rod.*” It is perfectly natural, then, that he should smite the Rock, at the same time crying: “*Hear now, ye rebels!*”

It was natural—but *it was wrong*. Moses had lost control of himself, and contact with God. He was not thinking calmly. He was excited and angry, and not paying attention to God's words. Every word God speaks to man is vital. God had plainly said: “*Speak to the Rock.*”

* * *

When Miriam had questioned Moses' authority, it was testified: “*Now the man Moses was very meek, above all the men that were upon the face of the earth*” (Num. 12:3).

Webster's Dictionary defines "meek" as—*"Mild of temper, not easily provoked or irritated, patient under injuries: not vain, haughty or resentful."*

Truly a beautiful character. Here is true strength. In Proverbs the wisdom of the Spirit tells us (16:32)—

"He that ruleth his own spirit is greater than he that taketh a city."

Meekness is true self-control—the greatest achievement and victory possible to man. And the man Moses was meek above all the men on the face of the earth.

But on this occasion his self-control gave way. Angrily denouncing the children of Israel, he struck the Rock twice. The water came out; the congregation drank; and the incident appeared closed. Moses, though doubtless regretting his brief outburst, would probably—in the light of his forty years of faithful labor—not regard it very seriously.

But it was not closed. God called him to account, and humbled His faithful servant Moses before this evil multitude who were not fit to tie his shoes.

God said to him: *"Ye believed me not."* Did Moses really disbelieve God? Belief is a far greater and deeper thing than mere assent to the truth of a matter. Belief is what we DO. Our way of life is the true index of what we actually believe, whatever our professions may be.

"What doth it profit though a man SAY he hath faith, and have not works? Can faith save him?" (Jam. 2:14).

If we SAY we love God and desire to please Him, then deliberately choose a way of life (as marrying into the world) that we know He hates, we clearly demonstrate what our belief actually is—our faith (belief) is in the flesh, not in God.

John, the gentle apostle of love, records plainly and bluntly—

"Let no man deceive you: he that DOETH righteousness is righteous."

Moses did not sanctify God on this occasion—therefore it was necessary for God to sanctify Himself in publicly punishing Moses. David says that, under provocation, Moses *"spake unadvisedly with his lips."* James warns us (3:6, 2)—

"The tongue is a fire, a world of iniquity. If any man offend not in word, he is a perfect man, and able also to bridle the whole body."

Not only evil talking, but all foolish talking, says Paul, is an abomination to the God of holiness. How much we say lightly—and forget! But God does not forget. Jesus said—

"Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

Because of the apparent drasticness of this saying, some have endeavored to water it down by changing the meaning of the word translated "idle," but when we look it up and face it squarely we find it does mean "idle." *Saintship is no light thing!*

The word is "argos," meaning "idle, profitless, barren, unfruitful." *It carries the idea of empty unproductiveness when there should be usefulness.*

* * *

Of the Rock that Moses struck, Paul says (1 Cor. 10:4)—the Rock was Christ. Here is a key to something far deeper than the literal transaction, opening up to us a wide panorama of spiritual significance—"*The Rock was Christ.*"

There were two incidents of the smitten Rock—one just before Sinai when they had just come out of Egypt, and this present one at the end of the forty years wandering. The first time, Moses was commanded to smite the Rock to bring forth the living water for Israel. It was in God's purpose and providence that Israel, under the Mosaic constitution, should smite the Christ-Rock, releasing the life-giving stream.

But forty years later, at the end of the probation period, after the wilderness journey, just on the verge of entering the Promised Land, it was God's wisdom to portray a far different state of affairs.

In the meantime the Rod of God had budded with new life, manifesting His divine choice and approval. (Incidentally, we learn from the budding that it was the "Rod of an almond-tree," for it "yielded almonds" Num. 17:8.) Jeremiah, amid the desolations of Jerusalem, saw the prophetic budding of an almond-rod (Jer. 1:11).

And the Rod had been laid up beyond the Veil in the Most Holy Place—the very presence of God. *Now*, as the time for entering the land draws near, Moses is to bring forth the Rod out of the Most Holy Place before the whole congregation of Israel, and then by speaking to the Rock draw water for the thirsty, waiting people.

It is impossible to miss the significance. The blossomed, resurrected Rod—hidden beyond the Veil—clearly portrays Christ, as does the life-giving Rock. But how can the Rod and the Rock both typify Christ, when one strikes the other? It is exactly the same problem we have in seeing Christ in both the slaying Priest and the slain Offering.

In the first place we must recognize the overall hand of God throughout, in both Rod and Rock. The smiting was ordained by God, and the Rock was provided by God. This unites the two symbols. Not only so, but Christ himself was an active and

voluntary participant in the smiting. His crucifixion was his own voluntary repudiation and smiting of the sin-power, so we can see him in the Rod as well as in the Rock.

Furthermore, we must view the Rod of God in its broad historical perspective. It was first figuratively placed in the hands of Adam—that is, divinely-bestowed authority and dominion.

In Moses' day it was embodied in the Law in the hands of Moses. In Jesus' day the Rod and sceptre of the Kingdom of God was still in the hands of Moses' successors, though the true Rod and heir to the sceptre was in their midst. (*To be continued, God willing*)

Edified Unto Godliness

BY BRO. G. A. GIBSON

"O ye sons of men, how long will ye love vanity? But know that the Lord hath set apart him that is godly for Himself"
(Psa. 4:2, 3).

For the past 30 years, the world has been in a state of turmoil with "wars and rumors of wars." The people in various parts of the world have been, and now are, in extreme nervous tension, not knowing what to expect next.

A good illustration of the present situation is a recent report that was headed "Spreading Mideast Terror is piling up new trouble for U.S. More and more, U.S. is caught in the middle of the underground war between Israel and the Arabs that is gaining momentum in Mideast and around the world."

Christadelphians have been anticipating this condition for over 100 years, for we know that it presages the coming of the Lord Jesus.

We do not say that he is coming today, tomorrow, or any other specific day, but we do feel strongly that the day of his coming is very near. Peter, speaking of world conditions prior to the coming of the Lord, said—

"Seeing then that all these things (the whole present world order and all the passing animal interests of the flesh) shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Pet. 3:11).

Is not the attaining and preservation of godly edifying and purification the great object of the Truth—the making **READY** a people prepared for the Lord?

What do we mean by that question? We mean that it is a lifetime process of building up in the things pertaining to God.

How can we do this? First and foremost, it begins in the

knowledge we obtain in reading God's inspired Word. From this source, we learn of the hope that is set before us in the Gospel, the hope of escaping the corruption that is in the world through lust, and the attaining to God's Kingdom to be established on earth in righteousness.

Then we discover that God requires painstaking obedience in many things. And further, that an unwavering faith in Him must be maintained, regardless of circumstances or appearances. In Heb.11:6 We read—

"Without faith it is impossible to please God: for he that cometh to Him must believe that He is, and that He is a Rewarder of them that diligently seek Him."

But far above these things, we must LOVE Him with all the heart and mind; pray without ceasing; and in ALL things give Him thanksgiving, knowing that all is of His love and for our good.

This knowledge which we obtain from His Word makes known to us who God is, and what is His great plan of salvation, based on the things He has promised. This, of course, is subject to our keeping His commandments that are revealed through His prophets and apostles, and His Son the Lord Jesus Christ.

If, then, we would be edified unto godliness and partakers of the promises, we must do all we can to strengthen our determination to walk faithfully in the Truth, whatever may come. Many things have been left on record by the apostles in the form of advice and exhortation, by which—if we give earnest heed to them—we will be edified unto godliness. One of these is found in Phil. 4:8-9. We have all read it many times, but during periods of trial and perplexity we fail to keep it in our book of memory. Let us now read and think deeply upon what Paul said—

"Finally, brethren, whatsoever things are true, whatsoever things are honest (semnos: venerable, reverent, devout,) whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report..."

"If there be any virtue, and if there be any praise, THINK ON THESE THINGS".

"Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace SHALL be WITH YOU."

What a wonderful reward! What then can trouble us? Think of it—*"The God of peace SHALL be with you."*

It's possible, or Paul would not have said so. It is the solution to all problems, the end of all sorrows. But we must constantly discipline ourselves to think on the things spoken of by Paul—

the spiritual, wholesome, eternal things: and not the things of the world. On the other hand, as bro. Roberts said—

“Whatever distracts the attention from these, or weakens resolution in relation to them, is to be avoided as a profitless and positively hurtful strife of words.”

Included in the advice given by Paul to his son in the Faith Timothy, we find the following, well worth our consideration—

“Flee also youthful lusts: but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart.”

“But foolish and unlearned questions avoid, knowing that they do gender strifes.

“And the servant of the Lord MUST NOT STRIVE, but be gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves.”

“If God peradventure will give them repentance to the acknowledging of the Truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will” (2 Tim. 2:22-26).

There is a lot of practical and spiritual good sense in these five verses, and they are well worth memorizing by every one of us.

When Paul left Ephesus to go into Macedonia, he stationed Timothy in the ecclesia at Ephesus to guard against this very thing, as he wrote in 1 Tim. 1:3-4—

“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies which minister questions rather than godly edifying which is in faith.”

If it was necessary to guard against such things in Paul’s day, we need not wonder that the same problems face us in the 20th century. Rather we find that our experiences are quite similar to those of the believers in the first century. In the early history of the ecclesia at Ephesus, Paul had called the elders to him at Miletus, and warned them—

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

“Also of your own selves shall men arise speaking perverse things to draw away disciples after them.

“Therefore watch, and remember that by the space of 3 years I ceased not to warn every one night and day with tears.”

One of the most difficult problems to face in ecclesial life is that of men arising among ourselves who think they know more about the Bible and the Truth of God than brethren John Thomas and Robert Roberts. In all my 56 years of experience, I have not met a brother yet who knows more about the Bible than

our pioneers, and this was their strength. All we have to do is to examine their works carefully, and we will discover that they both were intellectual giants in the matter of Bible exposition.

As a result of the indefatigable labors of these 2 brethren, we have the Truth. Let us hold it fast, and not be moved away from it. The advice given by bro. Roberts is, we believe, fundamentally sound, and we are happy to repeat it here—

“I have said with sincerity, and will say perhaps many times over again, because they are words of sober truth—that God has revived the Truth in our age by Dr. Thomas, and that the best work a man can put his hand to in this age, is to defend that work against all assaults: whether the open antagonism of those who call the Truth blasphemy, or the insidious attacks involved in theories that make the Word of God of none effect.”

If we stand firmly on what is revealed to us in Elpis Israel, Eureka and Christendom Astray, there is no doubt in our mind that we shall be edified unto godliness.

Sing Unto God, Ye Kingdoms of the Earth!

BY BRO. K. D. CLUBB

*“Though ye have lain among the pots,
yet shall ye be as the wings of a dove covered with silver,
and her feathers with yellow gold.” (Psa. 68:13)*

PSALM SIXTY-EIGHT

This beautiful psalm places before us much food for thought from the inspired pen of the ‘man after God’s Own heart’ (1 Sam. 13:14). Principally, we have revealed in this psalm the Divine Purpose: the glory and strength of God as He has made, and will make, His presence known in the earth. In many verses we also find reference to the Glad Tidings of the Kingdom of God. Indeed, this is the one spirit and theme that pervades the whole of Scripture: the one great Purpose underlying all God’s works—to finally bring everything upon earth under One Head, Christ, to the glory of the Eternal Creator.

God is referred to herein by four Names: Yah, Yahweh, Elohim, and Shaddai—all of deep significance, as bro. Thomas so well brings out. The psalm begins with a prophetic, inspired plea for the crushing, scattering, and total annihilation of the wicked from the earth.

Verse 1: *“Let God arise: let His enemies be scattered. Let them also that hate Him flee before Him.”*

David here picks up, almost word for word, the solemn invocation of Moses at the marching forth of the hosts of Israel (Num. 10:35).

Verse 2: *“As smoke is driven away, so drive them away. As wax melteth before the fire, so let the wicked perish at the presence of God.”*

Many have stumbled at this aspect of God, and of the servants of God. Why, say they, should Christlike, humble men of God beseech Him to execute vengeance and destruction? The reason is that true believers, who are divinely enlightened as to the nature of man, know that there is nothing good in man of himself, and that there can be no peace on earth and glory therein to God till human rule is crushed. The Psalmist elsewhere describes natural, fleshly man completely.

“The wicked, through the pride of his countenance, will not seek after God. God is not in all his thoughts” (Psa. 10:4).

Paul, writing in Romans 3:10-18, shows that all flesh in its natural state falls into this category. Yes, how true! All man's ways are fleshly, and he will not submit to his Creator. This is, and has always been, the vast bulk of the race. Modern man has invented a new god of 'Force' or 'Nature,' who blindly makes all things by random chance, and without any purpose. Man thinks by this device he can do as he wishes, not having to answer to any. Because of this, all his efforts are opposite to what God has intended. Man's history is one of bloodshed and destruction, without any sense or reason—and more so today than ever. All the earth is full of man's abominations. Every nation is willful and evil in God's sight, and it is only by the manifestation of divine power that this evil will be removed. Only when the wicked are destroyed from the earth can there be room for the righteousness and glory of God.

Certainly, we are not, at the present time, to pray for or seek the punishment of any specific wicked ones. Rather we are to pray, and desire, and work for their turning from the self-destructive folly of wickedness, unto holiness and salvation, in God's mercy.

But we are to be constantly praying for the glorious and dreadful Day when all wickedness—and all who stubbornly cling to it—will be ruthlessly crushed and swept from the earth, that a pure, beneficent morning of righteousness may dawn for a cleansed earth and a perfected mankind. May God speed that Day!

It is only the enfeebled philosophy of orthodox religionism that balks at these robust, inspired cries for the utter destruction of the evil, and exaltation of the good. There is no more difficulty in these inspired words of God's faithful servant than in the declaration that Christ—

“Shall be revealed from heaven with his mighty angels, in

flaming fire TAKING VENGEANCE on them that know not God" (2 Thess. 1:7-8).

Therefore, throughout the ages, the elect have been beseeching God to arise and reveal His might, as He has promised He at last will do—and has instructed us to fervently pray for. We see examples of this in many of the godly individuals found in Scripture. They constantly pleaded with God—as David does here—to fulfil His holy purpose, and rid the earth of its corruption. As we work in the Truth, and live the Truth, and get the mind of the Truth, we likewise shall cry for God to arise in might and fulfil that long-foretold, long-awaited Purpose.

Our actions today in the Truth testify to the depth (or otherwise) of our desire for God to act. If we are deliberately doing little, then it would appear that we are quite content with this life and its pleasures, and do not want things changed. If we are working earnestly for the Truth and the Brotherhood, and mourning because of the ascendancy of sin and evil, then our constant petition in word and deed will be for God to arise in manifested wrath and glory.

The psalm continues in verse 3 (in contrast to the wicked perishing) with the plea for, and exhortation to, the righteous to be glad—

"But let the righteous be glad: let them rejoice before God: yea, let them exceedingly rejoice."

They have waited so long, suffering constantly at the hand of evil. When delivered, they will have cause to rejoice that they have been perfected by suffering and patience, and made eternally 'glad.' Note the expression 'exceedingly rejoice'—indicating that the joy of deliverance will surpass anything man has ever experienced. All past pleasures and happinesses will pale into insignificance before that glory—

"In Thy presence is fullness of joy: at Thy right hand are pleasures forevermore."

And Paul brings this thought out (1 Cor. 2:9)—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Verse 4: *"Sing unto God: sing praises to His Name. Extol Him that rideth upon the heavens* by His Name Yah, and rejoice before Him"*

(*Heavens' = *arabah*: correctly 'desert'—same thought as v. 7. See RV and most recent versions.)

Singing—especially a large group in joyful unison—can be a wonderful thing even today, in this weak mortal state. But in the Future Age it will be an eternal joy beyond conception. The

exhortation has a present bearing, but the fullness of the picture here is of the triumphant march in the establishment of the Kingdom Age, when—in tireless immortal strength—the singing of the Multitudinous Christ will be immeasurably magnificent: the glorious ‘New Song,’ the ‘Song of Moses and the Lamb,’ the Song that none can know but those who sing it.

Multitudes will sing unto Yah, and to His saving Name, and (as the word ‘rejoice’ here means) will leap for joy. They have been blessed beyond their highest imaginations. Theirs is life for evermore! In the reverse of human conquerors who have stained the pages of history, and devastated the fair earth, God (in Christ) will march through this present human desert, and make it like the Garden of the Lord.

Verse 5: “*A Father to the fatherless, and a judge of the widows, is God in His holy habitation.*”

The concept of God as Father—so prominent in the New Testament is much rarer in the Old, but it is there: clearly and beautifully. It is implicit in man being made ‘in the image and likeness of God’ (Gen 1:26). It shines forth in God’s declaration to Pharaoh: “*Israel is My Son, My Firstborn!*” (Exo. 4:22). It is of essential significance in the Promise to David concerning his Seed: “*I will be his Father, and he shall be My Son*” (2 Sam. 7:14). And Isaiah 64:8 and Malachi 2:10 make pitiful and appealing reference to it, as does David, here and elsewhere in the Psalms.

(To be continued, God willing)

Current Events Fulfilling Prophecy

TYRE AND SHEBA

“Sheba is south-south-east from Judea by the Straits of Babelmandeb [connecting Red Sea to Gulf of Aden—T.D.C.]. It was one of the countries trading with Tyre in ancient times in the chief of all spices, precious stones, and gold; and is now pre-eminently connected with Tyre’s daughter [Britain], who has planted her standard on its soil at Aden [Yemen], the Gibraltar of the Red Sea, and key of Egypt: besides which, she has established herself in Perim [in the Straits of Bab.], and extended the wing of her protection over Abyssinia [northern Ethiopia], upon the opposite coast. Victoria [as Queen of England] may therefore be said to be the Queen of Sheba, and may possibly live to abdicate her throne, and to lay her crown and treasures at the feet of the ‘greater than Solomon,’ who will dispose of her and her affairs according to his will” (*Christadelphian* 1896, p. 202).

This logical association of the country of *Sheba*, or Yemen, with Britain, and its geographical position facing Australia across the Indian Ocean, is key to understanding the military placement of the British “King of the South” power in the coming conflict with the Russian “King of the North” in the Middle East. British-Indian, or Tarshish, possession of the Arabian Sea will keep that naval channel open for its military allies (the “young lions” of Ezekiel 38), including Australia, New Zealand, India, Afghanistan, and most likely Pakistan.

Britain, then, as a sea-going merchant power, is the *daughter* of Tyre, which was the predecessor major maritime power that drew the attention of Nebuchadnezzar, and, much later, Alexander the Great. Of Tyre, Dr. Thomas wrote—

“From [Eze.] 27:1 to 25 Tyre is defined to be a great manufacturing, commercial, and maritime state or power. Its industry and very advantageous situation had raised it to the sovereignty of the sea, and made it the centre of the trade of the universal globe. From the extreme parts of Arabia, Persia, and India, to the most remote western coasts; from Scythia and the northern regions, to Egypt, Ethiopia, and the southern countries, all nations contributed to the increase of its riches, splendour, and power. Not only the several things useful and necessary to society, which those various regions produced, but whatever they had that was rare, curious, magnificent, or precious, and best adapted to the support of luxury and pride—all these were brought to its markets.

“And Tyre, on the other side, as from a common source, dispersed this varied abundance over all kingdoms and infected them with its corrupt manners by inspiring them with a love for ease, vanity, luxury, and voluptuousness.

“A long uninterrupted series of prosperity had swelled the pride of Tyre. She delighted to consider herself the Queen of the Cities—a queen whose head is adorned with a diadem, whose correspondents are illustrious princes, whose rich traders dispute for superiority with kings, who sees every maritime power, either her allies or dependents, and who has made herself necessary or formidable to all nations.

“Tyre had now filled up the measure of her iniquity by her impiety against God and her barbarity exercised against His people. She had rejoiced over the ruins of Jerusalem, exclaiming in an exulting tone: ‘Ah, she is broken; the merchandise of the peoples is turned unto me; she that was full is become desolate.’” (*Christadelphian*, 1888, p. 321).

Now this Tyre, it is noteworthy, considered herself impregnable, defended by lofty fortifications, and surrounded on all sides by the sea as with a moat and a girdle. But a nemesis appeared on the scene that would bridge the sea and bring destruction upon her. As Dr. Thomas continues, speaking

from the viewpoint of the prophecy concerning Alexander's conquest—

“Alexander, by filling up the arm of the sea which separates her from the continent, will force off her girdle, and demolish those ramparts which served her as a second enclosure. Tyre thus dispossessed of her dignity as queen, and as a free city, boasting no more her diadem nor her girdle, will be reduced during seventy years to the mean condition of a slave.”

THE DAUGHTER OF TYRE

Now this 70 year period is significant to our day and age. Isn't it interesting that we may draw a parallel between typical fulfillment of this prophecy against Tyre, and an antitypical fulfillment against the British daughter of Tyre. We find that during WWII, Hitler had likewise 'bridged the sea' in his aerial bombardment of England, and exhausted British power to the point where 70 years have now passed while England remained slavishly (subserviently) tied to the prescriptions of NATO (U.S.), the IMF, and the European Continent through Belgium.

Dr. Thomas continued along this vein—

“An attentive perusal of the prophecies concerning Tyre elicits a strong conviction that they have reference to something more than to Palæ Tyre, insular Tyre, and peninsular Tyre; that is that the history of these three Tyres or of Tyre in these three relations does not fulfil all that the Spirit intended by the words of the prophets. In other words, that in their testimony there was an enigma, a certain hidden wisdom, which was only represented in the manufacturing, commercial, and maritime relations of the historical Tyre—that this was typical of a remoter TYRIO-TARSHISH SYSTEM originating from the Mediterranean traffic with the same countries ...

“Tyre is, therefore, still playing the harlot with the kingdoms of the world, and will continue so to do until the Lord Jesus comes as a thief in the night. She will continue on avaricious principles, to treasure up her riches and to keep her stores for the enjoyment of her proud, luxurious, and princely merchants; riches acquired by pandering to the lust of the flesh, the lust of the eyes, and the pride of life, which make up the existence of the kings, nobles, ecclesiastics, and peoples of the earth. Thus the commercial and maritime QUEEN OF THE SEA plays the harlot with all the kingdoms of the world. Tarshish, or British India, and the coasts and islands of the sea of Tarshish (the Mediterranean) are still the chief traffickers in the ships of the daughter of Tarshish, which is now synonymous with the Daughter of Tyre.”

NEW LIFE FOR THE DAUGHTER OF TYRE

So it is highly appropriate now, some 70 years after its humbling resulting from its poor treatment of the Jews, and with its

emergent activity under Brexit, we are beginning to see new life in the Old Lion. Dr. Thomas wrote of the *original* Tyre—

“To make her the more strongly sensible to how much she abused her prosperity, God will reduce her to a state of humiliation and oblivion, during threescore and ten years. But after this season of obscurity, she will again endeavour to appear with the air of a harlot, full of charms and artifices, whose sole endeavours are to corrupt youth, and sooth their passions.”

This is the picture of a power with *things to sell*, a merchant-power tied to the Protestant division of an ecclesiastical system containing Greek, Latin and Protestant elements: an offspring of the ‘mother church’ at Rome—a kingdom pandering to covetousness (which is idolatry), and focused on wares and goods and luxurious items (Eze. 27:12). So we anticipate Britain to once again become a nation of prominence and influence before the coming of Jesus as a thief in the night.

Now, a long while after the headstart of Russia, she begins to likewise reassemble her once-dominant position among the affairs of nations. So we find ourselves on familiar ground, perceiving in Britain the same stirrings that began to animate Russia’s rebuilding efforts under Putin some years back—

UK ARMY NEEDS TO BE REBUILT

The British government has promised an integrated security, defense and foreign policy review which it says will be the most “radical reassessment” of the country’s place in the world since the end of the Cold War.

In briefing notes provided by the government, PM Boris Johnson said he would lead a security, defense and foreign policy reset this year covering international policy ranging from defense to diplomacy and development.

The commitment to hold the review was signaled by Johnson when he promised a “huge technological upgrade of security forces to keep Britain safe and strengthen NATO.”

Johnson may be leading the review but it’s his senior advisor Dominic Cummins, one of the principal architects of the general election victory, who is expected to actually drive the assessment.

One industry executive, who asked not to be named, said Cummins arriving at the MoD was a bit like having Vlad the Impaler paying a visit.

Britain’s creaking defense budget has again hit the headlines with reports Dec. 19 that a critical shortfall in funding could impact deployments and other commitments next year.

According to a Financial Times report, the Ministry of Defence sees the increasingly fraught debate over the future of Britain's military take a new twist with a £1 billion budget shortfall in the offing in the next financial year.

The newspaper says military chiefs held a crisis meeting recently to consider funding constraints which could ground aircraft and restrict deployments of support ships.

The National Audit Office has been reporting for some time that the MoD's rolling, ten-year equipment plan is unaffordable by several billion Pounds.—*DefenseNews*, 12/19

The logical place to address a 'shortfall of funds' is for Britain to actively work to increase her trade and commerce. Unfettered by the constraints of Europe, we may see her hand turn to do so very quickly with the colonial powers. This would be highly appropriate, since the coming conquest of Europe by Russia, as outlined in Ezekiel 38, cannot destroy Britain's economic ability to stand up against that northern power—

"Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee [Gog], Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Eze 38:13).

And we note that this challenging question in and of itself indicates a *Tarshish focus on wealth*.

BRITISH FINANCIAL INDEPENDENCE

In a statement released by Number 10 [Downing St], Michael Gove made it clear to the [EU] bloc the UK would "regain its economic and political independence in full."—*Express*, 3/20

The U.S. and the British governments are sounding keen to seal a deal that could reduce tariffs, eliminate non-tariff barriers and increase market access between the two nations.

For Britain, its departure from the EU has unshackled its negotiators and created a golden opportunity to forge a U.S. trade deal that Brexiteers have long touted as a key benefit of leaving the EU. America is already the U.K.'s largest trading partner after the EU, with annual two-way trade totaling more than \$230 billion.

What's more, the U.K. and the U.S. are aligned in their frustration with Brussels' heavy-handed approach to trade and commercial regulations and are eager to craft new rules that better suit their domestic needs.

In contrast, Britain's effort to unwind its trade relationship with the European trading bloc could prove to be one of the hardest negotiations in a generation. The effort will entail sprawling talks covering a myriad of critical regulations regarding tariff

lines, quotas, subsidies, border controls, data and cross-border services.

Political pressure, economic trade-offs and a tight timeline may well increase the possibility that the EU and the U.K. talks fail, leaving them to trade according to World Trade Organization terms on Jan. 1.—*Bloomberg*, 3/20

Currently UK-US trade is worth £221bn, 20% of exports, the [UK-US Free Trade Agreement] document notes. Government analysis suggests it could increase by £15.8bn. There are also 1m British people working in US companies and the same vice versa.

The UK says it is seeking to maximise its reach in global data and artificial intelligence, in line with the Conservative party's manifesto. It also cites professional services, food processing and car manufacturing as beneficiaries. Removing trade barriers, including tariffs, could "deliver huge gains, especially for the 30,000 small- to medium-sized enterprises already trading with the US."—*Guardian*, 3/20

BRITISH RESTORATION

Just as Russia's president expressed regret years ago over the downfall of the USSR as "the greatest geopolitical catastrophe of the Twentieth Century", we are seeing the same sentimentality in Britain—

A third of people in the UK believe Britain's colonies were better off for being part of an empire, a higher proportion than in any of the other major colonial powers, a global survey has revealed.

Britons are also more likely to say they would like their country to still have an empire than people in France, Italy, Spain, the Netherlands, Belgium, Germany or Japan, the polling found.

The results were shared as Britain prepares to find a new place in the international order after Brexit. They have been interpreted by some as a proxy for high levels of nationalist sentiment. Conservative voters were almost twice as likely as Labour voters to yearn for Britain to still have an empire, while Brexit-supporting leave voters were more than twice as pro-empire than remainers.

Meanwhile the historian and Churchill biographer Andrew Roberts has argued that Brexit is a moment to reclaim the meaning of empire as a state where "no foreign power is able to alter or countermand the laws made here". Some in the Conservative party have said Brexit is a moment for "the empire to strike back."—*Guardian*, 3/20

Unlike with Russia, the picture of the King of the South does not seem to portend a renewal of colonial conquest, but rather the formation of an alliance of young lion-powers, including former colonies, to be arrayed against the northern mountain

of brass contending over Israel and world domination. The King of the South won't be apprehensive over the fate of the Jews, but for the preservation of wealth and dominion.
CONSEQUENCES OF BREXIT

Looking away from Britain, the peripheral impact of Brexit is encouraging. It opens up Europe to Russian influence and threat—

For the EU, the loss of Britain is a significant defeat. It represents a loss of size, reach, momentum and permanence, comparable to Texas deciding to break away from the U.S.

A lot will depend on where Britain ends up landing. With Washington dangling a separate trade deal, “there are powerful forces shaping the Brexit debate in favor of de-aligning with the European Union and moving more toward the United States,” [Rosa Balfour, a senior fellow at the German Marshall Fund] said.

“That could have a devastating impact on Europe and where it stands in the world,” she continued. “It could push Europe closer to Russia, undermine Europe’s ability to pursue an independent foreign policy and hurt Europe’s ability to shape the international world of multilateralism and the rule of law.”

—*NYTimes*, 1/20

The British Army is moving more than 11,000 men, women and children back from Germany. Operation Faran has been billed as “the biggest relocation exercise in UK modern history”.

The move is part of a plan to withdraw 20,000 British troops from Germany, as laid out by David Cameron in 2010.

British forces have been based in Germany since 1945. After the fall of the Soviet Union in 1993, the number of soldiers there were cut from 53,000 to 25,000. But in 2010, the Government ruled that all forces would be removed from Germany by 2020.

It said: “There is no longer any operational requirement for UK forces to be based there, and the current arrangements impose financial costs on the UK, disruption on personnel and their families and opportunity costs in terms of wider Army coherence.”

The move means that, with the exception of 250 staff who will stay in Germany, the British Army will be wholly based in the UK for the first time in decades.—*Express*, 8/19

This significant depletion of UK military forces from the European continent will remove one more barrier to Russia’s eventual decision to move aggressively into western Europe, bringing the prophesied day of “Gog, the land of Magog (Germany)” (Eze. 38:2).

A NEW EMPIRE ON THE HORIZON

But with the rise of that massive combined military power

under Gog that extends over Europe and the East, taking possession of the ancient territory of Babylon (Iraq), and when its counterpart the King of the South merchant-power finds itself unable to resist it, there will appear the Little Stone power of Daniel's prophecy. Dr. Thomas concluded his article—

“The British power will have to contend with the whole strength of Babylon, which will prevail against her so far as to expel her from Egypt, Jerusalem, and Palestine; and she will fall, not by Babylon the Great, but by “STONES OF FIRE,” and before the Great City is overthrown to rise no more. These Stones of Fire are Christ, the “Precious Stone,” and the Saints, the “Living Stones,” from whom a fiery destruction, the Jews being the channel, will stream forth against the Daughter of Tyre, or Britain, and all the Continental kingdoms of the earth and habitable world.”

This is the end marked out for all human empires. The days of profiteering and lordships and pillage and plunder and political manipulation and oppression of the poor and needy will be forever closed, and the *daughter of JERUSALEM* will be saved—

“Shout, O daughter of Jerusalem:
Behold, thy King cometh unto thee:
He is just, and having salvation;
Lowly, and riding upon an ass,
And upon a colt the foal of an ass.
And I will cut off the chariot from Ephraim,
And the horse from Jerusalem,
And the battle bow shall be cut off:
And he shall speak peace unto the heathen:
And his dominion shall be from sea even to sea,
And from the river even to the ends of the earth”
(Zech. 9:9-10).—T.D.C

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

We gain an insight into the feelings of bro. Roberts on the subject of debate and strife—

No wise man would have us fight with everything that cannot be approved. Silence is sometimes the only wise course. We fight when things are formidably bad, and only then from necessity. We have no natural love of fighting. Its indulgence is highly detrimental to our internal machinery. If we had not the answer of a good conscience, and faith in the divine adjudication that waits us all, we should fall and be completely discouraged at the incessant misunderstandings and calumnies that assail our course.

* * *

A second article was published in this month's issue under the title of
102 Berean 2020

“Second Letter to The Elect of God in Trouble.” This letter followed the one printed in the previous month—**“To the Elect Of God in a Time Of Trouble.”**

* * *

There is an interesting short article on a strange phenomenon in the natural sky of 100 years ago. Bro. Roberts made this comment—

For several months, the fiery appearance of the western sky after sunset excited much attention and wonderment in all quarters of the world. The sky glowed with splendid shades of red and crimson, and so brilliant was the display that in the earlier period of the phenomenon, some persons thought a great fire was raging. Long after the sun had disappeared, a lurid red light hung over the western-horizon, while the darkening heavens overhead reflected a faint tinge of pink. Another phenomenon made its appearance at the same time, namely, a halo surrounding the sun on any clear day, and which did not lose any of its intensity during twelve months. There has been much speculation as to the cause of these unusual appearances, and various theories have been advanced, but none are satisfactory. The fact is, nobody knows. This is the truth. There are many latent glories in the universe of which the glorified children of God will be permitted to know something. Occasionally, we have a peep even now—aye, much more than a peep when we think of sun, moon and stars.

(We mention this interesting phenomenon, that bro. Roberts wrote about in the *Christadelphian*, for several reasons: 1. that many of the events in the universe are far beyond the mortal intellect of man to understand; 2. that man truly is like an insect and all his so-called marvelous intelligence is not one iota of what he thinks it is; 3. that God has created this universe and the glories of it are controlled by Him and Him alone; 4. that there is untold beauty and power and order in all of creation; 5. that the faithful will enjoy the full glory of creation in the Kingdom Age; 6. that the immortal saints shall possess intelligence and immortal strength beyond their wildest imaginations, and will come to know the beauty and power of the Spirit's creations; 8. and the saints, with their Redeemer, the Christ, will themselves be the bright illuminaries of the new order to be established on the earth, and will shine in the political heavens, so that all will recognize that God has blessed them above all others on the earth.)

* * *

In a short comment under the heading of an article entitled “The Time of Jacob’s Trouble”, we note the following thoughts presented in relation to Jewish persecution—

“Except in England and America, the Jews are in a furnace of affliction, which has been heated sevenfold for several years past. The news says the anti-Jewish ferocity of Russia ‘has been phenomenal, even for that semi-barbarous Empire.’

“In Germany we have for a considerable period been familiar with the spectacle of Herr Stoecker, the evangelical chaplain of a Christian court, carrying throughout the length and breadth of Vaterland, the fiery cross of persecution against the very people who sprang from a common ancestry with the founder of his own faith.

“Violent outbreaks of fanaticism against law-abiding Hebrews,

too, have occurred with painful frequency in Austria.

"In Rumania, ever since 1856, the grossest cruelties have continued without intermission to be inflicted upon the oppressed race, the legislative chambers at Bucharest and the most ignorant inhabitants of the rural communes combining with a solidarity worthy of a better cause, in the fiendish pursuit of Jew baiting."

With this quote, bro. Roberts added these remarks —

It is in Jeremiah that we read, "*Alas! for that day is great: it is even the time of Jacob's trouble:*" but (it is added) "*he shall be saved out of it.*" The year of deliverance draws on.

(In these thoughts we can see the great desire illustrated for the day when Israel in her troubles will be delivered by her Messiah. When that event takes place, spiritual Israel will have been delivered and then blessed, and will reign with Christ over natural Israel and the whole world).

* * *

We mentioned last month that Mr. Oliphant had written to bro. Roberts concerning the Jewish settlements in Palestine. This month we find the following interesting information and letters of thanks for support of the Jews from the brotherhood—

The following note came to hand since the receipt of the last letter from Mr. Oliphant—"It may interest you to see the receipt and letter of thanks which I have received from the Jewish colony of Tessod, Hamolo, for the 50 napoleons and clothing, which I reported in my last letter that I had given to them."

Bro Roberts then states—

The document was in unpointed Hebrew set forth in fine official style. We sent it to bro. Evans, who returns a translation.

The translation (in part) is as follows—

"In the name of our united Society, the members of which are joined together by the strongest bonds of love ... we presume to approach you in order to express our devout thanks, and to invoke a myriad of blessings on your heads for your great kindness and goodness to us.

"We deeply appreciate the way in which your hearts have moved in compassion for us, and we thankfully acknowledge the receipt of the sum of 5,000 francs which you have sent us. We also greatly recognize your benevolent desire to gladden our souls and cheer our hearts by your gift of decent clothing. We received the garments with deep joy, and they have been distributed among the members. How precious to us is this kind and generous action of yours, for we can assure you that the pleasure of receiving the raiments was as the jubilation in harvest, and when we put on the raiments there arises in our hearts a feeling of gratitude.

"Allow us to conclude with expressions of deepest esteem, and with sincere prayer, that the days and years of all of you may be prolonged, that you may live in happiness and prosperity, flourishing and rejoicing."

(The depth of expression by these poor Jews in Palestine 135 years ago would have touched the hearts of the brethren and sisters who had provided

the items. Such responses would no doubt encourage the brotherhood and make them feel that their efforts were worthwhile. We can well imagine the thankfulness that the Jews will feel in the day that their deliverance comes at the return of Christ to the earth. As in times past, the saints, because of the faithfulness in their day of probation, will, under the reign of Christ, again be their benefactors in the day of the Kingdom.)

* * *

Again, there is an exhortation placed before the brethren and sisters on the waning debate on the Partial Inspiration question—

We are not quite at the end yet, but land is in sight. We may have to steer among rocks, and get wet by breakers, before actually entering the harbour of peace; but there we shall go if the Lord will.

It is impossible to compromise the issue. The ecclesia is the pillar and ground of the Truth; and the inspired Scriptures of Moses and the Prophets are the foundation of the ecclesia. To interfere with their inspired character is to interfere with the foundation, and to raise a question that cannot be settled except by the unqualified acceptance of the Truth.

The absolute inspiration of the Bible is the leverage of all exposition and exhortation; the rock of all hope and strength. We have no ark, no prophets; no Urim and Thummim: no voice of inspiration in our midst. God has given us a book, and this, in our day, is the only point of contact with Him. Throw doubt on the reliability of any part of this, and the whole is gone as a foundation. We are the only people that stand up for the supremacy of the Bible, as the binding and infallible promulgation of the Divine will.

On the important aspect of Fellowship (which is not difficult to understand), bro. Roberts stated—

Withdrawal from fellowship does not judge those we leave behind. It only washes our hands, and preserves the work of God so far as our actions are concerned. We do not judge sceptics, nor Roman Catholics, nor Episcopalians, nor Dissenters of all hues, because we stand apart from them. We judge ourselves. We say we cannot be implicated in their unfaithfulness to divine obligations, and in the consequent peril to which they expose divine interests. We say the same to the doctrine of Partial Inspiration.

The holders of it may say that they believe the things of the Kingdom. Yes: a rose is fresh when just plucked from the stalk. You do not see the effects of the severance at first. Men who believe the things of the Kingdom do so by reason of their contact with those who believe in the complete inspiration of the Bible. They will not long continue to do so, after their repudiation of this foundation. They will wither and decline from faith as the inevitable result of their principles in mature development.

* * *

The following resolution was adopted by the Birmingham ecclesia—

“That this ecclesia believes that the Holy Scriptures of the Old and New Testaments, translations of which now exist in all languages, were originally produced, in all parts of them, by

inspiration of God, in this sense, namely, that the Holy Spirit moved and guided the writers either to use its own words conveying information of which they had no knowledge in words which it superintended; or to adopt and incorporate, from outside sources, whatever it might approve or require to be recorded for its own purposes—the writers being in no case left to their own unaided efforts, and the result being that their writing was free from error—and, further, that this ecclesia will hereafter refuse to fellowship all who maintain that inspiration was limited to the writings of certain parts only, and that the other parts were the work of a merely human authorship liable to err, but will take no action of withdrawal from any member of the ecclesia, until accusation is made against him in scriptural form, and he has been heard in his own defence.”

* * *

There was anticipation in the ecclesial world on events that were transpiring in relation to Russian activities—

The most interesting item (from a prophetic point of view) in this enumeration of black omens is the action of Russia, which bears indirectly against Turkey, while proximately directed against England. Russia sees the opportunity that England's pre-occupation in the Sudan affords her. Her agreement with Turkey and Austria at the recent meeting of the Emperors sets her at liberty to turn the present opening to the utmost account in the prosecution of her anti-Turkish policy.

Russia's object is more particularly to bring pressure to bear on England to induce her to consent to her wishes with regard to Constantinople and Asia Minor. That Russia will succeed, with or against British consent, is certain sooner or later; for the Word of Truth reveals it.

That she should succeed sooner rather than later is naturally the uppermost desire with those who are waiting for the Kingdom of God.

“Editor's Diary of Sunday Work”—

Feb. 1 — Temperance Hall, Birmingham: fine morning; large meeting. It was my turn to preside. The reading from the Psalms gave occasion for the remark that the Scriptures were rough but true, in contrast to the false elegance of worldly literature. They were uniform in speaking of man as evil and life as vain. People are required to be alive for some time to clearly perceive the truth of it. The young didn't care for the Bible because it did not harmonize with their impressions of things. Time would show their impressions false and the Bible only true. The evening was wet and the audience somewhat reduced in consequence, numbering perhaps about 450.

Feb. 15 — Birmingham, in the morning: very wet: poorish meeting. In the afternoon travelled in the wet to Kidderminster to keep appointment there. They had arranged that I should speak on the Kingdom of God. A large audience came to hear, to whom also I spoke of the Signs of the Times.

Feb. 22 — Dudley: rode from Birmingham early on Sunday

morning. Weather tempestuous. Brethren thought that I would not come in such a storm. We could but answer that nothing but impossibility should interfere with a promise. God expects His children to keep their covenants as He does.

In the evening lectured on "The Passover" to a suffocating audience, not so much from the largeness of the audience, as from the (comparative) smallness of the room, atmosphere of which, when packed with 100 people or so, soon becomes defective in vitalizing power. It had to be endured patiently and cheerfully, as one of the drawbacks with which, in the wisdom of God, the work of God is meanwhile associated.

* * *

Different Bible Lectures 135 Years Ago

- "Apostolic Succession"
- "Equality with the Angels"
- "The Passover"
- "That God May be All and in All"
- "The Moral Purpose of Creation"
- "What is Truth? The Answer to Pilate's Question"
- "Is the Kingdom of God a Spiritual or a Literal Kingdom?"
- "The Heaven of Modern Theology, not the Heaven of the Bible"
- "The Lost Key by Which the Locked Bible Door is Opened"
- "The Work of Christ in its Sacrificial Capacity"
- "The Eradication of Sin from the Earth"
- "The Impending Resuscitation of the Nationality of the Jews"
- "Resurrection: a Necessity to the Saints Now Sleeping in Jesus"
- "A Nation Born in a Day, or the Wonders of the World to Come"
- "Ancient Death-beds Versus Modern Sermons"
- "Coming Events in the East"

February Answers—Identify Other Name

- | | |
|---------------|-----------------------|
| 1. Bethel | 21. Daniel |
| 2. John | 22. Joseph |
| 3. Paul | 23. Kirjatharba |
| 4. Edom | 24. Zedekiah |
| 5. Magdalene | 25. Gideon |
| 6. Cephas | 26. Elymas |
| 7. Iscariot | 27. Solomon |
| 8. Benjamin | 28. Josés |
| 9. Israel | 29. Pul |
| 10. Greece | 30. Noph |
| 11. Jerusalem | 31. Cyprus |
| 12. Sinai | 32. Golgotha |
| 13. Boanerges | 33. Thaddeus |
| 14. Dorcas | 34. Thomas |
| 15. Pilate | 35. Herman |
| 16. Abednego | 36. Hadassah |
| 17. Meshach | 37. Naomi |
| 18. Levi | 38. Sea of Galilee |
| 19. Jehoiakim | 39. Sarah |
| 20. Shadrach | 40. The Lord is There |

One Hundred & Thirty-Five Years Ago

The Christadelphian, March, 1885

For the March issue of the Christadelphian, bro. Roberts resumed his practice of placing bro. Thomas' writings in their usual place as the first item in the magazine. The article was entitled: "The Abrahamic Covenant and Its Mystery."

* * *

On the "Inspiration" subject, bro. Roberts said—

The inspiration subject is closed as far as the Christadelphian is concerned, and will only be reopened in the improbable event of something new and formidable in the way of assault on the complete inspiration of the Holy Scriptures.

* * *

(Continued on page 102)

BIBLE PUZZLE—Faith (F)

- | | |
|-------------------------------------|--|
| 1. The...shall live by F | 21. F without...is dead |
| 2. Propitiation thru F in his... | 22. Rich in F, &...of the kingdom |
| 3. By...are ye saved thru F | 23. Continue in the F...and settled |
| 4. Trying of your F worketh... | 24. Some have...concerning the F |
| 5. ...in whom is no F | 25. Shall he find F on the... |
| 6. God revealed from F to... | 26. Thru F...herself received strength |
| 7. His F is counted for... | 27. Now abideth F, hope... |
| 8. One Lord, one F, one... | 28. Work of F, and...of love |
| 9. The author and...of our F | 29. F is the...of things hoped for |
| 10. Without F it is...to please him | 30. ...for thee, that thy F fail not |
| 11. Make...the law through F | 31. Broken off, and thou...by F |
| 12. The...of F, which we preach | 32. For we walk by F, not by... |
| 13. We all come in the...of the F | 33. And hast not...my F |
| 14. Who through F subdued... | 34. By F the walls of...fell down |
| 15. Thy F hath made thee... | 35. Stephen, full of F and... |
| 16. By F...was translated | 36. Whatever is not of F is... |
| 17. So then F cometh by... | 37. Longsuffering, Gentleness,...F |
| 18. Above all, taking the...of F | 38. Add to your F... |
| 19. The...F that is in thee | 39. The prayer of F shall save the... |
| 20. If ye had F as a grain of... | 40. He had...the door of F |

| | | | |
|----------|------------|---------------|-----------|
| Baptism | Goodness | Mustard seed | Sin |
| Blood | Grace | Opened | Standest |
| Charity | Grounded | Patience | Substance |
| Children | Hearing | Power | Unfeigned |
| Denied | Heirs | Prayed | Unity |
| Earth | Impossible | Righteousness | Virtue |
| Enoch | Jericho | Sara | Void |
| Erred | Just | Shield | Whole |
| Faith | Kingdoms | Sick | Word |
| Finisher | Labour | Sight | Works |

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