

1. **1 Corinthians 15:29. What is the meaning of being “baptized for the dead”?**
 - a) The early church practised baptism by proxy for those too infirm to be immersed.
 - b) “For the dead” means ‘filling the places in the ecclesia of those removed by death’.
 - c) Re-punctuate: “Else what shall they do which are being baptized? It is for the dead, if the dead rise not at all”.
 - d) The statement is an ellipsis and means ‘for [the hope of] the dead’, that is resurrection.
 - e) “The dead” refers to Christ, ‘the dead one’, and the statement refers to baptism into Christ.

2. **Genesis 22:18. To what does “in thy [Abraham’s] seed shall all the nations of the earth be blessed” refer?**
 - a) Nations are blessed who bless the Jews.
 - b) The forgiveness of sins.
 - c) The Kingdom of God.

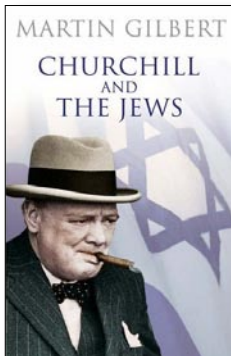
3. **Matthew 19:24. What is the meaning of “It is easier for a camel to go through the eye of a needle”?**
 - a) Refers to a camel going through the small side-gate of a city, known as ‘the needle’s eye’.
 - b) For “camel” read ‘rope’; there is only one letter’s difference in Greek.
 - c) It is just a vivid figure of speech for what is impossible.

4. **Matthew 13:33. What does leaven signify here? (In considering your answer, ask yourself if it fits Luke 13:20,21, where the Lord also gave this parable.)**
 - a) The gospel spreading gradually.
 - b) Corruption spreading gradually.
 - c) The Kingdom of God covering all the earth.
 - d) The gospel at work in men’s hearts.

Suggested answers next month.

A committed Zionist

John Nicholls



Churchill and the Jews
Martin Gilbert (2007)
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time of Brother Roberts up till now, we have rejoiced to witness the return to the Land and the protection of the people from their many enemies. God has been the unseen Shepherd, protecting and directing those who will one day truly be His people again, but He has used men like Churchill to achieve His purpose. This book sets out in chronological sequence the dealings that Churchill had with Jews. It is fully referenced and has a selection of photographs, some maps, a good bibliography and a comprehensive index.

SIR MARTIN GILBERT is an historian whose works are well known amongst Christadelphians, and at the age of seventy-one he is still managing to maintain his prodigious output of books. His latest book is on Winston Churchill and the Jews.

Churchill was one of several men raised up at the right time by our God to bring about the partial return of the Jews to the Land as a prelude to the setting up of the Kingdom. From the

Early years in politics

Churchill was born on 30 November 1874, within days of the birth of Chaim Weizmann, another man raised up to help the Jews to return. Churchill attended Harrow School, where the stories of the Old Testament were an integral part of his education. His father, Lord Randolph Churchill, had many Jewish friends, who continued to befriend Winston after the death of his father. In 1904 he became the Liberal Member of Parliament for

Manchester North-West, where a third of the electorate was Jewish.

The Conservative government was proposing an Aliens Bill, which Churchill opposed because many of his constituents were refugees from the pogroms in Czarist Russia. Among those who listened to Churchill's speech was a Jewish chemist, Chaim Weizmann, born in what was then Russian territory, who was a lecturer at Manchester University. The two men were to become closely associated in the evolution of Zionist needs and policies.

In 1917, during World War 1, Churchill was Minister of Munitions in David Lloyd George's War Cabinet, and Weizmann had become Director of the British Admiralty laboratories. Weizmann was using bacterial fermentation to produce acetone, needed to produce cordite, an explosive. Churchill corresponded with Weizmann over this. It was at this time that the War Cabinet issued the Balfour Declaration, which committed the British Government to helping to establish a national home for the Jews in Palestine.* After the War the two men's paths crossed again, because Weizmann became the head of the Zionist executive in Britain, and Churchill became Secretary of State for War with responsibility for Palestine, which was now under British military administration.

At about this time, Bolshevik Jews in Russia were heavily involved in instigating the Russian Revolution, and Churchill wrote about 'good' and 'bad' Jews in a British Sunday newspaper. Gilbert quotes extensively from this article, which reveals much of what Churchill thought about the Jewish people and their contributions to humanity.

In April 1921 Churchill began a lengthy visit to Egypt and Palestine in his capacity as Secretary of State for the Colonies with special responsibility for Britain's two mandates, Palestine and Mesopotamia (Iraq). Gilbert devotes several pages to this visit, during which Churchill received deputations from both Jews and Arabs living in Palestine. Churchill was impressed by the energetic efforts of the Zionists to cultivate the Land, and how their presence raised the standard of living of the Palestinian Arabs. He envisaged that, through steady immigration of Jews, a Jewish majority would eventually be attained, so that in Western Palestine (west of the Jordan river) at least, a Jewish state could be established. In the meantime he expected that Britain, as the power administering the Mandate, would keep the peace between the Arabs and the Jews.

Absence from government

In 1931 Churchill was not in the government, and it was at this time that he wrote an article in a British Sunday newspaper about Moses. It is worth quoting a few extracts from the article to show the respect he had for the Bible, and for the Jewish people:

"We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally, and in identifying one of the greatest of human beings [Moses] with the most decisive leap-forward ever discernible in the human story". Turning to Judaism he wrote: "This wandering tribe, in many respects indistinguishable from numberless nomadic communities, grasped and proclaimed an idea [of the one God] of which all the genius of Greece and all the power of Rome were incapable . . . Moses was the greatest of the prophets who spoke in person to the God of Israel . . . he was the supreme law-giver who received from God that remarkable code upon which the religious, moral, and social life of the nation was so securely fastened".

When Adolf Hitler came to power, Churchill began to speak out against the German desire to rearm herself, the folly of Britain in disarming herself, and Hitler's attitude to the Jews. Churchill helped Jewish scientists from Germany who had been dismissed from their jobs to find employment in Britain. As well as speaking and writing about the Nazi threat and their treatment of the Jews, Churchill also defended the mandate pledge to develop a national home for the Jews in Palestine, and gave evidence to the Peel Commission, which was examining the future of the Mandate. Gilbert quotes his evidence at some length, revealing the Zionist bias that Churchill had. However, Churchill predicted that the Jewish majority state "is not a thing that will happen for a century or more" (p. 114). Truly, the creation of the State of Israel was by God, and not man.

The Second World War

Churchill opposed the recommendation of Lord Peel that Palestine should be partitioned into two states, one Jewish and the other Arab. Churchill hoped that the Jews and Arabs would agree on

* See [Part 2 of "The Balfour Declaration and the ways of providence"](#) (p. 462) for more on this vital time in the recent history of the Jews.

**Chartwell, the home of
Winston Churchill for
many years, and now in
the care of the National
Trust.**

Picture: © iStockphoto.com/
David Garry



a mode of living together. But Churchill's hope was not realised. There was increased violence between Jews and Arabs, and at the same time Hitler was persecuting Jews in Europe and making territorial gains. When the terrible anti-Jewish pogrom in Germany, known as Kristallnacht, took place, Churchill demanded that Palestine be reopened so that German and Austrian Jews could find a safe haven there. Gilbert quotes from the Parliamentary debate. The British Government, however, had too many who wished to stay friends with the Arabs, and Churchill's words fell on deaf ears.

In 1939, Malcolm Macdonald, Colonial Secretary in the Chamberlain government, produced a White Paper which proposed that Jewish immigration to Palestine be subject to a final limit of 75,000 Jews over five years. This was done to appease the Arabs and to stop violence in Palestine, which was getting worse. The Jews called this the 'Black Paper', and Churchill denounced it in Parliament as a betrayal of Britain's promise in the Balfour Declaration to support the establishment of a national home for the Jews. After Churchill's speech, Chaim Weizmann telegraphed him: "Your magnificent speech may yet destroy this policy, words fail me to express thanks". But fervent though Churchill was in the Zionist cause, it was the Almighty working behind the scenes Who brought into being the State of Israel.

Churchill came back into government in September 1939 as First Lord of the Admiralty in the War Cabinet, and Gilbert records how he tried to persuade his colleagues to relax the immigration

quotas and to build up a strong Jewish armed force in Palestine that could help the Allies in the War effort. It was not long before he became prime minister at the age of sixty-five, responsible for conducting the war against Germany. He intervened several times to stop harsh treatment of illegal Jewish immigrants to Palestine, and, learning of the systemic murder of Russian Jews in 1941, he sent a personal message to the *Jewish Chronicle* which was printed in full. In it he said, amongst other things, "Assuredly in the day of victory the Jew's sufferings and his part in the struggle will not be forgotten. Once again, at the appointed time, he will see vindicated those principles of righteousness which it was the glory of his fathers to proclaim to the world". Prophetic words indeed!

Throughout the difficult days of the War against Germany and the other Axis powers, Churchill kept an eye on what was going on in Palestine, and on the fate of Jewish refugees from Nazi-dominated Europe. In 1944 some Jews escaped from the SS-run camp of Auschwitz-Birkenau with the horrific news that Jews were being gassed at the rate of 12,000 per day. Churchill immediately told Anthony Eden to "get anything out of the Air Force you can, and invoke me if necessary". But the deportation of Jews from Hungary that Churchill particularly wanted to stop ceased, and the British raid planned to help them was not needed. As details of the Holocaust became known, Churchill denounced the perpetrators and said they would be put to death. He wrote to the Archbishop of Canterbury in July 1944, "I fear we are the witnesses of one of the greatest



The King David Hotel, one wing of which was blown up by Jewish extremists in 1946.

Picture: Tony Benson

and most horrible crimes ever committed in the whole history of the world”.

Churchill was helpless to stop the barbaric killings, but they were overruled by God, Who is the Saviour of Israel: “For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished” (Jer. 30:11).

The coming of the State of Israel

As the War drew to its close, the Irgun and the Stern Gang, extreme Jewish groups in Palestine, pursued a campaign of assassination against British Mandate officials and soldiers. The Jewish Agency, headed by Chaim Weizmann and David Ben-Gurion, rejected this campaign and assured Churchill of their cooperation with the mandatory authorities, and helped to track down perpetrators. Churchill continued to seek a Zionist solution to the Jewish future in Palestine, but President Roosevelt of the USA, influenced by King Ibn Saud of Saudi Arabia, had decided that he was not going to upset the Arabs. Gilbert quotes from meetings between Roosevelt and Ibn Saud, and between Churchill and Ibn Saud.

Churchill also exchanged views with Chaim Weizmann, who was anxious to know what the British would do in Palestine and how they would help the hundreds of thousands of Jewish refugees from Europe. But, in July 1945, Clement Attlee became prime minister, and he appointed Ernest Bevin, who had pro-Arab sympathies, as foreign secretary. The next year the Irgun blew

up the British Secretariat wing of the King David Hotel in Jerusalem, killing ninety-one people. It was debated in Parliament, and Gilbert quotes Churchill’s speech, in which “he sought to balance his sense of outrage with his understanding of the whole history of the Mandate, of which he had been an integral part from its outset twenty-four years earlier”. For the reviewer, the extracts from this speech are one of the highlights of this book.

The British Government decided to return the Palestine Mandate to the United Nations, and as a result on 14 May 1948 David Ben-Gurion was able to proclaim the independence of the Jewish state under the name of Israel. But it was not until early in 1949 that Britain recognised the fledgling state, partly due to the insistence of Churchill in Parliament that it should be done.

In 1951 Churchill became prime minister for the second time, at the age of seventy-six. He continued to support the Jewish state, and paid generous tributes to “his old friend” Chaim Weizmann, who died in 1952. Churchill supported Israel in its dispute with Egypt over rights of passage through the Suez Canal in 1954. He retired from office in 1955, and one of his visitors in retirement was David Ben-Gurion, then prime minister of Israel. At their meeting in 1961 Churchill gave him a copy of his essay on Moses, referred to above, and told him, “You are a brave leader of a great nation”.

Conclusion

There can be no doubt that Winston Churchill was a man raised up by God to support the

Zionist cause in and out of government, and also to rally the British people in defeating Nazism, which, unchecked, would not have allowed the State of Israel to be born. The reviewer can remember certain brethren who lived in the Home Counties and would go to the public gallery in the House of Commons and listen to Churchill and his contemporaries debating British policies in Mandatory Palestine. As Paul said in Romans, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (10:1). Their salvation and our personal redemption are

linked together. This book is highly recommended to those whose pulses begin to race when they read or hear about Israel and the Jews. You may think it is expensive, but if you can bear to wait for it, a paperback version will be available in April 2008.

I have heard that Winston Churchill had a chauffeur who was a Christadelphian and who talked to him about Bible prophecy and the Jews. I would be interested to hear from any reader who can confirm this and give more details.—T.B.

Under the calabash tree

Trevor Maher

"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

WE OFTEN HEAR today about the problems of preaching about religious topics to a population that is apathetic and even hostile to such things. It is claimed that people are in the grip of a materialistic mindset, that leisure activities dominate spare time, that the teaching of evolution in the field of education has undermined concepts of God and acceptance of the Word of God.

Ecclesias continually debate the value of Sunday preaching talks, and many have turned from the standard format of a thirty-five-minute first-principle talk supported by a Bible reading, hymns and prayer to a host of alternative activities. Afternoon meetings instead of evening ones, visual aids such as PowerPoint presentations, family services involving children, holding the preaching meeting on a week night and the Bible Class on a Sunday, debates between brethren, encouraging speakers to have more audience participation—these are just some of the suggestions and methods used.

The use of alternative versions of Scripture to that of the AV is promoted as being essential if we are to communicate effectively and the visitor is to have any hope of understanding the subject matter. And the results of all this wonderful activity? Zilch! The halls are not full, baptisms have not dramatically increased, and ecclesias seem no more invigorated than they were a few years ago before we moved down the road of change.

How shall they hear without a preacher?

So, is this the voice of the Luddite crying out in the Brotherhood, 'No change! no change!?' Certainly not; every generation must learn to communicate with those around it in the most effective manner possible. We cannot assume that the methods of our parents and grandparents will strike a chord with our contemporaries and bring them flocking to the doors of our meeting rooms.

However, where I think we can learn from previous generations and from the pages of Scripture is in the attitude of those who preach. It seems today that we are in danger of thinking that the method is more important than the message, or at least as important as the message. This is a fundamental error. We are tasked with taking the Word of God to sinful men and women. In Hebrews the Word is described as "quick, and powerful [living, and active, RV], and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (4:12). In the book of Revelation we read, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come" (22:17).

From this we can see that the work of preaching is a joint effort between the angelic host and the disciples, and that it is the Word itself that will convert people, not the messenger or the method. The use of seminars over the last ten years or so, and their relative success compared with more traditional methods of preaching, supports this. However, even this format has within its method