



The Sign of His Appearance



As stated in our Editorial last month, we propose to publish articles culled from discussions among a group of brethren who meet periodically to consider the prophecies relating to events subsequent to Christ's return. Our object is to try and create a more realistic picture of future events, to the end that we might be found as suggested by Peter: "earnestly desiring the coming of the day of God" (2 Pet. 3: 12, R.V.). It is not to be supposed that the mere reading of these features can produce the mental picture desired; meditation upon the thoughts advanced is necessary for this. The outline here presented might provide the basis for cogitation and further search on the part of the reader. Before publication, these articles will be submitted to each member of the study group, whose comments are added in the form of footnotes.

Some use the Scriptures as they would a hat-rack, selecting quotations as convenient pegs upon which to hang a theory. The real beauty of the Word will be revealed only if we take the trouble to think upon the Bible, to expound rather than quote the Scriptures, to ascertain the inner meaning of the words used, to carefully compare reference with reference. In the Study-group noted above, considerable time may be taken in discussing one aspect of Bible teaching, and extensive references will be made to other portions of the Word to reach its true meaning. In these

articles we may do likewise, and we ask the reader to bear with us in the spirit of our enquiry.

THE POSITION OF THE RAINBOWED ANGEL Revelation 10 portrays the multitudinous Body of Christ as a "mighty angel" descended from the political heavens "clothed with a cloud; and a rainbow upon his head." His face shines as the sun, and his feet are as pillars of fire. This "mighty angel" is a manifestation of Deity. From Acts 15: 14 we learn that Yahweh¹ is taking out of the Gentiles, "a people for his name." The Name of Deity is synonymous with His purpose, and this is stated to be: "All the earth shall be filled with the glory of Yahweh" (Num. 14: 21). There are three main stages in the development of this purpose. It is firstly revealed in an individual, the Lord Jesus Christ; secondly in a community, those selected for the Name; thirdly in all the earth, when the tabernacle of Deity will be with men, and there shall be no more curse (Rev. 21: 3-4; 22: 3). In the Lord Jesus Christ we see the first step in the consummation that Deity has purposed for all

1. In using these titles of Deity, we have adopted the suggestion of a member of this study group thus: "I suggest you substitute throughout the terms Lord and God the more correct and specific names of the Deity (i.e., Ail, Yahweh, etc.). It seems much better to keep as rigidly as possible to the terminology which the Doctor was at such great pains to elucidate in Vol. 1 of "Eureka" and "Phanerosis." To use these names conveys so much more, and should educate others to use them. If nothing else, it should provoke comment as to their usage. (J.C.)"

the earth. The words he spake when on earth were the words of Deity, the miracles he performed revealed the power of Ail, his character was the reflection of his Father's, and the nature he now bears is the Divine (2 Pet. 1:4). He is the nucleus of that community of immortals yet to be manifested and symbolised in Revelation 10 as the Rainbowed Angel. What he manifested they are expected, in lesser degree, to manifest; what he is, they are yet to become. As he mentally and morally reflected the virtues of his Father, so the constituents of the Rainbowed Angel of the future (the brethren and sisters of Christ), by looking into the face of their Lord, will reflect the glory they see there revealed. He is the corner-stone of the living temple in which the glory of Yahweh will dwell, and because he is the corner-stone, all the other stones of the building must be shaped in accordance with the pattern he exhibits. "Ye are a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People; that ye should shew forth the praises (or *virtues* — Margin) of him who hath called you out of darkness into His marvellous light" (1 Pet. 2:9). In the creation of such a community, we have the second stage in the purpose of Deity — an extension of the primary object; a people reflecting the mental and moral glory of Yahweh in order that they may ultimately be made consubstantial with Him.

Thus the Rainbowed Angel is set forth "clothed with a cloud; and a rainbow upon his head." A cloud is formed of innumerable aqueous particles drawn from the waters of the earth, and attracted into the heavens by the power of the sun. The multitudinous Body of Christ is formed of innumerable members "out of" every kindred,

tongue and nation, which are symbolically represented in the Apocalypse as the waters of the earth (Rev. 17:15). They are separated by the power of Christ, the symbolical "sun of righteousness" (Mal. 4:1), and will ultimately, by his power, be gathered together as a mighty host or cloud into the political heavens of the Age to come. The "rainbow" reveals the variegated glory of the sun reflected in rain-drops,² and this symbol will have its fulfilment when Christ, manifested in his brethren, "shall come down like rain upon the mown grass" (Ps. 72:6). In the aspect of those individuals who shall reign as Kings and Priests on earth will be seen the reflection of the Sun of righteousness. He shall be "glorified in his saints" (2 Thess. 1:10), as the sun is glorified in the bow in the sky. Moreover, the rainbow is the "token of the covenant" which Ail Shaddai made with faithful Noah (Gen. 9:12-13), and as the Angel of Revelation 10 typifies the "people of the covenant" it is appropriate that he should be shown with "a rainbow upon his head."

The work of this Rainbowed Angel will be to accomplish the third stage of the purpose of Yahweh stated above. This requires the destruction of every enemy including death itself (1 Cor. 15:24-26). A beginning will be made by destroying the power of the Flesh politically manifested in the Powers that be, and establishing the reign

2. You say the light of the sun's glory is reflected from the aqueous particles constituting the cloud; it is also refracted in the minute dew drops. In Anastasis, p.8, brother Thomas writes: "According to the electrical laws of dew's formation, it is globular and light-refracting or sparkling in the open brightness of the dawn. These refractions are the 'hadrai' brilliancies, splendours, or glorious vestments of the dew. Before dawn, the dew-drops are all in the womb of night; from which both they and the dawn receive their birth, begotten by the orb of day. No figure can be more beautiful, no resemblance more complete." (J.C.)

of Christ in the earth. The Angel is therefore shown with "feet as pillars of fire" (v. 1). Isaiah portrays the multitudinous Christ "coming from far, burning with his anger . . . to sift the nations with the sieve of vanity" (Isa. 30: 27). In Revelation 10, the multitudinous Christ is set forth as possessing universal power, for he is shown standing upon the sea and upon the earth and proclaiming the purpose of Deity.

The object of our study is to ascertain the steps by which the Rainbowed Angel will assume this position of power, and with the assistance of the prophetic Word, make a mental reality of the picture. Christ has declared: "Blessed is he that watcheth, and keepeth his garments." The word *blessed* signifies *most happy*, and those so designated are most happy because they see clearly the things for which they watch.

A GREAT SIGN Your attention is firstly directed to Revelation 16:12: "And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up that the way of the kings of the east might be prepared." The prophecy concerns the fourth Euphratean angel-power whose development is revealed in the 8th Revelation. This is the Ottoman or Turkish nation. In the reference before us its water or power is shown to be evaporating. As this drying up is shown to be complete, we know that Turkey is doomed to extinction as a nation. One hundred and fifty years ago, Turkey dominated all the Middle East, Egypt, and extensive portions of Eastern Europe. The past century has weakened it considerably, and its decadence in our times is a great sign in the political

aerial of the imminent manifestation of the Rainbowed Angel.

In Isaiah 8 the Assyrian Power is set forth under the same symbol. It is shown overflowing its banks, and threatening to politically drown Israel. The surging waters of Assyrian Power reached "even to the neck" (v. 8), but in Revelation 16: 12, the flood of Turkish Power is shown receding that "the way of the Kings of the East might be prepared."

What is meant by "the way"? The word signifies road, journey, or route.³ From this we learn that the extinction of Turkey as a nation will develop a world crisis that shall determine the route which the Kings of the East will take in their march to power. The Euphratean Power will be completely dried up when Russia takes Constantinople. This will commence a drive for universal power by this Northern Host which will consummate in "all nations being gathered to Jerusalem to battle" (Zech. 14-2). The triumph of Russia in Egypt and in Palestine will cause the Kings of the East to march against Gogue in these regions. The prophets show Christ and his saints leaving the precincts of Sinai, and proceeding west to Egypt and north to Palestine to lay the foundations of universal control. Thus the *way* or *route* of the Kings of the East to assume power is governed by the whereabouts of Russia, who will complete the destruction of Turkish influence.

"THE KINGS OF THE EAST" By "the Kings of the East" is meant Christ and his saints, or the Rainbowed

3. It is significant that the Greek word rendered *way* signifies *route* or *journey*. There is a hidden reference here to the march of Christ and the saints from Sinai to Zion to take unto themselves their power and reign.

Angel. In *Eureka*, vol. 111, Brother Thomas shows that the words should be rendered *Kings out of a Sun's rising*. The Sun is the Illuminator who lightens the earth with his glory. The face of the Rainbow Angel is "as it were the sun," because enlightenment will come to mankind through the righteous laws and precepts that shall be proclaimed through all the earth by this multitudinous Perfect One. Revelation 18: 1 declares: "The earth was lightened with his glory." The Rainbow Angel will be the symbolical Sun of the Age to come by which the blessings of Divine revelation will irradiate the darkness of the world.

Now, as stated above, the nucleus of the Rainbow Angel is Christ. When on earth, he declared: "As long as I am in the world, I am the light of the world" (John 9: 5). To demonstrate his power he brought light to the man who was blind from birth (John 9). This was a significant act. Its significance was demonstrated in the words of Christ that the blind man had been so born "that the works of Deity should be made manifest in him" (v. 3). If it be asked what are the works of Deity in this particular? the answer is, to give sight to the blind. Isaiah declares that in the day of the manifestation of Christ in glory, "the eyes of the blind shall see out of obscurity, and out of darkness" (Ch. 29: 18). In Isaiah 42: 7 Christ is referred to as a light to open the blind eyes. These are not the physically blind, but those blind to the word of Truth. At the moment, "darkness covers the earth and gross darknesses the people," but when the "Sun of righteousness arises with healing in his wings," he will dispel this darkness, and cause men to

see clearly the shape of Divine revelation (Isa. 60: 2; Mal. 4: 2). Whilst darkness reigns, the true shape of the future is obscured. Men do not see clearly the purpose of God. They stagger like the blind in the obscurity of Gentile night, but the rising of the Sun will illuminate the Truth. The Israelitish nature of the Hope will be made plain; the truth in Christ Jesus elevated; the requirements of Yahweh respected, and in a resurgence of indignation the people will exclaim: "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16: 19). In Psalm 85: 11 this Sun of Righteousness is represented as looking down out of the political heavens of the Millennium upon a scene resplendent with glory. At that time the power of the wicked one will have been destroyed.

THE SIGN OF HIS PRESENCE The light of the Sun not only illuminates the earth, but also causes growth to appear. Weeds and flowers both shoot forth in abundance once Winter's chill is gone. This is analogous to the resurrection; the flowers and weeds representing the approved and rejected at the judgment seat of Christ. The flowers will then form the "kings who are out of a Sun's rising." Thus, if the drying up of the political Euphrates, the growth of Russia in Europe, the return of the Jews to Palestine, and the division of the nations into two blocs are the signs of the imminence of Christ's return, the resurrection of the dead will proclaim that he is here. Paul declares: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise *first*;

then we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (I. Thess. 4: 16-17).

Here is the rising of the Sun, and the springing forth of those flowers referred to in Rev. 16: 12 as "kings out of a sun's rising." He comes with a "shout." The Greek word used signifies a call or a summons of authority, and not necessarily an audible sound. The same word is used in the Septuagint version in Prov. 30: 27, "The locusts . . . at the word of command march in rank." Here the word of command or shout is audible only to those for whom it is intended. Brother Thomas writes in *Eureka*:

"An angel's whisper can wake the dead, when breathed by the command of Him, who is the resurrection and the life. This would be a 'great sound' though inaudible to the ears of flesh."

Christ does not return with a literal shout, the reverberations of which are heard from one end of the earth to the other. He will first speak to his brethren and sisters sleeping in the dust of divers and remote countries in tones that they alone will hear. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of condemnation" (John 5: 28-29).

The shout or word of command is also styled "the voice of the archangel." The only archangel mentioned in Scripture is Michael (Jude 9). His authority will be superseded by the Lord Jesus Christ, who, in Daniel 12: 1, is styled Michael the Great. At his appearance "many that sleep in the dust of the earth shall awake, some to everlasting life, and some to

shame and everlasting contempt" (v. 2).

Christ returns also "with the trump of God." Under the law, the day of atonement was preceded by the memorial blowing of trumpets (Lev. 25: 9, 23: 24). This served to call the people together that they might make an offering to the Lord, and receive covering for their sins. It prefigured the great day of atonement or Coverings,⁴ when the living and the dead in Christ shall be gathered together *in clouds*, for a meeting with the Lord in the political air of the Age to Come, where the approved will ever be with Him. The object of this gathering is that recognition might be given to the approved, and that they might be atoned for or covered—"clothed upon with their house which is from heaven" (2 Cor. 5: 2), their "vile bodies fashioned like unto His glorious body" (Phil. 3: 21).

The trump of God is no more audible to the ears of flesh than is the voice of the archangel or the shout of the Lord. For many centuries the Apocalyptic trumpets of Yah have been sounding (Rev. 8: 2), but their warning notes are only heeded by those whose ears of faith are attuned to the sound, by the study of the Word of God. We have reached the epoch of the 7th trumpet (Rev. 11: 15-18), which heralds the completion of the secret of Deity which He has declared through His servants the prophets (Rev. 10: 7). This is the epoch of the "time of the dead, that they may be judged" (Rev. 11: 18); a

4. The Hebrew word rendered Atonement signifies Covering. Thus by the atoning blood of Jesus our "iniquities are forgiven" and "our sins covered." Our present state, however, is but the beginning of a process which will have its completion in a change of nature at the return of Christ when the approved will be "clothed upon that mortality might be swallowed up of life" (2 Cor. 5: 4).

time of national crisis when the nations are angry, and the time of Yahweh's wrath is come. The great event of this epoch is the resurrection of the saints.

BEFORE OR AFTER ARMAGEDDON? Paul declares: "The *dead* in Christ shall rise *first*." La-

ter, in I. Thess: 5: 4, he states that the day of sudden destruction that is coming upon the Gentiles shall not overtake the brethren as a thief, for they are children of the light and of the day. Malachi confirms this statement by teaching: "The Lord whom ye seek shall suddenly come to his temple" (ch. 3: 4), or firstly make his appearance to his spiritual temple of living stones. Peter says: "Judgment must *begin* at the house of the Deity; and if it first begin at us, what shall the end be of them that obey not?" (I. Pet. 4: 17). All these testimonies indicate that the resurrection and judgment of the Household precedes the judgment of Christ upon the nations. The Psalmist declares that the honour of executing "the judgments written" will be reserved for the saints (Ps. 149: 5-9), and for this to be effective their resurrection and immortalisation must take place prior to the gathering of the nations to Armageddon. In Zechariah 14: 5, the saints are shown in company with Christ, moving against the nations assembled at Jerusalem to battle. If the signs of future conflict between Russia and the British-American Powers in the Middle East are evident to-day, how close must be the time when the Lord shall return with the call of authority, and the summoning note of the Atonement trumpet, to gather together his saints of every age and nation!

Brother Thomas beautifully ex-

presses this event in *Eureka* thus:

"A cloud of witnesses will be collected, by whom will be concentrated in one general assembly, the living history of all ages and generations. There will be Abel, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Moses, Elijah, David, Daniel, John, and all the prophets and apostles, with a multitude besides, that no man can number, all in their day, intelligent in the word and zealous for the truth, in the service of which many were accounted fools, and many lost their lives."

They will constitute the Kings of the Israelitish theocracy to be established. This is beautifully set out in Isaiah 66: 7-9, where Zion is represented as firstly giving birth to a man-child, and secondly to children. "Before her pain came" she is "delivered of a man child," and in the midst of her travailing, "she will bring forth children." The man child will be the multitudinous Christ brought to birth before the extremities of the birth-pangs come upon Zion, for "the time of Jacob's trouble" is still in the future. The children Zion will bring forth in her pain will be Judah and Ephraim gathered together as one people in the land. To-day the Man-child of Zion⁵ is mainly in the graves of the centuries, and the children of Zion in the graves of the nations. But the day of deliverance is at hand. Christ will return. The Man-child will be born; Judah and Ephraim will be saved, and a nation born in a day.

World events have a message for the student of the Word that is encouraging. It is a wonderful privilege to be able to see beyond the rule of the flesh to the time when the Lord Jesus Christ shall reign from Zion and all men shall know Yahweh. The vision of the prophets aids us to use this privilege, and the writings of Brother

5. The characteristic of the multitudinous Man-child of Zion (the glorified saints) is revealed in Psalm 102: 14, 18. Let the reader examine himself in this light. Does the significance of the Israelitish nature of the Hope thrill him? Or does this aspect of the Truth leave him unmoved? (J.M.)

ABSOLUTISM, DEMOCRACY AND OMNIPOTENCE

(Continued from p. 120)

OMNIPOTENCE victorious, the Eternal and Incorruptible God presents the absolute dominion over all peoples to the Lord God, his well-beloved son, whom he authorises to appoint over the nations whomsoever he pleases. Being possessed of all authority in the heaven and the earth, Jesus, the divinely-constituted King, places the lives and fortunes of men at the disposal of his brethren, the Saints, whom he associates with himself in the government of the conquered world. Every one a king and a priest to God, the Saints become the lords spiritual and temporal, the royal princes of the nations. Having been once mortal men, denizens of a state then passed away in relation to themselves, they are now incorruptible and deathless, having risen from the dead to eternal life. In the passed state their faith in God, and their character for truth and righteousness were severely tried. They were condemned by men as evil; but justified of God, and promoted to the honour, power, glory, and riches of his dominion.

By such is the world to be ruled in the future state — by a Hierarchy, or Sacred Order, of immortal and righteous men. Under these,

the nations will be wisely, justly, and strongly governed. Standing armies will be disbanded; peace that cannot be disturbed by war's alarms will be established; good will obtain among all classes of society; the poor and needy will be cared for; ignorance and superstition (by *superstition* is meant Paganism, Mohammedanism, Catholicism and Protestantism, by whatever name professed. All religion is superstition which is not appointed by divine authority) will be exterminated; the fertility of the earth will be increased; the duration of human life extended; trade and commerce regulated upon just and liberal principles; vice suppressed; evil restrained; good triumphant; all nations of one enlightened faith; and the will of God performed on earth as it is in heaven.

Such is the blessedness Omnipotence hath in store for future generations of nations. It is manifest, however, that so long as Democracy and Absolutism prevail, such a destiny must be in abeyance; for the contemporary existence of either of them is incompatible with the sovereignty of Jesus and his brethren as princes over all the earth.

(As anticipated by the article above (see previous issue of *The Logos*) Europe is rapidly being subjected to an Absolutism which will reduce to impotence any semblance of liberty ever possessed by its inhabitants. The cure will come from God, not from man.—Editor.)

THE SIGN OF HIS APPEARANCE

Thomas, particularly *Eureka*, can assist us to see more clearly the vision presented in the Word. We hope that the thought expressed above and which will be presented in subsequent articles (God willing)

may induce the reader to re-examine the evidence advanced relating to events associated with the return of Christ, that he may have a better conception of the hope in Christ Jesus.

H.P.M.

The Greek word *Katartizo* signifies to "mend completely," and authorities state that the tense is in the "continuous present" suggesting "the necessity for patience and perseverance in the process." Moffatt renders the verse: "You must set the offender right in a spirit of

gentleness."

This answers the query above, and if the brother is really sincere he will appreciate the true position and "bring forth works meet for repentance" (Luke 3: 8).

The Logos Committee.

Events Subsequent to Christ's Return

2. *The Locality of the Judgment Seat*

Some years ago the theory was advanced that the Responsible will be judged in whatever locality they will be found at the return of Christ.¹ According to this theory, the Judgment Seat of Christ will not be set up at a specific place, but will be found simultaneously all over the world, and only the approved will be gathered to their Lord. In contradistinction to this, however, Paul declared: "We shall all stand before the judgment seat of Christ" (Rom. 14: 10). His words imply a specific locality for this purpose. They do not apply merely to the righteous, for they were spoken particularly to those who had been guilty of harshly condemning their brethren, and were themselves in danger of adverse judgment. In similar manner he taught the Corinthians that all, both righteous and unrighteous, will stand before the judgment seat of Christ to receive in accordance with things done, whether good or bad (2. Cor. 5: 10). All shall reap as they have sown. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6: 8.)

For this purpose the Responsible will be resurrected from their graves, and together with the living, will be gathered unto Christ. The edict shall go forth, "Gather my saints together unto me; those that have made covenant with me by sacrifice." Accordingly his angels shall gather together his elect from the four winds, from one end of Heaven to the other. (Matt. 24: 31; 2. Thess. 2: 1). The purpose of this in-gathering of the people is said to be that "he may judge his people" (Ps. 50: 5-6). Paul quotes this statement in proof that both righteous and unrighteous will be gathered together for judgment. (Heb. 10: 30.)

Judgment will thus begin at the house of God. It will be quite different to man's judgment, which is after the sight of the eye and the hearing of the ear, and often at variance with Divine requirements. The judgment of Christ will reveal the hidden secrets of the heart (1 Cor. 4: 5) so clearly as to cause all to realise the justness of the decision. The rejected will experience vain regrets as they at last realise their wasted opportunities. James exhorts: "So speak ye, and so do, as they that shall be judged

by the law of liberty" (2: 12). This liberty is freedom from the domination of sin. Those in Christ have been delivered from servitude to sin (Rom. 6: 14-18). If, however, they still remain the servants of sin, they will be judged and condemned by the law that liberated them from such.

The work of judgment has been committed unto Christ "because he is the son of Man" (John 5: 22, 27). He knows the weakness of human flesh, and the bitter trials to which we are subjected. He learned obedience by the things he suffered. He will, therefore, as High Priest, extend compassion to those who sincerely endeavour to live in accordance with Divine precepts (Heb. 5: 2).

The Gathering to Sinai

Moses refers to a gathering unto Sinai in his blessings upon the tribes recorded in Deuteronomy 33. This chapter is prophetic of the future. Israel has not yet experienced the blessings enumerated therein, nor dominated its enemies to the extent expressed by Moses. The following quotation is according to Brother Thomas' translation, and the reader should compare it with the Authorised Version. The words in parenthesis have been added in explanation of the terms used by the Doctor:

"There is none like the Ail of Yeshurun (the Strength of Israel) riding the heavens (the political heavens) in thy help, and with his majesty the clouds the glory of Deity manifested by the saints). The Elohim of the East, Christ and the saints—Rev. 16: 12) a refuge, and underneath the Powers of Olahm (Deity in manifestation in His saints during the Millennial Age). Then shall Israel dwell in safety alone. The Fountain of Jacob shall be alone upon a land of corn and wine; also his heavens (the infallible government of the future) shall drop down dew (cf. Ps. 72: 6). Happy art thou, O Israel. Who is like unto thee? O people saved by Yahweh, the Shield of thy help and who is the sword of thine exaltation. Also thine enemies shall be proved liars to thee, and thou shalt tread upon their high places." (Deut. 33: 26-29).

Deity is the Ail of Yeshurun. Yeshurun signifies *Upright One*, and relates to perfected Israel. The term is used in Isaiah 44: 2—
 "Thou, Jeshurun, whom I have chosen." From verse 5 it is evident that this Upright One is a multitudinous man. "One shall say, I am Yahweh's; another shall call himself by the name of Jacob; and another shall subscribe with his hand unto Yahweh, and surname himself by the name of Israel." Here is a community which identifies itself with the Israelitish hope and the name of Yahweh, the Ecclesia throughout the ages (Acts 15: 14). The strength of Ail will be manifested by this glorified community. Its symbol in the prophets is the sun, whose glory illuminates the earth. They are thus represented as kings who are out of a sun's rising (Rev. 16: 12, R.V.), and are shown in the prophecy of Deuteronomy 33 ascending the political heavens of the Age to Come, to strengthen Israel in the time of trouble. The prophecy is prefaced with the words:

*"Yahweh came from Sinai
 And rose up from Seir unto
 them;
 He shined forth from Mount
 Paran
 And He came with ten thousands
 of saints;
 From his right hand went a fiery
 law for them" (v. 2).*

Compare Moses' words with Malachi 4: 2, where Christ is represented as the "Sun of righteousness arising with healing in his beams." The analogy is of the Sun, rising at the dawn of a new day, and travelling over the expanse of heaven.² The Hebrew word rendered *rose up* is *zarah*, and signifies *to break forth as light*. The word rendered *shined forth* is *yapha*, and means *to shine forth in*

glory as the sun. "Came" is *athah* in Hebrew, and denotes to appear speedily, suddenly and unexpectedly, whilst the word rendered "law" (*dath*) is not the usual word used by Moses to signify law (*torah*), and signifies an imperial mandate. Here is a word picture of the Sun of righteousness, the manifestation of Yahweh, ascending from Sinai, and breaking forth as light from Seir to the aid of Israel. He shines forth in glory from Mount Paran, and speeds across the political heavens with ten thousands of saints,³ who are the rays or beams of Malachi 4: 2. An Imperial edict of fire flashes forth when in wrath he speaks to the desecrators of the holy land (Ezek. 38: 19).

Deuteronomy 33. From *Deuteronomy* 33: 2, we learn that Christ and the saints will leave Sinai and move northwards to Seir and Mount Paran to the assistance of Israel. The fact that he comes from Sinai indicates the Holy Mount as the locality of the Judgment Seat. The language is in the past tense, but the prophecy is of the future. It forms an integral part of the blessing of Moses upon the tribes that still awaits fulfilment. Paul establishes the principle that Deity "calleth these things which be not as though they were" (Rom. 4: 17). That which happened to Israel under Moses is a type of what will occur in the future.

We invite the reader to consider the words of Moses to prove conclusively that they did not have their complete fulfilment in the past. What was the fiery decree that went out on behalf of Israel? Did Yahweh love the people as expressed in verse 3? Did they sit down at His feet? Did every one receive His words? 'By no means.

Almost all who left the precincts of Sinai perished in the wilderness. They never saw the promised land. They refused to sit at His feet. Verse 3 is expressive of the immortal rulers of the Age to Come; the host of individuals of every age who will constitute the Upright One of Israel over whom Yahweh will be King. For them Moses and his antitype, the prophet like unto him, "commanded a law, *even the inheritance of the congregation of Jacob*" over whom they will rule (v. 4).

Psalm 68. Sinai as the place of the Return and locality of the Judgment Seat is also inferred in *Psalm* 68. It likewise has its roots in the past, but its complete fulfilment in the future. Ethiopia has never stretched out her hands unto God as predicted in v. 31, nor have the Kingdoms of the earth sung praises unto Yahweh (v. 32). The future application of the *Psalm*, however, is proved beyond the shadow of doubt by the inspired interpretation of Paul. In *Ephesians* 4: 8, he applies v. 18 to the resurrection and ultimate glory of Christ. Thus whatever historical basis the *Psalm* might have, its ultimate fulfilment must be sought for in the future.

If verse 18 has its application to the future, so also has verse 17, which speaks of the manifestation of Yahweh in Christ and his brethren at Sinai. According to *The Companion Bible*, the words "The Lord is among them, in Sinai, the holy place," should read: "Yahweh among them (the chariots and angels) hath come from Sinai into the Sanctuary." Here we have an overall view of Yahweh manifested in His saints coming from Sinai to Zion, where the House of Prayer for all nations will be erected in which the full glory of Yahweh will

be apparent. Ezekiel in vision saw the concluding act. He records: "Behold the glory of the Elohim of Israel came from the way of the east; and his voice was like the noise of many waters"—the noise of a multitude (Ezek. 43: 2).

Here is an occasion when Yahweh in multitudinous manifestation will come from Sinai to His sanctuary. We intend (God willing) to discuss in detail the route taken by the kings who are out of a sun's rising until they are established in triumph upon Zion. Meanwhile, we can conclude that if the multitudinous Christ—the Rainbowed Angel of Revelation 10—is to come from Sinai to Zion, the members thereof must first be congregated there for judgment.

The 68th Psalm presents the same analogy as Deuteronomy 33, namely, Christ as the Sun of righteousness shining forth at the dawn of a new day in world history. Sun, clouds, and heavens are used as symbols for Christ, the saints, and the polity of the future age. We have the prophetic picture of this Sun "riding the heavens of heavens which were of old (the Israelitish heavens restored). His strength is in the clouds (manifested by the saints) and he giveth power and strength to his people" (the Jewish earth), vv. 33-35.

Habukkuk 3. The above interpretation of Deuteronomy 33 and Psalm 68 receives overwhelming support from Habukkuk 3. The language of this chapter is in the future tense, not the past. According to Dr. Thomas, the word rendered "came" is not *Bah*, as in Deuteronomy 33: 2, where it is correctly translated, but *Yahvo*, the future of the same verb. It should be rendered *shall come in*. The whole chapter is in the future tense,

and is so rendered by other versions. It predicts the time when the earth will be full of Yahweh's praise (v. 3). It is obvious this still awaits fulfilment.

Consider verse 3. We render it as it should be translated. "Eloah shall come in from Teman." Brother Thomas declares that Eloah signifies the Adorable or Strong One. In Daniel 2: 44, the Chaldee equivalent of the same word is used for He who shall "set up a kingdom which shall never be destroyed." Eloah is the Deity manifested in flesh, justified by spirit, and equivalent to the Holy One or Messiah. He is the setter up of the Kingdom, and for this purpose shall come in from Teman. The Sinaitic Peninsula is the region signified by Teman or the South.

The description Habukkuk gives is not that of Messiah as an individual, but as a multitude. "Eloah shall come in from Teman, the Holy One from Mount Paran. Consider! His glory covers the heavens, the earth is full of his praise. His brightness as the light; he has horns (the symbol for power) coming out of his hand there is no hiding of his power." Eloah, the Holy One, stands for the multitudinous Christ of Ephesians 4: 13, which as a mighty warrior will drive asunder the enemies of Israel. Yahweh Elohim (Deity manifested in a multitude) in the midst of thee is a conquering hero, declares Zephaniah (3: 17). In Habukkuk we have the now familiar references to this Mighty One travelling across the political firmament of the Age to come as the Sun appears to do across the sky. We are invited to consider his glory, which shall fill the heavens and illumine the earth with his splendour. His brightness is as light, his power is shown as rays extending from his hands—

the imperial edict of Deuteronomy 33: 2. Kitto states: "The word 'horns' here rather denotes pencils of rays, such as flow from the sun, and which are visible at its rising or setting." It has been rendered, "Rays streamed from his hand." Here is the likeness of a sun's rising. So powerful is this sun, that its superior glory will eclipse in brightness the suns of the Gentiles. Thus verse 11 reads: "The sun and moon (civil and ecclesiastical powers of the Gentiles) stood still in their habitations; at the light of thine arrows they went, and at the shining of thy glittering spear." Thus Habukkuk 3 gives a description of the triumphant course of this glorious one, ascending from Teman, illuminating the earth with his splendour, filling the heavens of the future Age with glory, and scattering the powers of darkness.

This thought is beautifully presented in Psalm 19, which is quoted by Paul in Rom. 10: 18, as referring to the disciples. It anticipates the time when the political heavens will declare the glory of Ail, and the earth, or nations, will reveal His handiwork. It sets forth the sun as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The references before us in this article present the same idea. They symbolise the Lord Jesus Christ as the sun of righteous-

ness, coming forth out of obscurity in company with his immortalised saints, to punish the world of the ungodly. Jude writes: "Enoch prophesied, saying: Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds" (v. 14).

If it be asked, "From whence doth he come?" Scripture replies: "From Teman," from Sinai. Here, then, we submit, is the place of the return and the locality of the Judgment Seat. The situation of Sinai is ideal for the purpose. Its association with past manifestations of Divine power provide it with appropriate background. We hope (God willing) to pursue this thought further in the next issue of *The Logos*, and present an outline of the topography and significance of Sinai.

—H.P.M.

Footnotes.

1. The theory was based upon the supposition that the term "elect" applies to the approved. It applies, however, to all who have been called to an understanding of the Truth. Peter exhorts such: "Give diligence to make your calling and election sure." (2 Ep. 1: 10). Whilst all the "elect" will be gathered to Christ, only the "elected" will be clothed with immortality. —J.M.

2. "A thousand years is as a day" to Deity. Christ as the Sun of righteousness will shine constantly upon the earth or nations for the millennial day of this duration. —J.M.

3. Ten thousand is a symbolic number often used in Scripture to indicate a large but unspecified number (1 Cor. 4: 15; 14: 19; Ps. 3: 6; Song 5: 10; 1 Sam. 29: 5). It is so used here and in Jude 14, where it refers to the unnumbered multitude of immortals promised to Abraham (Gen. 22: 17). —M.H.



of the House of Representatives in Australia.

The arguing of this case should prove of great interest. —E.P.

“If Satan be divided against Satan, how shall his kingdom stand?”

Events Subsequent to Christ's Return

3 . . . SIGNIFICANCE OF SINAI

Our last article, based on Deuteronomy 33:2, Psalm 68:17, and Habakkuk 3:3, advanced the proposition that Christ will return to Sinai where the Judgment Seat will be set up. We pause this month to discuss the topography of this area, that we might better appreciate its suitability for the manifestation of Divine omnipotence.

There will be no undue haste with events at Sinai. The judgment of the household, and the marriage supper of the Lamb will take time. Deity is never in a hurry. Time means nothing to the Eternal, and though there is a “set time to favour Zion” this will allow of the proper and leisurely development of each item leading up to the final consummation—the complete establishment of the Kingdom of God in the earth.

The gathering of the saints to Sinai will be followed by the breaking forth of the “time of trouble such as never was” (Dan. 12-2). The Gogian attack against the Middle East will commence. The whole earth will be convulsed in war. Jeremiah speaks of evil going forth from nation to nation, and a great whirlwind being raised up from the coasts of the earth. He declares that the slain of Yahweh² shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground (Ch. 25: 32-33). From out of this trouble the Elect shall be delivered³. This is in conformity with the action of Deity in

all periods of national judgment. Noah was safely housed in the Ark, and “shut in” by Yahweh 7 days before the storm broke forth. Lot was conducted out of Sodom before “brimstone and fire from out of heaven” rained down upon the city, and to him the angel addressed these significant words: “I cannot do anything until thou be come thither” (Gen. 19-22). As it was in the days of Noah and Lot so shall it be at the coming of the Son of Man.

The call to the Elect is expressed by Isaiah in these words: “Come, my people, enter thou into thy chambers, and shut thy doors about

1. We have been encouraged by the very kind comments of many readers upon these articles. We appreciate that agreement upon all points of detail is not possible. These articles are offered as a basis for private study upon this theme that a more realistic picture of future events may be conjured up in mind.

2. Brother T. Stagg writes: “I was very pleased to see the correct titles of Deity used in the article, ‘The Sign of His Appearance.’ It adds so much more depth to the subject-matter, and gives one the feeling of much closer relationship to our Father in Heaven than does the use of the Anglo-Saxon terms ‘Lord’ and ‘God.’”

3. Brother A. Peden suggests that Isaiah 60-2 will apply in its completeness when the saints are taken out of the world at the return of Christ. Meanwhile, he suggests, there is a glimmer of light from the “lightstands of truth” scattered throughout the world.

thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, Yahweh cometh out of His place to punish the inhabitants of the earth for their iniquity" (Isa. 26: 20-21). Sinai will constitute the hiding place of the Most High. There He will "hide His servants in the secret of His presence" (Ps. 31-20). The Name of Yahweh (manifested at Sinai) will be a refuge for the afflicted; the righteous will run into it and be safe (Prov. 18-10). At the holy mount they shall rest with Christ, before going forth in company with him as angels of his power to render judgment upon the nations (2 Thess. 1: 7-9 margin: Psalm 149: 6-7: Isa. 18-4).

A graphic illustration of the changed conditions of the nations following the withdrawal of the saints is revealed in the condemnation of the rejected at the Judgment Seat. Having joined too freely with the world in the days of their probation, they are banished from the precincts of Sinai, to partake of its tribulation. They are consigned to "the lake which burneth with fire and brimstone" (Rev. 21-8). The "fire and brimstone" is not the hell of theology, but a symbolic representation of the state of war and turmoil into which the world (the sea, or lake, of nations—Isa. 57-20) will be thrust. At Sinai, there will be manifested "glory, honour and immortality," but in the world there will be found "wrath, tribulation and anguish" (Rom. 2:6-7).

A Hiding Place from the World.

A place that is isolated and likely to remain so, is required to permit the secret and uninterrupted communion of Christ with his brethren. Sinai is adequately situated for the purpose. It is also rich in historical background relating to

the manifestation of Deity. It was at Sinai that Moses received his call and witnessed the miracle of the burning bush. There, also, Deity announced His name which is expressive of His covenant with Abraham. At the Mount, Israel was given the law and constituted the Kingdom of God. To it Elijah retired from the fury of Jezebel after his dramatic destruction of the priests of Baal.

The Sinaitic Peninsula is in the form of a triangle bordered on the one side by the Red Sea, and on the other by the Gulf of Akaba. It is recognised as one of the most mountainous regions of the earth's surface. Towering, rugged mountains of red granite are intersected by narrow valleys and desolate plains. Moses describes the area as a "great and terrible wilderness of fiery serpents, scorpions, and drought" (Deut. 8-15). Jeremiah says it is "a land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passeth through, and where no man dwelleth" (Jer. 2-6). Here is a country that no government seeks to annex, or emigrants undertake to people. In its loneliness, its isolation, its austerity, its hot, dry aridness, Sinai seems specially reserved for manifestations of omnipotence.

Mount Sinai itself is approached through a narrow valley which does not attain more than 200 feet in width, with huge masses of perpendicular granite rocks on each side, which appear as though shattered and split by earthquake. Burckhardt, the Swiss traveller and writer who visited the Mount, declares that a gentle but constant ascent leads up this valley, the aspect of which is terrific but ever varying. The scenery is stern, he declares, but asks, What has the

beauty and softness of nature to do here? Mt. Sinai required an approach like this, where all seemed to proclaim the land of miracles, and to have been visited by the terrors of Yahweh. The scenes are suited to the sound of the fearful trumpet that was once heard there.

A Description of Sinai

Dr. Stanley, who also visited the region, has described the journeying of the Israelites to Sinai in the following words:

"They advanced deeper and deeper into the mountain-ranges, they knew not whither. They knew only that it was for some great end, for some mighty sacrifice, for some solemn disclosure, such as they had never before witnessed. Onwards they went, and the mountains closed around them; upwards through winding valley, and under high cliff, and over rugged pass, and through gigantic forms, on which the marks of creation even now seem fresh and powerful; and at last, through all the different valleys, the whole body of the people were assembled. On their right hand and on their left rose long successions of lofty rocks, forming a vast avenue, like the approaches which they had seen leading to the Egyptian temples between colossal figures of men and of gods. At the end of this broad avenue, rising immediately out of the level plain on which they were encamped, towered the massive cliffs of Sinai, like the huge altar of some natural temple; encircled by peaks of every shape and height, the natural pyramids of the desert. In this sanctuary, secluded from all earthly things, raised high above even the wilderness itself, arrived, as it must have seemed to them, at the very end of the world—they waited for the Revelation of God

. . . The outward scene might indeed prepare them for what was to come. They stood, as I have described, in a vast sanctuary, not made with hands—a sanctuary where every outward shape of life, animal or vegetable, such as in Egypt had attracted their wonder and admiration, was withdrawn. Bare and unclothed, the mountains rose around them; their very shapes and colors were such as to carry their thoughts back to the days of old creation, 'from everlasting to everlasting, before the mountains were brought forth, or ever the earth and the world was made.' At last the morning broke, and every eye was fixed on the summit of the height. . . There were thunders, there were lightnings, there was the voice of a trumpet exceeding loud; but on the Mount itself there was a thick cloud—darkness, and clouds, and thick darkness. It was the 'secret place of thunder.' (Ps. 81-7)." (*History of the Jewish Church*).

Mount Sinai is some 7,500 feet above sea level. Its peak is in shape like a huge altar set in a sanctuary, and is faced by a large plain capable of containing a huge concourse of people. In another work, *Sinai and Palestine*, Dr. Stanley has written:

"That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the sacred narrative as to furnish a strong internal argument not merely of its identity with the scene, but of the scene itself having been described by an eye-witness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation for the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answers to the 'bounds' which were to keep

the people off from 'touching the Mount.' The Plain itself is not broken and uneven and narrowly shut in like almost all others in the range, but presents a long retiring sweep, against which the people could 'remove and stand afar off.' The cliff rising like a huge altar in front of the whole congregation, and visible against the sky in lonely splendour from end to end of the whole plain is the very image of the 'mount that might be touched,' and from which the 'voice' of God might be heard far and wide over the stillness of the plain below, widened at that point to its utmost extent by the confluence of all the contiguous valleys."

The same writer speaks of the "peculiarity of the atmosphere, that produces the deep stillness and consequent reverberations of the human voice." The effect, he declares, is heightened by the death-like silence of a region "where the fall of waters, even the trickling of brooks, is unknown."

We suggest that the reader endeavour to visualise the appearance of what we believe will be the place of the Judgment Seat of Christ. He will be aided therein by perusing the accounts of Israel's experience as recorded in Exodus 19, Psalm 97, and Heb. 12: 17-21. The mount was diffused in clouds and darkness. The trembling people heard the noise of the trumpet, saw the flash of lightning, and listened to the voice of Yahweh. We can understand their fear. We can appreciate how the principles of holiness and reverence would be impressed upon the gathering before the Mount. The people pleaded for Moses to intercede for them.

How much more awe-inspiring will be our gathering to Sinai? Already the power of Ail will have

been visibly manifested in the fact that the majority of the innumerable host then assembled will have been raised from the dead. Each one will doubtless be impressed by his unworthiness for eternal life, and yet will be buoyed up in the confidence that God is love, and he has an Advocate with the Father who can appreciate his feelings. Thus the principles of holiness and reverence to the Name of Deity will be elevated by all.

The Symbol of the Altar

The accounts quoted above state that Mount Sinai has the appearance of a huge altar of red granite rising precipitously from the plain beneath. This will suitably focus the attention of all upon the reason for their gathering together. Paul sets forth Christ as an altar (Heb. 13-10) and in Revelation 6-9 the dead in Christ are represented as being "under the altar." The instructions given to Israel for the construction of an altar show how appropriate is the symbol, and how the setting of Sinai lends itself as a suitable locality for the gathering together of those in Christ.

Israel was instructed: "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone" (Exod. 20-25). The *unhewn* stone speaks of Divine shaping—Divine parentage; the *stone* speaks of human nature. Our living Altar can say: "I am the root and offspring of David" (Rev. 22-16). He is the root inasmuch as he is a manifestation of Deity; he is the "offspring of David" by descent through his mother. He thus partook of our nature (stone) but was of divine parentage (unhewn stone). The altar of unhewn stone thus speaks of the work of Deity in Christ reconciling the world to

Himself (2 Cor. 5-19), providing an altar whereby man can acceptably approach Him. The Altar pointed forward to the manifestation of Deity in the offering of the Son, for He who named Himself Yahweh (i.e., *He who shall be manifested*) cannot be separated from the work of the Son (John 14-10: 5-30). Yahweh in sacrificial manifestation was thus set forth in the altar of unhewn stone. It emphasised the truth that reconciliation is Divinely instituted, and therefore should be viewed from the aspect of the Deity. The Altar of unhewn stone spake of the purpose of God in Christ.

The patriarchs understood this. At a period of crisis in his life, Jacob built an altar and named it *El-Elohe-Israel* (Gen. 33-20.) *El* signifies *Strength* or *Power*. *Elohe* is plural and signifies *Mighty Ones*. The title as a whole means "THE STRENGTH of the Mighty Ones of Israel," and the Altar being thus named pointed forward to the Strength of the Mighty Ones of Israel in sacrificial manifestation. If it be asked, who is the Strength of the Mighty Ones? the answer is, Deity who was "in Christ reconciling the world to Himself." If it be asked, Who are the Mighty ones of Israel? the answer is, those who will be made "equals unto he angels" after being gathered to Sinai's foot for judgment. Thus in naming the altar as he did, Jacob gave expression to his belief that some time in the future Deity would manifest Himself in one who would be brought to salvation.

Genesis 35-7 records that Jacob built another altar and named the place *El-beth-el—The Strength of the House of Ail*. This pointed forward to Christ who was named Immanuel—Ail (Divine Power) with us, and who is set forth as a Son

in his Father's house, "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3-6).

After the destruction of Amalek by the power of Yahweh, Moses built an altar which he named *Yahweh-nissi—He who shall be manifested as mine ensign* (Exod. 17-15). Who is this? The answer is, He who was also manifested as the Altar (cf. Isa. 11: 10-12; 18-3; 31-9; Zech. 9-16; Heb. 13-10), and who will yet destroy the enemies of Israel, as Amalek was overcome, and bring unto the daughter of Zion the first dominion (Micah 4-8).

We have stated that Sinai is in the form of a huge altar of unhewn red granite. We have pointed out that an altar symbolised Deity in sacrificial manifestation. To all the mighty host gathered before Sinai, the appearance of the Mount will speak of the work of love that Yahweh hath performed in His son. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3-16). As the Altar in Israel sanctified or made holy what was offered on it (Exod. 29-37), so Christ is now the sanctifier of his brethren (Heb. 2-11; 13-10) and they are "partakers of the altar" (1 Cor. 9-13: 10-18). They are made holy through association with him.

Red Granite

Red is the symbol of sin (Isa. 1-18), and speaks of the flesh in which Deity was manifested. Christ came "in the likeness of sinful flesh" (Rom. 8.3.) Paul teaches that "by one man's disobedience many were made sinners" (Rom. 5-19), so that the descendants of Adam, through no fault of their own, are born into a constitution

of sin. As a son of Adam, Christ was born into this same constitution, for which reason his mother was required to offer the sacrifices demanded of the law at his birth, and Jesus himself had to submit to immersion "to fulfil all righteousness." Jesus had no need of the cleansing effect of immersion for personal sins, for he was guilty of none, but his immersion pointed forward to the complete change of nature that should ultimately be his through his own sacrificial death. Being born into a constitution of sin, he was able to assist men from out of this state. We read that God "made him to be sin for us"; he came "in the likeness of sinful flesh"; he "died unto sin once" (2 Cor. 5-21; Rom. 8-3; Rom. 6-10). But we also read that when he will appear again, he will come "the second time without sin unto salvation"; that he will "change the body of our humiliation, that it may be fashioned like unto his glorious body" (Heb. 9-13, 4-50, 28; Phil. 3-21) These references indicate the nature which Christ possessed, and which is suitably symbolised in the red granite of Sinai. He was "in all points like his brethren."

To speak of Jesus being born into a constitution of sin is not dishonouring to him. Rather does it emphasise his personal righteousness, and testify to his victory over

sin. If he was untouched by "the feeling of our infirmity", if he never "learned obedience by the things he suffered", if he knew nothing of the "striving against sin", he would not be a suitable High priest for us. These references encourage us to press forward in our walk in Christ, realising that we have an Advocate with the Father who knows our weaknesses, who recognises our limitations, and whose loving ministrations on our behalf will result in the bestowal of eternal life if we but do our part. We are also encouraged by the fact that all the work of Christ is under the superintendence of the Father; that the altar of which he is the anti-type, and the life which he offers to perishing men are expressions of love on the part of Deity. We thus recognise that there are two sides to the character of Deity. He is a just and merciful God. He will be "sanctified in them that approach unto Him," and where the honour of His Name is elevated, there His mercy will be outstretched to save. The huge altar of red granite reserved in Sinai's wilderness for future manifestations of omnipotence, is a silent witness to these principles of Divine reverence which shall be revealed in all their glory and fearfulness when the elect are gathered at its foot.

—H.P.M.

The first step to faith in the authenticity and genuineness of the Scriptures is to understand the doctrine, or teaching, in other words, the SYSTEM OF IDEAS—they reveal. This system will be found to be as high above any system elaborated by human wisdom, or rather folly, as the throne of the Eternal is above this nether earth.—Dr. Thomas.

Zeal against an error of superstition does not sanctify the ignorance and unbelief of the zealots.—Dr. Thomas.

Try our views by the Scriptures; by these, and not by their supposed resemblance to the opinions of ancient heretical dogmatists, we stand or fall.—Dr. Thomas.

4. *The Marriage of the Lamb*

We have been severely criticised by our fellow-students for occupying a further article with events at Sinai. They feel that sufficient has been expressed upon this theme, and they are keen for the study to move forward to the climax when Christ in company with his brethren will leave the precincts of the Holy Mount to grapple with a hostile world. Despite this criticism, however, we feel a further article is justified. The conception of events at Sinai is very vague in the minds of many, and a more realistic grasp of these happenings will only be gained by detailed study. Thus we present a few thoughts this month upon that most happy and joyous of occasions--the marriage of the Lamb.

The saints have a great privilege in being able to look beyond the present epoch of chaos and misery, to the aion of happiness and joy that will be ushered in at the return of Christ and the establishment of Yahweh's Kingdom. This privilege belongs to those who have been selected by Yahweh to rule with Christ during that future Age, and play their part in administering Divine laws, and so leading the nations into paths of righteousness and peace. This hope should be the guiding motive in the lives of such, and their thoughts should constantly ponder the "glory to be revealed" in those who will shine with the brightness of the firmament.

The Perfected Multitudinous Christ

That the Rainbowed Angel of Revelation 14 might be developed, those who have been buried in ages past must come forth from their graves and stand as "bodies of life", fashioned by the power of the Spirit operating upon the dust of the ground. The voice of Yahweh Elohim brings them forth that "every one of them may give account of himself to Deity" (Rom. 14-12). The Rainbowed Angel is symbolic of the company of the glorified redeemed, the multitudinous Body

of Christ from which will be purged every offensive member. Though changed in nature, the members of this multitudinous Christ will retain identity with their previous existence. This will be necessary for their new duties as immortal priests with Christ (Rev. 5-9). Sympathy and compassion are essential qualifications of the true priest. Whilst by no means condoning sin, he needs to be able to reasonably bear with the ignorant and erring, and extend help to the truly repentant (Heb. 5: 2, 7, 10). Our Lord is an acceptable high priest because he can be "touched with the feeling of our infirmities." He was "in all points tempted like as we are", and in the knowledge of this, we can approach boldly the throne of grace, to obtain mercy, and find grace to help in time of need (Heb. 4: 15-16).

Christ can be touched with the feeling of our infirmities, because he retains identity with a previous existence of weakness to which he did not succumb. In like manner, Deity records the identities of dead saints in "a book of remembrance" (Mal. 3-16). Such, at the time appointed, will be flashed upon them by the power of the Spirit. Their thoughts and actions, their whole

characters, will be transferred by Almighty Power from the Divine page on which they are indelibly inscribed. They will stand before the righteous Judge in the presence of the angelic host who witness the great trial. Those who in the days of their probation have sown to the Spirit, and kept their garments unspotted from the world, will face the Judgment Seat with confidence. In their acceptance, every particle of earthliness of their bodies will be swallowed up of life; they will be quickened and shine forth with the glory of the Spirit.

An analogy of this process is given in Daniel 10, where the prophet is shown in vision a man of diverse parts—"face as the appearance of lightning, body as the beryl, eyes as lamps of fire, arms and feet like polished brass, and so on. Two features of this composite man were outstanding—his voice and general appearance. The former was "the voice of a multitude" (v.6); the latter was that of an individual. Daniel describes him as "a certain man" or "a man of the one" or "a one man" (see Margin). Though made up of many parts, and speaking with the voice of a multitude, the appearance of this multitudinous man was that of an individual—the Lord Jesus Christ.

In Ephesians 4: 12-13, Paul writes of this multitudinous "body of Christ". He speaks of the completed Ecclesia being manifested as "a Perfect Man, the measure of the stature of the fulness of Christ."

In the succeeding verses of Daniel 10, the prophet was shown how he will become an element of this multitudinous one-man. He symbolically died. "I was left alone, and saw this great vision, and there remained no strength

in me: for my comeliness was turned in me into corruption, and I retained no strength" (v.8). From this symbolic death state he was raised. "An hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, stand upright . . . And when he had spoken this word, I stood trembling" (v.11). He was then symbolically taken before the Judgment Seat to testify before the Judge. "Behold, one like the similitude of the Sons of Men touched my lips; then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength." From this state of mortality and weakness Daniel experienced a great change which instantly strengthened him: "There came again and touched me one like the appearance of a man and he strengthened me. And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea be strong. And when he had spoken unto me, I was strengthened" (v.19).

Before the Judgment Seat of Christ in the precincts of Sinai this drama will be enacted many times. But, unfortunately, many more times will the results be more harsh. "Many are called" declares the inexorable Word of Scripture, "but few are chosen." Thus the point to Paul's words: "Let him that thinketh he standeth take heed lest he fall."

Complete Union with the Bridegroom

Paul speaks of the Ecclesia as the Bride of Christ, to be presented to her Lord in due time "without spot, or wrinkle, or any such thing; but holy and without

blemish" (Eph. 5-27). The Bride's beauty will come from the power of the Word which now morally transforms the believer (John 15-3), and lays the foundation for the final consummation when the flesh and all its imperfections will be changed to immortality. Complete identity between Christ and His elect will then be established. "They two shall be one flesh", says Paul. "This is a great mystery: but I speak concerning Christ and the Ecclesia" (Eph. 5: 31). The Bride having been made ready, the marriage of the Lamb will be consummated (Rev. 19-7). Sinai will reverberate with the praise and singing of this glorified host. "Awake and sing, ye that dwell in dust" says Isaiah: "for thy dew is as the dew of lights"—reflective of the glory of the sun of righteousness (Isa. 26-19; Mal. 4-2). "Let the saints be joyful in glory" declares the Psalmist (149). Complete and perfect union with Christ in the fulness of the Spirit will be enjoyed by each member of this host.

The Law of Moses provided exemption from warfare for the newly wedded husband (Deut. 24-5). The type will be fulfilled at Sinai where the Lamb and his Bride will "rejoice together before Yahweh" before proceeding against the world in arms. True communion will be enjoyed by those assembled. They shall have had the great privilege of personally meeting their Redeemer, and hearing his words of commendation expressed before the Elohim whose power, glory and wisdom they will now equal (Luke 12-8: 20-36). Those who have been parted by death will be united in a life that shall never end. Those whose friendship has been forged in adversity, and who have enjoyed the sweet

communion of fellowship in days of weakness when opposition has been strong, will then look forward to continued co-operation and mutual labour under circumstances the very reverse. There will be the grand joy of personal association with the great characters of the past. Of conversations with such as Abraham, David, Paul, John, Moses, Enoch and others. Of exchanging reminiscences with those "of like precious faith" in these days. The troubles of the past will be forgotten in the joy of that time.

How long will be spent at Sinai we know not. As suggested in our last article, the events will not be hurried. Doubtless sufficient time will be given for the glorified elect to fraternise together in the happy environment of the post-judgment period. The beautiful language of the Song of Solomon should be considered in this light. This Song expresses the love of Christ for his Bride, and her joy at the appearance of her Lord. He speaks to her thus:

"Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (2: 10-3).

In the isolation of Sinai true expression will be given to this love. Christ will "set the Ecclesia as a seal upon his heart" for nothing can quench the mutual love of both which "hath a most vehement flame" (Song 8: 6-7).

Preparations for War

But there is work to be done. The Kingdom must be established

in all the earth. Yahweh's name must be sanctified in the eyes of the nations. AntiChrist must be destroyed. For this purpose the saints will be organised into an encampment (Rev. 20-9) similar to that of Israel when they marched under Moses. The tribes were organised into four sections with Judah at the head, and the Tabernacle in the centre. At the head of these four sections were the standards of Israel which answer to the symbols of the four beasts or living ones of Ezekiel 1 and Revelation 5. There they are set forth as symbols representing the saints, thus identifying the latter with the military array of the Commonwealth of Israel. Balaam in vision saw the marvellous order of this camp of the true Israel of God. To the chagrin of the enemies of Israel he declared:

"From the top of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations . . . Let me die the death of the righteous, and let my last end be like his!

"He hath not beheld iniquity in Jacob, neither hath he seen

perverseness in Israel Yahweh Elohim is with him, and the shout of a king among them . . . How goodly are thy tents, O Jacob, and thy tabernacles O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which Yahweh hath planted, and as cedar trees besides the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag (Goguc), and his kingdom shall be exalted. Elohim (Deity in manifestation) brought him out of (spiritual) Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows." (Num. 23: 9, 21; 24: 5-7).

All preparations being completed; the glorified saints being organised into an army through which Yahweh Sabaoth will manifest His power, the time will come when Sinai will be vacated by Christ and the Saints, and the march commence which will find its completion in the destruction of the enemies of Israel and the elevation of the glory of Deity.

To believe and do is the only evidence a man can give that he does not cast Jehovah's words behind him. "Why call ye me Lord, Lord, and do not the things which I say?"—Dr. Thomas.

"There is none good but one, that is God." Shall we then, admit the goodmanship of the clergy who blaspheme the truth, and live by the merchandise of souls, pretending to cure them for a price, but leaving their disease untouched? Do we call quacks, pretenders, empirics, "good men"? Nay, impostors rather!—Dr. Thomas.

"Lukewarmness"—with such a hope as ours! Brethren, "awake to righteousness, and sin not!" Be hot or cold, or we shall come down upon you like a thundering avalanche from the snow-capped peaks of Helvetia's Alps upon the heedless traveller below! "Luke-warm" in prospect of a share in the Kingdom of God! O shame, shame upon you all!—Dr. Thomas.

It is not an accidental Bible figure that calls the nations "drunk" with the spurious religiousness of Rome.—R.R.



5. Arabs Subjected to Christ

Coetaneous with the development of the Rainbow Angel in the isolated fastnesses of Sinai, the international crisis of the latter days will be manifested. Using the power of the Spirit vested in him (1 Pet. 3-22), Christ even now guides the destinies of nations, and will ultimately gather their armies to Jerusalem. The political Euphrates (Turkey) will be completely "dried up" by the depredations of the Russian Gogue, who will adjudge the time ripe to make a determined bid for world domination. In a series of dramatic moves, he will occupy Constantinople, secure the complete adherence of Europe by a change of policy in which he will "honour a god (the false prophet of Apoc. 16-13) whom his fathers knew not" (Dan. 11-38; 8-25), and set about annexing Egypt. His attack will be pressed home by air, sea and land. The technique of modern warfare is faithfully represented in the Scripture references to this southward push. He will concentrate all his might on the objective in view, and skirting the coastal plains of Palestine, will bypass Jerusalem, and swiftly move south to occupy Egypt. "He shall have power over the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps (Dan. 11-43). Let the reader note carefully that this is before he, in company with all nations, is gathered to Jerusalem to battle (Dan. 11-45; Zech. 14: 1-2).

Three hostile forces will thus

be concentrated in the Middle East. The Gogian confederacy will virtually surround Israel; the Tarshian confederacy will be consolidated in the territories of Edom, Moab and Ammon, to the south-east of Jerusalem, whilst in the precincts of Sinai will be the might of Yahweh Sabaoth. As Gogue is consolidating his power in Egypt, preparatory of further attacks against his enemy, Christ, in company with his brethren, will make the first move to destroy the might of Gentilism.

Firstly Israel will be notified of the intentions of Deity, for "Thy people shall be willing in the day of thy power" (Ps. 110-3). They will be willing because they will be instructed concerning the intentions of their King, and because the remarkable events that will be ushered in will demonstrate beyond all doubt that he is the Messiah. This will be after the type of Moses. Yahweh said he would send a prophet "like unto Moses" to Israel, and "unto him ye shall hearken . . . And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. 18: 15, 19). If we look at the experience of Moses and Aaron in their pleading with Israel we shall doubtless have the order of the type of future experiences with Christ. Israel was told to prepare to leave Egypt before any communication was opened with the court of Pharaoh, or any retribution had been

inflicted upon their enemies and oppressors. Israel, however, failed to take advantage of the warning. Only when the punishment of Yah was experienced by Egypt was the necessity borne home to them that they should leave the country of their dispersion.*

Thus, before the judgments of Yahweh begin to fall upon the nations (Mal. 4-5), the messengers of the Adonai will be sent to the people of Israel. Their message will be similar to that of Moses and Aaron of old. They will speak in the name of their Lord, and prepare Israel for their coming redemption. Those who hearken to the Divine message will have the opportunity of rehabilitation in the Promised Land; those who reject the message, "I will require it of him", saith Yahweh. The rebels will be purged out.

At this stage, only the message of coming redemption will be proclaimed to Israel. Their actual ingathering will take place after the Judgments of Yah have commenced. Here, then, is the background to the time when the Divine Army of immortal ones cincts of Sinai to give the cup of rury to the lips of all nations (Jer. 25-15).

Manifestation of Yahweh Sabaoth

Yahweh Sabaoth (He who will be manifested as Armies) is the militant title of Deity. The name is prophetic of the future when a Divine army shall leave the pre-manifesting the power of Ail, will be developed in the earth (Apoc. 19: 11-16). Isaiah, speaking of the "increase of government and peace" and the "establishment of justice and judgment" in Messiah's reign, declares: "The zeal of Yahweh Sabaoth will perform this (Isa. 9-7). The zeal of the

immortal army of Yahweh, with Christ as its Commander will wreak havoc upon the Gentiles, and set up again the throne of David as Isaiah predicts. Haggai, also, in speaking of the shaking of the nations, and the establishment of the glory of Yahweh in Jerusalem, constantly refers to this militant title of Deity (Ch. 2: 4-9). He shows that it will be through the power wielded by this Divine army that the great changes of the future will be accomplished.

In Ezekial Chapter 1, the glorified saints are symbolised as Cherubim. They are shown in two aspects, firstly with wings let down, at rest and quiet, and then in motion. Concerning the latter, the prophet says, "And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Shaddai (destroying ones of power), the voice of speech, as the noise of an army." The noise of an army suggests the preparation of Yahweh Sabaoth for conflict against the nations. The quietude of Sinai will thus be changed for a scene of great activity. The Cherubic forces of Deity will extend their wings in preparation for their assault upon Gentilism. Judgment will be in the hands of the saints. The words of Psalm 149 will be about to be realised:

"Let the saints be joyful in glory; let them sing aloud upon their palaquins. Let the high praises of Ail (their Strength) be in their mouth, and a two-edged sword (the power of the Spirit—Heb. 4-12) in their hand; to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honour have all his saints: Halleluyah (praise ye Yahweh)" (vv. 5-9).

In Solomon's Song Chapt. 3-6 this warlike host is seen proceeding out of the wilderness of Sinai. The question is asked: "Who is this that cometh out of the

wilderness like pillars of smoke, perfumed with myrrh and frank incense with all the powders of the merchant? Behold his palaquin, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war; every man hath his sword upon his thigh because of fear in the night." The glory and power of this host will be evident to the world and shall elicit the question asked above. It was the custom of ancient Eastern kings to be carried into battle upon a palaquin around which would march the veterans of the army. A similar idea is presented in the marching order of Israel through the wilderness. In the midst of the tribes, surrounded by the Levites and Priests, went the Tabernacle which symbolised the presence of Yahweh, the King of

Deity manifested in an army (Yahweh Sabaoth†) is thus represented "coming out of the wilderness like pillars of smoke." These are the "whirlwinds of Teman" or the South of which the prophets speak (Zech. 9-14), and which shall sweep away the mighty ones of the Gentiles "as the chaff of the mountains before the wind, and like thistledown before the whirlwind" (Isa. 17-13).

The first nations to feel the "judgments written" will be those in close proximity to Sinai—the Arabs. They are to be disciplined, made subject to Christ, and removed from the land promised to Abraham and his seed. It is recorded that Abraham called his sons before him, and giving them each gifts, sent them away eastward out of the territory which Isaac was to inherit (Gen. 25-6). It had earlier been stated that the

● The Treasurer of the "Elpis Israel" Classes wishes to acknowledge with thanks donations received for this work. During the past month this has increased to such an extent that it has required the purchase of a further typewriter for the preparation of stencils and similar work. This has placed a further burden upon the classes, so that these donations have been doubly welcomed. The notes go to all parts of the Ecclesial world including British Guiana, Germany, Fiji, etc.

Israel, The Tabernacle, and the Ark of the Covenant with its gold-plated Mercy Seat and overshadowing Cherubim typified the Lord Jesus Christ and his immortalised Brethren. And in the Song of Solomon there is set forth the idea of the antitypical mercy seat surrounded by the valiant of Israel (the overshadowing Cherubim—the Brethren of Christ). The "sixty valiant warriors" are analogous to the sixty pillars of brass that pertained to the court of the tabernacle (Exod. 28: 9-17).†

"son of the bondwoman would not be heir with Isaac" (Gen. 21-10), but that he would "dwell in the presence of his brethren" or in close proximity to the land (Gen. 16-12). These promises will be fulfilled at the manifestation of Christ. The Arabian tribes will be sent eastward from the land to be inherited by Israel after the flesh.

Thus Habakkuk saw the Cherubic host leave the precincts of Sinai or Teman, and move against the territories of Midian and Cushan. "Eloahh", he declares,

“shall come in from Teman, and the Holy One from Mount Paran” (v.3). Then speaking of his conquests he declares: “I saw the tents of Cushan in affliction, and the curtains of Midian did tremble” (v.7). The affliction of Cushan, and the trembling of Midian will be the result of the remarkable disciplinary action to be taken against the occupiers of those countries as they feel the righteous judgments of Yah.

Who are Midian and Cushan?

Midian was a son of Abraham by Keturah. His descendants formed one of the tribes of the desert which ultimately developed into the Arab peoples. The land of Midian is adjacent to the gulf of Akaba, stretching along the Red Sea coast. Sheba and Dedan, the “Cushan” of Habakkuk 3 are also located in this area. In Genesis 25-3 Sheba and Dedan are identified as descendants of Abraham, whilst in 1 Chronicles 1-9 they are traced from Cush. It seems that somewhere in the line of descent, some of the descendants of Abraham through Keturah intermarried with those of Cush. The “tents of Cushan” of Habakkuk 3 thus relate to the Arabian descendants of Cush through Abraham.

It is important to recognise this third Cush in Scripture. Usually Cushistan refers to either ancient Ethiopia (modern Iraq—Gen. 2-13) or to modern Ethiopia (Abyssinia). Sheba and Dedan (Cush) and Midian are territories all close to each other in Arabia, and geographically pin-point the locality of the first action to be taken by the Rainbow Angel. In common with all nations, these people are to be made to drink of the cup of wrath at the hands of Yahweh Elohim of Israel (Jeremiah 25: 15, 24).

The Oracle Concerning Arabia

The Scriptures speak of the overthrow of Gentilism as “a day of Midian” (Isa. 9: 4-5). Midian had a terrible day when, by a panic from Yahweh, they destroyed themselves in the presence of Gideon and his 300 torch-bearing trumpeters. A similar “day of Midian” is in store for the modern Midianites when Christ manifests his power in their land. Their enmity against Israel will be restrained; their jealousy, a heritage from their father Ishmael, shall pass away. After the disciplinary effects of Divine judgment they will be blessed in Abraham.

All this is indicated in a remarkable prophecy contained in Isaiah 21: 13-17. In vv. 16-17 of this chapter the sudden overthrow of the Arabian power within “one year” is predicted. This portion of the prophecy probably came to pass through the ravages of Sennacherib, out of whose hand Hezekiah alone was saved. But the preceding verses speak of the ultimate condition of the Arab peoples. We invite the reader to compare the following variation with the Authorised Version based upon the Revised Version:

“The oracle concerning Arabia. In the forest at evening shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of Teman shall bring water to him that is thirsty, they shall meet with bread him that fied . . . from the grievousness of war” (vv. 13, 14, 15).

It is not the custom of the Arab to meet those in adversity with bread and water. He is “a wild man; his hand is against every man, and every man’s hand against him” (Gen. 16-12). It is, however, an act of kindness to bring forth “bread and water” for others (Deut. 23-4), and a great change will come over the Arabian people before such a prediction shall be fulfilled. The prophecy

demands that during a period styled "at evening", the one-time nomads of the desert—the "travelling companies of Dedanim"—shall dwell in the forest, and extend hospitality to their one-time enemies. Having experienced the chastening hand of Divine judgment, the Arabs will join Britain in providing a covet from the storm to Israel from the face of the spoiler, in this way offering "bread and water" to him "that fleeth from the grievousness of war".

But how is it that the Arabs are referred to as "dwelling in a forest at evening"? The fulfilment is seen in the great transformation that is to take place in the Middle East; and it would appear that the desert countries of Arabia will be the first to respond to this change. Isaiah declares (Ch. 43: 19-20):

"Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The living things of the plain shall glorify me, swift things and the daughters of voracious ones|| (The "dragons and owls" of the A.V. are figuratively the Arabs of the desert), TO GIVE DRINK TO MY PEOPLE, my chosen."

This reference shows the reason why the Arabs should be dealt with first. It is in order that preparation might be made for Israel in the time of crisis.

Other places speak of the great changes to take place. Isaiah 35: 1-2 speaks of "the wilderness and solitary place" rejoicing, and blossoming as the rose because the "glory of Yahweh and the excellency of the Elohim shall be manifested". This glory will be seen in the multitudinous Rainbow Angel as he commences his destroying mission against all things that offend in the Kingdom of the Deity. Isaiah 41: 18-20 speaks of the "rivers and fountains of water" that will break forth in those areas of the Middle East

that are to-day arid, desert places.

As the result of the disciplinary action of the Rainbow Angel and the transformation of Arabian territory, the Arabs are exhorted to give glory to Yahweh. "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock (the rocky country—Arabia Petraea: Dr. Thomas) sing, let them shout from the top of the mountains. Let them give glory unto Yahweh. Yahweh shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea roar; he shall prevail against his enemies."

The prophecies referred to in this article show that the Arab peoples will be disciplined by the Rainbow Angel; will dwell eastward from the territory of Abraham in a land transformed, from whence they will help succour Israel in her time of need. Concerning these references, Brother Thomas has written:

"It must be evident to every one, that before the wild, untamed marauders, who inhabit Arabia Deserta, Arabia Petraea, and Paran, Horeb, Sinai, and the tents and villages of the Kedarite Arabs . . . can glory in Yahweh, and rejoice with joy and singing, and become the intelligent happy, and contented population of this newly created paradise . . . they must have been subjected to the severe discipline of the sword . . . to subsequent instruction as to the true character of the new power so recently developed in Teman . . . and made witnesses of the wonderful transformation of their section of Asia from an arid, sandy and rocky wilderness, into a well-watered park of choice, odoriferous trees and shrubs."

It might be also remarked that this transformation will take time, and the full development will not be witnessed until some years after the emergence of the Rainbow Angel from Sinai. It is also quite obvious that such dramatic events will not pass unnoticed by the world. These, indeed, may be some of the "tidings out of the east and north" that

will trouble Gogue, and cause him to proceed north from Egypt with great fury to plant the tabernacle of his glory in the Holy Land. Britain, too, will not be unmoved by these events that will occur in territory over which she has a certain jurisdiction. The suggested reaction of the British Government will be considered (God willing) in subsequent articles.

The Arabs, disciplined and educated in the Word, will find an honoured place in the Kingdom of Deity who promised Ishmael that he would become "a great nation" (Gen. 21: 13, 18). Thus, in Isaiah 60: 6-7 the Arabs are represented

in the gathering of nations that shall assemble in Zion to worship in the glorious Temple to be established there:

"The dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of Yahweh. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar, and I will glorify the house of my glory."

—H.P.M.

*We suggest the reader study Brother Thomas' work: "The Mystery of the Covenant of the Holy Land Explained" in regard to this matter.

†See "The Law of Moses" by Brother Roberts pp. 147-148.

‡This title is incorrectly rendered "Lord of hosts" in A.V.

||Dr. Thomas' translation.

Cogitations

☪☪☪ Hymn 166 ☪☪☪

Many a time in conversation it has been remarked that some of our number are not sufficiently imbued with the understanding of the things we sing about in our hymns of praise and petition. With this in mind, I take as the basis for a few thoughts, Hymn 166 in the Australian Edition:

*"Most glorious things are spoken,
Jerusalem of thee,
To all God's saints the token,
Of love and liberty.
Who shall thy hill ascending,
From pain and sorrow free;
From sin and death's contending,
The living glory be?"*

Most glorious indeed are the things which are predicted of Yahweh's chosen City — the City of the Great King. These Divine promises form a foundation pillar of the hope we have, and to Jerusalem we look as the "token" of freedom and coming glory for all God's saints. Jerusalem to-day,

rising from the degradation of the ages though it be, is not in itself a city to be proud of. A corrupt Christianity has filled its walls with fanatical and superstitious fervour. Its so-called "holy places" are a desecration to those whose interest in Palestine is created from an understanding of the Truth. Yet the future of Jerusalem is the foundation upon which rests the significance of all the world's events heralding the time of the manifestation of Divine love, and our liberty. The resurrection of the dry bones of Israel's nationalism give point and interest to all other world signs proclaiming the return of Christ. The world has been divided before into two armed, antagonistic camps as to-day, it has seen Europe in the grip of one dictatorship in past epochs, the political Euphrates has been "drying up"

6. *The Smiting and Healing of Egypt*

"Behold, the days come, saith Yahweh, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness; for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart."—Jer. 9: 25-26.

PREFACE

Previous articles in this series have dealt with the return of Christ to Sinai, the judgment of the Saints and manifestation of the multitudinous Christ-Body in the precincts of the Holy Mount, and the subjugation of the Arabs to the control of the Saints. Whilst these events are taking place, Gogue will overrun Palestine and occupy Egypt, entrenching himself in this strategic point of the Middle East. Daniel declares: 'He shall have power over the treasures of gold and silver, and over all the precious things of Egypt, and the Libyans and Ethiopians shall be at his steps.' The Libyans and Ethiopians will be organized by Russia to assist Gogue's designs of world conquest, for in the attack upon Palestine itself, contingents from Libya and Ethiopia are numbered with his army (Ezek 38-5).

As is outlined in this month's article, the attack by the King of the North upon Egypt will bypass Jerusalem (Dan. 11: 41-45), but "tidings out of the East and North shall trouble him." Sinai and Arabia, where Christ and the Saints will be active, is east of Egypt, whilst Jerusalem, which doubtless Israel will be fortifying in collaboration with Britain, is north of Egypt. Tidings from

these directions will trouble Gogue, as well they might. Without relinquishing control of Egypt, he will divert his main forces north to meet the new menace. In the words of Ezekiel and Daniel, he will "ascend and come like a storm and be like a cloud to cover the land" (Ezek. 38-9), planting "the tabernacles of his palace between the seas in the glorious holy mountain," i.e., Jerusalem (Dan. 11-45). Thus will "all nations be gathered to Jerusalem to battle" (Zech. 14-1). Gogue will firstly 'come from his place out of the north parts', descend south against Egypt, and then "ascend" or "come up against my people of Israel" (Ezek. 38: 9, 16). It is needful to grasp this movement of the Russian confederacy, to see clearly the sequence of events subsequent to Christ's return. It is when Russia has withdrawn her main forces from Egypt that Yahweh will 'ride into Egypt upon a swift cloud' to accomplish His purpose (Isa. 19-1). The "swift cloud" will comprise that "cloud of witnesses" (Heb. 12-1) who will be glorified at Sinai, and and who are represented as being with Christ when He is apocalypsed before the nations. (Luke 21-27: Rev. 1-7).

—Editor.

The Smiting and Healing of Egypt (cont.)

SYMBOLS OF THE DIVINE ARMY

The camp of the saints, a company redeemed for the name of Deity, will be marshalled under four ensigns even as natural Israel in the days of their wanderings. The saints, being grafted into the Commonwealth of Israel, through Christ, must partake of a national organisation similar to that which existed under Moses (Rev. 4-7).

In Numbers 2 Moses describes the whole host of Israel marshalled under four standards: the first the Lion, which symbolised the camp of Judah; secondly, the Man, signifying Rueben; thirdly, the Ox, that of Ephraim; and lastly, the Eagle, the tribe of Dan. The faces of these four living creatures were united in the two Cherubim of the Most Holy Place, and became the Elohim-Faces of the Eternal Spirit, self-named Yahweh. The significance of these symbols is made more clear if we realise that the face of the Lion represents the judgment of our Lord, who sprang from Judah (Heb. 7: 14). Judah is a lion's whelp, from whom the sceptre of the Lawgiver shall not depart (Gen. 49: 10), for through him shall the fiery judgments of the Eternal come upon the great city spiritually called Egypt (Rev. 11-8). The Man, signifying Reuben, obviously relates to the Son of Man, Christ Jesus, in his power, and also to his brethren, who will shine forth in the glory of the Eternal's Spirit. The Ox is exhibited as a sign of lust or desire, of sin and corruption, even as the bullock represented the sins of Israel when the hands of the elders were placed upon it. The Ox stood for human flesh, essentially

sinful and lustful, in which dwelleth no good thing (Rom. 7: 17-19), and which is further corrupted by contact with the world. The work of Yahweh by His Spirit with Israel is likened to the operations of an eagle training its young (Deut. 32: 11, 12). Thus the face of an eagle could represent the Spirit of the Father guiding His elected.

The faces of the Cherubim collectively indicate that four elements have always been present in the earth: the manifestation of the Spirit of Deity in man, condemning sin by His judgments. These faces show us the means by which the Father is calling out a people for the Yahweh-Name, and these symbols show the relation of the called-out ones to the glory which is to be revealed through them. In the aion of Yahweh's judgment, the saints as the four living creatures, will rejoice in the marshallings and movements of Yahweh T'zvaoth (He who shall be hosts) as all true Israelites did in the movements of the camps during their march under Moses to the Promised Land. Robert Roberts pithily sums up: "The movements of the saints in the perfect state to which probation is steadily taking them forward will have many glorious co-operations, in which perfect order, which is 'Heaven's first law,' will be the highest delight of myriads of co-operative wills."

Background to Events

We have seen how the saints thus organised, have gone forth from the precincts of Sinai, their marshalling place, to subdue Arabia. This is an arid tract which in the economy of Deity will be made to blossom as the

rose. Russia as the King of the North, having overrun Europe and looked with covetous eyes upon the Suez Canal, has made his southward move against Constantinople and completely absorbed the dried-up Euphratean power. In the arm of his might he has made a lightning thrust along the Israeli seaboard, down the ancient Philistian plain, to the vital water link between East and West, for Daniel in his 11th chapter prophesies that 'He shall enter also into the glorious land . . . he shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape . . . he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt" (Vv.41, 42, 43).

Edom and Moab and the chief of the children of Ammon, constituting the trans-Jordanic region sheltering under the wing of British power, will be left untouched as Russia sweeps down from Syria along the coastal plain, so that he can maintain touch with the "many ships" composing his fleet (Dan. 11-40). The British Lion will not remain couchant, for being firmly entrenched in the lands beyond the Jordan (v.41), she must offer some resistance to this southern advance. Although much blood will be shed, the success of the King of the North lies in his overwhelming strength, and in the very swiftness of his whirlwind advance. The voice of Yahweh, speaking through Ezekial, prophesies concerning Egypt: "Howl ye, Woe worth the day! For the day is near, even the day of Yahweh is near, a cloudy day; it shall be the time of the heathen. And the sword shall come upon Egypt and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away

her multitude, and her foundations shall be broken down (Ch. 30: 2, 3, 4, 6).

Russian Domination of Egypt.

Joel is also eloquent concerning Egypt's ruin, for he prophesies "Egypt shall be a desolation" (Ch. 3-19), but probably the best outline of events at this time is given in Isaiah 19, "The Oracle concerning the burden of Egypt" (Rev. v.1). Note particularly verse 4: "And the Egyptians will I give over into the hand of a cruel lord (Gog); and a fierce king (the King of the North) shall rule over them, saith the Lord, Yahweh T'zvaoth . . . in that day shall Egypt be like unto women; and it shall be afraid and fear because of the shaking of the hand of Yahweh T'zvaoth which He shaketh over it."

At this time there will be a large number of Jews in the land* who will writhe beneath the burden of this Russo-Gogian oppression. Verse 20 shows that they will cry unto Yahweh because of their oppressors, and He shall send them a saviour, and a great one, and he shall deliver them, for "Yahweh rideth upon a swift cloud and shall come into Egypt: and the vanities of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it" (v.1). This Saviour is the Rainbowed Angel, the Anointed Jesus in company with the One Body radiating the power of Deity, who will smite Egypt to recover the remnant of His people (Isaiah 11-11). In verses 15 and 16 of this chapter, Isaiah prophesies that "Yahweh shall utterly destroy the tongue of the Egyptian Sea; and with His mighty wind shall He shake His hand over the river, and shall

*There are now some 80,000 Jews congregated in Egypt.

smite it in the seven streams and cause men to go over dry shod . . . like as it was to Israel in the day that he came up out of the land of Egypt."

Previously the Nile, the very lifeblood of Egypt, has been dried up, sickness and disease are bred by the stench from the stagnant waters: agriculture perishes: her fishing industry is gone: there is no work for her men: in fine, her ruin is complete. She staggers to and fro like a drunken man, incapable of making any defined, united effort. But Deity will make the depths of the sea a way for the ransomed to pass over (Isa. 51: 9, 10, 11). He will lead His people out of the land as a trembling bird (Hosea 11-11), deeply impressed by the mighty works which Yahweh T'xvaoth has wrought upon Egypt. The Jews will pass between the towering walls of water when the Red Sea is again divided as it was in the days of Moses, and by so doing they will be nationally baptised into Christ, their sins being cast into the sea by the Deity who pardoneth their iniquity (Micah 7: 18-20).

As a people saved by Yahweh they will appreciate the song of Moses and the Lamb (Apoc. 15: 3, 4) in the full spirit of its meaning, for they have seen the might of their Redeemer and recognise in him the Anointed Jesus. What a change of heart there must be in this nucleus of Jewish regathering. They, too, have been purged by these scathing judgments and have been

plucked as ripe fruit, the apple of Deity's eye, to be led by His son into the regions of Paran, there to be further prepared and strengthened to partake of the fruits of their inheritance.

The Healing.

The transformation of Egypt is no less remarkable for "in that day Yahweh shall be known in Egypt . . . the Egyptians shall do sacrifice and oblation . . . Yahweh T'zvaoth shall smite Egypt and heal it, and they shall return to the Lord and He shall be intreated of them and shall heal them."† They have become so deeply conscious of the quarter from whence the judgment has come upon them that the mere mention of Judah (v.17), Yahweh's land, throws them into a state of panic. They have learnt something of Israel's God by the dissemination of knowledge from the cities in which the language of Canaan was spoken (v.18), but full realisation of Him only comes after His judgments have been poured upon them. The strokes of His rod call forth their prayers, and they in turn evoke His all-powerful aid in their behalf. As the full consummation of Deity's purpose in the glorious days to follow, Israel will be a third with Egypt and Assyria, for that Yahweh T'zvaoth hath blessed them, say-

†The smiting of Egypt is co-etaneous with the subjection of the whole of the South to the power of Yahweh, and is only a part of the greater preparation and ingathering of Israel. Thus we read: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto the Elohim" (the saints)—Ps. 68-31.

● The present age is essentially a period of war: war for principle against the apostasy in all its forms. Disciples obtain peace in this age in proportion as they are indifferent to principle. We are not to expect peace and enjoyment; and if we are faithful we shall be certain not to get it.

—Dr. Thomas.

ing, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."†

The immediate objective of the righteous judgments of Deity, performed by His spirit operating through the Son as the nucleus of the One Man, is to prepare the stage for many more mighty developments of His power in the condemnation of sin in the Greater Egypt, the countries of the blasphemous Beast. We hope (God willing) to examine the effect of the smiting of Egypt upon Britain in a subsequent article.

Thus, the Egyptians, like the

Arabs, will become pliant to the will of Deity, so that concerning the anti-typical Cyrus and his brethren, the prophet declares:

"The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, shall come over unto thee, and they shall be thine; they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplications unto thee, saying, 'Surely Ail is in thee; and there is none else, there is no Elohim' (i.e. apart from Thee)."—Isa. 45-14.

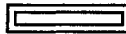
—John Colquhoun.

†The world is divided between Assyria and Egypt, or the confederacies of the Kings of the North and South. Thus when all the earth is blessed, Israel remains pre-eminent being Yahweh's inheritance.

WHAT IS OUR OBLIGATION?

Must Christadelphians

Attend all Meetings?



It would be superfluous for anyone to question the notorious fact that ecclesial meetings are, in these perilous last days, the contempt of carefree brothers and sisters. Such usually retort that no evidence exists in the Holy Scriptures which requires attendance at any meeting other than the breaking of bread, in which regard we have the commandment, "This do" (Luke 22: 19). And so, on Sunday mornings, such present themselves at the Memorial meeting, only to forget the implication of keeping such a feast. At all other meetings they are conspicuous by their absence.

Many, I fear, have need to be taught again the "first" or elementary principles of the Truth, being yet "in need of milk" (Heb. 5-12). The idea of "growing in

grace and in the knowledge of the Lord" (2 Pet. 3-18), never enters their thoughts. The strength of ecclesial life is weakened by apathy and slothfulness, by "love of pleasures more than God" (2 Tim. 3-4). The words addressed to the self-complacent and self-centred in Isaiah 47-8 should suffice as ample warning, "Hear this thou that art given to pleasures." The judgment which follows in this reference is very significant. The final words are "None shall save thee."

Paul's commandment to all is, "BE NOT SLUGGISH" (Gr. Mee nothroi geneesthe) Heb. 6: 12. The wise King Solomon also had somewhat to say concerning "sluggishness", the following being typical examples:— Proverbs 6-6 — "Go to the ant, thou slug-

righteous law and will be rigorously controlled to the end that righteousness and peace will be elevated. But we also read that "Judgment must begin at the household of faith". Those who have confessed Christ in this age will be granted the relief of life

eternal; they will enter into the rest that remaineth for the people of God. In association with the Son of God they will rule the world in righteousness so that ultimately "the glory of Yahweh will cover the earth as the waters cover the sea." —E.P.

AN INTERESTING QUESTION ANSWERED

Does Christ Influence the Destiny of Nations ?

Writing in appreciation of the articles, "Events Subsequent to Christ's Return", a correspondent draws attention to the sentence on p.277 which reads: "Using the power of the Spirit vested in Him (1 Pet. 3-22) Christ even now guides the destinies of nations." Upon this the correspondent comments: "Heretofore I always thought Jesus exercised no authority over the destinies of nations yet, but acted only as our Mediator or great High Priest. True it says that 'angels, authorities and powers are made subject to him' but Hebrews 2-8 also says, 'But now we see yet all things put under him.' I have always understood that God at present rules in the kingdoms of men raising up the basest to power when He wills. At the return of Christ, I understood God would give Him the rule over the nations for the millenium. To say that Christ now guides the destinies of nations seems to lay one open to the charge of the fatalists, who ask, If God raises up men for certain positions, or guides them in certain directions—why then judge them? My answer to that is that because of men's wicked hearts, God allows them to rise to power or position, and allows them to work out their own destruction. Not guides them to destruction. There is a subtle point here."

Answer:

There are two questions here: (1) Does Christ even now guide the destinies of nations? and (2) Does the fact that God's purpose will prevail give scope for the charge that He is unjust in judging man? We will have space to deal only with the first question in this issue of "The Logos" and will delay our consideration of the second portion until next issue (God willing).

The work of Deity has ever been performed through His agents, and not by Him personally. The Psalmist declares: "Yahweh hath prepared his throne in the heavens; and His

kingdom ruleth over all," and addressing His Angels, he says: "Bless Yahweh ye his angels, mighty ones of power, doers of his word, hearkening to the voice of his command" (Ps. 103: 19-20, Dr. T. trans.). The angels are those who "hearken to the voice of Yahweh" and "do His commandments". They carry out the purpose of Yahweh, acting as His representatives or agents, and on the principle that what one does through his agents, he does himself, the work of the angels is set forth in Scripture as the work of Deity. Thus Israel was told: "Behold I send an Angel before thee, to keep thee in the way, and bring

thee into the place which I have prepared" (Exod. 23: 20). The subsequent verses of this passage reveal how the Angel in question and Deity operated in perfect unison, and with a fusion of purpose that does not appertain between a mortal principal and his agent. Many similar examples can be cited from the Word. For instance, in Judges 6: 12 it is recorded that "the angel of Yahweh" appeared unto Gideon, but in verse 14 of the same chapter, this angel is represented as Yahweh himself. The angel was, in fact, the representative or manifestation of Yahweh, and the Name of Deity was in him (see Exod. 23: 21). Thus the angel appeared in the Name or the authority and power of the One who had sent him—Yahweh.

● Closely following on the commencement of an "Elpis Israel" Cottage meeting in Brisbane, comes the good news from brother O'Toole, Recorder of the Rockhampton Ecclesia, that a mid-week Bible Class will now be devoted to the study of the Scriptures with the aid of "Elpis Israel". The studies have already commenced, and visitors to Rockhampton are always welcome to the gathering, which is held alternate Wednesdays. Brother O'Toole advises that if the Class is well supported, the Ecclesia will consider making it a weekly gathering. The Christadelphian Hall in Rockhampton is at the corner of Denham and Murray Streets.

An angel was also sent to enlighten Daniel, and in the course of his instruction declared: "The prince of the Kingdom of Persia withstood me one and twenty days" (Dan. 10-13). Here is an example of God ruling in the Kingdom of men through His agents. It took twenty-one days for the angel to so arrange matters politically as to bring the Prince of Persia into conformity with the Divine purpose. The Persian Prince was ignorant of the fact that he was conforming to the Divine plan, for God in His wisdom so arranges matters through His agents that whilst His purpose is fulfilled, the exer-

cise of individual volition or freedom of will is not interfered with. Thus the wicked, whose ambitions and desires He sometimes uses as "His sword" to execute His purpose (Psalm 17-13) justly deserve the condemnation and judgment meted out to them.

Pharoah, in the days of Moses, constitutes an example of this point. We read that God "hardened Pharoah's heart." How was this accomplished? Was it by interfering with the freedom of Pharoah's action? The answer is, No. In each case of "hardening" God removed the particular plague that was devastating Egypt, and Pharoah was the type of man whose heart is immediately hardened when the danger passes. Thus we not only read that "God hardened Pharoah's

heart", we are told the process by which this was accomplished: "When Pharoah saw that the rain and hail and thunders were ceased, he sinned yet more, and hardened his heart, he and his servants" (Exod. 9-34, 35: 1 Sam. 6-6). God's purpose was fulfilled, and Pharoah exercised freedom of will at the same time. By His omniscient knowledge, God can foresee the future, and is thus able to use the ambitions, vanities and jealousies of men and nations to accomplish His plan.

The Divine Army

Thus Deity has an army of agents to do His bidding. These are the Angels or Elohim over

whom He is supreme. He is thus represented in Scripture as the Lord God of gods—Josh. 22-22 (Heb. Yahweh Ail Elohim—He Who will be manifested as Strength of Mighty Ones), and as Lord of hosts (Yahweh T'zvaoth). The latter title is the militant title of Deity, and is used when His power is manifested in destruction of the enemies of Israel, or in the execution of His authority. Thus in Haggai 2 the shaking of the nations, the establishment of Israel in the land, and the erection of the Temple of the future age is attributed to the influence of the Lord of hosts (Yahweh of Armies). In Isaiah 9-6 the increase of the government and peace of David's throne is likewise said to be the work of the "zeal of the Lord of hosts"—the work of a divine army yet to be manifested.

The word "host" (T'zvaoth) signifies an army, and when associated with the name of Deity relates to the host of heaven who are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1-14). Over this army there are established Divine officers, or angels of greater rank. When Joshua entered the promised land, he was met by a man with a drawn sword. Joshua enquired, "Art thou for us or for our adversaries?" The answer was that he was "captain of the host of Yahweh" (Josh. 5-14). Here was the captain of the Divine Army, in whose keeping was entrusted the duty of superintending the affairs of Israel (Exod. 23) both natural and spiritual. This "Army" is represented in Psalm 34-7 as "encamping round about them that fear Yahweh, and delivering them". It is through the agency of this army that God "rules in the Kingdom of men". An inter-

esting account of one such operation is given in 2 Kings 6: 13-18. The record states that the King of Syria sent "a great host" to take Elisha. The servant of Elisha was terrified, so that the prophet prayed that his eyes may be opened. Then the young man saw two hosts or armies—a Divine army of chariots of fire, invisible to human sight, surrounded the great host of Syria, and ultimately took it captive.

Having conquered over the grave, Christ has been given power or authority over this Divine host. Christ works in co-operation with His Father (John 5-17), who has given him certain works to finish (v.36). He is now in heaven, mediating on our behalf, and also "preparing a place for us" (John 14: 2) by super-
vising the Divine purpose in relation to the earth. Thus "authorities and powers are made subject to him" though, as yet, their total subjugation is not completed (1 Pet. 3-22).

Captain of the Future Army

It is true that Paul teaches "we see not yet all things put under him" (Heb. 2-8), and until the end of the thousand years' reign, we shall not see "every enemy" suppressed. But he has now been given the power to reduce all opposition to submission (Mat. 28: 18), and on behalf of his Father will bring all nations to Jerusalem for judgment. Revelation 16: 16 declares: "he (the Lord Jesus) gathered them together into a place called in Hebrew Armageddon." This is consistent with other Scripture which speaks of Yahweh doing this, for the Son is the manifestation of his Father, and what the Father does, He does through the Son. This is exhibited in Ezekiel 38. The prophet who typified

Christ was told, "Son of man set thy face against Gogue, and prophecy, Thus saith the Lord God, I am against thee." Here one called "Son of Man" proclaims, "I, the Lord God (Heb. "Adonai Yahweh" — Deity multitudinously manifested) am against thee Gogue." Though Christ will manifest the judgments written, they will be poured out in the name of Deity: He is therefore represented as punishing the nations.

Through the ages, God has been selecting individuals to fill the ranks of a Divine army to be manifested in the future age (Acts 15: 14; Rev. 19: 11-14). The Lord Jesus Christ will be Captain of this army, thus taking the place of the angel who met

● This issue of "The Logos" completes volume 16. We appeal to any who have not as yet remitted their subscription for this volume to do so immediately. It is only by the practical support of many that the work proceeds. At the same time, "The Logos" is free to any who are not in a position to subscribe, and we ask such not to be backward in applying for it. We are pleased to hear from all readers at any time.

Joshua with a drawn sword. In Revelation 19, Christ is represented as having a "sharp sword", and his title is "King of Kings and Lord of Lords", the subordinate Kings and Lords being the saints (Rev. 19: 15-16; Rev. 5: 9-10). In Isaiah 55-4, he is termed "a leader and commander of the people", the "people" in question being those who are called out of the Gentiles for the name of Deity — Yahweh T'zvaoth (Acts 15-14). In Isa. 30-27 this Divine army is represented as advancing against the enemy in the name of Yahweh. "Behold", says the prophet, "the name of Yahweh cometh from far, burning with his anger." Upon every accepted saint will be named the name of

God (Rev. 3-12), and, like the angel of Exodus 23, each one will go forth in the power and authority of Deity.

We can, therefore, conclude that even as "all power in heaven" has been vested in the Son, Christ even now guides the destinies of nations. The power by which he does this, however, is the Father's, therefore it is God working through His Son (Heb. 1-13). Christ "hath prevailed to open the book to loose the seven seals thereof" (Rev. 5-5). This relates not merely to the revelation of coming events, but the superintending of them also. Thus Christ is represented not only mediating, but "walking in the midst of the ecclesias" (Rev. 2-1), "fighting against" certain ones

(Rev. 2-16), maintaining an open door for the proclamation of the Truth (Rev. 3-8), preserving the faithful from persecution (v.8), rebuking and chastening those who require it (v.19). He is shown in charge of angels who pour out vials, sound trumpets, open seals, or, in literal language, guides the destinies of nations. It is he who gives the revelation, and sent his angel to John for this specific purpose (Rev. 1-1). For the operation of all these functions Christ has been granted certain power by his Father that he might bring to a successful conclusion the work commenced 2,000 years ago.

—The Logos Committee.

to Israel from the summit of Sinai. The record states, that all the people in the camp trembled when they heard the voice of the trumpet exceeding loud. And so Moses "brought forth the people out of the camp to meet with God" . . . "And when the voice of the trumpet waxed louder and louder, Moses spake and God answered him with a voice." (Exod. 19: 17-19).

The Trumpet, the Voice and God are manifestations of One and the Same. The Scriptures thus represent trumpets as symbolising individuals or peoples, divine or human agencies, and we are thereby able to understand those wonderful symbols of the Apocalypse—the seven angel Trumpeters. Trumpets were a significant feature in Israel, and pointed to their antitypical associations. Seven priests were appointed to blow seven trumpets when Jericho was destroyed. These trumpets were ram's horns. We are reminded of the ram of consecration, and so the priests were consecrated to the work of blowing trumpets when warring against their adversaries. By faith, the Apostle says, the walls of Jericho fell down. The brethren of Christ, as the anti-typical priesthood are consecrated to the work of faith, to trumpet against the adversary that the wall of error may fall down flat, whether in the Ecclesia or within ourselves. If we are thus found faithful when Christ returns we shall have the honour of taking part in the consummation of the

Seventh Trumpet which, as we know, is already sounding, whereby every wall in Christendom and beyond will fall down flat. The war-horse of Job 39 is represented as saying among the trumpets, Ha Ha and smelling the battle afar off. Certainly at the consummation of the seventh trumpet, Judah, as Yahweh's "goodly horse in battle" will say "Ha Ha among the trumpets" — that is Christ and the Saints!

As brethren of Christ we are figurative trumpets which are expected to give forth a certain sound. Paul declared: "If the trumpet give an uncertain sound, who shall prepare himself to the battle." Before being baptised, we were examined to see if we were sound. If, as a trumpet, we gave forth a certain sound, we were received into fellowship and prepared ourselves to the battle. The battle has a moral significance. Paul exhorted Timothy to "fight the good fight of faith" and to "endure hardness as a good soldier of Jesus Christ." We are also men of war in Israel's camp fighting our way through the wilderness to the kingdom. Let us, therefore, heed the Apostle's exhortation that "no man that warreth entangleth himself in the affairs of this life, that he may please him who hath chosen him to be a soldier" (2 Tim. 2-4). If we overcome in this conflict, we shall be privileged to help our King subjugate all nations to his sceptre (Ps. 149: 5-9).

—R. A. WHITWORTH,
Bournville, England.

● We wish to acknowledge a generous donation to the work of the truth sent anonymously from "S.B.". "S.B." can be assured that such will be placed to the work of the truth in a practical direction. The voluntary co-operation of many brethren and sisters in many parts has given material assistance to a regular testimony to the Truth being sounded in many corners of the "vineyard".

EVENTS SUBSEQUENT TO CHRIST'S RETURN

7.—THE ROLE OF BRITAIN IN THE LATTER DAYS!

"Yahweh shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isaiah 11: 12).

The storm which must shortly burst upon the world is to-day gathering. All Europe will be ultimately engulfed in the flood of Gogian oppression, and form the feet of the Image of the Kingdom of Men, partly weak and partly strong. It is this ten-toed confederation which will be smitten by the stone-power, the Spirit of Ail manifested through Christ and the saints, so that the Image will totter and fall, and be ground to powder.

Let us envisage the condition of the Middle East at the time when Russia has made her move against Constantinople, overrun an impoverished Turkey, conquered Syria, and is paramount in Europe. The time will be ripe for Gogue's rapid thrust along the Israeli seaboard into Egypt, which was considered last month. While these moves are being made on the political chessboard, the Deity through His spirit-power vested in His holy ones, will perform many mighty works both in Egypt and in the great Arabian deserts to the south and east of Israel. Springs of life-giving water will gush forth upon these parched lands; the rains of heaven, so long withheld, will bedew the succulent young vegetation in a region that is to again become the paradise of the Deity (Isa. 43: 19-21).

Concurrent with these natural wonders in the south, the Divine

purpose concerning Israel will be fulfilled in measure. The land will flourish, and there will be a great ingathering of Jews even as Ezekiel prophesied. He describes it as "a land of unwall'd villages", where the people "gathered out of many nations, and dwelling safely all of them" are at rest (Chapt. 38: 8-11). This land is the Israel of to-day, only a "tenth part" of the inheritance of Abraham (Isa. 6: 13), yet a living token of the greater ingathering after the Armageddon overthrow (Isa. 66: 20).

Britain Disciplined

Isaiah prophesies that Yahweh will give Egypt, Ethiopia and Seba as a covering in return for Israel. Since she is most precious in His eyes, He will give men in return for her, even peoples in return for her life (Chapt. 43: 3-4). Here the Eternal establishes a new relation of the nations in the East as the result of the Jewish people returning to the land under the political protection of the power which controls the south. This can be no other than the British "Merchants of Tarshish with all the young lions thereof" (symbolising the Empire—Ezekiel 38: 13) who, as the protector of the tenth in the midst of the land, must be one of the first of the great powers to be effected by Gogue's conquest of Egypt. Not only will the Suez

Canal—the vital water-link with her Empire be in jeopardy, but her widespread interests in the Middle East will be at stake. Doubtless there will be a show of British Naval force in the Red Sea, but Isaiah prophesies that “the hand of Yahweh T’zvaoth (He who shall be Armies—Deity manifested in His Saints in belligerent activity) will descend upon all the ships of Tarshish” (Chapt. 2: 16) while the Psalmist declares that “Yahweh breaketh the ships of Tarshish with an east wind” (Psalm 48: 7), or with the power from the east, His Spirit in Christ (see also 1 Kings 22: 48).

Deity does not require the aid of Britain in the conquest of Egypt, although the conquest of Egypt by an unknown power from Teman will doubtless be a source of joy to the British peoples. It seems likely, however, that an alliance will be entered into by Britain with the Rainbow-Edenic King of the South (Christ and the Saints). There is sufficient knowledge of the Second Advent among the British peoples to cause such a move to be made. Such a compact will be similar to that between Hiram, King of Tyre (symbolising England) and Solomon (a type of Christ) in the days of old (1 Kings 5). If this eventuates, and it is essential to gain as vivid a picture as possible of events at this time, although conclusions are sometimes open to doubt, “the merchandise and hire (of the latter-day Tyre—Britain) will be holiness to Yahweh . . . it shall not be treasured nor laid up; for her merchandise will be for them that dwell before Yahweh to eat sufficiently, and for durable clothing” (Isa. 23: 18). This is an earnest of the greater aion when “the Kings of Tarshish and the Isles shall bring presents; the

Kings of Sheba and Seba shall offer gifts” (Psalm 72: 10).

Terms of the British Alliance

In the bonds of this alliance, Britain becomes “the land shadowing wide with wings, extending from beyond to the rivers of Cush”, the Tigris and Euphrates. Deity commands, “Take counsel, execute judgment, make thy shadow as the night in the midst of the noonday,” a Divinely provided covert for Israel in the face of impending oppression. This Divinely appointed co-operation may be kept profoundly secret as agreements between nations are often not divulged. It may be unknown to the latter-day Assyrian, who being unaware of the true nature of the newly developed power in the South will seek to overcome it with blind belligerence. Russia will be cognisant only of the few facts known to the world: a new theocratic power has suddenly developed; previously arid wastes have become fertile; Arab and Mohammedan faiths have been abolished; access to Mecca shut off; the shrines and altars of all faiths in Jerusalem rendered inaccessible to pilgrims; these and many other flagrant breaches of so-called “human rights” will throw the papists of the world into fanatical revolt, and cause the Russian Gogue to shake with paroxysms of wrath. England could never bring about these things without the support of Divine power, but as the ally of the “little stone power” she becomes a hundred-fold more than before, the effective antagonist of the King of the North, and with boldness will perform the will of Deity.

The upheaval in the religious world is inconceivable. Men’s passions will completely kill their reason. They will become the

puppets of Rome and Moscow, willing slaves to the autocratic domination that aims at plunging the world into a blood-bath to attain its ignominious ends. But the decree of heaven is on record for their destruction, and they are drawn by the lure of Middle East Oil, and the treasures of these lands, to their doom on the mountains of Israel. The stepping stones to their goal are the conquest of Persia and Syria. This will doubtless cause England to seize Afghanistan and the Arabian Oman so that she may commend the entrance to the Persian Gulf and so prevent Russia from obtaining access to India from the West by land or sea. As Russia will dominate the Mediterranean sea-coast, the merchants of Tarshish and all the young lions will need to establish themselves along the Coast of the Gulf of Persia to the Straits (or the Biblical Elam), to strengthen themselves in Sheba and Dedan, districts of Arabia proximate to India, with which Tarshish is identified (Ezekiel 27), and to provide a covert for Judah in Edom, Moab and Ammon, regions to the south east of the Dead Sea. Occupying these parts, they will be able to play their part as protector of Israel in accordance with the decree of Isaiah 16-4.

Burden of Damascus

“Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.” Such is the prophecy of Isaiah 17-1. It is at this time that “the glory of Jacob shall be made thin and the fatness of his flesh shall wax lean” showing that the fall of Damascus before the northern onslaught will reduce Israel to great straits. Vv. 9-11 refer to strong cities being taken because Israel has forsaken the Deity; their

plantings in the land will flourish, but in these perilous times the harvest will yield “only grief and desperate sorrow.” This day of sorrow is caused by a “multitude of many people, which make a noise like the rushing of mighty waters,” figurative language portraying the tumultuous conflict between the Assyrian and the Tyrian of the latter day.

Jeremiah (Ch. 49: 23) also speaks “concerning Damascus”, and a careful reading of this passage will indelibly etch a picture of bloodshed and destruction on the mind. With no possibility of conveying reinforcements to the scene of the conflict, the British forces retreat from Hamath and Arpad before the overwhelming onslaught. The same burden will rest on the coastal districts of Tyre and Sidon and of Palestine generally, and Joel is eloquent concerning the destruction that will be meted out there (Joel 3: 3-4).

Sweeping down this coastal area and establishing himself in Egypt, the policy of Gogue is certain, but “tidings out of the east and north shall trouble him, therefore he shall go forth with great fury to destroy and make away many” (Daniel 11: 44). Britain will goad the Leviathan to fury by her attempt to thwart his designs, for Ezekiel prophesies that “Sheba and Dedan and all the merchants of Tarshish, with all the young lions thereof shall say unto Gogue, ‘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?’” (Ch. 38: 13). Thus the storm breaks in all its fury, as Yahweh puts hooks into Gogue’s jaws to draw her to her doom.

Dr. Thomas sums up the situation when he says:

"The combined British and Indo-merchant power is the power of the latter days, raised up of the Deity to antagonise the Russian power, so as by its policy and resistance, to shape its course into the Valley of Decision, when, having confederated all Europe as its 'guard' its insatiable ambition shall prompt it to seize upon Jerusalem and to grasp at the sceptre of the East."

It is well to always have in mind the over-riding concept that Deity rules in the kingdoms of

men, and "the lion-and-merchant-power of Tarshish will not be permitted to usurp the glory of the Lion of the tribe of Judah. It is to the latter that Yahweh hath assigned the work of delivering his people from the destroyer." ("Elpis Israel" p.433). Such is the work of His saints, those who have kept faith in the days of their probation and received a crown of unfading glory, and who will then possess the Spirit of All to perform His will amongst the nations.

—JOHN COLQUHOUN

How Jesus became the Christ

This article should be read as a supplement to Brother Wille's contribution to "The Logos" for June, 1949, on Deity Manifest in Flesh. Brother Wille feels, from further study of the Word with the aid of "Phanerosis", "Eureka" and other articles by Brother Thomas, he would place more emphasis on the Jordan anointing than he did on that occasion. The thought is advanced, that the anointing (Christing) of Jesus by the Spirit at Jordan commenced a process which found its completion when he was made consubstantial with his Father after resurrection. Then, in the complete sense, Jesus stood forth as The Lord the Spirit—the Lord Jesus Christ.

The gospel of the Yahweh Name informs us that all should honour the Son even as they honour the Father (Jhn 5-23). If we would honour him, we must understand him; for this is life eternal to know the only true God and Jesus Christ whom He has sent (Jhn 17-3). By the same writer it is recorded (Ch. 8: 23-24) that he who is from above declared unto the Jews that they would die in their sins because of their unbelief of his divine Sonship.

Men cannot become partakers of the divine nature if they refuse to recognise the only channel through which it is communicated to them. Jesus was the first one who Yahweh became in accordance with his revelation to Moses at the bush. He is the prototype of God manifestation. We cannot conform to all his likeness unless we know whence we came. He is the Yea and Amen of all the promises. He is the divinely laid Foundation stone of Zion's spiritual temple. Against this stone the Jews stumbled, and Gentiles see in it only foolishness, but those who believe in his name, receiving power to become sons of God (Jhn 1-12), see in Jesus the initiation of Deity's purpose to manifest Himself in a multitudinous Anointed Body.

This initiation is described in John 1 as "the Word became flesh". The process whereby Deity thus extended His being in a son is enlightening. We wish to emphasise in this article that it was a process not completed in one stage.

It began with the conception and birth of Jesus. The power of the Highest overshadowed the virgin, and the holy thing born of her

was therefore the Son of God (Luke 1-35). Sonship is at any time a marvellous development. A life-giving effluence operates upon the womb, and a child is begotten. But in this case the effluence was Holy Spirit power, not materialised in any natural way, yet securing a linkage as close between the thing born and He who begat as in any ordinary case. Here the begetter was the Eternal Spirit. The product of the union was the only begotten Son. This was no ordinary child. Instead of flesh fertilising the ovum; Spirit from Theos fathered the Flesh begotten of Mary. This was the Son of man who Yahweh made strong for Himself (Ps. 80: 17). This child was not begotten by the will of the flesh—by a carnal union. Deity engraved the graving thereof (Zech. 3-9), and thus a perfect balance was secured between the elements of Jesus, inherited from his divine Father and human mother respectively.

The hereditary traits from his Father, laid the foundation upon which the Word of God could operate as a perfect check upon the mind of the flesh. The Author of that Word was his Father. This developed within him a special direct sympathy with the teaching of the Spirit Word. Thus he was able to live perfectly, free from fault of any kind. This is too high for unaided flesh.

We do not say there was a light within Jesus in the Quaker sense. Simply certain hereditary traits within, awaiting development from the light from without. The Eternal Spirit had been able to arrange the strength of these forces in a way that a human father cannot when he begets a child (Ps. 139: 15-16). Yet the complete mind of God was not in Jesus from the beginning. It had to develop. And the development involved suffering, the exercise of volition and bitter conflict, so that Divine paternity does not remove the Captain of our Salvation from a fellow feeling with us.

Nevertheless, his supernatural origin had manifest effect upon him even in infancy. The Spirit of Christ in the Psalms declares: "Thou didst make me hope when I was upon my mother's breasts. I was cast upon Thee from the womb; thou art my El from my mother's belly" (22: 9-10). From the beginning he was of quick understanding in the fear of Yahweh, for although the words of Isa. 11: 1-4 were not completely effective in him at that stage, yet the spirit of Yahweh, the spirit of wisdom, might, understanding, counsel and knowledge was early with him. As in the case of John the Immerser, he was filled with a measure of the Holy Spirit from birth (Luke 1: 15).

His Growth

We read that the child grew and waxed strong in spirit, being filled with wisdom; and the grace of God was upon him (Luke 2:40). The mind of the Father was being stamped in his forehead at a quicker rate, and in more perfect degree than is our own experience. Thus at the age of twelve he astonished the teachers in Israel with his understanding and answers. His reply to his mother evinced a wonderful comprehension of His divine Sonship, and His Father's business. The record states that he increased in wisdom, stature and favour with God and man (Luke 2: 46-52)

In Heb. 10-5 the thought is presented to us of the Eternal fitting or preparing Jesus as a body for Himself. During the first 30 years

8 : *The Conflict at Bozrah*

"Remember, O Yahweh, the children of Edom in the day of Jerusalem"

Psalm 137: 7

Our last volume included a series of articles dealing with events subsequent to Christ's return. These articles considered the return of Christ, the gathering of the saints to him, the judgment seat and marriage of the Bride to the Lamb. It was pointed out that, as these events were occurring in the region of Sinai, the world will be in a turmoil consequent upon the outbreak of war. The Russian Gogue will occupy Turkey and Persia, and having confederated Europe under his control, and altered his policy in order to join in alliance with Catholicism, will prepare for the attack that is the subject of the prophecies of Ezekiel 38 and Daniel II: 40-45. The first objective in this attack will be the occupation of Egypt. Gogue will move swiftly along the Israeli seaboard to lay his hands upon Egypt, over which he will assume control.

In this position "tidings out of the east and north shall trouble" the King of the North. Jerusalem is north of Egypt, whilst Sinai and Arabia are east. Prophecy reveals that Christ will first discipline the Arabs, and cause their country to produce abundantly, in order that preparation might be made for an influx of Jews from all parts of the earth. At the same time, the hand of judgment

will be heavy "upon the ships of Tarshish" (Isa. 2: 16). The pride of Britain—the latter-day Moab—will melt under the accumulation of disaster and recognition of the true nature of the Power in Teman. With her naval ascendancy destroyed, with Russia in possession of Europe, Egypt and the Middle East, and recognizing the unusual nature of the army of Immortals under one claiming to be the Lord Jesus Christ, in the region of Sinai, Britain, like the queen of Sheba (to whom the half had not been told) or like Hiram of Tyre, will enter into alliance with the King of the Jews.

The terms of this alliance will require Britain to co-operate with Israel in the defence of Jerusalem. This will form a most important base from whence the communications of Gogue with Egypt could be severe. Gogue may well be "troubled" with the tidings that shall reach him from positions north and east of his forces in Egypt. He will decide that, at all costs, the new threat to his supremacy must be met and destroyed. The main Russian forces will be withdrawn from Egypt and diverted east to Edom, where British re-inforcements will be pouring in to the defence of Jerusalem, and north, to the holy mountain itself (Dan. 11: 41: 45), to crush in one mighty

blow the opposition of Israel.

Thus will "all nations be drawn to Jerusalem to battle" (Zech. 14: 2). The city will fall to Gog. The forces of Britain and Israel will be further humiliated, and refugees from the battle will pour into the territory of ancient Edom and Moab. Even there, they will be heavily pressed, and Britain, the latter-day Moab of the prophets, is represented as "a wandering bird cast out of the nest" (Isa. 16: 2).

DIVINE INTERVENTION AT BOZRAH

We have seen, in previous articles, that when Russia has withdrawn her main forces from Egypt, Yahweh manifested in Christ, and the saints will invade the country (Isa. 19). Psalm 68-31 will then be fulfilled: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto Elohim." The occupation of Egypt at this stage will be necessary, that preparation might be made for the ingathering of Israel in its fulness. Thus Arabia, Egypt and the south will be under the domination of Christ, whilst Russia will be dominant in the North. Christ, as the King of the South (having superceded Britain's role in that particular), will proceed to "push at" the King of the North. The blow will be felt first at Bozrah, the one-time capital of Edom. Isaiah asks the question, "Who is this that cometh from Edom, with dyed garments from Bozrah?" The answer is, "I that speak in righteousness, mighty to save." (Isa. 63: 2). This is Yahweh. But it is inconceivable that the Creator of heaven and earth should personally visit the earth to wrestle with the adversary. Zechariah declares that "Yahweh

shall go forth and fight against those nations, as when he fought in the day of battle" (Zech. 14: 3). In ancient times Yahweh fought through His representatives, the Elohim, or angels. This Divine army of the heavens had its captain and officers (Josh. 5-14) and superintended the affairs of Israel. During the centuries, Deity has been recruiting individuals for a new army of Elohim to be manifested at the return of Christ. The Lord Jesus will be their Commander or Leader (Isa. 55: 4), and because each individual will manifest Deity in both nature and character, this army is styled Yahweh T'Zva'oth — He Who will be manifested as Armies, or LORD of hosts, as it is rendered in the A.V. The zeal of this army of immortals will extend the government of David's throne until it is co-extensive with the earth (Isa. 9-7).

This army is represented in Scripture as both a unit and a multitude. In Moses' song of triumph over Egypt, yet to be repeated at the epoch of Christ's greater victory (Rev. 15: 3), Deity is referred to as "Yahweh, a man of war" (Exod. 15: 3). The title signifies that Deity will be manifested as a man of war. The manifestation will not be limited to an individual, but in a community, so linked together as to constitute a unit (John 17: 21). This community is represented in Ezekiel 43: 2 as "the glory of the Elohim of Israel." The word "Elohim" is of the plural number, but is derived from a root word meaning to bind, as with an oath. Thus, it is both plural and singular. Plural in its manifestation, but singular in that which is manifested. Each member of the multitude which comprises the Elohim of Israel, is a manifesta-

tion of that great One who is over all (1 Cor. 8: 6).

In speaking of this Elohim, Ezekiel says, "His voice was like the voice of many waters" that is, the voice of a multitude. Here, then, is a multitude, all speaking with the one voice or operating as a unit. The same idea is presented in Ephesians 4-13, where the Ecclesia is likened to "a perfect man" having the likeness of Christ, who is the head. The ecclesia in glory, the manifestation of Deity, is referred to in Zephaniah 3-17 in the words: "Yahweh Elohim in the midst of thee (Jerusalem) is mighty". The word "mighty" is "Gibbor" in Hebrew, signifying "Mighty One" or "Warrior." The word "Elohim" is plural, so that here is presented the idea of a community so welded together, and acting in unison under its head, the Lord Jesus Christ, that it is termed a "Mighty One" or "Warrior".

The foregoing is necessary to understand the statement of Isaiah 63: 2. The "one" seen coming with "dyed garments from Bozrah" is the "Warrior" of Zeph. 3-17, the "man of war" of Exod. 15-3, the Elohim of Israel of Ezeck. 43-2, or the Yahweh T'Zvaoth of Isaiah 9-7. He is the symbolic man of Ephesians 4 in complete glory, each member of which now manifests Yahweh in fulness. Thus the members of this host constitute Yahweh's "feet" (Zech. 14: 3-4), "eyes" (Zech. 4-10), "arms", "hands", "name" and so forth (Isa. 40-10: 52: 7-10). Through their medium Yahweh will walk through the land in fury, tread down the wicked, proclaim His law from Zion, and rule over His people.

The Victor of Bozrah is represented as referring to the

"year of my redeemed" and "my own arm brought salvation." This is Deity who was "in Christ reconciling the world unto himself" (2 Cor. 5-19), and who is referred to by Jude as "God our saviour" (v.25). His salvation was manifested through Christ Jesus who is therefore "his own arm" outstretched for that purpose.

Let the reader compare Isaiah 63 with Revelation 19: 11-16 and it will be seen that both references refer to the same power -- Deity in manifestation in Christ and the saints. Both references speak of the glorious apparel, both speak of "treading the winepress", and both speak of the work as that of an individual (Rev. 19-21).

The blood upon the garments is consequent upon treading the winepress alone. No help is received in this work from the people or "the nations" as the R.V. renders it. It will be performed "not by armies, nor by fleshly power, but by my spirit, saith Yahweh T'Zvaoth" (Zech. 4-6 margin). Thus the blood is the blood of conflict and not of sacrifice, and will be sprinkled upon the garments of this multitudinous Rainbow Angel as a result of bitter conflict in the south.

Thus the Rainbow Angel, advancing from the south, or Teman, will make contact with the outlying forces of Gogue in Edom. These will be put to the rout, and Christ and his saints will move north to engage the main forces of Gogue then in triumphant possession of Jerusalem.

THE ANTITYPICAL EDMOM

The prophecies concerning Edom must be considered in two particulars. Firstly, as relating

to Edom proper, the nation which descended from Esau, and also in relation to Babylon the Great — the nations with which Deity will have a controversy in the latter days. Edom stands for the sin-power of the world; the race of Adam in military might. In Hebrew, the words "Edom" and "Adam" are formed with the same consonants, with different vowel points, and, etymologically, they are related, meaning fundamentally — Red, the sin colour. Rebekah was divinely instructed before the birth of her sons, Esau and Jacob, that "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; the one people shall be stronger than the other people; and the elder shall serve the younger." Concerning these "two manner of people" Deity has declared: "Jacob have I loved, but Esau have I hated" (Rom. 9-13).

Esau or Edom, therefore, stands symbolically for that "manner of people" hated of Deity, and which He is determined to ultimately destroy from off the earth. All who are not of the true Israel of God come under this category, and, in the Kingdom, all nations who will not subject themselves to Christ, and thus throw off their Edomite associations will be utterly destroyed. Edom is thus prophetically representative of Gentilism in its political manifestations. This was re-organized by the Apostles, as may be seen by comparing Amos 9-12 with Acts 15-17. The first reference refers to Israel possessing the "remnant of Edom", but Peter in Acts gives this prophecy its literal application by referring to the "residue of men."

The whole world is symbolically divided between these "two manner of people" — between

Jacob, who will ultimately supplant Esau, and become Israel, a Prince of Ail, and Edom, the sin-power. Jacob stands for those who "respect" and Edom those who "despise" the Divine inheritance. Jacob represents the "holy" and Esau the "profane" people. For the moment Edom is "stronger" than Jacob, but ultimately the promise to Rebekah will be fulfilled, the elder (Edom) will serve the younger (Jacob).

Psalm 60-8 speaks of the destiny of the latter day Edom and Maob, who, between them, divide the Gentile world at the advent of Christ. The Spirit declares, "Moab is my washpot." The latter-day Moab is Britain, a washpot is a helpful though humble vessel. And Britain will co-operate with Christ in the Age to come (Isa. 18) in humble but necessary labour. But concerning Edom the Spirit declares: "Over Edom I will cast out my shoe" by which is meant to take possession (cf. Ruth 4-7). After stating the triumph yet to be gained over Edom, David asks: "Who will bring me into the strong city (Babylon the great) who will lead me into Edom" or take possession of the nations (Amos 9: 11-12; Num. 24-18). The answer is: He whom Israel despised in previous ages—the Elohim of Israel, Deity in manifestation.

The reader can, with interest, trace the antitypical references to Gogue and Babylon the Great in the prophetic utterances against Edom. Obadiah makes it quite clear that these prophecies are typical of greater fulfilment than the overthrow of ancient Edom. He declared to the descendants of Esau, "As ye have drunk upon my holy mountain, so shall all nations drink" (v.16). In other words, the actions of Edom

against Israel were typical of the actions of the sin-power of the world against the people of God to-day. Thus to Gogue, the words previously uttered against Edom will apply: "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever (Obad. 10).

And so it shall be true that "they of the south (the Rainbowed Angel) shall possess the Mount of Esau . . . that saviours (Christ and the Saints) shall come up on Mt. Zion to judge the Mount of Esau; and the kingdom shall be Yahweh's (Obad. 20-21). Literally this cannot be fulfilled for all Edomites have perished from the earth, but typically it yet awaits fulfilment when the sin-power of the earth will be gathered to Mt. Zion to be crush-

ed by the multitudinous Seed of the Woman. Thus though Gogue might triumph at Jerusalem, news will be received of a crushing blow against his southernmost forces at Bozrah. This blow coming upon the transformation of Arabia and the destruction of his forces in Egypt will cause great wonder and consternation. Fear and dread will enter the hearts of Gogue's forces, and dismay will pave the way for panic. The question will be asked, "Who is this that cometh from Edom with dyed garments from Bozrah?" The nations assembled against Jerusalem for battle will await with perturbation the next move of this mysterious and almighty power from the south.

—H.P.M.

WORLD EVENTS

IN THE LIGHT OF PROPHECY

A Monthly Review of Signs Indicating the Return of Christ to Earth

"We recognise the Lord Jesus, then, at 'the right hand of power' as the watchful superintendent of human affairs, promoting, controlling, and circumventing, as he may deem necessary or expedient for the development of the Divine purpose in relation to the world."

—Dr. Thomas

ECONOMIC DISTRESS

The speeding up of preparations for war in all countries has produced a fresh crop of problems to face the world's politicians and add to the confusion of the present state. It has advanced the inflationary tendency of currency, forced higher the cost of living, made heavier the taxation rate, and, by taking men out of production, will slow up even further any hope of world economic recovery.

The history of our times is a repetition of bloodshed, misery and chaos. The modern world groans under burdens for which no solution can be found. "Wars and rumour of war" are in daily evidence, and emphasize the need for preparations of war. This, in turn adds to the burden of each individual, and makes more acute the civil distress felt by all nations. The man of faith sees in the daily round of trouble and violence the wrath of God poured

had given them the strength to preserve their independent spiritual existence. Amidst a sea of Bedouin they had maintained the tradition of Israel and had regular times for Torah study and prayer. Nothing of what had happened to the Jewish people in Diaspora and in the Homeland had reached their ears until the tidings of the War of Liberation and the rise of the State of Israel had penetrated thither by way of the Arabs . . .”

★

[Thus another ancient community of Jews has been bodily transferred from the place of their scattering to the home of

their forefathers. A pall of fear may overshadow Gentile affairs, but concerning the hope of Israel —“higher still that star ascends”. The regathering of Jews from all parts of the world back to Palestine is the great sign of Christ’s return. Israel is a State; it has its President; it has its emissaries; one day it shall have its king (Ezek. 21-27). The nation will be purged of ungodliness, the kingdom will be restored to Israel, and the first dominion shall come to the daughter of Zion. We can thus look beyond the pall of fear to the glorious consummation of God’s purpose in the earth — Editor.]

Memo to our Readers in England—

“EUREKA” NEW EDITION

We would remind readers that the first volume of a new edition of “Eureka” is now available, and volume 2 will be ready shortly. This edition is printed on good paper in clear, easy-readable type and is a great improvement on the previous set. “Eureka” is, without doubt, the finest work in the Christadelphian library, and is capable of helping the student not only in the study of the Apocalypse but of the Bible as a whole. Orders for vols. 1 and 2 can only be accepted on the definite undertaking that the purchaser will take the subsequent volumes as they appear. This is essential to the publishing of this new edition, and is helpful to the purchaser for it spreads the payment over a period of time. If you would like a spiritual feast of good things, order your set now. Orders can be sent direct to the “Christadelphian” Publishing Office, or to Brother A. H. Cherry.

EDITORIAL—

EVENTS SUBSEQUENT TO CHRIST’S RETURN

Owing to heavy pressure of other duties associated with the Truth, we have been unable to arrange this month for a contribution to this series, but hope to continue them with our next issue. In our last number, we endeavoured to point out that the prophecies relating to Edom have a double application. They refer primarily to the ancient nation of Edom, and secondarily to the political manifestation of Gentilism which will be headed up by the power of Gogue and of Babylon the Great at the advent of the Lord. Our intention was defeated by an unfortunate printer’s error on p. 19 of our last issue. We are represented as writing:

“Edom is prophetically representative of Gentilism in its political manifestations. This was re-organized by the Apostles . . .”

Events Subsequent to Christ's Return

9 : ARMAGEDDON

He gathered them into a place called in the Hebrew tongue Armageddon

—Rev. 16: 16.

Christ's victories in the South—in Egypt and at Bozrah—will be won against only remnants of Gogue's forces. The main army will be in triumphant occupation of Jerusalem, to the humiliation of Israel. Zechariah says that two thirds of those in the land shall be "cut off and die" (Ch. 13-8), whilst Ezekiel (Ch. 37-11), Jeremiah (Ch. 30: 5-7) and Moses (Deut. 32: 35-37) add their testimony as to the hopeless outlook for Israel prior to divine intervention.

Gogue will doubtless look upon the reverses in the South as only of a temporary nature, amply compensated for by his success at Jerusalem against Israel and Britain. The defeat of the latter nations, and his ignorance of the true nature of the Power from Teman (Christ and the saints) will most likely cause him to conclude that world conquest is on the point of being realised. Gogue will humble the pride of Britain and of Israel, and Christ will humiliate and destroy Gogue's power, so that the combined effect will be "no flesh shall glory in the presence" of Yahweh manifest in the glorified saints.

Locality of Armageddon

Armageddon is prophetically represented as a great sacrifice unto Deity in which flesh will be humiliated and Yahweh elevated. It inaugurates the grand, univer-

sal Day of Atonement, during which "an offering by fire" will be made to Yahweh, and all people will afflict themselves before the Most High (Lev. 23: 27-30). It will be analogous to the slaying of the first born in Egypt when every family had cause to mourn. The destruction of Gogue's forces will bring mourning to all nations, for all will be represented in the confederated army gathered "to Jerusalem to battle" (Zech. 14: 1). Yahweh declares:

"My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy" (Zeph. 3: 8).

Armageddon is a symbolic, not a place name. It is used but once in Scripture, but the ideas inherent in the name are referred to many times. Rev. 16: 16 declares that the nations will be gathered "into a place called in the Hebrew tongue, Armageddon." It is obvious from this that the "place" is somewhere in Palestine, but from Rev. 16 there is no hint as to where in Palestine it is to be found, for no place is named Armageddon. The commonly accepted derivation that it refers to the Valley of Megiddo has no basis in fact nor in prophecy. Armageddon, "in the Hebrew tongue", is a combination of three words: "Arema", mean-

ing "a heap of sheaves", "gai", a valley, and "dun", judgment. Armageddon thus represents "a heap of sheaves in a valley for judgment." This is an exact description of the destruction of Gogue as represented in the prophets. Joel 3 speaks of the nations gathered into the valley of Jehoshaphat as sheaves into the threshing floor. The proclamation goes forth to Yahweh's mighty ones:

"Put ye in the sickle for the harvest is ripe; come, get you down, for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of threshing, for the day of Yahweh is near in the valley of decision (or threshing)" v. 13-14.

The Valley of Jehoshaphat signifies the Valley of Yah's Judgment. It is situate east of Jerusalem, and separates the city and the Mount of Olives. For the purpose of Divine threshing, the nations will be gathered into this valley as a heap of sheaves. There the daughter of Zion is invited to arise and thresh, consecrating the gain thereof unto Yahweh and His Adon the Christ (Mic. 4: 12-13). Jerusalem will thus be the locality of Armageddon. There Christ received his humiliation at the hand of Jew and Gentile combined, and there with appropriate justness, the Judgment of Yah will humiliate Jew and Gentile and elevate the Son, giving him a name above every name.

"The Valley of Slaughter"

South of Jerusalem, and close to the Valley of Jehoshaphat, there is another valley called the Valley of the Son of Hinnom or Tophet. This valley was notable for the worse crimes of Israel in offering their children through

the fire to Baal or Moloch. God retaliated against Israel by treating them in a similar manner. He caused them to pass through the fire in Tophet or the Valley of the Son of Hinnom by bringing Nebuchnezzar down to this place where there was a great slaughter of the people. Jeremiah declared:

"Behold the days come, saith Yahweh, that this place (where you have offered your sons and daughters — see previous verse) shall no more be called Tophet, nor The valley of the son of Hinnom, but The Valley of Slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and cause them to fall by the sword before their enemies" (19: 5-7).

The Gentiles, too, will yet acknowledge this place as the Valley of Slaughter, for there also will Yahweh's Judgment fall with fury upon Gogue's forces.

Gehenna (translated "hell") is the N.T. form of the Valley of Hinnom. It is a combination of two Hebrew words; "Gai" — a valley, and "Henna", signifying Hinnom, thus the Valley of Hinnom. It was a valley south of Jerusalem where a fire was kept perpetually burning into which was cast the rubbish of the city. The "damnation of hell" (Gehenna), referred to by the Lord in Matt. 23: 23 thus stood for complete and abject annihilation of that which is accounted utterly worthless. Prophetically the fire of Gehenna stands as a type of the "everlasting fire prepared for the Devil and his angels" (politically manifested) into which those nations cursed of the Lord shall descend to their complete destruction (Matt. 24: 41). This fire (the wrath of Deity) will be kindled in the very valley where the flame of Gehenna consumed the refuse of Jerusalem

1900 years ago. But though commencing at Jerusalem, it will not be assauged until it has swept through the whole world (Jer. 25: 29, 33). Isaiah declares:

"Yahweh shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of Yahweh shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which Yahweh shall lay upon him, it shall be with tabrets and harps; and in battles of shaking will he fight with it. For Tophet (Gehenna) is ordained of old; yea for the king (Gogue) it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; The breath (spirit) of Yahweh, like a stream of brimstone, doth kindle it." (Ch. 30: 30-33).

Zechariah also declares:

"This is the word of Yahweh: Not by army, nor by power, but by my spirit saith Yahweh T'zvaoth (Christ and the saints). Who are thou, O great Mountain (anti-typical Babylon—Jer. 51: 25-26), before Zerubbabel thou shalt become a plain" (Ch. 4-6).

Zerubbabel was "a man of sign" (Zech. 2-8). He was governor of Jerusalem in the days of the prophet, and in this prophecy becomes representative of Christ, the future Governor, before whom the Mountain of Gentile might will be levelled to a plain.

The Valleys of Jehoshaphat and of Gehenna will figure largely in the destruction of Gogue's forces. There the slaughter will be heaviest, and the earthquakes which will accompany the destruction will probably bury portions of Gogue's forces.

"His Feet Upon the Mount of Olives"

Yahweh is the conqueror of

Gogue. He shall destroy him by His spirit—the breath of Yahweh—manifest through Christ and the Saints. These, as the multiple body of Christ, shall appear upon the Mount of Olives overshadowing Jerusalem and the Valleys of Jehoshaphat and Gehenna. In Zechariah 14-4, they are represented as Yahweh's "feet" hastening to destroy the desecrator of the Holy Land. In other parts of the Word they are represented as the arms, eyes, voice and name of Yahweh, which work, see, speak or manifest His power, purpose, and character (Zech. 4-10: Isa. 40-10: 30-30; 52, 7-10). The appearance of this glorified host will be accompanied by manifestations of Divine power which will cause consternation and revolt among the composite forces of Gogue. An earthquake will split the mountains, the forces of nature will be unleashed against the enemy in possession of Jerusalem, and Judah will complete the rout (Zech. 14: 14). This will be the grand Day of Yahweh in which He alone will be exalted, and the truth of Isaiah's exhortation realised: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2: 22).

Having been suitably humbled, the Jews will recognise in Christ their Deliverer who will proceed to "take away ungodliness from Jacob" (Rom. 11: 26), 1900 years ago he wept over Jerusalem, declaring that its house would be left desolate until its people will say: "Blessed is he that cometh in the name of Yahweh" (Mat. 23: 39). The tribulations Israel will experience consequent upon the depredations of Gogue will reduce Judah to the utmost extremity. In their hopelessness

they will realise the uselessness of placing confidence in the flesh. They will turn to God and plead His help, and He will be ready to hearken. Deuteronomy 4: 30 declares.

“When thou art in tribulation, and all these things are come upon thee, in the latter days thou shalt return to Yahweh thy Elohim and hearken unto his voice, for he is a merciful God; he will not fail

thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them” (Revised Version).

“It shall come to pass in that day, that I will give unto Gogue a place there of graves in Israel . . . and there shall they bury Gogue and all his multitude; and they shall call it the valley of the Multitude of Gogue” (Ezek. 39-11).

—H. P. M.

Experiences Abroad

Preaching the Truth in a Strange City



Ceylon is a large island about 270 miles long, 137 broad, situate just south of India, and with a population almost equal to that of Australia. Colombo is the capital city, its principal seaport, and greatest business centre. The scenery of the island is very beautiful. The country is hilly and intensely cultivated with rice fields, cocoanut groves and tea plantations. Colour predominates everywhere. Elephants are used extensively, and look very graceful as they work. It is common to see the water buffalo working in the paddy or rice fields, deep in mud and water, pulling a wooden plough. The island is also noted for extremes of climate. Whereas Colombo is extremely hot and humid, Nuwara Elya, which is 6,500 feet above sea level, is very cold. Whilst people were sweltering in the heat of Colombo, a few miles distant we found the need to have fires both in the afternoon and night. It is necessary for white people who live in Ceylon to have a place like this to which

they can go when the low country gets too hot.

The beauty of Nuwara Elya needs to be seen to be appreciated. On the outskirts of the town there is a large lake and botanical gardens of great beauty. This part of Ceylon is abundantly supplied with water, and on every hand there are seen large and small waterfalls and rivers cascading down the mountain sides. Close by there is Mount Pedro, the highest peak in the island, some 8,300 feet above sea level. **Kandy—Centre of Religious Life**

The last of Ceylon's kings reigned at Kandy, but the centre of interest to-day, as far as the natives are concerned, is the Temple of the Tooth. This is supposed to contain a very curious relic—a tooth of Buddha, and attracts a constant stream of pilgrims! Whilst we were at Kandy we saw the annual festival of Buddha, known as the Peralaha. This consists of a long procession of sacred elephants all decked out in bright jewelled cos-

Events Subsequent to Christ's Return

10. Sacrificial Aspect of Armageddon

The day of Atonement was the most solemn of all the institutions of the Mosaic Law. It was preceded by the blowing of Trumpets, on the first day of the Seventh month, which called the people together for an holy convocation, or gathering, on the seventh day. On the 8th and 9th days, the people clothed themselves in sackcloth and "afflicted their souls" in anticipation of the day of Atonement which took place on the 10th of the month. Concerning this day, Brother Thomas has written:

"By the Jews, it is called emphatically **THE DAY**. It is the day of condemning, avenging, and coverings of Sin, 'yom hak-kippurim'—a Day of Coverings: on it the sins of the whole Jewish nation are covered over; on it the High Priest performed all the functions of ordinary priests; and on this day only he entered the Holy of Holies, or the most holy chamber or division, of the temple beyond the Veil. This day was considered as a Sabbath, or rest, a festival, and the strictest of fasts; and it concentrated in itself the solemnities proper to each of these, and it had a longer period of preparation preceding it than any other holy day required" ("The Faith in the Last Days p. 117).

The day of Atonement took place on the seventh month of the Ecclesiastical year, which, as a type, pointed forward to the 7th millennium of creation which will witness the return of Christ from the Holy of Holies in the heavens. Appropriately enough, this seventh day of the Ecclesiastical year, was the first month of the Civil year, typifying the constitutional or political changes to be inaugurated at the return of the Messiah. The day of Atonement

was followed by the Feast of Tabernacles, when the solemnity, affliction and fasting of the former gave place to the rejoicing and feasting of this happiest of all Jewish festivals. It is significant to notice that during the early part of this month the people were commanded to afflict their souls on pain of death, but during the Feast of Tabernacles they were told to "rejoice before Yahweh" (Lev. 23: 40). On this Feast, the sabbath was celebrated on the eighth day, pointing forward to the rest that will be ushered in at the conclusion of the 1,000 years' reign of Christ, when every enemy including death will be destroyed.

Sins blotted out

The word "Atonement" gives a false sense of the meaning of the day. It does not express the idea of mercy extended by Deity, nor unworthiness on the part of the people to receive reconciliation. It does not speak of how human pride and vanity had to be humbled to the dust before forgiveness of sins was possible. The word used by Moses is more correctly rendered "Coverings", for on that day the sins of the nation were covered over or blotted out by the love of God. "Blessed are they," declared David, "whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom

the Lord will not impute sin" (Rom. 4: 6-8). This is the sense in which the word was used.

Before covering could be effected, a realisation of sin had to be brought home to the people. Humility and a sense of unworthiness had to be inculcated amid great solemnity, and every ordinance of the day was directed towards this end. By sacrifice, by affliction, and by solemn rite this was impressed upon all people. It was a period of "blood and fire and vapour of smoke", typified by sacrifice, burnt offerings, and incense. It was the Day of Yahweh when Israel was commanded:

"Ye shall afflict your souls and offer an offering made by fire unto Yahweh. Whosoever soul it be that shall not be afflicted in that same day shall be cut off from among his people (Lev. 23: 233-29).

To the same extent as the Feast of Tabernacles was typical of the joy and happiness of the Millennium (Zech. 14: 16; Rev. 7: 9; Ezek. 43: 27), so the Day of Coverings was typical of that period of trouble, that "affliction of souls" that will precede the establishment of the 1,000 years' reign of Christ. The Day of Yahweh which will usher in the restoration of Israel will be a period of "blood and fire and vapour of smoke" (Rev. 15: 8) in which Israel and all nations will be afflicted preparatory for the covering over of national sins. All who will not submit to this affliction will be "cut off from the people". Isaiah says:

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and Yahweh alone shall be exalted in that day" (Ch. 2-11).

The nations afflicted

In order that a suitable basis may be established whereby God may cover over the sins of the nations, He purposes to humble

them all before Him. "Let favour be shewed to the wicked" declares Isaiah, "yet will he not learn righteousness". Only by the manifestation of Yahweh's judgments in the earth will the inhabitants learn to obey (Isa. 26: 9-10). With this purpose in mind, He will first "bring evil on the city which is called by His name"—upon Jerusalem (Jer. 25: 29). This evil is designed for the ultimate deliverance of Israel upon the same basis as the people were required to afflict their souls if they would experience the benefits of the Day of Coverings. Evil will not be limited to Jerusalem, however, for "all nations" are to feel the vengeance of Yahweh's anger, Jeremiah, in common with the other prophets, gives a very grim picture of this time. He declares that "the slain of Yahweh shall be at that day from one end of the earth even unto the other" (Jer. 25: 33). The Apocalypse declares that the blood shall reach even "unto the horse bridles"—to the rulers and controllers of the nations. In the universal affliction, death will lose its terror, and so extensive will be the bloodshedding as to be beyond man to cope with the proper burial of the slain. "They shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25: 33).

The awful slaughter which occurred in Palestine in A.D. 70 as dealt with by Brother Wille in recent issues of "The Logos", is not to be read merely as an historical curiosity, or with morbid interest as exhibiting the terrible punishment afflicted upon Israel. It provides a type—a miniature—of what is yet to occur on a world-wide scale.

Daniel declares: "There shall be a time of trouble such as never was" (12-2). That which is about to burst upon the world will exceed in violence and bloodshed that experienced by Israel in A.D. 70. It is not for nothing that Paul exhorts us to "Behold the goodness and severity of God."

But there is plan and purpose in all this. Armageddon and its aftermath is not a wanton destruction of life, but a necessary provision for the redemption of Jew and Gentile. Not only will it cause the world to "afflict their souls" but is in the nature of a grand sacrifice, a great humiliation of flesh, essential to the manifestation of Yahweh's mercy. Jew and Gentile have both rejected the offering of God—even the blood of His beloved Son. Therefore the blood of Jew and Gentile must now be shed in expiation. This sacrificial aspect of Armageddon and its aftermath must not be overlooked. The Spirit in Ezekiel speaks of it as "My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel" (Ezek. 39: 17). When flesh has been humiliated by affliction; when a sense of sin has been brought home to the word and it turns in contriteness to Deity, the love of Yahweh will be manifest in the glorious anti-typical Feast of Tabernacles that will be enjoyed by all nations who will then "rejoice before Yahweh."

Israel's Sacrifice for Atonement

The destruction of Israel some 2,500 years ago, is referred to as "the day of Yahweh's sacrifice" in which "He had prepared His guests"—even the nations (Zeph. 1: 7-8). The troubles that Israel have yet to endure are in the

same category. They are designed to humble the nation, to evoke a right spirit, to cause each individual to "afflict his soul", and to destroy the proud and lofty from among the people. Thus Isaiah writes that Yahweh will "purge the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. 4:4). Zephaniah declares:

"In that day I (Yahweh) will take away out of the midst of thee (Israel) them that rejoice in thy pride, and thou shalt no more be haughty in my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of Yahweh. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." (Ch. 3: 11-13).

Here we have the grand object of Deity. It is to afflict Israel, to cause the nation to mourn, for its own benefit. And so, "all Israel (i.e. all the tribes) shall be saved" (Rom. 11: 26). There are two stages in this redemption. Zechariah says: "He will save the tents of Judah first" (Zech. 12-7; 10-3, 6). Yahweh will save Judah or that portion of "His people" in the land (Ezek. 38-16) by firstly humiliating them. The depredations of Gogue in Palestine will cause great pain to the people. It will commence the "time of Jacob's trouble" from which, however, deliverance will come. Israel will be in the extremity of pain as they see the fruits of toil swept away by the destruction of Gogue, and their own ineffectual efforts of defence thrust helplessly to one side. They will see, too, the British forces—the latter-day Moab (Isa. 16)—in which, doubtless, they will place great trust, in retreat. With fanatical tenacity they will seek to defend the land, only to lose thereby two-thirds of their population. Zechariah says: "Two

thirds therein shall be cut off and die; but the third shall be left therein." (Ch. 13: 8). But this will be as the preparation of Israel for the Day of Atonement. The remaining third will be purified, and as a chastened people will be in a fit position to accept as Messiah the one their ancestors rejected 1900 years ago. The prophet declares:

"I (Yahweh) will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, It is my

people: and they shall say, Yahweh my Elohim." (Zech. 13-9).

Then atonement will be effected. The national sins of Judah will be covered over, blotted out. Malachi says: "Then shall the offering of Judah and Jerusalem be pleasant unto Yahweh, as in the days of old, and as in former years" (Ch. 3-4).

We hope to present a few thoughts upon the introduction of Christ to the people of Israel in the next issue of "The Logos".

—H.P.M.

What to Look for in "Eureka"

THE POWER AND RICHNESS OF THE WORD DISPLAYED IN "PRECIOUS STONES"

"In the midst of world chaos there is a community of people scattered throughout "the isles of the sea" who can view with equanimity the conditions about them. This community answers to the description of Isaiah 24: 15—its members glorify "Yahweh Elohim of Israel". The exhortation of the prophet to this community is to "Glorify Yahweh in the fires". The word "fires" is "Urim" in Hebrew, signifying "Lights". The exhortation, therefore, is to glorify Yahweh as the Urim or Lights—as reflectors of His moral excellence. Paul, also, exhorts that we "shine as lights" in the midst of the crooked and perverse state of things about us (Phil. 2-15)—the spiritual darkness that enshrouds the world (Isa. 60-2). As lights we are reflectors of that great Light that appeared in Israel 1900 years ago. The following article demonstrates how these features were typified in the breastplate of the High Priest which in the darkness of the Holy Place (our present state) reflected the light of the candlestick (the Word) and in the Most Holy Place (our future state) reflected the glory of Yahweh complete. We recommend that every reference be carefully examined, and close thought given to the ideas brought forward.

—Editor.

The Apostle Paul teaches that the Law was "a shadow of good things to come" (Heb. 10-1), and all who are imbued with the "spirit of Christ" long to know more of the "good things" that are hidden under the surface of that record. It is, indeed, important that we apply our minds to such matters, seek to grasp and comprehend them in all their fulness, for then, "the eyes of our understanding being enlightened, we may know what is the hope

of his calling, and what the riches of his inheritance among the saints" (Eph. 1-18). The clearer our conception of Truth the greater incentive will we have to strive for its rewards, and to seek that glory to be manifest at the apocalypse of the Lord Jesus Christ.

These "riches" referred to by Paul, are brought out in the ordinances of the Law in many ways, one such being the typical significance of the breastplate

Events Subsequent to Christ's Return

11. Christ at Jerusalem

One of the most beautiful of all the records of the Bible is the account of Joseph's revelation of himself to his brethren. In the events leading up to and succeeding that dramatic moment, justice is blended with mercy to such an extent as is only seen in the Divine manipulation of things. It is fitting that the jealous and arrogant brethren who delivered Joseph over to death should be humiliated before him, and become the suppliants of his mercy. It satisfies all principles of equity that the patience and integrity of Joseph should at last be recognised and applauded by those who previously derided him. Whilst, finally, divine love is revealed in the attitude of the patriarch when he made himself known to his brethren, and virtually became their saviour. They were forced to confess that he whom they previously had sought to destroy had himself saved their lives. Joseph could say: "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance" (Gen. 45: 7). The life of Joseph is typical of the humiliation and final glory of the Lord Jesus Christ. Like his prototype, Christ will yet be manifest as "the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11: 26).

Just prior to the reconciliation of Joseph to his family, Judah assumed the leadership among his

brothers. He became the mouth-piece for the others and pleaded on their behalf (Gen. 44). Likewise will Christ speak firstly to Judah, and afterwards reveal himself to the other tribes. This revelation will cause regret and consternation in Jewry as it did in their forefathers in Egypt. But having justly humiliated Israel, Christ will "speak comfortably unto Jerusalem": he will explain how the purpose of God was fulfilled in his death and resurrection. "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50-20).

Joseph told his brothers they would have cause to bow down unto him, and Jesus told the Jewish nation which repudiated his Messiahship: "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23-39). Dire necessity, in a "time of Jacob's trouble" caused his sons to supplicate the mercy of him they previously hated, and a greater "time of Jacob's trouble" (Jer. 30: 7-8), brought about by the initial success of Gogue's attack, will help to extort a like confession from the lips of their descendants. The prophets speak of a time of unprecedented sorrow for Jewry (Dan. 12-1: Isa. 17-14), during which two thirds of the people will be destroyed (Zech.

13-8), and it will appear as though all hope is lost (Ezek. 37-11). But suddenly relief will come. Gogue will be destroyed and the remnants of Jewry saved. The sudden appearance of Christ at Armageddon will be dramatic—as dramatic as the revelation of Joseph to his brethren. Micah declares: "He shall be the peace, when the Assyrian (Gogue) shall come into our land" (Ch. 5-5). Adversity will force Jewry to its God.

In Deuteronomy 32, Moses reveals the attitude of Deity to the several parties in Palestine at Armageddon, thus:

REPROOF TO JEWRY

"Yahweh shall repent Himself for His servants, when He seeth that their power is gone, and there is none shut up, or left. And He shall say, Where are their Elohim (the mighty ones of the Gentiles), their rock (the flesh) in whom they trusted? Let them rise up and help you and be your protection?" (Vv. 36-38).

A THREAT TO GOGUE

"If I whet my glittering sword, and mine hand takes hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain; and of the captives, from the beginning of revenges upon the enemy."

WARNING TO THE NATIONS

"Rejoice O ye nations, with His people (Jewry); for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful to His land and to His people" (v.43).

Judah Saved First

The twelve tribes are to be restored to their several patrimonies as outlined in Ezekiel 48 (Mat. 19-28). It seems that those Jews already in the land are treated as Judah, whilst those still "in the region of the enemy" are treated as "the twelve tribes scattered abroad." This was the case in the period of Ezra, Nehemiah and Christ. The regathered Jews were treated politically as Judah, even though representatives of all the tribes may have been found in the

land (Neh. 4: 10, 16; 6-7, 17, 18). Thus, when Zechariah says that Yahweh will "save the tents of Judah first" (Zech. 12-7), it seems that he had in mind those in the land at the Advent. In any case, it is not beyond the power of Deity to restore the identity of Jews with their particular tribe, and so segregate the people. Then will be fulfilled the words of Paul: "And so all Israel (i.e. all the tribes) will be saved."

Judah, however, will be saved first. This will be by the intervention of Christ at the period of greatest need—Armageddon. His victory will be remarkable, not only for the utter destruction of Gogue, but because of the upheavals of nature that will accompany it. The mountains will be split and shattered by earthquake; heaven's artillery will thunder forth; a storm of terrible fury will help the discomfiture of Gogue and his forces. In the confusion and destruction the heterogeneous forces gathered for battle will turn sword upon fellow-soldier, and the Jews, quick to seize upon an advantage, will, with fanatical fury, turn upon the enemy. The details are outlined in Zechariah 14 and Ezekiel 38—chapters that will be familiar to readers of "The Logos".

Apocalypse of Christ

The victory of Armageddon at Jerusalem will follow on those of Bozrah, Egypt and the taming of the Arabs. Though the Jews will be in ignorance of the One responsible, they will recognise him as a conqueror of no mean ability. The enemy destroyed, he will demand entrance into Jerusalem as victor. The scene is beautifully portrayed in Psalm 24. The re-

quest is made by the divine King: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in." To this request the Jews reply: "Who is the King of glory?" And the answer—"Yahweh strong and mighty, Yahweh mighty in battle. Yahweh Sabaoth (Deity manifest in an army), He is the King of glory" (Vv. 7-10). The mighty victor thus appears in the Name of Yahweh, and in realisation that such notable successes can only come from Divine power, the Jews will proclaim: "Blessed is he that cometh in the Name of Yahweh" (Mat. 23: 39).

Even at that stage Jewry will not recognise in this mighty victor their crucified saviour any more than the brethren of Joseph saw in the potentate before them the one they had sold to the Ishmaelites, and whose blood-spattered garments they had shown to Jacob in proof that he had been slain. The Jewish Rabbis teach that Messiah will appear at a most critical time in their history. Their teaching will thus synchronise with fact. It will help the Jews to accept the "King of glory" as Christ (Messiah), but not as Jesus Christ, for "blindness in part hath happened to Israel until the fullness of the Gentiles be come in." Entrance having been made into Jerusalem, the identity of the one styled the King of glory will not be long delayed.

The final act of the drama is outlined in Zechariah's prophecy. "One shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13: 6). Recognition will instantly result. All Judah will realise that the

mighty victor is none other than Jesus of Nazareth. They will comprehend that the teaching of their Rabbis is wrong, the whole basis of Judaism in its repudiation of the sacrifice of Christ an error. As Peter so graphically brought home to the Jews at Pentecost that they had murdered the Lord's Anointed, so it will be brought home to the Jews at Jerusalem. The result will be the same. The Jews who listened to Peter were "pricked in their hearts". In contriteness of mind they asked for Apostolic guidance as to what was required of them. The Jews at the apocalypse of Christ in glory will do likewise. "They shall look upon him whom (their ancestors) had pierced and shall mourn for him as one that is in bitterness for his firstborn" (Zech. 12: 10; Rev. 1: 7). There will be a period of lamentation and sorrow. The request will be made to the co-heirs of Christ: "Men and brethren what shall we do? The reply will be similar to that on the day of Pentecost, "Be immersed in the name of the Lord Jesus Christ and thou shalt be saved." Zechariah declares: "In that day there shall be a fountain opened . . . for sin and uncleanness" (Ch. 13-1).

The cleansing waters of baptism will be used in the coming age as in the present. The fountain opened "for sin and uncleanness" will provide the means. It is analogous to the "living waters" that shall go forth of Jerusalem to heal the dead sea (Zech. 14: 8; Ezek. 47: 8-9). This is both symbolic and literal in its application. Symbolically the doctrine of Christ—the word of Yahweh—which will emanate from Jerusalem (Isa. 2: 2) will be as "living waters" (John 4: 10-14), and will heal the dead sea

of nations. Literally, a fountain of water will emerge from Jerusalem that will be healing in its effect. Brother Sulley has beautifully dealt with this in his book: "The Temple of Ezekiel's Phrophecy" to which we direct the reader.

Thus by revelation and knowledge a new heart and a new spirit will be given to Jewry. They will be taught in the Truth. Yahweh's covenant is:

"I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people . . . they shall all know me, from the least of them unto the greatest of them, for I will forgive their iniquity and remember their sin no more" (Jer. 31: 33-34).

This covenant will not be limited to Judah, but will be made to both the houses of Israel (v.31). The treatment of the ten tribes is different to that of Judah, and we propose to deal with that in our next issue (God willing).
—H.P.M.

Book Review

"PREDESTINATION CLARIFIED AND SIMPLIFIED"

This little work challenges a theory of predestination which denies the principle of individual volition. It declares, with truth, that any theory which charges God with being responsible for all the vile and depraved things of which man is guilty is blasphemous and degrading, and should be vigorously fought to the death by all who have the Truth at heart. If the brand of predestination presented by the theory this book attacks were true (for there is a Scriptural predestination quite distinct to that of the theorists) then men would be mere automatons and God's will would be universally obeyed. But we find that whilst the purpose of God will find its ultimate fruition, it will only be by forcible intervention in man's affairs. God's will is not now generally manifest on earth. It is not the will of God that millions should waste their energy in a fruitless struggle for existence. He is not responsible for the atrocities committed in Korea, or the devastation wrought in other places. Man brings these conditions upon himself by

his repudiation of God's way (Isa. 26: 10-11). Christ taught his disciples to pray for the time when, "Thy (God's) will be done in earth as it is in heaven".

In 1 Tim. 2: 4 Paul teaches that God "will have all men to be saved, and to come unto the knowledge of the Truth". This is the will of God, but because God has pleasure in the voluntary submission of those who are drawn by His love, and not in the unquestioning gyrations of puppets, He has granted man the great and responsible privilege of free will. Thus few come to a knowledge of the Truth and fewer still will be saved. Yet God's will is that "all should be saved". Paul shows in Romans 1 that mankind wilfully went astray from the Truth. "They did not like to retain God in their knowledge" (v.28). The theory opposed by this book implies that God forced those apostates to deny Him and then punished them for so doing. Thus it charges Him with folly, and will not be tolerated by wise men.

Some claim that works do not count in the estimation of God.

Events Subsequent to Christ's Return

12. *Elijah's Work of Restoration*

One of the first acts of Christ, following his manifestation at Sinai, will be to provide for the restoration of "all Israel". This will occupy many years—perhaps 40 in all (Mic. 7: 15)—in its consummation, and will, therefore, continue contemporaneously with the other national events that have been considered in these articles. Whilst the Arabs are being disciplined, Egypt humiliated, and Gogue destroyed in the Middle East, the troubles of the times will be accentuated in all parts of the world by the agitation of Jews seeking to return to Palestine.

In a proclamation to "all Israel" spoken through Malachi, God declares:

"I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4: 5-6).

The "great and dreadful day of Yahweh" is not the return of Christ, but the disciplinary action that will be taken by him in concert with his glorified saints against a godless world. Before this, Elijah will be sent upon his labours, which approximately 40 years later, will bring to a successful conclusion the work of national regeneration commenced in his lifetime. He will doubtless exercise authority over certain of his fellow-saints for this purpose, and in company with his associ-

ates will seek to educate scattered Israel in the truth that "all Israel" (that is, all the tribes) may be grafted in again on the basis of faith (Rom. 11: 23-27).

But though first in commencement, this work of restoration will be among the last in completion. Much has to be done. Israel must not be merely re-gathered but also re-educated and regenerated in heart and mind. It takes much longer to change and regenerate the human heart than to establish a nation. To-day Jews are returning to Palestine, and a Jewish State has been established, but though this is evidence of the Divine Hand in human affairs, it is not the restoration spoken of by the prophets. Many vital changes must be brought about in Israel before "the first dominion, the kingdom shall come to the daughter of Jerusalem" (Mic. 4: 8).

First there is the work of preparation. Scattered Israel must be told that their Messiah has appeared, and their hearts must be attuned to meet him. John the Baptist came in the spirit and power of Elijah, but failed to effect this reformation, so that 40 years later, God smote the Jewish earth with a curse in the destruction of A.D. 70. He did not fulfil the prophecy of Malachi 4, and plainly declared that he was "not Elijah" (John 1. 21). Jesus, likewise, whilst recognis-

ing the typical nature of John declared that "Elijah truly shall first come, and restore all things" (Mat. 17: 11).

What John the Baptist commenced, Elijah the prophet will successfully conclude. Then will be brought to complete fulfilment Isaiah 40. He will speak "comfortably unto God's people." All flesh shall see the glory of Yahweh revealed, and as the grass withereth and the flower fadeth, so will the pomp and show of fleshly might fail before the word of Israel's Elohim which will stand for the age (v.8). Scattered Israel will be educated in the Truth, and as the disciplinary work of Christ in the Middle East will be brought to a successful conclusion, and preparations will be made to assail the citadel of Babylon the Great, the invitation will be broadcast to Israel: "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18: 4).

Those nations, like Britain, which will see in the remarkable events of Palestine, the Divine Arm revealed will submit to the Divine direction to "Give up" and "Keep not back" the holy nation (Isa. 43: 6). Those that remain blind to the true nature of the Victor of Egypt, Bozrah and Jerusalem will, like Pharaoh of old, resist, with the result that Israel will fight its way out. This will add to the "time of trouble such as never was" spoken by the prophet. Attacked by scattered Israel within, and assailed by Judah under the command of the saints without, "the slain of Yahweh shall be at that day from one end of the earth even unto the other." Israel has been persecuted and tormented throughout the ages, Babylon the great

has spurned the Word of God and destroyed its messengers, and in doing these things is sowing to itself a terrible harvest. If two-thirds of Israel in the land are to be cut off and die (Zech. 13: 8), what terrible destruction is to come upon blasphemous, Jew-baiting, Truth-destroying Gentilism? The destruction of Sodom and Gomorrah, of Egypt under Pharaoh, and of Jerusalem in A.D. 70 sound a warning note. Jeremiah declares that death shall be so wide-spread as to be accounted nothing: "they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25: 33).

Israel, struggling to release itself, will assist in this Divine retribution. Balaam predicted the rising of Israel "as a great lion." "He shall not lie down until he eat of the prey, and drink of the blood of the slain" (Num. 23: 24). Zechariah declares:

"They shall be as mighty men, which tread down their enemies in the mire of the streets in the battle; and they shall fight, because Yahweh is with them and the riders on horses shall be confounded. And I will strengthen the house of Judah, and save the house of Joseph, and will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off." (Zech. 10: 5-6).

Ezekiel also speaks of this time:

"I will bring you out from the people, and gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face . . . And I will cause you to pass under the rod, and will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me, and they shall not enter into the land of Israel; and ye shall know that I am Yahweh" (Ezek. 20: 33-38).

This testimony speaks of Israel (1) Fighting its way out of the land of the enemy; (2) Being drawn into the wilderness of the people; (3) The rebels purged out; (4) Brought into the bonds

of the covenant. All this work will be supervised by Elijah. In fighting their way back to Palestine, Yahweh Saboath will defend them; and they shall devour and subdue (Zech. 9: 15). When Moses led Israel from Egypt, the angel of Elohim in military formation protected Israel from attack (Exod. 14: 19), and concerning the coming withdrawal from spiritual Egypt (Rev. 11: 8), Isaiah declares: "Ye shall not go out with haste, nor go by flight for Yahweh will go before you; and the Elohim of Israel will be your reward" (Isa. 52: 12). Zechariah declares that Yahweh shall be seen over them—manifested of course in His saints—and his arrow shall go forth as the lightning (Zech. 9: 14).

The "wilderness of the people," appears to be used both symbolically and literally. Symbolically it represents the nations of the earth whilst Israel will also be brought to Palestine via the deserts east of that territory. Zechariah speaks of them entering the land from Egypt in the south and Assyria in the north (ch. 10: 11). This double stream of Jewish traffic will probably converge east of the Dead Sea and enter Palestine through the valley of Achor in that region, for Hosea declares:

"I will allure her, and bring her into the wilderness, and will speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt" (Hos. 2: 14-15; Isa. 65: 10).

In "Phanerosis," Brother Thomas speaks of the purging of

Israel thus:

"The furnace in which Israel will become molten brass is 'the wilderness of the peoples', where Yahweh saith He will plead with them face to face; rule over them with fury poured out, and purge out from among them the rebellious, whom he will not permit to enter into the Holy Land to live there in His sight under the government of His King—the Christ (Ezek. 20: 33-44). When thus purged, the Jewish nation will be brass and silver well refined (Matt. 3: 12). The rebellious dross will be cleaned out, and Anti-Mosaic-Judaism, by which they are now caused to wander out of the way, will have been destroyed from the earth. The refining furnace is the 'time of Jacob's trouble', out of which he is to be delivered (Jer. 30: 7); and though they are now 'prostrate among the cattle pens', they will be 'the wings of the Dove covered with silver, and her feathers with the brightness of fine gold' (Ps. 68: 15; Jer. 1: 37).

"The place of the furnace is 'the wilderness of the peoples', that wilderness inhabited by the peoples, multitudes, nations, and tongues—the 'many waters upon which the Great Harlot sitteth'—that John refers to in Rev. 17: 1, 15, Portugal, Spain, France, Belgium, Germany, Italy, Greece, Egypt; and, in short, all the Mediterranean and Euphratean countries, being the territories of the four beasts of Daniel, constitute the furnace . . . While Israel is passing through the furnace under the conduct of the saints, and are themselves being purged from dross, they are also made use of by their commanders as a torch of fire among the sheaves, or a lion among flocks of goats (Mic. 5: 8; Zech. 12: 6), to destroy the power and kingdoms of the world, after the allegorical example of their transit out of Egypt into the land of their inheritance; for though passing under the rod themselves, they become also a rod of iron in the hand of Yahweh for the destruction of the nations, whose iniquity is full".

We have attempted in this article to give a brief outline of a work under the special jurisdiction of Elijah that will occupy some 40 years in its consummation. It will commence with the education of Israel and be followed by the purging out of rebels by the opposition that will arise from all parts of the world, by which, also, Gentilism itself will be purged. We hope to complete the picture next month, by dealing with their settlement in the land.

● From Cessnoch we have received a photo of the building recently acquired by the Ecclesia for the proclamation of the Truth. We congratulate the brethren upon obtaining a building so suited to their needs, and (as it appears to us) at so reasonable a cost.

Events Subsequent to Christ's Return

13.—Establishing *the Bonds of the Covenant*

"I will cause you to pass under the rod, and I will bring you into the bonds of the Covenant; and I will purge out from among you the rebels and them that transgress against me . . . and ye shall know that I am Yahweh" (Ezek. 20: 33-38). This remarkable prophecy can only refer to the future. It shows that the Israelites shall not always continue as at present; but that the scattering of their power shall have an end (Dan. 12: 7), and Yahweh will there bring them into "the bonds of the covenant". The delivering of the Covenant to Israel must precede their being bound or disciplined by it; and this delivering, the prophecy shows, is preceded by their being gathered out of the countries into the people's wilderness (Ezek. 20: 35). When there, the New Covenant will be "enjoined unto" (Heb. 9: 20), or "made with" (Ex. 24: 8) them, that is, delivered unto them, as the Mosaic was, to their fathers of old.

The Covenant will not be forced upon them against their will; for it is written, "Thy people, Adon, shall be willing in the day of thy power" (Ps. 110: 3). The period we are considering is the day of David's son's power, whom he addresses as Adon or Lord. This wonderful deliverance from the power of strong nations "with a mighty hand and with a stretched-out arm, and with fury poured out" (Mic. 4: 3; 5: 15; 7: 14-17) and the congregating of them safely in the wilderness, will superinduce a willingness of the part of Israel to enter into covenant with their Deliverer, the Horn of Salvation raised up for them in the House of David (Luke 1: 69). This glorious victory over Israel's enemies, and all those that hate them, will consummate the second act of their engraftment into their own olive again. The first act closes in their being made willing to follow the Leader sent them by Yahweh, through whom He proposes to bring them into the wilderness. Being in the wilderness then, rejoicing in Moses and the Lamb, the Lord God propounds for their acceptance the New Covenant dedicated by his own blood over 1800 years before. They will accept it; for the prophecy saith, "I will bring them into the bonds of the covenant".

As outlined in our previous article, at the end of forty years' sojourn in the people's wilderness, Elijah conducts the tribes to the borders of the land. It would seem that the tribes march from the south, towards the Red Sea, and from the west, north, and east, to the Euphrates; from which two points they form a junction in the intermediate wilderness. They are to be gathered from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the regions of the western Sea (Isa. 11: 11). These lie at all points of the compass

with respect to Palestine. Having to congregate from such opposite directions, they will, no doubt, move towards the wilderness in armies, fighting their way through the countries, and coalescing as occasion may serve, until they arrive at their destination. The reason for concluding that they will approach the wilderness from the Red Sea and the Euphrates is the statement of Isa. 27: 13: "Those shall come who were perishing in the land of Assyria, and who were dispersed in the land of Egypt, and shall worship Yahweh on the Holy Mount at Jerusalem".

The tongue of the Egyptian Sea and the flood of the Euphrates shall be dried up, as in the days of Moses, to provide a passage for these waves of immigrants (Isa. 11: 15); who will then experience the fulfilment of such references as Isa. 35; 40: 17-20; 42: 13-16; 63: 19; etc. Thus will a disciplined and regenerated people arrive at the door of the Holy Land under Elijah's administration to be granted admission to the presence of Judah's King. It will be a day of happy reunion for all the tribes. Judah and Ephraim will be reconciled: for "the jealousy of Ephraim shall cease, and enmity of Judah shall be no more" (Isa. 11: 13). The land bequeathed to Abraham, to their king, to his nobles, and to themselves, in the covenant confirmed of Yahweh and purged by the blood of his Son, will be fully possessed by their distribution over its valleys, plains, and mountains, when they shall have passed from Achor's delightful and joyous vale. Thus will they be settled in the land, with the assurance of possession and peace for ever, the things of the covenant, no more a matter of hopeful faith, will be the realities of daily life. Though not yet relieved from the necessity of paying nature's debt, yet as the days of a tree shall their duration be (Isa. 65: 22); and though a full end shall be made of all other nations (Jer. 30: 11), their's shall be deathless as their king, and eternal as the years of God.

The extent of the land occupied by Israel under Messiah will be much larger than Palestine. It is Scripturally defined as the land "from the river of Egypt unto the river Euphrates" (Gen. 15: 21), if a map of the territorial area indicated in the covenant be examined, it will be seen that the broadest extent is "from sea to sea", as it is expressed in Psalm 72: 8; that is from the Mediterranean to the Persian Gulf; and its greatest length, "from the river to the end of the land"; or from the Euphrates at its junction with the gulf, northward; and from the Pelusiac branch of the Nile to the entrance into Hamath.

Here, then, is a noble domain, lying between Assyria, Persia, Arabia, the Red Sea, Egypt, and the Mediterranean; capable, when peopled by an industrious, enlightened, and well and strongly governed, nation, of commanding the commerce and sovereignty of Asia, and the wealth of Europe and America. Such is the land, containing, according to the survey of the British Government, 300,000 sq. miles, concerning which God said to Abram, "To thee will I give it and unto they seed for ever."

Having been regenerated in understanding and disposition, the tribes of Israel will inherit their respective cantons. These will vary from those originally occupied, and are outlined in the last chapter

of Ezekiel's prophecy. They are drawn in equal divisions from north to south commencing northward at the river Euphrates. Dan will occupy the most northerly position and will be followed by Asher, Napthali, Manasseh, Ephraim, Reuben and Judah. Then a description of the Holy Oblation is sandwiched between the specification of the seven northern cantons and five others to the south (see vv. 8-22), in which is described the reservation of the portion for the Prince (Jesus Christ). This will provide space for the city and temple of Jerusalem, and area reserved for the living quarters of the Priests who shall attend the worship of the "house of prayer for all nations". The Holy Oblation covers approximately the area of the ancient kingdom of Judah, and thus will be fulfilled the words of Zechariah 2:12: "The Lord shall inherit Judah his portion in the Holy land". South of the Holy Oblation will be found the cantons of the tribes of Benjamin, Simeon, Issachar, Zebulun and Gad (Ezekiel Ch. 48).

Thus will Yahweh redeem His people. Thus will be fulfilled the following testimonies: "I will take you from among the nations, and gather you out of all countries; and I will bring you into your own land (all except the rebels who are purged out). Then will I sprinkle clean water upon you (this is the covenant-sprinkling), and ye shall be cleansed from all your defilements; and from all your idols will I cleanse you." This is "forgiving their iniquity and remembering their sins no more", according to the promise of the New Covenant. "A new heart will I also give you, and a new spirit will I put within you: and I will take away the heart of stone from your flesh, and I will give you a heart of flesh. And my spirit will I put within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." This is the putting of God's "law in their inward parts, and writing it in their hearts". It is then added, "And ye shall dwell in the land which I gave to your fathers, and ye shall be my people, and I will be your God. I will also save you from all your defilements: and I will call for the corn, and I will increase it, and will send no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations." "Then shall it be said, This land that was desolate is become as the garden of Eden." That is, it has become Paradise. "And the cities that were waste and desolate, and ruined, are become fenced, and are inhabited. Then the nations, that are left round about you shall know that I, Yahweh, have built the ruined places, and planted the land which was desolate. I, Yahweh, have spoken it, and will do it" (Ezek. 36: 24-30, 35-37).

This great national deliverance is consequent upon their political resurrection and enlargement from the countries where they are now entombed, devoid to a great extent of the rights both of men and citizens. But they will soon rise from political death, and afterwards enter their land in triumph. When there, under the government of the Immortals and their chief, their condition will exactly answer to the following testimonies: "Behold, I will take the Israelites from among the nations whither they are gone, and will gather them from every side, and bring them into their own land . . . And I will make

with them a covenant of peace; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary (or Temple, the house of prayer for all nations) in the midst of them for evermore. My Tabernacle (or dwelling-place) also shall be with them; yea, I will be their God, and they shall be my people. And the nations shall know, that I, Yahweh sanctify Israel when my sanctuary shall be in the midst of them for evermore" (Ezek. 37: 21, 26-28).

Thus will be brought to fruition the grand work of restitution. Forty years will be occupied in finalising this great work; forty years during which the nations will be convulsed with war and tumult: when the seven apocalyptic thunders will utter their voice, and when the attention of men and women everywhere will be directed towards the wonderful work being accomplished in Palestine. For Gogue destroyed therefrom, the land will be cleansed, and everything prepared for the Kingdom in its initial stage to be established there. The gold and silver of the nations will be accumulated for the beautification of the Temple, and one by one the Gentile nations will submit to the authority of the King in preparation for the Jubilee year which shall inaugurate the Millennium of Christ's reign of peace.

—Compiled from writings of the Pioneers.

THE APOSTOLIC AGE

8. *The True Israel*

We must grasp the position of Israel's lofty calling in the purpose of Deity, if we would appreciate to the full the measure of their iniquity which merited the awful calamities that came upon them at the first advent.

The whole purpose of God is to create out of the human race a family in whom He may eternally dwell. Thus the whole world will be filled with His glory (Num. 14: 21). The abundant grace of God will kindle a thankful, praising disposition in His saints, which will redound to His glory (2 Cor. 4: 15). Thus will the pleasure of Deity be attained, the pleasure for which he made all things (Rev. 4: 11), and thus will the Divine mental and moral likeness have been stamped upon the Elohim of the Coming Age, in accordance with the declaration of Gen. 1: 26.

This wonderful plan is enigmatically presented in the glorious and fearful name "Yahweh Elohim". By the proclamation of this Name, Deity declared His purpose to Moses at the bush, to become a person and persons not then manifested. The exclusive channel of this development has been and still is the seed of Abraham, or Israel. This was declared when God promised to Abraham (Gen. 17: 7-8), "I will be a God unto them"—He is a God to no others. Outside the

Events Subsequent to Christ's Return

14.—A Startling Proclamation to the Nations

Our last two articles have anticipated the sequence of events somewhat in order to complete our outline of the restoration of all the tribes of Israel to the land of promise. We now revert back to the work of Christ and his glorified brethren consequent upon the destruction of Gogue's forces at Armageddon (see "The Logos", vol. 17: No. 5; p.114).

The first duty will be the cleansing of the land, that it might be a fit place for the erection of a House of Prayer for all nations to be presided over by the King-Priest of the Age to come (Dan. 8: 14; Zech. 6: 12-13). We have already seen (p.115) that the victory of Christ at Jerusalem will be accompanied by earth tremors of unusual extent which will considerably alter the contour of Palestine (Zech. 14: 4-10; Joel 3: 18). This, together with an ample rainfall (Hos. 6: 1-3; Joel 2: 23), will cause the present arid and uninviting deserts of Palestine to "blossom as the rose". Zion will be elevated above the surrounding country, and will stand out as a landmark prominently drawing men to the worship of Yahweh. This earthquake, we have seen, will bury much of Gogue's host, but a further seven months will be required to bury the remnant of the host. In order that the land might be thoroughly cleansed of all Gentile pollution, "men of continual employment" will be engaged to pass through the land and remove every trace of the invasion from the north (Ezek. 39: 12-14).

PROCLAMATION OF THE KING

With Christ enthroned in Zion, and Judah subject to his control, the Kingdom will be established in its "little stone" phase, destined to grow into a "great mountain" and "fill the whole earth" (Dan. 2: 34-35). Before further judgments of war are poured out upon the Gentile world, an opportunity will be given to the nations to voluntarily submit to the rule of Christ. The plenipotentiaries of the nations will be startled by a most unusual decree, not couched in diplomatic language, but uncompromisingly demanding that their respective Governments: "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountain of waters" (Rev. 14: 7). In the book of Revelation, this proclamation issues from the lips of an angel (the multitudinous Christ) "flying in the midst of heaven" (v.6). This is the "air" of Revelation 16: 17—the political abiding place of the Powers that be, into which the seventh vial will be poured.

We can well understand the amazement of politicians at such an unusual request. They have been accustomed to forget the existence of Deity in all their dealings, and to proceed upon the assumption that they are the Lords of creation. Their god has been Power and to it they have sacrificed all virtue and honour. The church has been used to further their ends, and has frequently been instructed not to interfere in politics. But here is a Politician who places Divine worship in its proper place! Nevertheless they will not be impressed. They will doubtless misconstrue the destruction of Gogue's army as the result of fortuitous occurrence, apart from which Israel would have been absolutely destroyed. Not understanding the Divine nature of the King they will ask, What does Israel require? The (to them) preposterous answer will be, that the nations submit to the rule of the King in Zion. Again the question will be asked, Who is this new King? and perhaps they may enquire, Has his authority been endorsed by the council of nations? Isaiah 14: 32 declares: "What shall one then answer the messengers of the nation? That Yahweh hath founded Zion, and the poor of his people shall betake themselves unto it" (Margin).

Some powers will treat this request wisely and will supplicate the mercy of the King of the Jews. The majority, however, and particularly those countries under the dominance of Catholicism, will treat with scorn and ridicule the summons to give up their superstitions and worship Deity in truth. In anger they will prepare for war. They will coalesce against Yahweh's Christ, and will seek to break the bands that the destruction of their forces at Armageddon and the proclamation of the King from Zion, would place upon them (Ps. 2). They will treat with utter contempt the Divine counsel to prostrate themselves before the Son lest they perish from the way (Ps. 2: 12), and will therefore thoroughly deserve the judgments that will fall upon them with fury.

This official repudiation of Christ will be followed by a proclamation to the people to "Come out of her, my people, that ye be not partakers of her sins, and ye receive not of her plagues" (Rev. 18: 4). This proclamation will be particularly (but not exclusively) directed to scattered Israel through the agency of Elijah as we have seen in recent articles. Thus, in the mercy of God, every opportunity will be given the nations to repent of their evil deeds that they receive not the punishment due to them. Isaiah 66: 19 declares:

"I will set a sign among them (Israel), and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not seen my glory; and they shall declare my glory among the Gentiles."

The "sign" will be the Lord in glory. Tarshish, Pul, and Lud represent the confederacy of the south; Tubal, Javan (and the Septuagint includes here Mosoch and Thobel), the confederacy of the north. To both groups the nations emissaries will go forth from Christ to declare his glory among the Gentiles that they may escape the impending judgments. These emissaries are termed "drawers

of the bow" a metaphor signifying sounders of the truth (see Ps. 64: 3; Jer. 9: 3; Hab. 3: 9; Rev. 6: 2). The Apostle John will be among their number, for he was told: "Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Rev. 10: 11). Elijah will take a prominent part in this work as we have seen from previous articles, his labours together with those associated with him in the work, being exclusively directed to scattered Israel. Portion of the requests to the two groups of nations will be, "To the north, Give up; and to the south, Keep not back; bring my sons from far and my daughters from the ends of the earth" (Isa. 43: 6).

AN OFFERING TO THE LORD

What will be required of those nations who accept? Their rulers will have to give place to divine, immortal kings who shall rule on behalf of the King of kings and Lord of lords in Jerusalem. They will have to repudiate their superstitions and submit to a law that will act as a "schoolmaster leading them to Christ". This law, an amended version of that delivered through Moses, will regulate their social, political and religious life and contribute to the happiness of the people. Commerce will be conducted upon such lines as will contribute to the enrichment of the whole nation. For instance, concerning the latter-day Tyre (Britain), Isaiah declares:

"Her merchandise and her hire shall be holiness to Yahweh: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before Yahweh, to eat sufficiently, and for durable clothing" (Isa. 23: 18).

An offering will be demanded of those nations who submit. They must assist in the regathering of Israel. They must "take hold of a skirt of him that is a Jew and say we will go with thee, for we know that God is with thee". Isaiah declares: "They (the few nations who will accept the Divine summons) shall bring all your brethren for an offering unto Yahweh" (Isa. 66: 20). Zephaniah 3: 10 supplements the words of Isaiah, thus: "From beyond the rivers of Ethiopia shall they bring my suppliants, even the daughter of my dispersed for an offering unto me" (Revised version margin). "Beyond the rivers of Ethiopia" speaks of the British power (Isaiah 18), the kings of Tarshish and of the isles who shall bring presents (Ps. 72: 10), even of "a people scattered and peeled, a people terrible from their beginning hitherto; a nation meted out and trodden under foot . . . to the place of the name of Yahweh, the mount Zion" (Isa. 18: 2, 7). From these references, plus Isaiah 60: 9 which speaks of Tarshish being the first to accept Christ and her mercantile marine being placed at the disposal of the King for the use of home-coming Israel, it seems that those who voluntarily submit will be limited to the English speaking world. The Truth has been broadcast throughout these parts, and the minds of the people in measure prepared for the remarkable events to be soon witnessed in the earth.

In addition to the work referred to above, the gold and silver of the nations must be given up (Isa. 60: 9). This is the property of Deity (Hag. 2: 8) and will be used for beautifying the Temple of the

Lord. The craftsmen of the Gentiles will be used to build up the walls of Jerusalem and to minister in essential needs to the people of Israel who shall be glorified (Isa. 60: 9). "For", says Deity, "in my wrath I smote thee, but in my favour have I had mercy on thee".

PREPARATION FOR WAR

The above applies to those nations who will realise the true nature of the one reigning from Zion and will submit to his rule. Prophecy indicates, however, that the majority of the world will resist the rule of Christ and will endeavour to do what Jew and Gentile conspired to do 1900 years ago. Thus will the Lord prepare to bring his judgments with stunning force upon the rebellious nations

"ELPIS ISRAEL" CLASS NOTES

Added costs of postage and other expenses have forced us to experiment with duplicating on both sides of the paper. We hope that this does not inconvenience the reader at all. Should it not prove satisfactory we will revert back to the original method of duplicating on one side of the paper only.

World conditions have reached that stage faced by Israel in a time of crisis—the stage of acute inflation. Haggai pointed out to Israel that though they had sown much they brought in little, and "he that earneth wages earneth wages to put into a bag with holes" (Hag. 1: 6). In other words, the money did not have its former purchasing power. This is the position with us to-day, and hence our change as stated above. It is all a sign of the times, and though these conditions bring in their train many inconveniences, we can surely "lift up our heads" in the anticipation of the larger issues involved—the return of Christ in glory.

that "they may learn righteousness" (Isa. 26: 9). There will be a quiet before the storm breaks with fury upon the heads of the wicked, after which the political Sun of righteousness will shine forth from the heavens of the future age, in a morning without clouds.

The prophets have spoken in detail of the wonderful events before us in these articles. Their minds were constantly centred upon this grand consummation. To them the future age was a vivid reality. They suffered greatly. They had to stand against the current of the times in which they lived, and they required something to assist them in this. The vision of the future—the joy set before them—gave them this incentive, and helped them to faithfully proclaim the Word of the Lord in spite of every discouragement from man. It can also help us to see clearly the joy set before us, give us an incentive to faithfully proclaim the counsel of God, assist us in our labours, build us up in our most holy faith. The reading and continuous meditation of God's Word will assist the thoughtful mind to make a reality of that which to most people is so superficial and theoretical.

—H.P.M.

Events Subsequent to Christ's Return

15.—The Lull Before the Storm

"All the inhabitants of the world, and dwellers of the earth, at the lifting up of an ensign on the mountains shall tremble, and at the sounding of a trumpet, shall hear. For thus said Yahweh to me. I will be still (yet in my dwelling-place I will be without fear) as dry heat impending lightning, as a cloud of dew in the heat of harvest. For before harvest as the perfecting of fruit when sour grapes are ripening, there shall be a blossom: and he will cut (it) off as vineshoots by pruning-hooks, and luxuriant twigs, are lopped away. They shall be left together for the carrion-bird of the mountains and the wild beast of the land; and the birds of prey shall destroy upon it, and every wild beast of the land shall ravin upon it. At that time a present shall be diligently brought to Yahweh of armies, a people carried away and oppressed, even of a people terrible from this (time) and onward; a nation prostrate and trodden down, whose land rivers have spoiled; to the dwelling-place of THE NAME of Yahweh of armies, Mount Zion."

Dr. Thomas's translation of Isa. 18: 3, 4, 5, 7.

We suggest that the reader diligently compare the above translation with that found in the Authorised Version. He may find it profitable to make marginal corrections of the latter. We feel that the above rendering more faithfully captures the electric atmosphere or tension of the political heavens following the destruction of Gogue at Armageddon. The prophecy speaks of an early "blossom", of "sour grapes" forming, of "vineshoots" and "luxuriant twigs" that are "lopped away", or pruned" before it comes to full maturity of expectations. There are, however, other "wild grapes" on the Gentile vine, that will be permitted to fully ripen before they are harvested. In other words, there are two stages in the subjugation of the nations. The Gogian confederacy will be first destroyed, and afterwards the nations of the earth dealt with. The image of Nebuchadnezzar is first broken, then its elements are ground to powder by the "little stone power", which ultimately becomes a mountain filling the whole earth.

Yahweh (Deity in manifestation) is likened to "a cloud of dew (the multitudinous Christ) in the heat of harvest." The same figure is used in Revelation 14: 14-20, and there, also, an early and a latter reaping of the earth are referred to. In v. 14, "one like unto the Son of Man" associated with a "white cloud" is invited to "thrust in thy sickle and reap; for the time is come for thee to reap" (v. 15), and the succeeding verse declares, "and the earth was reaped." Here again, is the victory of Armageddon, when Christ, riding upon a white cloud (the multitudinous body of glorified saints—Heb. 12: 1) will advance from Egypt in the south (Isa. 19) through Bozrah to Jerusalem and successfully cut off the Gogian blossom upon the Gentile vine. But later in Revelation 14, the Son of Man is again told to "Thrust in thy sharp sickle, and gather the clusters of the vine of the

earth; for her grapes are fully ripe", and the succeeding harvesting is represented as being gathered to Yahweh's winepress in which the blood of the grapes of the Gentile earth is pressed out for an offering unto the Lord.

This second reaping of the fully ripe grapes, speaks of the second stage in the subjugation of the nations, when the Lord will carry the battle into the territory of the enemy. In the words of Micah, he "shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof." . . . his "hand shall be lifted up upon his adversaries, and all his enemies shall be cut off" (Mic. 5: 6, 9).

The reference from Isaiah, quoted above, speaks of the bewilderment of the nations at the "lifting up of an ensign on the mountains" of Israel, and at the "sounding of a trumpet" from Zion. The lifting up of an ensign is the establishing of the Lord Jesus, as King in Jerusalem (Isa. 11: 10). This is the work of Yahweh manifested through His Son. "I will set up an ensign", He has declared. In type, Moses saw this ensign, and in shadow witnessed his marvellous victories. On the occasion of the battle between Israel and Amalek, it was found, that so long as Moses' hands were held up to Yahweh, Israel prevailed, but when, through tiredness (the weakness of the flesh) they were allowed to droop or "hang down" (see Heb. 12: 12), Amalek prevailed. This impressed Israel with the sense of dependance upon Yahweh. It was His victory, and only through Him did Israel succeed. Moses recognised this fully, and after the battle he built an altar which he termed Yahweh-Nissi (Exod. 17: 15). The Altar symbolised Deity in sacrificial manifestation, or the Lord Jesus (Heb. 13: 10). He is the living anti-type of what was represented in the altar upon which Israel made offering unto Deity. Moses' Altar was styled "Yahweh Nissi" signifying, "He who shall be mine ensign"; and if the question be asked, Who shall be the ensign? the answer is, He who is our Altar—the Lord Jesus Christ.

The raising of the ensign of Isa. 18 is emblematic of the victory of Armageddon. The "dwellers of the earth" shall see this sight and tremble. They shall also hear "the sounding of a trumpet", or the proclamation calling Israel home, dealt with in our last article. Numbers 10 describes how the priests blew with the trumpet to call the people together, and in the Scripture before the immortal king-priests (Rev. 5. 10) of the Age to come, will "blow the trumpet" to call the people of Israel back to Palestine. "Come out of Babylon my people that ye be not partakers of her sins and receive not of her plagues". "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Yahweh in the holy mount at Jerusalem" (Isa. 27: 13).

Here, then, is the background to the sultry conditions appertaining in the political heavens following the victory of Armageddon. The world will be shocked by the complete annihilation of Gogue's army. All nations will be in mourning as a result. It will be as the mourning of Egypt when the first-born of every family was slain. Then will follow the remarkable proclamation of Christ to the nations, dealt

with in our last article, and as the nations study the implications of this summons, Yahweh declares: "I (i.e. manifested in the multitudinous Body of Christ) will be still as dry heat impending lightning, as a cloud of dew in the heat harvest."

Concerning these words, Brother Thomas writes: "This is the quiescence of Yahweh's Name-bearer, after beating down the Assyrian at eventide, by which he obtains forcible possession of Jerusalem. It is absolute quietude, or cessation from all hostilities, an armistice, as it were, obtaining from the descent to the Mount of Olives, and commencement of the war between the King of Israel and the Papal powers of the Roman West. The words 'yet in my dwelling place I will be without fear', are parenthetic and descriptive of the Great King's perfect security and fearlessness in the midst of fierce and warlike nations, among whom he has introduced himself 'as a thief', with the intention of spoiling their governments of all their glory, honour, dominion and wealth. As if he had said, 'though I forbear immediately to follow up the victory I have gained in delivering Jerusalem from the Russo-Assyrian Gogue, the enemy will be too confounded to rally his forces and lay siege to the city, for its recovery out of my hand. I shall be in it, and hold it without any ground of fear from a threatened renewal of the siege.'"

What is the object of this uneasy lull with its threat of impending trouble? It is to give the nations the opportunity of declaring themselves. It is to await the full ripening of the vine clusters in the Roman west. This "perfecting of the fruit" is accomplished when the acceptance, or rejection, of the trumpet-proclamation has divided the nations into adverse or friendly powers. Brother Thomas continues: "This division effected, and the Royal Reaper, no longer still as dry heat and a cloud of dew, thrusts in his pruning-hook again, and having reaped the grape-clusters treads them in the wine-press without the city, that is, beyond the limits of the land" of Israel.

Thus, suddenly, the lull will cease and the storm break. Forked lightning will shoot across the political heavens, thunder will disturb the previous silence. Yahweh's "controversy with the nations" (Jer. 25: 31) will begin. It will commence at that city which has consistently defied His truth and massacred his saints throughout the ages, that has set itself as the rival of Jerusalem and laid claim to being the Eternal city, and which, in John's day, reigned over the Kings of the earth (Rev. 17: 18). Rome will be utterly destroyed by volcanic eruption. With violence shall it be thrown down, and shall "be found no more at all" (Rev. 18: 21). The sudden and awful destruction of Rome will again thrust the nations into mourning, and doubtless some will be impressed and influenced by this succession of disasters. They will be in the minority, however, for though the city of Rome be destroyed, the spiritual influence of papal-dom will remain. As in previous ages, though men might curse the affect of the plagues divinely poured out upon them, they "will repent not of their deeds" (Rev. 16: 11). They will "tumultuously assemble together and meditate a vain thing" (Ps. 2: 1-margin). The "vain thing" will be to combine to set at nought the monarch whose threatening decrees will have issued from Zion's hill, and destroy his growing power and in-

fluence. But the initiative will be taken by Zion's King and upon them will fall the full weight of his vengeance and judgments that they might "learn righteousness."

—H.P.M.



EDITORIAL

BROTHER ROBERTS AND THE NATURE OF MAN

In private correspondence, it has been suggested that Brother Roberts once taught that sin brought no change to Adam, and our attention has been directed to a portion of an article written by Brother Roberts in 1869 and re-printed as an "Addendum" in a pamphlet entitled: "The Terrestrial System Before the Fall."

It so happens, however, that Brother Roberts expressed his mind upon this very article which, in his day, was taken out of its context and used in a light not intended by him, in a similar manner to that of our correspondent. In "The Christadelphian" for 1895, brother Roberts reports his encounter with a Mr. Cornish who had been busy subverting the Truth and drawing away brethren to his way of thinking. Mr. Cornish sought to show that Brother Roberts had changed his mind, and quoted the very article before us. Here are Brother Roberts' comments on the occasion:

"There was an endeavour on the part of Mr. Cornish to prove that I had changed from my original position. He tried to prove this by citing an article written in 1869, in which I said that **No change of nature was effected in Adam by his condemnation: that the only difference between the fore and after state, was a difference of relation to the dissolution process lying ahead.** I now said I adhered to what was written in the article, and could wish no better exposition of the matter when taken as a whole. What Mr. Cornish had omitted to consider was, **how**—according to the said article—the difference of relation was established. I afterwards pointed out that in the earlier part of the article, it was laid down that The altered relation became a law of his nature "running in the blood", and that thus only was the sentence transmissible to posterity. This was no alteration of nature, but the introduction of the law of death into it leaving it the same nature still. But Mr. Cornish called this "evasion" the common rejoinder of perplexed antagonism in the presence of an unanswerable explanation."

Brother Roberts did not change his mind on this subject. In any case a change of mind from a viewpoint of error to that of truth, does not demonstrate an attitude of weakness, or reveal the error to be truth, but rather the contrary. The truth upon this vital subject is clearly and beautifully outlined in the pamphlet "**The Blood of Christ**" (price 6d, postage extra), and we repeat our suggestion last month that the reader would do well to refresh his mind upon this subject with the aid of this book.



Events Subsequent to Christ's Return

16.—A Time of Trouble as Never Before

(Dan. 12: 1)

Christ's proclamation to the nations, after His enthronement in Zion (Rev. 14: 6-7), is the announcement of MILLENNIAL GOOD NEWS; namely, that the resurrection, immortalization, and inauguration of the called, and chosen, and faithful first fruits have been accomplished by Jesus Christ, who, having returned in power and great glory, has set up the ancient throne of his father David on Mount Zion; that being established there, he invites the allegiance of all nations to himself, as king of the whole earth by the grace of his Eternal Father, who has appointed him to execute judgment and justice in the earth, and to rule the world in righteousness; that he is prepared to destroy the powers that corrupt and oppress the nations, and to wipe away tears from off all faces, and to take away the rebuke of his people, Israel, from off all the earth. That his purpose is to change the face of the world and to enlighten mankind with the true knowledge from the rising to the setting sun. That, if they will accept his invitation to the feast he has prepared for all peoples, they shall live under their own vines and fig-tress, and in peace, and none shall make them afraid. But if, on the contrary, they determine still to worship the Beast and his image, and to receive the sign in their foreheads, or in their hands, then shall they be made to drink of the wine of the wrath of the Diety, which hath been prepared without mixture in the cup of his indignation.

—Dr. Thomas, from "Eureka", Vol. III, pp. 398-410.

Despite every opportunity to repent and submit to the law that shall issue from Jerusalem, the attitude of the nations, after the enthronement of Christ at Zion, will be a characteristically rebellious one. The mighty victories of the King culminating in the overthrow of Gogue, and, later, the destruction of the city of Rome, will not restrain this attitude. The influence of mystical Babylon will outlive its headquarters in the so-called Eternal City, and under its leadership the nations will offer organised resistance to the King of the Jews (see Ps. 2). The judgments of God will therefore fall heavily upon those nations, ushering in a "time of trouble such as never was". All the prophets speak of this time. They show that a stiff-necked attitude is not exclusive to Israel but is an inherent quality of all flesh. Israel has suffered because of its rebelliousness, and so also will the nations. Jeremiah declares: "For, lo, I begin to bring evil on the city which is called by my name (upon Jerusalem), and should ye be utterly unpunished? (Ch. 25: 29). Jewry scorned the wisdom of God. They refused to hearken to His admonition, and they suffered in consequence. The Gentiles have done similar, and they will experience the disciplinary rod of Divine judgment until they learn to submit to the Son of God.

Concerning Israel we learn: "Yahweh Elohim sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling place: but they mocked the mes-

sengers of Elohim, and despised his words, and misused his prophets, until the wrath of Yahweh arose against his people, till there was no remedy." (2 Chron. 36: 15-16). In similar manner will Yahweh through His saints plead with the Gentiles to prostrate themselves before His representative, the Lord Jesus Christ, and in like manner will His mercy be ignominiously rejected. Psalm 2: 11-12 outlines the Divine summons to the Gentiles (the following rendering being a combination of R.V. and A.V.):

**"Serve Yahweh with fear,
Rejoice in Him with trembling!
Learn instruction, lest He be angry
And ye perish from the way.
For His wrath will soon be kindled.
Blessed are all they that take refuge in Him."**

Having rejected this last plea to act wisely, the decree of Deity issues forth: "Ye shall not go unpunished; for I will call for a sword upon all the inhabitants of the earth" (Jer. 25: 29). So awful will be the ensuing "time of trouble" that lamentation for the dead will seem out of place, and so widespread the destruction that burial will be impossible under the circumstances. "They shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (v. 33).

"This 'time of trouble' is contemporary with the resurrection of a portion of the dead. It is the epoch of Israel's deliverance, both of the Ishmael, and Isaac, seeds; and of the casting down of the thrones of the beast (Dan. 7: 9). The convulsion which effects their overthrow is described by the apostle as 'a great earthquake' such as was not since men were upon the earth, so mighty an earthquake and so great' (Rev. 16: 18). Ascertain the calamities of former ages, and however terrible they may appear, this will exceed them all. The Flood, Sodom, Egypt, Jerusalem, the fall of the Roman empire, were all judgments which chill the heart, and make the blood run cold to contemplate; but times have now come over the world which will have been hitherto unsurpassed. The wrath of the sixth and seventh vials which remains, is about to overwhelm the nations with 'torment and sorrow', for the cup of their iniquity is full." ("Elpis Israel", p. 374).

This time of trouble, however, is as the cleansing fire of Deity's anger to purge the nations of iniquity, and reveal a purified earth wherein might dwell righteousness. Its effect is thus described by the Psalmist: "Come behold the works of Yahweh, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I (Yahweh) will be exalted among the nations, I will be exalted in the earth" (Ps. 46: 8-10).

Israel's Part in the Judgment

It will be the privilege of the saints to assist in the subjugation of the nations to Christ. They will exhibit the Divine anger. Isaiah declares: "The Name of Yahweh (and the saints are a people for the Name—Acts 15: 14) cometh from far, burning with His anger, and the burden thereof is heavy; His lips are full of indignation, and His

tongue as a devouring fire. And His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity" (Isa. 30: 27). Previous articles have shown that in the initial stages of Yahweh's judgment, the saints, as the Rainbow Angel of Revelation 10 will advance north from Sinai, against the enemies of Christ entrenched in various parts of the Middle East. But, from the subjugation of Gog, they will be assisted by Israel after the flesh. The victory of Armageddon will be to the salvation of Judah (Zech. 12: 7), whilst a little later the trumpet call shall sound forth calling scattered Israel home (Isa. 27: 13), and a decree will be issued commanding the nations to assist in this work (Isa. 43: 5-7). The nations, however, like Pharaoh of old, will seek to restrain the return of Jewry to Palestine. Having warlike intentions in their hearts against the King of the Jews, they will deal harshly with his subjects. But by this time, Elijah and his co-workers will have educated and organized Israel scattered abroad (Mal. 4: 5, 6). Thus energized, Jews in all parts of the world where Christ's decree is repelled, will rise in revolt against their oppressors, and fight their way back to Palestine. Then will be fulfilled the following references:

"I will bring you out from the people, and gather you out of the countries wherein ye are scattered, with a mighty hand, and a stretched-out arm, and with fury poured out" (Ezek. 20: 34).

"Yahweh Sabaoth shall defend them; and they shall devour, and subdue with sling stones" (Zech. 9: 14).

"They of Ephraim shall be like a mighty man . . . I will hiss for them and gather them . . . and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away." (Zech. 10: 7-11).

"Behold the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain" (Num. 23: 24).

The revolt of Israel, in all those countries that refuse to let him go, will be as the sword of Yahweh (Jer. 25: 29), by which He will bring tribulation and vengeance upon the disobedient nations. Thus a double purpose will be fulfilled; the regathering of scattered Israel, and the punishing of the Gentiles. Ephraim (scattered Jewry) will be the arrow by which Yahweh will aim at the nations (Zech. 9: 13). He shall "strike as lightning", and wound them in such a way as to force them to submit. Micah 7: 16 declares: "the nations shall see and be confounded at all their might and shall fear mightily."

In addition to this internal revolt of Jews against their oppressors, the nations will be directly attacked by the little stone power established in Palestine. Christ shall "rebuke strong nations afar off" (Micah 4: 3); the saints shall "execute vengeance upon the nations, and punishments upon the people binding their kings with chains, and their nobles with fetters of iron" (Ps. 149: 7-8). To this end they shall have the assistance of Judah, or that part of Jewry established in the land. Judah is represented as the battle-axe of Yahweh by which He will smite the nations (Zech. 9: 18)—His "goodly war-horse" upon which He will ride, to the conquest of the Gentiles (Zech. 10: 3). Revelation 19 represents the Lord Jesus Christ—the "leader and commander of his people" (Isa. 55: 4)—going forth with his

glorified saints to smite the nations. They are shown riding upon "white horses", the symbol of purified Judah. Zechariah says:

"Yahweh Sabaoth hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle . . . And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because Yahweh is with them, and the riders on horses (those controlling the Gentile nations) shall be confounded" (Zech. 10: 3-5).

Assailed from without, attacked from within, and feeling the full weight of Divine vengeance, the nations shall experience a time of extreme distress well calculated to bring them quickly to their knees. Christ will become the acknowledged King of the Earth, acting as viceregent for Deity. This is expressed in the words of the prophet: "Yahweh shall be king over all the earth. There shall be one Yahweh and His name one" (Zech. 14: 9). In other words, though many princes and kings shall reign (Rev. 5: 9), they shall exercise their power as members of that Divine family of immortals who will then be completely "one" in the Father and Son (John 17: 21). "A king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32: 1). "All kings shall fall down before him: all nations shall serve him: his enemies shall lick the dust" (Ps. 72: 9, 11).

The saints shall share with Christ the rulership of the nations, and will be appointed to the oversight of certain districts. Then will be fulfilled the parable of the coming Kingdom. The Lord shall say unto his servants: "Because thou has been faithful . . . have thou authority over cities" (Luke 19: 11-27). They will instruct the mortal population of the earth in Divine principles so that ultimately the earth will be filled with the knowledge of Yahweh. Government, Law, Education and Commerce will be regulated according to Divine principles; justice and equity shall exist side by side; and knowledge shall be the stability of the times. After the storm will come the peace. The righteous decree shall emanate from Jerusalem and draw men voluntarily by their very wisdom, will "come down as rain upon the mown grass, as showers that water the earth" (Ps. 72). "Righteousness and praise shall spring up before all nations" (Isa. 61: 11), and the gospel proclaimed to Abraham will be fulfilled in the earth—"In thee shall all nations be blessed." This is the blessed hope to which all true sons and daughters of God are related and by which they can see beyond the chaos of to-day to the glory yet to be revealed in the earth.

—H.P.M.

● **Israel in Palestine.**—Dr. Russo, a foremost authority in Eastern Affairs, declares: "In contrast with the jaded 'to-morrow we die' atmosphere of Europe, and the near hysteria prevailing in other countries that should know better, the determination and idealism of present-day Israel are an inspiring example of old-fashioned faith. There is obviously no substitute for this kind of faith, not even oil. Israel is there to stay."

(This is true: not because Dr. Russo says so, but because Bible prophecy says so.)

● **Housing Problem.**—The Israeli State, which controls approximately land one third the size of Tasmania, has built more houses during the past 12 months than the whole of Australia,

Events Subsequent to Christ's Return

17.—Christ's Reign on Earth

These articles have tried to briefly trace the work of Christ from the resurrection onwards. They have discussed the gathering of the saints to Sinai, the "marriage of the Lamb," the mission of Elijah and his co-workers, to scattered Israel, and the emergence of the multitudinous Christ from the isolated mountain fastnesses of the Sinaitic Peninsular, against a hostile world. The world scene during this period has also been briefly sketched. The Russian Gogue will dominate Europe, form an alliance with the Papacy, and challenge the Anglo-Saxon Powers by an attack upon the all-important Middle East. Egypt will fall, but unusual tidings "out of the east and north" will induce Gogue to consolidate his position by attacking Jerusalem. Britain will be swept on one side; Jewry will suffer immense losses; and the city shall fall. Israel's hopes of national independence will fade; the world will see in Gogue a new Master; when suddenly he will be challenged by a new Power, the true identity of which, at first, none will comprehend. In the words of Christ: "They shall see the Son of man coming in a cloud (the immortalised saints—cf. Heb. 12: 1) with power and great glory" (Luke 21: 27). He will:

1. **Subdue the Arabs and cause their land to flourish.**
2. **Invade Egypt and bring the nation under his control.**
3. **Advance north to Bozrah, and from thence to Jerusalem, where the last of Gogue's power will be destroyed.**
4. **Demand entrance to Jerusalem as King and Conqueror, and, like Joseph in Egypt, reveal himself to the nation.**
5. **Issue a decree to the Gentiles calling upon them to fear God, submit to the Son, and help in the restitution of scattered Israel.**
6. **Commence preparations to enforce his decrees, for few nations will respond. Britain (whose naval power will be Divinely destroyed) will be among the "first" to lay down her power in favour of Zion's King.**
7. **Invite scattered Israel home. By this time Israel will be educated as to the true identity of the new King by the ministrations of Elijah and his co-workers. Some nations will resist this call, forcing Israel to rise against their oppressors. These risings will be successful, for God will be with His people. Meanwhile, the rebellious nations will be invaded by the armies of the new Power, the saints using Judah as the battleaxe of Yahweh. Thus attacked within and without these nations shall fall.**
8. **Extend his power throughout the earth, the saints occupying positions of authority. Any nation absolutely refusing to submit will be entirely destroyed. Papalism and her daughter-systems, being anti-Christ, will be ruthlessly obliterated.**

The extension of the Kingdom will be a gradual process, the reign of Christ constantly exerting pressure on the barrier of ignorance and superstition that would hedge it in, until it shall be utterly broken down and destroyed. Then, "all the earth shall own his sway," "all kings shall fall down before him; all nations shall serve him" (Ps. 72: 11). But there will be some that shall do this before others, and, last of all, those that have been "enslaved of Romish error." As each nation is gradually forced to submit, it will be subjected to an iron discipline. The immortalised friends of Christ, who "have overcome" in days of weakness, will be given "power over the nations," and shall reign for Christ (Rev. 2: 26; 5: 10). A modification of the Law of Moses, calculated to educate the precepts of Yahweh in the details of everyday life, will replace human legislation. In Zion, "a king (the Lord Jesus) shall reign in righteousness," and in the various parts of his dominions, "princes shall rule in judgement" (Isa. 32: 1).

In addition, the nations will be forced to pay a form of tribute to the King. They have robbed Israel for centuries, and in doing so have flouted the Divine authority. Their contempt for Israel, and for the Hope of Israel, has implied a contempt for the God of Israel. Gold and silver has constituted the god of the Gentiles, and upon the altar of this god human lives without number have been sacrificed, whilst the rights of the Deity of Heaven have been neglected. Now, however, the Gentiles will be compelled to deliver up to its rightful Owner that for which they have fought, and killed, and murdered. Yahweh declares: "The gold is mine and the silver is mine," and He will demand its restoration, that the "house of prayer for all nations," to be erected in Zion, may be beautified (Hag. 2: 8).

The effect of continuous wars, and a prolonged period of international trouble, will cause acute famine in most parts of the earth (Zech. 1: 8-10; Isa. 14: 30). The Middle East will be an exception, for there remarkable fertility will replace the present arid conditions. Israel will be in the position to export foodstuffs to the decimated nations, and, in return, will demand certain goods and services. "The sons of strangers shall build up thy walls" (Isa. 60: 10). They will help to build the cities of Israel on a scale never imagined by those uneducated in the prophets, and, as the borders of the Holy Land will then extend from the Nile to the Euphrates, this will be a project of the greatest magnitude. Ezekiel speaks of large sections of land being given over to the exclusive use of the mortal and immortal priests, who will minister in the Temple to be erected in Zion, and these sections, doubtless, will contain the palaces of the glorified princes when resident in the land. Included in this building project will be a beautiful city some twelve miles square called Yahweh-Shammah. It will be situate south of Zion, and will act as a sort of terminus for those worshippers who intend to present themselves before Yahweh. But the building, above all buildings, upon which will be lavished the glory of creation, and the strength of the nations, will be the mile-square House of Prayer for all nations at Mount Zion.

Earlier articles have made brief references to the great changes

in the contour of Palestine, that will be brought about by earthquake, at the manifestation of Christ (Zech. 14: 4; Joel 3: 18). Zion will be "lifted up" (Zech. 14: 10), dominating the landscape for miles around. It will act as a beacon, calling the pilgrims to the true and pure worship of the Ail of Israel at Zion. And around this elevated Mt. Zion will be erected the glorious "House of Prayer for all nations," so constantly referred to in Scripture, and which, it is computed, will be capable of containing at least one million worshippers. Supervising this worship will be He whose name is "the Branch," who, though King, will also be "a priest upon his throne" (Zech. 6: 13). Under him will be priests, immortal and mortal, the latter being of Israel (Isa. 66: 21). The top of Zion will form a huge altar upon which will be offered the sacrifices of the nations (Isa. 60: 7; Mal. 1: 11; Zech. 14: 21), whilst in addition, the wealth of the Gentiles will be brought to Jerusalem, and laid before the King (Isa. 60: 11).

A feature of the Age to come will be a yearly pilgrimage of all people to Jerusalem, though not at the same time (Isa. 66: 23; Zech. 14: 16-20). They will be guests of Israel, and will be cared for in the beautiful city of Yahweh-Shammah (meaning: Yahweh from thence—Ezek. 48: 35), from whence they will proceed to the Temple worship of Yahweh at the appointed day. This will be a red-letter period for the pilgrims. To view at close quarters the magnificent structure erected according to Divine specifications will alone be a memorable experience (Ps. 48: 12-14). But it will be but the beginning of wonders, well calculated to indelibly impress upon the minds of the visitors their sojourn in the Holy Land. They will enjoy the fraternal atmosphere of hospitality in the Temple, associating with the mortal priests, having the opportunity of personally meeting with some of the highest rulers in the kingdom (David, Abraham, Moses etc.), and, finally, co-operating in the worship over which the King in his beauty will preside.

Thus, free from cares of toil, with every need provided on their approach to, and stay in, Palestine, the yearly pilgrimage will be looked upon with delight. It will be in the nature of a grand holiday, made much more interesting because of the spiritual associations attached to it. It will provide the pilgrims with the opportunity of receiving first-hand instruction and guidance at Jerusalem (Isa. 2: 2-3), and will be physically rejuvenating at the same time.

Discipline in the Coming Age will be strict. Sin will be restrained with an iron hand. The lives of men will be subordinated to Divine law; and flagrant disobedience of the more important commands will be dealt with in a manner calculated to enforce the lesson home on all (Isa. 66: 24). At the same time, the benefits derived from the rule of Christ will be so obvious, and the authority of Yahweh so elevated, as to cause a universal abhorrence for certain types of sin (Zech. 13: 3), whilst national rebellion will be effectively suppressed in the manner prescribed in Zech. 14: 17-19.

Not only the Holy Land, but the whole world will enjoy the blessings of peace and goodwill. Knowledge will be the stability of the times (Isa. 33: 6). Wars shall cease. The problems that disgrace modern civilisation will be solved with perfect judgment, and men

will become a mutual blessing instead of a mutual curse. Truth and righteousness will be everywhere elevated.

Time will be needed to establish this state of things. Brother Thomas suggests that forty years will be occupied in subjecting the nations. We can add a further ten years for other incidentals, including the judgment of the saints, and the marriage of the Lamb. This would bring us to the Jubilee year of Christ's return. The vision of the Temple of the future was given to Ezekiel in a Jubilee year (Ezek. 40: 1), and in his description of what he saw, the sacrifices are represented as actually being offered. From this, we can, perhaps, conclude that on the Jubilee year of Christ's return, God's controversy with the nations will be over, the Temple will be built, and the first inaugural sacrifices offered. There will be, no doubt, a grand celebration similar to that when Solomon opened the Temple in Jerusalem. On this more glorious occasion, however, the "greater than Solomon" will officiate, surrounded by the illustrious ones of his reign--the glorified saints of every age and race. Most likely, representatives of all nations will be present, and to them the Lord Jesus will be presented as the great King-Priest of the Millennium. There are hints, in Scripture, of such a ceremony. Hebrews 1: 6 declares: "And when He again shall have brought in the first begotten into the world, he (God) saith, And let all the angels of God worship him" (see margin of R.V.). Here is a definite statement, that Yahweh desires a public recognition of the Son at his return. A similar hint is given in Psalm 2: 6. A corrected version reads: "Yet have I anointed my king upon Zion the Hill of my sanctuary." The past tense is given here for the reason supplied by Paul in Romans 4-17. At the immersion of Jesus, the pleasure of his heavenly Father was openly manifested, and a similar demonstration, on the opening day of the House of Prayer for all nations, would seem to be appropriate. This will provide an opportunity for the singing of those grand songs referred to in the Apocalypse. We can imagine the glorious chorus of song bursting from the throats of those assembled to witness the Son in His glory: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5: 12). This song will reverberate around the world: "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." The horrors of the previous years will be fresh in memory, and the liberated peoples of the earth will look forward with anticipation to the era of goodwill and peace then ushered in, no more to be broken, until, at the end of the thousand years' reign, the voice of the rebel is heard again (Rev. 20), finally to be stilled for ever.

When John in Patmos thought the book of knowledge relating to future events was completely sealed, he wept much. But he was told: "Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Rev. 5: 5). When all the earth shall be "at rest before him" it can be said, "He hath prevailed!" Then all weeping shall cease,

All nations will be incorporated into the Israelitish faith, and the promise made to Abraham is completed—"I have made thee a father of many nations." As yet Abraham is the father of one only—Israel; but nations will be brought into his family by faith, to enjoy for 1,000 years the felicity and goodwill of the Kingdom of God. Happy is the man who can probe the future to this glorious time; who can see beyond the chaos and trouble of modern life to the time when "the Lord shall reign in Zion, before his ancients gloriously." Wise are they if, with this incentive before them, they strive to build into their lives, the Divine characteristics they see revealed in the Son, and which will ensure for them an entrance into his kingdom. The signs indubitably show that the return of Christ is near. Soon the "Sun of righteousness" will arise with healing in his beams, to crown his saints with life eternal, and grant unto them the glory "laid up for those who love the Lord's appearing."

—H.P.M.

"One thing have I desired of Yahweh, that will I seek after: that I may dwell in the house of Yahweh all the days of my life, to behold the beauty of Yahweh, and to enquire in his temple."

—David's Hope—Psalm 27: 4.

(This article concludes the series upon "Events Subsequent to Christ's return").

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● **PEACE.**—"If it be possible, as much as lieth in you, live peaceably with all men (Rom. 12: 18). This was one of the primitive injunctions of Christianity. It comprehends not only particular and private men, but kings and princes also. Peaceable inclinations and dispositions tend to maintain and preserve peace. "Blessed are the peacemakers, for they shall be called the children of God" (Mat. 5: 9). Peace is acceptable to God, and is the reward of righteousness (Is. 57: 21). Lev. 26: 6 declares: "I will give peace in the land, and ye shall lie down, and none shall make you afraid." A whole city on fire is a horrible thing, but men to-day seek to set kingdoms on fire by the use of modern war technique. No wonder men are fearful as they face the future. May the happy day soon come when the drums and trumpets of war shall be silenced. "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Ps. 46: 9). Meanwhile let us live in peace.—G. Errington.

● **AMERICA AND RIGHTEOUSNESS.**—Speaking at the laying of the foundation stone of a Presbyterian Church recently, President Truman said: "I have the feeling that God has created us and brought us to our present position of power and strength for some great purpose. It is not given to us now to know fully what that purpose is, but I think we may be sure of one thing—that our country is intended to do all it can, in co-operation with other nations, to help create peace and preserve peace in the world. It is given to us to defend spiritual values and the moral code against the vast forces of evil that seek to destroy them." (The moral standard of U.S.A. whereby one in three marriages ends in divorce, and drug-taking among the very young is a common experience, plus the presence of U.S.A. fighting forces in all parts of the world, gives the lie direct to the President's claim re creating peace and defending spiritual values).