

*"Blessed are they who hear the Logos (word) of God and keep it..."*

**"DEVOTED TO THE SPIRITUAL ADVANCEMENT OF A PEOPLE CALLED OUT OF GENTILE DARKNESS UNTO DIVINE LIGHT"**

(Acts 15: 14)

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Vol. 23

*"We dare our opponents to hear us, and to compare what they hear with the things written in the Word of God. 'To the law and to the testimony': it is here we would meet the reader. By this we stand or fall."*

*—J. Thomas*

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## "THE LOGOS"

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"Take Heed to Thyself and unto the Doctrine."  
Prove all things — Hold fast to that which is Good.

Paul.

VOLUME TWENTY THREE

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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**INTRODUCTION TO VOLUME TWENTY-THREE**



Twelve months of crowded days have sped by since we wrote an introductory note to our last volume, so that it appears no more than so many weeks, serving to underline the exhortation of the Apostle: "Redeem the time, for the days are evil" (Eph. 5: 16).

In the international sphere, the year has been remarkable for the way in which the Middle East has constantly captured world attention. Cyprus, Egypt, Israel, the Arab States have been repeatedly in the forefront of the news, to add their quota of significance to the stirring and dramatic times in which we live. As one crisis has died away, a new one appears, so that men and nations are constantly being agitated by the possibilities of the future. This is in full accordance with what we might expect, for in several places, the troubles of the last days are likened to the travail of a woman with child (1 Thess. 5: 3). The pangs of a woman, in such a condition, come upon her suddenly, and often without warning, only to recede, and then come again with greater pain. So it is with the crises that are disturbing the minds of men in these last days.

In the midst of such troublous times, we have endeavor-

oured to set before our readers a monthly message of hope and comfort. Our policy has not deviated from the time the first issue of "Logos" appeared. In prophecy, doctrine and ethics we have set before our readers a consistent message. In regard to the first, we have refused to permit the trend of events to dictate to us the shape of things to come, but have sought direct teaching of Scripture, supported by the expositions of our Pioneers, to guide us in interpreting the true significance of the present, and in anticipating the future.

In doctrine, we have sought a policy of peace based upon the Truth. In that regard, we believe that the Truth is satisfactorily expressed in the Statement of Faith.

In ethics, our policy has been to encourage individual study of the Word. This, alone, leads to true virility in the things of the Truth. No formal gathering, or hearkening to others, is a satisfactory substitute for personal study.

As we open the covers of a new volume, it is with the intention of maintaining the policy of the past, dedicating our pages to the exposition of the Word, to the glory of Yahweh's truth.

The past twelve months have witnessed an increase in these labours. In addition to the publication of "Logos," "Digest of Truth," and "Herald of the Coming Age," we have now commenced the "Story of the Bible," which is designed to express in simple terms the Bible story. Five issues have been published, and our subscription list has reached 1,000 mark. A further 600 subscribers are required, however, before this periodical can hope to pay its way, and the help of the reader is solicited to that end. During the past twelve months we also produced a new Bible study course, entitled "Key to the Understanding of the Bible;" an edition of "Phanerosis" with matter added that can assist the student in his understanding of the Name and Titles of Deity; and, on behalf of certain Sunday Schools, we published an edition of the "Christadelphian Instructor" in its original un-amended form. The only other issue of the "Instructor" available was so amended and altered from the original as to be deemed quite unsuitable for Sunday School work.

This additional work has made heavy inroads upon our time with the result that our personal correspondence has suffered badly. We ask our readers to bear with us in that. We would like to write to all who write to us, but it is becom-

ing physically impossible to do so. It is only the loyal support of individuals, who shoulder some of the routine work incidental to the production of these periodicals and books, that makes the output at all possible; for our Committee is a very small one.

The reader can help us in our labours, firstly by remitting his subscription promptly, and thus relieving us of much bookwork, and permitting us greater leisure for the study and exposition of the Word; and secondly, by bringing the attention of others to the existence of "Logos." An increased circulation is the greatest compliment that can be paid to us, and it also helps to bridge that gap that seems always to exist between incoming subscriptions and outgoing expenses.

May these efforts be commended by the Lord Jesus at his coming, and be then revealed as having produced fruit to the glory of His name, and encouraged some along the pathway of life that leads to an inheritance in the Kingdom of God, soon, we believe, to supplant the institutions of man in the earth.

—EDITOR

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**"STORY OF THE BIBLE"**

Readers are invited to subscribe to the above monthly periodical (subscription 10/- per year). Sample copies will be sent on application to Box 226, G.P.O., Adelaide, South Australia. Here are some readers' comments regarding it:

"I feel that the need of a children's magazine for Christadelphian children is a long-felt one by parents and children. Publications of many undesirable sorts unfortunately have a habit of getting to children, and thus the 'Story of the Bible' can be of great help to each one of us, both brother, sister and child."—K.W. (N.S.W.).

"We have enjoyed the issues so far; the chatty style is appealing, especially helpful to the younger children. The virile approach to the Truth is helpful and valuable in days such as we now live."—F.T. (N.Z.).

"Your magazine is a great help to us in isolation"—G.C. (Vic.).

"May God's blessing accompany every issue, and prosper this work"—J.F. (N.S.W.).

"We need all the help we can get if we mean to bring our little ones up to know and love the Truth, as we have no meeting or Sunday School near where they can go"—E.H. (Qld.).

"The 'Story of the Bible' is truly very interesting, and may your efforts have God's blessing"—M.E.P. (N.Z.).

"We have enjoyed reading the copies, and I am sure they will be a great help to the children now, and in future years, in their study of God's Word"—M.D. (S.A.).

"The 'Story of the Bible' is just what has been needed badly for some years past for our young folk—yes, and for older ones too!"—A.D. (N.Z.).



Verse by Verse Exposition of Jonah

6.— . . . Jonah Pays His Vow.  
—chapt. 3

**“The Second Time,” v. 1.**

In the Psalm of thanksgiving that Jonah composed after his figurative death and resurrection, and which is recorded in chapter 2, the prophet declared his intention to “pay that which he had vowed” (v. 9). This was a declaration promising that he would henceforth obey the instructions of God whatever they might be, and wherever they might send him. He was ready to heed, therefore, when “the word of Yahweh came unto him the second time,” commanding him once again to go to Nineveh and preach unto the people.”

Before we proceed with the prophet to that mighty city, let us consider the implications of this “second time” in relation to the antitype, the Lord Jesus. He constituted the “sign of Jonas the prophet” in the midst of Israel 1900 years ago, and this not only pointed forward to his death and resurrection, but indicated as well that the time was at hand when the Gospel would be preached unto the Gentiles. The Lord told Peter that he would give unto him “the keys of the kingdom of heaven” (Matt. 16: 19). This was the knowledge of the Truth, which it was the duty of the priests to administer unto the people (Mal. 2: 7), but which they neglected to do, thus “shutting up the kingdom of heaven against men” (Matt. 23: 13). There were two keys, because the Gospel message was to be proclaimed in two stages: first to the Jews and then to the Gentiles (Rom. 2: 10). The multitudinous Christ, of which Peter was the spokesman on the day of Pentecost, enthusiastically proclaimed the Gospel message to their fellow countrymen, the Jews, but like Jonah to Nineveh, it was with the greatest reluctance that the disciples carried the same message to the Gentiles. Only after Peter had received the vision that preceded his call by Cornelius was the truth proclaimed to the Ninevites of his day—the Gentiles. This, like Jonah’s mission, was a special dispensation, afterwards given into the hands of Paul, so that he wrote to the Ephesians: “Ye have heard of the dispensation of the grace of God which is given me to you-ward . . . that the Gentiles should be fellow-heirs, and of the same

body, and partakers of this promise in Christ by the gospel" (Eph. 3: 3-6).

But though the second call to Jonah anticipated the use of the second key that was given to Peter to unlock the Truth to Gentiles, it also foreshadowed the second advent of the Lord. Jonah typed him, as we have seen in previous articles, and not merely in relation to his first advent. The conversion of the Ninevites will find its complete fulfilment as a type, when Christ delivers his ultimatum from Jerusalem to all mankind, and the "gospel of the age" will be preached to "every nation, and kindred, and tongue, and people," in the words, "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 fountains of waters" (Rev. 14: 6-7). This message, yet to be proclaimed by the anti-typical Jonah to all the world, is not unlike that which the prophet, himself, delivered to the people of Nineveh. At the second coming of Christ, the elect, the multitudinous Christ (including Jonah), then made immortal, will be sent to the world at large, to "Nineveh," to proclaim the warning of their Lord "before many peoples, and nations, and tongues and kings" (Rev. 10: 11). This will give opportunity for "whosoever will hearken," to turn to Yahweh and receive His mercy. Those who refuse to do so will be destroyed (Isa. 60: 12) as Nineveh was warned would be her fate.

### **Nineveh the Mighty—v. 3.**

Nineveh is described as "an exceeding great city," or as the margin renders it, "a city great of God." This means that it was such a large city as to be beyond normal comparison. A similar style of expression is used in regard to Nimrod as a hunter (Gen. 10: 9), of Moses in the beauty of his countenance (Acts 7: 20), and of the king of Babylon in his insatiable ambition (Isa. 14: 13). The book of Jonah describes Nineveh as a city "of three days' journey," and as one day's journey was rated as 20 miles, the city was an extremely large one even by modern standards. According to Diodorus Siculus (1st Cent. B.C.) and Herodotus (4th Cent. B.C.), Nineveh was about 60 miles in circumference. This probably included the cities of Resen and Calah as well as Nineveh proper, for all three cities are lumped together as one in Genesis 10: 12 under the general caption of "a great city." Jonah 4: 11 refers to Nineveh containing "much cattle," so that the sixty miles circumference that measured the boundaries of the city doubtless included large tracts

of land for cultivation and grazing outside the actual city walls which comprised Nineveh proper, and which archaeological research has indicated to be much smaller than the size here suggested. The population of the city was extensive, for it is said to contain 600,000 children besides adults (cf. Ch. 4: 11 with Deut. 1: 39).

It was to this mighty city, then, that Jonah eventually made his appearance. The record says, that he "began to enter into the city a day's journey" (v. 4). In other words, he reached the heart of it before commencing his message. The appearance of this strange, foreign preacher, with his harsh, uncompromising denunciation of evil, and his threat of impending doom if they failed to heed his message, stirred the people of Nineveh, as no softer preaching would have done. They hearkened to his words of warning, and instituted a great reform. He was conducted before the king of Nineveh, and the stern words of rebuke that the prophet uttered had a curious effect upon the king. He issued a decree calling upon the people to observe the words of the prophet, to desist from their evil ways, and humble themselves before the Creator of heaven and earth that His anger might be diverted. Even the animals were brought within the scope of the national mourning, and were draped with emblems suitable to the solemn occasion (v. 8). According to historians, this was not unusual in ancient times, and even today, in times of national calamity, animals are often decorated in common with humans.

Many have looked upon the repentance of Nineveh as a myth in common with the book as a whole, but its historical veracity is endorsed by the Lord Jesus (Luke 11: 32). It was, of course, a national conversion more than an individual one, and limited to accepting the message of the prophet. According to Professor Rawlinson, Jonah's times were times of great trouble for Nineveh, and during a period of about 40 years, the history of the people is very obscure, and shrouded in darkness, as though as to indicate a time of great recession in the national glory (*Ancient Monarchies*, vol. 2, pp. 379-380). It was this decline in the power of Assyria that permitted Israel to rise to the eminence it did (2 Kings 14: 25-26), and it was probably this decline also that humbled the nation sufficiently to listen to the preaching of Jonah.

### **Jonah's Message**

"Yet forty days, and Nineveh shall be overthrown." This was the harsh cry that echoed throughout the city as the



prophet commenced his mission. It is, of course, but an epitome of his preaching, and we can be quite sure that there was more to it than the mere statement of fact. Jonah was faithfully "paying his vow" before Yahweh, though the mission was distasteful to him. We can be quite sure, also, that the message would be delivered bluntly and without finesse. The matter was too urgent to be concerned as to how it was delivered, and whether it would hurt anybody's feelings. The conversion has to be rapid; forty days alone was granted the city; after that irrevocable disaster would involve it in complete destruction.

Forty prophetic days (i.e., 40 years) is a generation according to Bible chronology. This period of time elapsed between the death of Christ, and the overthrow of the Jewish State. During those years, the brethren of the first century warned the Jews of the impending destruction, which finally took place in A.D. 70. Christ had warned the people of Judah that comparison with them and Nineveh would be to their condemnation: "The men of Nineveh shall condemn this generation; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Luke 11: 32).

In the Olivet prophecy, the Lord declared: "This generation shall not pass away until all be fulfilled" (Luke 21: 32). The Olivet prophecy concerns two great crises: the overthrow of the Jewish State in A.D. 70, and the setting up of the Kingdom at Christ's return. Forty prophetic days separated the preaching of the Lord Jesus (the anti-typical Jonah) from the overthrow of the Jewish State, and a like time will elapse between the proclamation of the "everlasting gospel" by the glorified saints, and the disciplining and humbling of the anti-typical Nineveh (the Gentile world) before it repents and is incorporated into the Kingdom. Micah declares: "According to the days of thy coming out of the land of Egypt (i.e., 40 prophetic days, or years), will I

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#### EGYPT AND RUSSIA

"Events in the Suez are certainly exciting. It is a wonderful opportunity to bring out "Elpis Israel," and show people now that we are not just manipulating the prophecies to fit events, but that we have looked for many years for the eyes of all nations to look with increasing anxiety upon the Middle East scene. It is interesting to note the clever move of Russia in making a goodwill visit to Egyptian ports, by her navy, to coincide with the London conference. Israel had to learn the hard lesson of "trust not in Egypt," and Egypt will soon have opportunity to regret her trust in the shadow of Russia when given over into the hands of the "cruel lord."

—C.J.H. (N.S.W.)

shew unto them marvellous things. The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of Yahweh Elohim, and shall fear because of thee" (Ch. 7: 15-17). These terms speak of the humility and conversion of the Gentile world at Christ's second advent.

### **God Repents of the Evil (v. 10).**

The powerful influence of Jonah's preaching caused the people to come before Yahweh, repentant and humbled, to plead His mercy. As a result, Yahweh changed His mind concerning His intentions, and Nineveh was temporally saved.

The record of Jonah thus provides an excellent example of the use of the word "repent." The word does not necessarily mean "to be sorry," but rather "to change one's purpose." When Yahweh proclaims His purpose unconditionally, it will be carried out to the strict letter of His promise. But often, that which He proclaims, is set forth conditionally before men. For example, He declared through Jeremiah: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them" (Jer. 18: 7-8). Here, again, the word signifies to change His purpose concerning the nation.

The significance of this word is also illustrated in Paul's use of it in connection with Esau. He declared that Esau "found no place of repentance, though he sought it carefully with tears" (Heb. 12: 17). Some have imagined that this meant that God would not forgive Esau, no matter what he did, and they have used it to support wrong ideas concerning predestination. But Esau was not sorry for his earlier godless ways, and Paul is not implying that he was seeking repentance before God. The idea is expressed in the margin where the meaning of the original word rendered "repentance" is set out as "way to change his mind." Esau did not have God in his mind at all; but sought to change his father's mind concerning the blessing that had been given to Jacob. As the record shows in Genesis, he wept much before his father, but was not able to effect any change. In actual fact, his heart was full of hatred for his brother, and he was not moved by Godly motives at all.

The word was also used by Peter when, on the Day of Pentecost, he directed the Jews as to what their course of action should be. They had listened to his preaching, and were "pricked in their heart," and sought the advice of the Apostles. In the general meaning of the word "repentance," they were already repentant. But Peter replied: "Repent, and be baptised in the name of Jesus Christ." Peter was calling upon them to change their way of life, their purpose in life, and be baptised; for baptism, without a change of life, is useless.

So Jonah preached, Nineveh was humbled, Yahweh repented Himself of the evil, or changed His mind concerning His purpose, and a reprieve was given the mighty city. It was reserved for the purpose that God had yet in store for it.

—H.P.M.



**What Do You Think?**

## Who Was Melchizedek ?

A recent issue of "Logos" (vol. 22, p. 270) contained a very interesting comment on the declaration of Jonah: "I am a Hebrew, and I believe in Yahweh the God of Israel."

The term "Hebrew" first appears in Genesis 14: 23 about the time of Abram's meeting with Melchizedek. It is derived from "Eber," and signifies "beyond," "on the other side." Abram had come from beyond the River Euphrates, thus he was known as Abram, the Crosser.

The designation "Hebrew" is used in the same sense as Israel (Gen. 32: 28, 30). True Hebrews, like true Israelites, are spiritual people living spiritual lives. Thus the word stands as a metonymy for one who fears the Lord. In Phil. 3: 5 Paul claimed to be "a Hebrew of the Hebrews," using it as did Jonah on the storm-driven vessel (Jonah 1: 9).

Eber was a descendant of Shem (Gen. 10: 21, 25), who is therefore the father of all Hebrews. Eber, according to Genesis 10 and 11 outlived Shem by 38 years, and was alive at the time of Abraham.

The early history of Egypt records the time when the country of the Nile was ruled by the Shepherd kings, or Hyksos, Joseph and Moses were also shepherd rulers in the house of Pharaoh, but another ruler arose who would not

recognise these "Hebrews," hence Moses' exile. When Moses sought refuge in Midian, he knew where to go, and how to introduce himself (Exod. 2: 18). Though he came as an Egyptian prince, by watering the sheep for the daughters of Reuel, he showed that he was not racially of Egypt, for a shepherd was an abomination to an Egyptian (Gen. 46: 34). The invitation of Reuel, as it reads in Exod. 2: 18, 20 is an indication of kinsmanship agreeing with Deut. 2: 4.

After 40 years in exile, God appeared to Moses, and declared unto him the sacred Name, at the same time ordering him to go unto Pharaoh to deliver His people, the Hebrews. In Exodus 5: 1, 2, 5 there is recorded a very significant dialogue. Moses declared unto Pharaoh: "Yahweh Elohim of Israel hath said, Let My people go!" Pharaoh replied: "Who is Yahweh?" Moses answered: "The Elohim of the Hebrews." Pharaoh's reply established the fact that he only knew the God of the Hebrews as Elohim, but he did not know Yahweh, and, probably, was in ignorance of the term Israel.

Who was the chief of the Hebrews in the time of Abraham? Undoubtedly the great Melchizedek. But who was Melchizedek? I believe that the evidence points to Eber, the Hebrew, as being Melchizedek. As mentioned above, he outlived Shem, and was alive when Abraham returned from the victory over the kings.

Melchizedek is mentioned at length by Paul in Hebrews 7. His name signifies King of Righteousness, but he also had the added distinction of being King of Salem, and Priest of the Most High Elyon.

He blessed Abraham, as a father would bless his child, as Isaac blessed Jacob.

Abraham gave him a tenth of the spoils because he came out of the loins of this great man.

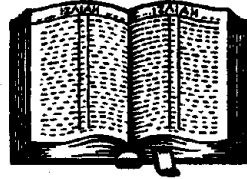
Eber would have been the oldest man living at the time when Abraham appeared at Salem, and according to the law of the firstborn, could act as Priest.

In Hebrews 7: 8 it is testified that "he liveth." That is, he was living at the time when God made His promises to Abraham (Gen. 14: 19). His blessing of Abraham established the fact that he and Abraham had the true faith in common. The record says that Abraham was called of God, and here Melchizedek addresses him as a true son of God. He was the father of Abraham, worshipping the same God as Abraham, and establishing his superiority over him, even as a father is greater than a son (1 Cor. 11: 3).

—G.M. (N.S.W.)

"Eureka" in the Light of Today

## IMPENDING Russian Military Invasion of Egypt



*"My present conviction, therefore, is, that the gathering together of the national armies against Jerusalem (Zech. 14: 2) is AFTER the appearance of Christ in the South, that is, in Teman; where he begins his career as "the King of the South" (Dan. xi. 40); and BEFORE he appears on Mount Zion. Hence, we have not to await the advance of the Russian Gogue against Constantinople, and his overflowing and passing over, and stretching forth his power over Egypt, and the Holy Land. This will certainly come to pass; but it will all be consequent upon, not antecedent to, the appearing of Christ in Teman. The Great Euphratean Ottoman Power is not dried up to prepare the way of the greater power of Gogue; but 'that the way of the Kings out of the Sun's rising might be prepared.'"*

—J. Thomas, "Eureka," vol. iii., p. 542.



If the late Brother Thomas' above division of the Word of Truth is a right one (and there is a variety of evidence that suggests it is), it must be obvious that we are living in the tail-end of the times of the Gentiles, and that control must shortly shift to the "Sun of Righteousness, who shall rise with healing in his wings" (Mal. 4).

The application of the term "King of the South" (Dan. xi. 40) to the multitudinous Christ should cause no difficulty, for Brother Thomas was always careful to point out that the symbology employed by the Eternal Spirit in His Word referred not so much to particular powers, as to powers occupying particular territories.

Hence, in "Elpis Israel," when dealing with "The Eastern Question before Christ," he was careful to distinguish between "the little horn (Babylon, or Rome) of the West" (Daniel 7), and "the little horn (Babylon, or Rome) of the East" (Daniel 8) in the following terms:

**"We see, then, that Daniel treats of TWO LITTLE HORNS; the one of the 'Holy Roman' power of the West that came up 'after' the Ten Horns; and the other, the Pagan Roman Power of the East that appeared in Syria and Palestine in the latter end of the Macedonian kingdoms, and BEFORE the Ten Horns by many centuries. The Little Horns are representative of powers on certain territories,**

**NOT OF RACES.** It matters not whether they be Pagan Romans, Catholic Greeks, Moslem Turks, or Greek-Catholic Russians, the power that rules in Constantinople and plants its standard in Assyria, is the Little Horn of the Assyro-Macedonian Horn of the Goat; and begins its career by crucifying 'the Prince of the Host' (Dan. viii. 11); destroying Jerusalem and the Temple (Dan. ix. 26); sets up a God in Rome whom his fathers knew not (Dan. xi. 36); and ends by standing up against Michael, the Prince of princes, who brings him to his end, with none to help him (Dan. viii. 25; xi. 45; xii. 1). All the power of the 'dragon' in relation to Israel and the land of promise is embodied in the Little Horn of the East. The smiting of the Image, the breaking of the Goat's little horn, and the binding of the dragon, are synchronous and synonymous catastrophes; and 'the Stone,' 'the Prince of princes,' 'Messiah the prince,' and 'Michael, the great prince who stands up for Israel,' are but different titles by which the Lord Jesus is designated, who is to descend from heaven and fight the battle of God Almighty against them." ("Elpis Israel," pp. 392-3).

Thus it will be that Christ and the saints, the resurrection having taken place, the books having been opened and the judgments declared, will emerge from the Sinaitic Peninsula, to the south of Judaea, where they will have been closeted, and there will commence that career of conquest that will not terminate until Zion is reached as the germinal point of the world-wide extension of the Kingdom of God.

*The suggestion of this article is that ultimately Russia must threaten the Middle East, including the Arab world, by force, and that it will be the pursuance of this policy that will ultimate in Armageddon. This being the case, the present efforts of the Soviet to dominate the Middle East by economics and offers of friendship will fail to obtain for her the results she desires, and she will be eventually forced to exchange the extended hand of friendship, for the mailed fist of war. The Word of Prophecy shines clearly in the darkness about us today, and permits us to perceive the shape of things to come, and not to be deluded by the current trend of events. Meanwhile we need to take note of the suggestion that Christ's coming precedes the descent of Russia southwards "to take a spoil and to take a prey."*

Before Christ and the saints occupy the territory of Egypt, and therefore before the title of "King of the South" can properly be applied to them, the record declares the King of the North will have submerged the Middle East in the holocaust of war.

#### **Conquest — By Arms, Not Economics!**

Whether it is to Ezekiel 38 or Daniel 11 that our appeal is made, the striking fact that both these Scriptures place before us is that the king of the North comes into the Middle

East—not so much by the power of its economic policies, as by the force of its weapons of warfare, and the numerical and technical superiority of its arms. It is “a great company, and a mighty army” in Ezekiel 38: 15 that comes out of its place in “the North parts,” against Israel, whilst in Daniel 11: 40-43, it is a power whose progress is described as a “whirlwind, with chariots, and with horsemen, and with many ships” that inundates the Middle East, not excluding Egypt, though Edom, Moab and Ammon escape its harsh embrace.

Before Yahweh goes forth and fights against the nations gathered against Jerusalem, “the city shall be taken, and the houses rifled, and the women ravished” (Zech. 14: 1). Similarly, before realisation of the Seraphic vision of Isaiah 6, the manifestation of Yahweh of Armies and “the whole earth full of His glory” (v. 3), there must, of necessity, be experienced by the “tenth” in the midst of the Land, the humiliating experience of being “eaten” or “broused,” so that their fields will be stripped bare, and their development resemble “a teil tree, and an oak, when they cast their leaves . . .” (v. 13).

But if the impending invasion of Israel represents an appalling blow to current hopes and achievements, it will be no less for Egypt—as it is recorded: “The land of Egypt shall not escape” (Dan. 11: 42).

Colonel Nasser, Egypt's leader, may fondly imagine that, in securing Russian manufactured arms from Czechoslovakia, and adding to the embarrassment of Britain and the United States in the Middle East, and in furthering that embarrassment by the favourable trade arrangements that he has been able to secure for his country from Russia, he is serving other useful Egyptian purposes as the containment of Israel, restoration of Egyptian power in the Middle-Eastern Arab world, and last (and, it appears, least) improvement of the Egyptian standard of living.

He may feel that the successful ejection of Britain from Egypt and the Suez Canal, and the Russian desire to secure the Middle East for herself as a sphere of influence, places him in a position where, by playing one power off against the other, he will be able to achieve from both the maximum good for his country. In actual fact, however, he is helping to prepare the ground for the greatest military invasion of Egypt of all time.

Meanwhile, Britain and her western ally, the U.S.A.,

have indicated that they are not prepared to be blackmailed by Egypt, as evidenced by their joint withdrawal of proposed assistance in the completion of the Aswan High Dam, which must be completed if Egypt's Agricultural programme (and the consequent improvement of Egyptian living standards) is to reach finality. As was anticipated, Egypt immediately turned to Russia for help, but was informed by the Russian Foreign Minister (M. Shepilov) that Russia had not considered the financing of the Aswan High Dam to be an urgent question, but would consider meeting other Egyptian requests for aid.

To a casual observer this incident concerning the Aswan High Dam may not seem to be very important, but analysis of the need for its construction throws considerable light on recent (and future) events. In the first instance, the vast majority of people in Egypt are either landless serfs or small holders with a heritage of ignorance, superstition, disease and poverty. The cultivatable area of the country is small, and can only be improved by the extension of irrigation projects, but whilst the area of good soil is small, a large part of this good land vests in the hands of a few whose luxury contrasts magnificently with the poverty of the masses.

Whilst Britain, the "foreign" power, was in occupation, the Egyptian rulers were able to campaign against her for the purpose of diverting attention from much-needed domestic reform. So also with Israel, the object of Egypt's "perpetual hatred," its value to distract the suffering populace's attention from its own agonies lessened once Egypt (with Russian help) became an army force capable of withstanding (if not defeating) Israel.

Although these "diverting" influences have been removed, however, there has been no marked movement on the part of Egypt to drastically initiate the land reform that is needed, and the inference is that "the haves" intend to continue holding what they have at the expense of the "have-nots." And it is considered to be hardly likely that the rich men of Cairo and Alexandria, if they are not prepared to voluntarily relieve themselves of some of their wealthy burden, would invite the Russian Communists into the country to do it for them!

No! The Russians, under Gogol, are definitely going into Egypt, and the rest of the Arab world, not as Allies, but as conquerors. As events have shown on many occasions, the Russians are not nearly so transparent as the Egyptians,



and while they are happy to accept the role of Egyptian "helper and counsellor" at this stage, the whole character of latter-day Russian Imperialism is that it recognises no loyalties or principles but those that are designed to secure its ultimate triumph. In this respect, it bears a striking resemblance to Rome.

In Isaiah 19, the intention of Yahweh Sabaoth is stated to be not only that He will (v. 2) "set the Egyptians against the Egyptians," but also (v. 4) give them "into the hand of a cruel lord; and a fierce king shall rule over them." In the outworking of the events to which allusion has been made, we can see how this will be realised.

—E.M.S.

### THE TRUTH IN JAMAICA

Brother and Sister Eyre in a letter outlining their efforts to preach the word among the coloured people of Jamaica, write: "We have a number of adolescent girls attending the Sunday School we have commenced, and several of these enjoy a weekly Bible Study Class. At the moment we are studying the teaching of Jesus, doing it stage by stage, dealing with His teaching about the Kingdom, Life after death, the Resurrection, etc. In this way we cover the fundamentals of the Faith while keeping our interest centred on the Lord Jesus Him-

self. Not all the girls can come every week, as most of them are in domestic service, so we prepare notes of the lessons ourselves. These they avidly devour. Many of the girls and other friends are very, very poor, but they are so thoughtful. If they find they cannot get to the class, they phone or write us, so that we shall not wonder where they are. We have one "scholar" who lives 150 miles away, a charming girl but terribly poor—coal-black of course. We are hoping to interview her for baptism shortly. . ."

### NOTES ON ZECHARIAH

Some time back we advised that verse by verse notes on Zechariah will be available through the "Elpis Israel" classes, and, in fact, the first two chapters were completed and sent out. The work has been interrupted, however, by the heavy pressure of other duties, and for a time it seems that the further production of these notes must cease. We hope, however, to publish these notes through the "Logos" as in this issue, and invite all readers to make a personal study of this grand prophecy in the privacy of their homes. As an invaluable adjunct to these notes, we recommend the exposition of Zechariah in the 1st volume of "Eureka." The references we quote should all be looked up, and the bearing they have upon the prophecies of Zechariah considered. We invite the reader to join with us in this study, and to comment or question us upon the matter expounded.

### MINISTRY OF THE PROPHETS—ISAIAH

A reader desires to purchase a second-hand copy of this work; any offers can be sent to "Logos" office.

Editorial:

## The Significance of the Divine Name

It has been suggested that "those best qualified by their knowledge of Hebrew do not agree either upon the precise meaning or the correct pronunciation" of the Divine Name ("Shield").

Whilst acknowledging this in degree, we would point out that authorities differ upon almost every subject under the sun. Particularly is this the case in regard to Bible exegesis, and if we are to hesitate to explore a subject, or come to a decision upon a matter, because of the attitude of so-called authorities, we will remain in a state of complete uncertainty upon the most fundamental subjects.

In actual fact, it would be difficult today, to find any authority of note, who would disagree with Yahweh being the correct form in which the Divine Name should be found. It can be safely said that authorities are more unanimous upon the pronunciation of the word, and its prophetic import than they are upon most subjects, and that the use of Yahweh is becoming daily more common in the world of letters.

The consonants (YHWH) which form the name were never in doubt, and if the inspiration of the Bible is accepted (and that is where the authorities fail—they look upon the Name not as a revelation from on High, but a development from among men) then it appears beyond doubt that the vowel points are those of the word "ehyeh," for the prophets connect the Divine Name with it. Thus it is incorrect to say in connection with the Name that the "ancient language is dead and unrecoverable."

It is also assuming a lot to say (as the article under discussion does) that Paul "lapsed with an easy grace into the Greek, 'theos,' notwithstanding the pagan association of the word." As we noted in our Editorial, last month, we must not confuse a title with a name. Theos, like Ail, or God, is a title, whilst Yahweh is a name, and it is more than possible that in Paul's original writings he used the Divine Name

where required. There are manuscripts of the Gospel records extant which show the Divine titles in the text in Aramaic characters, and it is quite possible that Paul did likewise, but in the process of copying by successive scribes, the precedent of the Septuagint was followed, and Yahweh was rendered by Kyrios or Theos. This suggestion is strengthened by the fact that some of the Hebrew titles still remain in a transliterated form, such as the word "sabaoth" (Rom. 9: 29) and "Abba" (Gal. 4: 6). That it was the custom of Greek believers to use the Hebrew titles is today evident by samples of original writing that are being brought to light by archaeological research, such as, for example, in the Oxyrhynchus Papyrus viii. No. 1152, where the titles eloi, adonai, Yah sabaoth all occur in a Greek dress.

James describes the preaching to the Gentiles, as the taking out of them of "a people for His name" (Acts 15: 14), and it would be surprising if these men were in ignorance of that Name and its implication.

We quite agree, however, that it is not the repeating of Hebrew names and titles that is important, but an understanding of their significance. Nevertheless, this is helped forward by a knowledge of where they appear in Scripture, and such a knowledge will induce in one a desire to reverently use them wherever appropriate.

As to the meaning of the word Yahweh, Hebraists of importance agree with the principle advanced by Brother Thomas in "Phanerosis" that the name is prophetic in its import. A. B. Davidson, author of Hebrew Grammar, and other works upon the Hebrew language, and recognised as an outstanding authority upon the language, has this to say concerning the word Yahweh:

"To the Israelites of history the covenant name 'Yahweh' has a meaning which may be expressed by the first singular imperfect 'Qal' (of the verb) 'to be.' Now, two things must be premised about this verb. First, the imperfect of such a stative verb must be taken in the sense of a FUTURE. I do not think there is in the Hebrew Bible a case of the imperfect of this verb having the sense of the English PRESENT. This is expressed by the perfect . . . The imperfect must be rendered, 'I will be.' Secondly, it does not mean to BE ESSENTIALLY, but to BE PHENOMENALLY . . . It cannot be used to express 'being' in the sense of existence. Now these two facts regarding the verb exclude a large number of conjectures as to the meaning of Yahweh. In the first place, the translation I AM is doubly false; the tense is wrong, being present; and the idea is wrong, because AM is used in the sense of essential existence. All those interpretations which proceed upon the supposition that the word is a name of God as the self-existent, the absolute, must be set aside . . . the nature of the verb and the tense peremptorily forbid them.

"Second, the translation 'I WILL BE,' or 'I WILL BE WHAT I WILL BE,' while right as to tense, must be guarded also against having a metaphysical sense imported into the words WILL BE. Some have supposed that the expression denoted the ETERNITY of God, or the SELF-CONSISTENCE of God, or His absolute FREEDOM and His INVIOABILITY from all sides of the creature universe; but these constructions also put a sense upon (the verb 'to be') which it cannot bear. The expression 'I will be' is a historical formula; it refers, not to what God will be in Himself; it is no predication regarding His nature, but one regarding what He will approve Himself to others, regarding what He will show Himself to be to those in covenant with Him . . ."

Those who have studied "Phanerosis" will find much in the above which is in complete agreement with Brother Thomas.

Concerning the word "Jehovah," A. B. Davidson has written:

"The pronunciation JEHOVAH has no pretence to be right. It was not introduced into currency till the time of the Reformation, about 1520. It is a mongrel word, which has arisen from uniting the vowels of one word with the consonants of another—the vowels of the word ADONAI with the consonants of the sacred Name (YHWH)."

The preference for Yahweh over Jehovah is therefore not a case of the "fashion of scholarship" changing, but a more correct expression of the Divine Name which, when used, should be used with reverence and true meaning.

#### NEWS FROM GERMANY

It is pleasing to note that the May-June issue of "Prufet Alles," (the German ecclesial magazine) contains the article "The Melchizedek Priesthood," from the "Logos" for January, 1956. Brother Weber translated the article into German. Would the German readers of "Logos" please note our willingness to add to the mailing list any English-reading members of the German ecclesia not already on the mailing list.

We have had for some time a report on the work in German which we have been unable to publish to date, as we have not yet been able to have it translated.

The German magazine mentioned above performs a valuable service overseas as well as on the Continent, for at least three or four New Australians, immigrants from Europe, who are unable to read English, are finding instruction in the Truth from the copies of "Prufet Alles" that come to hand.

#### STUDY NOTES ON GALATIANS

We have a few copies of complete study notes on the Epistle to the Galatians compiled by the Senior Class of the Woodville Sunday School. We shall be pleased to forward a copy to any desiring same. Please send postage.

## Types and Shadows of the Law



# Care Required in Speech and Deed

*A previous article (see "Logos," vol. 22, p. 365) drew attention to the Compulsory Offerings demanded by the law under certain conditions, and particularly to those required in cases of sin brought about through lack of thought, the provisions of which are detailed in Leviticus 4.*

Leviticus 5 outlines other matters requiring a sin offering. Verses 1 to 13 of this chapter really belong to chapter 4, and although sacrifices outlined in these verses are called trespass offerings, they are really sin offerings.\* Trespass offerings always consisted of a ram, and these are dealt with in the remainder of chapter 5 and the beginning of chapter 6.

The sins requiring covering, which the first part of chapter 4 deals with, concern speech (swearing, idle speech, etc.) and the contracting of uncleanness. Regarding sins of speech, we learn:

**"If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these."**

The first verse is rather obscure, but an improvement is made if we render it, "If a soul sin, and hear the voice of adjuration, etc." The case appears to be that of a witness to a crime being required of the judge to tell all the truth, but he conceals his knowledge.† He is guilty, and must offer the appropriate offering. The second case is that of idly speaking, or making an oath in recklessness, or passion, which is forgotten immediately. When the man realises what he has done, or it be pointed out to him, then he must make his offering.

\*See "Logos," vol. 22, p. 365. All trespass is sin, but all sin is not trespass. There are "sins of ignorance" (Lev. 4: 2), or a going astray from the path of right through weakness. Trespass, on the other hand, comprised a hurtful act, depriving somebody of his rights, or failing to give God His due.

†See Matt. 26: 63. Though Christ had earlier held his peace, when the high priest demanded, "I adjure thee by the living God to tell us whether thou art the Son of God," the Lord, in respect to the commandment, obeyed.

In all this we see that God regards His people as holy and separate. They must not do the things that the heathen do. They must be holy in deed, and in tongue be truthful and honest, always meaning what they say.

Leviticus 5: 2-3 concern ceremonial defilements, touching dead bodies, bones, etc. Now the laws given in Leviticus 11 make it clear that there was a ready means of cleansing from these defilements. The person only had to wash his clothes, and remain unclean until the even. He was then regarded as clean without the necessity of making any sacrifice. But in Leviticus 5, an offering was required as well (v. 6). It appears to provide for a case where a man had failed to take the simple remedial measures required in Leviticus 11. He had overlooked it, or at the time did not realise he had touched anything defiling. When it came to his knowledge, the time for simple washing having gone, he had to offer the necessary sacrifice.

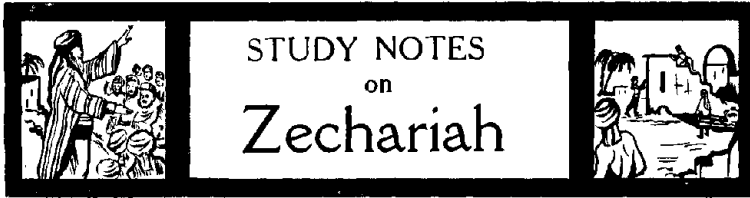
The offering required was a female lamb or kid of the goats offered in the usual manner. But provision was made in these cases for those who could not afford a lamb. The alternative was two turtle doves, or two young pigeons, one of which was to be offered as a burnt offering, and the other as a sin offering. A further alternative consisted of a meal offering of a tenth part of an ephah of fine flour. No oil, or frankincense, was to be offered with this (as was usually the case with a meal offering) because it was for sin (v. 11). We might question why a bloodless offering was allowed. We can only conclude that the sins and defilements outlined in this chapter were not so abhorrent as those envisaged in chapter 4. This is evident from the fact that cheaper alternatives were allowed. The meal offering which was allowed was a concession which did not alter or affect God's principle of blood-shedding which was insisted upon in all other cases.

H. Gates, Eng.

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#### A GOOD HABIT

Sister B., in writing for notes on Daniel, says: "The past few weeks have provided several members of our family with ample time for meditation on those things we value so much. We have been back at Coominglah (Q.) for the corn harvest. Each day, after lunch, in the paddock finds us with Bibles open doing our daily readings." Such a habit will be found both mentally stimulating as well as physically restful.



### Background to the Study

Zechariah was contemporary with Haggai, and prophesied at a time when a remnant of the Jews had returned under Zerubbabel from the captivity in Babylon, and were endeavouring to rebuild the Temple of Yahweh in the face of great difficulties. His prophecy should be studied on the background of the book of Ezra.

Read Isaiah 45: 1-13. This prophecy, dated 150 years before Cyrus appeared on the world scene, mentioned him by name, and predicted the help that he extended towards the restoration (see vv. 4, 13). Vv. 1-3 show how he would be divinely helped to overthrow Babylon.

Read Jeremiah 25: 9-13. On the eve of the destruction of Jerusalem by Nebuchadnezzar, the prophet revealed that the people would be held in captivity for a period of 70 years. At the end of that time, Babylon, itself, would be overthrown, to prepare the way for the Jewish return. The account of this is given in Daniel ch. 5. Notice vv. 1-3, 30-31. Babylon had given itself over to merry-making and debauchery, even though the enemy was storming the gates, for the defences of the city were thought to be powerful enough to withstand any assault. But Cyrus, in charge of the joint forces of Medo-Persia, diverted the course of the River Euphrates which ran through the centre of the city, and along its dried-up course, his army marched to vic-

tory against the enemy. These events are used by the Lord as typical of his coming victory over modern Babylon, for Cyrus typified Christ—see Rev. 16: 12-19.

### The following chronology will be found useful:

B.C. 606—1st invasion Nebuchadnezzar—captivity begins—Jeremiah predicts servitude and desolations to last 70 years (Jer. 25: 11-12).

B.C. 589-7—3rd and final invasion in 9th Zedekiah — 2 years' siege (2 Kings 25: 1-2; 2 Chron. 36: 21).

B.C. 536—Decree of Cyrus 70 years after Nebuchadnezzar's 1st invasion. Return of Jews under Sheshbazzar (Zerubbabel). The altar built in the 7th month (Ezra 1: 1-4; 3: 1-4).

B.C. 535—2nd month — Foundations of the House laid (Ezra 3: 10).

B.C. 535-520—Samaritan opposition causes work to cease until full completion of 70 years from 3rd invasion of Nebuchadnezzar (Ezra 4).

B.C. 529—Cyrus died—succeeded by Cambyses his son who (522) after a short reign was followed by Smerdis, a usurper who reigned for a few months, and then by Darius, a relative of Cambyses, who reigned 35 years.

B.C. 520—2nd year Darius. Haggai (6th month) and Zechariah (8th month) prophecy. Work of

Temple resumed amid blessing (Hag. 2: 19). New decree of Darius (Ezra 6).

#### Chronology of the Prophets' Labours

B.C. 520—6th month—Haggai's first prophecy (Hag. 1: 1-15).

B.C. 520—7th month—Haggai's second prophecy (Hag. 2: 1-9).

B.C. 520—8th month—Zechariah's first prophecy (Zech. 1: 1).

B.C. 520—9th month—Haggai's third and fourth prophecies (Hag. 2: 10-23).

B.C. 519—11th month—Zechariah's second prophecy (Ch. 1: 7; 6: 15).

B.C. 518—4th Darius—Zechariah's third prophecy (Ch. 7: 1).

B.C. 515—6th Darius—House of God finished (Ezra 6: 15).

B.C. 457—7th Artaxerxes—second return of Jews under Ezra (Ezra 7).

B.C. 444—20th Artaxerxes—Nehemiah's work commences, Malachi prophecies (Neh. 2: 1).

#### Historical Background to Zechariah

Ezra Ch. 1—Decree of Cyrus inviting Jews to return under Sheshbazzar (i.e., Zerubbabel).

Ezra 2: 64—Approximately 50,000 return.

Ch. 2: 68-69—They donate their substance to rebuild the Temple.

Ch. 3: 1-6—The Altar is set up in the 7th month.

Ch. 3: 8-10—The foundation laid in 2nd year at 2nd month amid the mingled pleasure and regret of the people (vv. 12-13).

Ch. 4: 1-16—Adversaries trouble the Jews, and write to the Persian capital requesting that the building of the Temple be prohibited. Thus the work ceased (vv. 23-24).

Ch. 5: 1-5—Haggai and Zechariah revive the Jews, and exhort them to continue with the building of the Temple.

Ch. 5: 6-17—They appeal to the Persian capital for permission to continue the work on the basis of the decree of Cyrus.

Ch. 6: 1-12—Decree of Darius granting their request.

Ch. 6: 14-15—The Temple completed.

#### ZECARIAH 1: 1-6

**Introduction — Exhortation — "Turn from your evil ways" — — Come and Labour**

Verse 1: "Eighth month" — Notice chronology of prophets' labours above. Already, in the 6th and 7th months, Haggai had exhorted the people to "be strong" (Hag. 2: 4), promising them that if they laboured in the work of rebuilding Yahweh's house, He would be with them to help and bless them (Hag. 1: 13). Now Zechariah adds his words. "Zechariah, Berechiah, Iddo." — These words are significant. In their several meanings they form a sentence, thus: "Yahweh hath remembered" (Zechariah), and "Yahweh hath blessed" (Berechiah), at "the appointed time" (Iddo). The 70 years during which the Temple would lay waste were over (Jer. 25: 12), and the "appointed time" had come when it should be rebuilt (Hag. 1: 2), the time when Yahweh would remember and bless His people (Hag. 2: 19). Thus the name of the prophet became a fit caption for his message.

Verse 4: "Be not as your fathers . . . they did not hear"—see Jer. 25: 37; 2 Kings 17: 13.

Verses 5-6: "The fathers" or those to whom the Word was spoken, as well as "the prophets" or those through whom the Word was spoken, had both passed away, but the Word remained true. It alone is enduring. What it happened in the past had been fulfilled, and what it spake concerning the future would likewise be vindicated. Thus the need to heed the same Word spoken by Zechariah.



**ZECHARIAH 1: 7-17****1st Vision—the King of Israel in warlike array**

In this vision the prophet saw a man (the Lord Jesus) upon a horse (the symbol of war). But the horse is among myrtle trees which symbolise peace. Thus the vision foreshadowed victory and peace after war. In the divine commentary which followed, it is shown that this concerns the future of Jerusalem when Yahweh of hosts will return to it with mercies, and it will be built under the supervision of the divine architect. This vision of the glorious future was projected upon the background of trouble and effort familiar to the prophet in his day, and which is therefore shown to be a type of the greater ingathering of Jews, and building of a Temple, a "house of prayer for all nations" when Messiah returns.

**Verse 8: "Man"**—The Apostle of Yahweh (Heb. 3: 1), the "one sent" by Him (Zech. 1: 10); the apocalypse of the Lord Jesus Christ in belligerent manifestation. **"Horse"**—The symbol of war (Job. 39: 19-24). Horses are representative of powers and also God's warriors (Hab. 3: 15). There were four horses seen by Zechariah, answering to the four-fold division of Israel when marching towards the Promised Land (see Num. 2: 3, 10, 18, 25). The saints are represented as riding on horses with Christ at their head in Rev. 19: 11-16. This is a war-like manifestation prior to the establishment of peace of the millennium, and by which the present constitution of things will be changed (see Ps. 149: 5-9; Dan. 2: 44). **"Myrtle Trees"**—As "thorn" is symbolic of rebellious Israel, so the Myrtle is of repentant and restored Israel (Isa. 55: 13; 61: 3). Myrtle branches were used in the Feast of Tabernacles (Lev. 23: 40; Neh. 8: 15), which was a feast of rejoicing for the blessings of God. Myrtle trees are thus symbolic of

restored Israel (Isa. 41: 19), and are also emblematic of peace. Horses among the myrtle trees thus indicate bloodshed is at an end, and peace has been established (see v. 11). **"Red,"**—bloodshed. **"Speckled"**—i.e., "bay" or "sorrell." In Arabic this was considered an omen of ill; indicative of famine. **"White"**—Heb. "Laban"—used for the white of leprosy in Lev. 13, and signifying pestilence (see Hab. 3: 5; Ezek. 38: 22; Zech. 14: 12). The millennium will be preceded by a time of intense trouble (Dan. 12: 1), in which war, famine and pestilence will ravage the nations who refuse to heed the mercy of Yahweh (Isa. 60: 12; Jer. 25: 33). These judgments will be necessary in order to discipline the nations, and bring them in humility before Yahweh, that they might receive the blessings of the divine kingdom (Isa. 26: 9).

**Verse 10: "These are those whom Yahweh hath sent"**—Christ and the saints execute vengeance on the nations (Rev. 17: 12-18; 19: 11-16). They "walk to and fro through all the earth," subjecting nations to Christ until "all the earth sitteth still and is at rest."

**Verse 11: "The angel among the myrtle trees"**—The man of v. 8 has angelic nature, being representative of Christ the Lord (see Luke 20: 36). He is here distinguished from the angel that "talked with" the prophet (v. 13).

**Verse 12: "How long?"**—This has been the continuous and unremitting cry of the saints down the ages (Dan. 12: 6; Rev. 6: 10; Hab. 1: 2; Ps. 74: 10; Rev. 13: 10, etc.). **"These 70 years"**—See Jer. 25: 11. The 70 years' captivity, and the return from Babylon were typical of the coming return and restoration under Messiah.

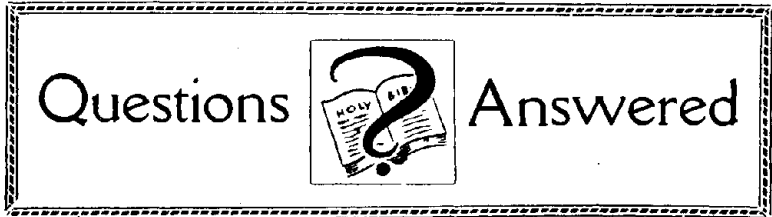
**Verse 15: "They helped forward the affliction."** This statement indicates the attitude of Yahweh towards those nations that indulge in anti-semitism. Against such His anger will be revealed. See

Jer. 50: 7; Obad. 10-15; Isa. 47: 7; Ps. 7: 9-11; Jer. 2: 3; Ps. 54: 2-10.

the Temple which Zechariah and Haggai were exhorting the Jews of their day to build was but a type.

Verse 16—"My house" — The house of prayer for all nations to be erected in the future (Isa. 56: 7; 60: 7; Hag. 2: 9), and of which

(These notes should be read in conjunction with "Eureka," vol. 1, in the section on Zechariah.)



**"THE MIGHTY GOD—THE EVERLASTING FATHER"**

E.A.H. (W.A.) asks how we would explain Isaiah 9: 6 in the face of Trinitarian beliefs.



**Answer:** We would first point to the future tense of the verse: "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father" etc., and we would point out that if the Lord Jesus were the second person of the Trinity, the prophet should have written, "His name IS" and not "shall be." Thus the prophecy points to a future manifestation of the Lord Jesus in the several categories enumerated in the verse.

The titles which you might find particularly difficult are those noted above. The first one is a translation of the words "El Gibbor" and could be rendered "Warrior of God" or "Mighty Warrior." The word "Gibbor" is translated "champion" in 1 Sam. 17: 51; "chief" in 1 Chron. 9: 26; and in other places it indicates a warrior. The Lord Jesus will be revealed as the Mighty Warrior at his second advent, when the throne of David will be restored in Jerusalem.

It is significant that the name Gabriel, applied to the angel who predicted the coming of Messiah to both Daniel (Ch. 9: 21) and Mary (Luke 1: 26), is a combination of El Gibbor, and likewise means "Mighty One of God." If the application of the title to the Lord Jesus implies that he is part of the Trinity, the same should apply to Gabriel the

angel. But when the future mission of the Lord to rebuild the tabernacle of David that is in ruins, and break in pieces and consume all kingdoms in order to set up the Kingdom of God (Dan. 2: 44) is understood, then the application of such a title to him is at once seen to be appropriate.

The title "Everlasting Father" is rendered "Father of Eternity" in the margin of the Revised Version. The title "Father" is used in the sense of founder, and the Lord is the Founder of the future age, the "Author of Eternal Life" (Acts 3: 15). The title was commonly used for any in authority. It was used of Joseph in relation to Pharaoh, he was made "father unto him" (Gen. 45: 8), the priests were considered as a father to those for whom they ministered (Judges 18: 19), the prophets were addressed as a father (2 Kings 6: 21; 13: 14), the kings of Israel were likened as a father to the nation (1 Sam. 24: 11). The Lord Jesus is the Prophet, Priest and King of the future age, as well as being the Author of eternal life, and therefore to him the title can be well applied without confusing it with Trinitarian error. In Isaiah 22: 21 the title is prophetically bestowed upon him, for there the prophet says of him: "He shall be a father to the inhabitants of Jerusalem." If Trinitarian principles applied, the present tense should have been used. That the prophecy is applicable to the Lord is shown beyond all doubt by his own application of it to himself (cf. Isa. 22: 22 with Rev. 3: 7).

These titles, therefore, all point forward to the glorious manifestation of Yahweh's power to be revealed by the Son when he comes to "take vengeance on them that obey not the gospel of our Lord Jesus Christ," and to be "glorified in his saints, and admired in all them that believe" (2 Thess. 1: 8, 11). They are titles of hope and glory, permitting us to look forward to the future with anticipation, but which are hopelessly distorted by Trinitarian error.

---

#### THE WICKED ONE—1 John 2: 14

**Q.:** What is meant by "the wicked one" in 1 John 2: 14?

**Ans.:** The verses following the one quoted above illustrate what the Apostle meant by the term he used. It relates to the world about us which is based upon principles that are antagonistic to those of God, namely the lust of the flesh, the lust of the eyes, and the pride of life (v. 16).

The "wicked one," therefore is the Bible devil, a synonym

for the lusts of the flesh. It is personified in this phrase, and applied to the world about us, because the prevailing systems of men are the political manifestation of the flesh. In coming out of the world, and repudiating its principles, the believers to whom John wrote had "overcome the wicked one," or rejected satan's kingdom, on the basis expressed by the Lord when he declared: "My kingdom is not of this world" (John 18: 36).

In Matthew 13: 36, the two systems (that of the Truth and that of the world) are contrasted, the "children of the Kingdom" are shown in opposition to the "children of the wicked one;" in other words, mankind is divided into two groups: the children of the future age, and the children of the present. 1 John 2: 14 can well be compared with Ephesians 6: 11-12.

Two points are interesting to note in regard to the quotation from John: (1)—the word "wicked" is from a Greek word "poneros," which signifies that which is hurtful or evil in its effect or influence: a good word to describe the world about us; (2)—the word "world" is "kosmos," signifying the system of men in vogue, and which is to "pass away" as the Apostle taught (v. 17), though the physical world, or sphere will last forever (Ps. 148: 6; Eccles. 1: 4; Ps. 125: 1).

#### **"THE HOLY ONE OF ISRAEL AND HIS MAKER"—Isa 45: 11**

**B.B. (Q.)** asks: "Who is 'the Lord, the Holy One of Israel, and his Maker' referred to in Isaiah 45: 11"?

**Ans.:** The three words are Yahweh, Kadesh and Yatsar. "Yahweh" is the memorial name of Deity (Exod. 3: 15) and signifies "He who will be." It is prophetic of His purpose to fill the earth with His glory, a purpose which centres upon the Lord Jesus Christ who is the manifestation of the Father in all His attributes.

Kadesh means "holy" or "separate." It comes from a root word signifying "to be clean," and thus teaches, by implication, that the One to whom the title is applied is righteous and free from those inconsistencies that are so common among men. Thus He is quite separate and distinct from flesh. Parkhurst says of the word, "To separate or set apart from its common or ordinary to some higher use." Paul, writing concerning God, declares: "He is just (i.e., righteous) and the justifier of him which believeth in Jesus" (Rom. 3: 25).

In the passage before us, Yahweh is described as the Holy One of Israel, but in Hosea 11: 9, He represents Himself as "the Holy One in the midst of Israel." How can He be described as the "Holy One of (or in the midst of) Israel"? Only by manifesting Himself in one of Israel's race. He did this in the person of the Lord Jesus, who, by virtue of that manifestation became the Holy One of (or in the midst of) Israel. He was separated from the common or ordinary for a higher use; he was "clean" in the sense of character, and now in nature also, so that he can apply the title of the Holy One to himself, as he does in Rev. 3: 7.

Coming to the third title, "Yatsar," it is interesting to note that this is the only place in Scripture, as far as we are aware of, where the word is applied to the Creator (it also occurs in v. 9 of this chapter). In places such as Job. 36: 3; 4: 17; Isa. 51: 13, etc. where the word Maker appears, it is a different word in the Hebrew. Yatsar comes from a root word "to press," and signifies to "squeeze into shape," or "to fashion, or mould, into a form," such as a potter might mould or form a piece of clay according to his design, and make out of it a handsome vessel.

"His Maker," of course, means "Israel's Maker," and the use of this title in this place is appropriate to the context, for in v. 9 Israel's Yatsar, Maker, or Former says to the nation, "Shall the clay say to Him that fashioneth it, What makest thou?"

Yahweh has designed the shape to which Israel shall finally conform, and to this end the nation is being disciplined, and will be ultimately educated and converted to the truth in Christ Jesus (Ezek. 36: 25-29). Then the moulding and shaping will be completed, the dross will have been removed, and Israel shall show forth as a vessel fit for Yahweh's use. Isaiah saw this glorious destiny, for at the conclusion of the chapter under discussion he remarked: "In Yahweh shall all the seed of Israel be justified, and shall glory" (v. 25).

This work has been delivered into the hands of the Lord Jesus. To him has been committed "all power in heaven and in earth" (Mat. 28: 18), so that on behalf of his Father, he is shaping the destiny of Israel to the desired end. It will be him who will "turn away ungodliness in Jacob" (Rom. 11: 26), him who will "save the tents of Judah" and recover the dispersed from among the nations, him who will purify the nation, and build up the tabernacle of David now in

ruins (Acts 15: 16). He, then, is the Maker or Former of Israel's glory, for to him hath Yahweh given this honour: He will "squeeze into shape" the nation, and assume his rightful place as King.

The titles of Isaiah 45: 11, therefore, are applied firstly to the Father in the heavens, and then to his Son on earth, for he is the manifestation of the Father. Thus the name Yahweh points to a future manifestation of the Creator, and the titles "Holy One," and "Maker" reveals the manner in which the manifestation will be revealed. No man has ever seen "Yahweh, the Holy One of Israel and His Maker," but many in Israel, 1900 years ago, saw His manifestation in the man Christ Jesus, so that we have John recording: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1: 18). He did so, not only by word, as by manifestation of His divine qualities.



#### An Expository Exhortation

### "Because Thou Knowest Not!"

*"The last message of Christ to the Ecclesias, recorded in Revelation 3, emphasises that while he "knew their works" (v. 15), they "knew not" the poverty and nakedness of their true condition (v. 17). As we live in the closing days of the Gentiles, it is apt that we give special attention to this closing message of the Master.*

It has often been suggested that the seven ecclesias of Revelation 2 and 3 are representative of seven phases through which the Truth would pass. Accepting this principle, the message of Christ to Laodicea is particularly appropriate today.

It is introduced by one who styles himself "The Amen" — "These things saith the Amen" (v. 14). The word, in the original, signifies "Faithfulness." It is used again in Revelation 1: 18: "I am he that liveth and was dead; and behold, I am alive for evermore, Amen." Not the Amen, the "so be it" of our approach to Yahweh through His Anointed, but The Amen, the One who was dead, yet now liveth for evermore, the One who dictated to the Apostle John, the things he was to write to the Asian Ecclesias.

This one had been dead, but by the power of his Father had been brought again therefrom by a resurrection, and

was now "the Lord, the Spirit," the individual Amen, the Way, the Truth and the Life, the fulfilment of all the promises. In styling himself the Amen, he was, in effect, saying to them of Laodicea that all the promises would find fulfilment, even though it be at his return. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us," declared Paul (2 Cor. 1: 20). By baptism, and a correct mode of life, we have been joined into the Amen, Jesus Anointed, the Promised of Yahweh. Jesus was God manifest in the flesh, and we, by association with him in the faith, can become the Elohai Amen—Mighty Ones of Faithfulness (2 Cor. 1:22).

He is also styled "the Faithful and True Witness" (Rev. 3: 14). All is to be fulfilled through him, and he has witnessed to it all. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth" (Jno. 18: 37). And again, "He that hath received his testimony hath set his seal that God is true" (Jno. 3: 33). Since no one, either before or after, have portrayed such intense faithfulness, the Lord Jesus is The Faithful Witness, faithful to the Truth of God. When he returns, he will no longer witness, however, but will come simply as the Faithful and True, to judge and not witness. "With righteousness he doth judge and make war" (Rev. 19: 11).

He is further designated, "The Beginning of the Creation of the Deity" (Rev. 3: 14). This is a new creation, concerning which, the Lord declares: "Behold I make all things new" (Rev. 21: 5). When he comes again, it will be to establish a new world order; a new order based upon Divine principles, in which will be found glorified those who have been remoulded after the character and nature of the Lord. This is the new creation, concerning which Daniel records: "They that be wise shall shine as the brightness of the firmament" (Dan. 12: 3). The Amen, the Witness Faithful and True, the Beginning of the Creation of God, is their head. "He is the head of the body, the Ecclesia, who is the beginning, the firstborn from the dead" (Col. 1: 18).

#### "I know thy works" (v. 15)

These words were uttered to all ecclesias. To him all things are known even though hidden from us. He knew that there were liars at Ephesus, tribulation in Smyrna, Nicolaitanes in Pergamos, the Jezebel sect in Thyatira, spiritual death in Sardis, and little strength in Philadelphia. But in Laodicea there was complete apathy! The other six had

something left upon which they could build better things. They had some hope. But Laodicea was almost beyond redemption, and was about to be spued out of the mouth of the Lord; and the appeal was to individuals only. There had crept in a most insidious stupor of lukewarmness. They were untrue, unfaithful, without zeal for the things of Yahweh. As such they had no part in the Creation of God. They thought more of the things that perish than those which are eternal. They were poor, wretched, blind and naked, no longer identified with the exclusive commonwealth of Israel (Eph. 2: 12), but drifting with the world.

What was to be done with them? What was to happen to their candlestick? Man had no authority to decree its removal, but would the Head of the Ecclesias do so? They were threatened with that fate.

"I would thou wert cold or hot" he declared. They were completely apathetic, though they did not realise it. They said they lacked nothing. They were satisfied with their worldly wealth, and were unwilling to be shaken out of their rut of self-satisfaction. They manifested a pretence of being Christian, of having sweet communion with the Anointed, but there was a serious lack of Christian ethics. For them the Lord had no words of commendation, but: "I am about to vomit thee out of my mouth."

The Laodicean ecclesia is thus regarded as having been in the mouth of the Lord. They had been in Christ (2 Cor. 5: 17). At first, they were sweet to the taste, but now they had become obnoxious to the palate. Having once had sweet communion with their Redeemer, they were now crucifying him anew (Heb. 6: 6). Therefore, unless repentance came, they could no longer be reckoned according to the all-saving Name (Heb. 7: 25). But the Father is ever ready to extend mercy to all, if only they will seek Him out, and therefore, a period of time was granted the wayward Laodiceans: "Be zealous therefore and repent" (v. 19).

How were they to do this? "I counsel thee to buy of me gold tried in the fire" (v. 18). This is a symbol for tried faith (1 Pet. 1: 7). The Laodiceans boasted of earthly gold, which, in God's sight, was of little value. They had need of the gold which is most precious: a faith purified by fire, a character well pleasing to God. The world could not provide it, it could only be purchased "through much tribulation" (Rev. 7: 14), by "earnestly contending for the faith once delivered to the saints" (Jude 3). In this was hope, and "hope



maketh not ashamed" (Rom. 5: 5). They needed to be "clothed that the shame of thy nakedness do not appear" (v. 18). And the clothing required, was the "white raiment" of purity and righteousness, which would require them to discard their sensual relationship with the world.

Associated with a tried faith was spiritual discernment. "Anoint thine eyes with eyesalve that thou mayest see" (Rev. 3: 17). In their self-satisfied state they were blind; blind to the wealth of the Spirit-word, and ignorant of the testimony of prophets and apostles. The counsel of Christ was to get understanding and forsake it not; to see with the eyes of the Spirit; to recognise their spiritual nakedness; to become not rich in this world's goods but in faith (James 2: 5).

#### **"I Stand at the Door and Knock"**

He stands at the door of each heart, and it depends upon each individual whether he is permitted to enter. If we desire that, then our hearts must be clean and pure, fit for his presence, full of love, understanding and faith. We must respond to the spirit of David: "O how love I Thy law, it is my study all the day" (Ps. 119: 97), or those of Paul: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (2 Tim. 2: 15). When this has been achieved, then will the Anointed hold communion with us, and we will become faithful witnesses of the Name and Faith of Jesus Anointed.

Those who are so moved are told that they will "sit with Him on His throne" (Rev. 3: 21). This is a reiteration of the promise to the Apostles: "Ye shall sit on thrones judging the twelve tribes of Israel" (Luke 22: 30), or those made earlier in the Apocalypse: "I will give thee a crown of life" (Rev. 2: 10), "To him will I give power over the nations" (Rev. 2: 26). At that day, "the kingdoms of this world become the kingdom of our Lord and His Anointed" (Rev. 11: 15). So, if we humble ourselves now, we will then be exalted.

Laodicea, we believe, types the present. The spirit of apathy that swamped the ecclesia of the first century, can do the same today. The world gives much today, and we can become content with what it offers. We can neglect the study of the Word. We can become lukewarm, spiritually wretched, miserable, poor, blind and naked. The exhortation is still to the individual. If we model ourselves as

living examples of the Amen, the Faithful and True witness, we shall avoid the mistakes of the past, we shall not be vomited out of his mouth. And so there is a need, to hearken diligently "to what the Spirit saith to the Ecclesias" (v. 22). Let us search our hearts, and see if they are fit to contain the Anointed Jesus, to partake of supper with him. If all is well, then happy are we. The lightstand of the individual saint must be kept burning in faith. The lightstand of Laodicea went out, and the Ecclesia is no longer with us; but the exhortation still lives on —P. Kingston, Eng.

### ARCHAEOLOGY IN ISRAEL

"New Babylonian Evidence of the Capture of Jerusalem (597 B.C.E.)" was the subject of a talk by Mr. D. J. Wiseman, of the Department of Western Asiatic Antiquities, British Museum, at a meeting held by the Society for Jewish Study.

The speaker illustrated his talk with lantern slides, gave details of four hitherto unpublished clay tablets in the British Museum belonging to the class of documents known as "The Babylonian Chronicle." They are inscribed in the neo-Babylonian cuneiform script and, like the tablet relating to the fall of Nineveh (612 B.C.E.) which was published in 1923 by C. J. Gadd, are a unique and reliable source of knowledge for the history of Babylonia written almost contemporaneously with the events described.

The texts, Mr. Wiseman explained, gave a year to year account of the main political and religious activities from 626 to 594 B.C.E., with a break of only six years. For the first time, detailed evidence was available of the struggles of Babylonia against Assyria, culminating in a victorious defence of Babylon, and the accession of Nabopolassar to the throne of Babylon in 626 B.C.E.

The Chronicle gave an account of the Babylonians at war with the Egyptians, of the Battle of Carchemish in 605 B.C.E., and of the subsequent Babylonian conquest of Syria and Palestine which led to an attack on Jerusalem. The Chronicle recorded that Nebuchadnezzar, King of Babylon, "in his 7th year, besieged the city of Judah, and on the second day of the month of Adar (i.e., March 15-16, 596 B.C.) captured the city and took the king prisoner. He appointed a king of his own choice and, having received a heavy tribute, sent it (with the prisoners) to Babylon." This, said Mr. Wiseman, was a clear reference to the capture of Jehoiachin of Judah, the seizure of the treasures of the Temple at Jerusalem, and to Mattaniah, renamed Zedekiah, who was placed on the throne of Judah as the Babylonian nominee. The Chronicle was important also because it afforded an exact date, hitherto lacking, in both Jewish and Babylonian history. (London Jewish Chronicle).

Those who are at present studying the prophecy of Daniel will be interested to learn of this further confirmation of Daniel 1: 1-3.

### STUDY NOTES ON DANIEL

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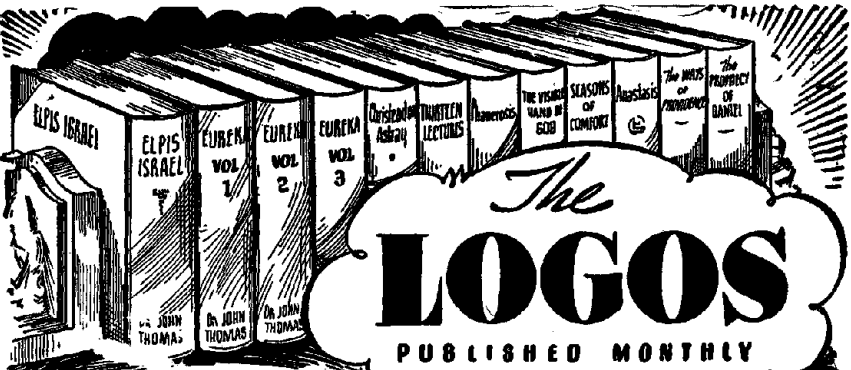
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Paul.

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Thoughts for the Times

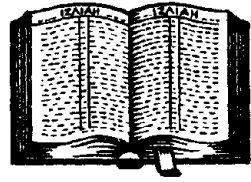
ESSENTIALS TO SALVATION

Salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections, exhibited in the Scriptures. This process commences with a belief of the gospels, but is by no means completed thereby; it takes a life-time for its scope, and untiring diligence for its accomplishment. The mind is naturally alien from God and all His ideas (Rom. 8: 7; 1 Cor. 2: 14), and cannot be brought at once to the Divine Likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for the purpose, viz., the expression of His mind in the Scriptures of truth. Spiritual-mindedness, or a state of mind in accordance with the mind of the Spirit as displayed in these writings, can only grow within a man by daily intercourse with that mind, there unfolded. Away from this, the mind will revert to its original emptiness. The infallible advice then to every man and woman anxious about their salvation is: **Read the Scriptures daily.** It is only in proportion as this is done that success may be looked for. The man who sows sparingly in this respect will only reap sparingly. Much spiritual fructification is only to be realised in connection with fructifying influences of the Spirit in the Word. This is a matter for individual application in the home.

—R.R.

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*"In conclusion of this exposition of the Sixth Vial, it may be remarked, that the crowning events of the series are the capture of the Holy City; the establishment therein of the Little Horn of the Goat, who thus 'stands up against the Prince of Princes' (Dan. 8: 25; 11: 45), as the representative of Nebuchadnezzar's Imperial Image (Dan. 2: 31-35); and its being broken by the Stone not in hands; and no help for him (Dan. 2: 45; 11: 45). Of the capture of the city there is no doubt. 'The city shall be taken,' saith Zechariah, 'and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.' Such is the situation; the City of the Great King in the hands of the Greek and Latin Catholic crusaders, who cover the land like a cloud; and no safety for any but in Edom, Moab, and Ammon, on the east and south of the Dead Sea."*

—"Eureka," vol. 3, p. 604.



There is no doubt that the progress and destiny of "the king of the north" are pin-pointed with accuracy and precision in the Word of God. "Art thou he of whom I have spoken in old time by my servants the prophets of Israel, who prophesied in those days many years that I should bring thee against them?" In this manner, "the king of the north," headed by Gog of the land of Magog, the prince of Rosh, Meshech and Tubal, is addressed by Adonai Yahweh—He who will be Lords (Ezekiel 38: 17, 15, 2).

It is not just a case of God speaking through one of his prophets. This is something so important—so world-shattering, so to speak, that it was the occasion of many utterances through different prophets. It is the "world" of the "Kingdom of Men," the mighty metallic Image of Nebuchadnezzar built upon its brittle feet of slag (iron mixed with miry clay), which despite its seeming awesomeness, is sent crashing to the ground (Daniel 2), and not only smitten thus, but become "like chaff upon the summer threshing floors" (v. 35), for no place is found, the smiting power becoming "a great mountain, filling the whole earth."

The activity of the king of the north forms part of the series of events that mark "the latter days" (Dan. 2: 28;



Ezek. 38: 8, 16) of the Kingdom of Men, before it is superseded by that of God. And, as it is fitting under the circumstances, the attention of many prophets was directed by the Eternal Spirit to this climax of the ages, and the revelation of Omnipotence vested in the Son of His love that would illustrate, for all the world to see, the vain pretensions of man.

So it is that Joel, before prophesying Judah's re-establishment, tells of the four waves of conquerors that would spoil Judah's Commonwealth, and says that Yahweh "will remove far off from you the northern army" (Joel 1: 4; 2: 20; 3: 17-21).

**FROM THE SOVIET GOVERNMENT'S STATEMENT  
ON DISARMAMENT**

"Desirous of making a further contribution to disarmament and peace, and of creating more favourable conditions for economic and cultural development, the Government of the U.S.S.R. has resolved to reduce the Armed Forces of the Soviet Union by 1,200,000 men by May 1, 1957, including more than 30,000 men at present stationed on the territory of Germany; to put 375 naval vessels in reserve; to reduce the budgetary expenditure for military needs.

"In undertaking this, the Soviet Government seeks to promote realisation of the disarmament programme now being discussed in the United Nations. The latest reduction in the Soviet Armed Forces shows better than words that the Soviet Union is a sincere and loyal champion of peace, a sincere and loyal champion of easing international tension . . ."

2,500 years ago, Daniel declared concerning the Russian dictator: "By peace shall he destroy many" (Dan. 8: 25). The word rendered "peace" implies To take off one's guard. Russia's assurances of "peace" can take the world off its guard.

Again, Zephaniah prophesies (Ch. 3: 8) of Yahweh's intention "to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger;" and he speaks of the "remnant of Israel" (v. 13) saved from the holocaust in the midst of the land—"Yahweh . . . hath CAST OUT THINE ENEMY" (v. 15).

"The enemy," to be cast out of the land, who has entered by force, is "the king of the north" who controls "the northern army," and who has come into the land "from his place out of the north parts." Before Israel can be re-established as "a name and a praise among all people of the earth," as

the prophet Zephaniah indicates will be the case (Ch. 3: 20), the forceful removal of Israel's enemy is a vital necessity.

Zion's enemy is typified by the boastful Nebuchadnezzar, strutting the ramparts of his Babylon, and declaring: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. 4: 30). We are caused by the prophets to look in the latter days for a modern Lucifer, who aspires in his heart "to ascend into heaven," and "to exalt his throne above the stars of God" (Isa. 14: 12-15), styled by Ezekiel as "Gogue, Prince of Rosh," and by Daniel as "King of the north" (Ch. 11: 40) and "a king of fierce countenance, understanding dark sentences," who not only destroys the mighty and holy people, but causes (priest) craft to prosper, and by peace destroys many, before standing up against the Prince of Princes, and being broken "without hand" (Ch. 8: 23-25).

#### Russia: The Little Horn of the Goat

Some have experienced difficulty in applying the latter-day fulfilment of the Little Horn of the Goat (Dan. 8) to Russia, when, in fact, it was Rome that acquired power in the kingdom of the Seleucidae (B.C. 133) as a prelude to its conquest of the Middle East, and the transfer of its Imperial Throne to Constantinople.

This, however, should not cause difficulty, for (as Brother Thomas long ago pointed out) "The Little Horns are representative of powers on certain territories, **not of races**. It matters not whether they be Pagan Romans, Catholic Greeks, Moslem Turks, or Greek-Catholic Russians, the power that rules in Constantinople and plants its standard in Assyria, is the Little Horn of the Assyro-Macedonian Horn of the Goat. . . ." ("Elpis Israel," p. 392).

Were it not for the fact that Russia threatens her very existence, Turkey would not find it necessary to be a member of the North Atlantic Treaty Organisation.

Russian influence in the Middle East steadily becomes more apparent, not only in the Egyptian Arms deal and the Suez Canal conflict, but also in more far-flung outposts as Afghanistan, the buffer-state Britain created between Russia and India. The "Sydney Sunday Telegraph" of 23rd September, 1956, carried the following significant paragraphs:

**"Last week, only nine years after the British turned over the**

Kyber's (Kyber pass—gateway to India from Russia and Afghanistan) defences to the new and troubled State of Pakistan, the long-feared military penetration into Afghanistan was announced as a fact.

"In Kabul, Afghanistan's strong man, Mohammed Daoud Khan, who last winter accepted a 100,000,000 dollar economic credit from the touring Soviet twins, Bulganin and Khrushchev, announced that his Government had signed an agreement with the Soviet Union 'for strengthening Afghanistan's defences.'"

The article adds:

"So benevolent are the Russians that they are not only building and improving the roads from their border to the capital, they are also at work on the road that leads from Kabul to the Khyber Pass."

### Russia — Israel's Enemy

Until Khrushchev's speech at the last Soviet Congress, the Russian censorship was so strictly enforced that only the most meagre details of Russian anti-semitism were known; and, even then, the knowledge was so fragmentary as almost to resemble mere rumour. Now, however, Khrushchev has lifted the veil upon a scene (in retrospect) of systematic persecution and destruction of the Jewish race in Russia by Stalin, only rivalled in its ferocity, bestiality and brutality by Hitler's Germany.

"He shall destroy the people of the holy ones" (Dan. 8: 24) is not only true of the Little Horn of the Goat 2,000 years ago. It is a characteristic that permeates it today, and manifests it for what it is—anti-Zionist and anti-semitic. It is partly for this reason that, in the end, it will be broken without hand.

### Russia — By Peace Shall Destroy

"By peace he shall destroy many," declared Daniel (Ch. 8: 25). Although Khrushchev and Bulganin, following the former's speech before the last Soviet Congress, have attempted a world-wide explosion of the Stalin myth, Soviet policy remains as inscrutable and enigmatical as was Stalin's face.

Vigorous attempts have been and are now being made to paint Russia's picture as "the great philanthropist," the genteel nation that was tyrannised by the brutal Stalin; the peaceful people who were prevented by a vicious overlord, diabolical and insane, from exercising the restraints that were peculiar to their nature.

In short, a mighty campaign has been initiated for the sole and singular purpose of disarming the West! As

West Germany's Konrad Adenauer said during his recent U.S. visit:

- "Russia's present leaders have struck a fresh note but they still seek domination of the world."
- "Principal aim of Soviet Foreign Policy is to 'ull the vigilance of the free world, and to weaken its readiness to defend itself. Above all, they want to smash first the mighty protective shield of N.A.T.O. and drive the U.S. from Europe so that Europe will fall like a ripe plum into the Soviet lap.'" ("Time," 25/6/56, p. 12).

How very closely this comment resembles the one made by Brother Thomas over 100 years ago in "Elpis Israel," p. 418:

"... The Russo-Assyrian autocrat shall attack Constantinople by sea and land, and with such whirlwind impetuosity that the Sultan's dominion (Turkey) shall be swept away. The whirlwind nature of the attack implies, I think, not only its overwhelming character, but that when it is made, the allies of the Sultan will be off their guard; that is, by the Autocrat's assurances of peace and moderation, for which they will give him credit. Constantinople will be left unprotected, and it will fall into his hands before they can come to the rescue . . ."

Concurrently with the spate of anti-Stalinist propaganda, the confessions of ineptitude and lack of independence from "fellow-travellers," and the wholesale shift in emphasis on the part of Russian inspired propaganda, comes the immediate result of the healing of the rift that had existed between Yugoslavia and Russia, and the news that Russia now has the second largest navy in the world!

### Poznan — A Timely Reminder

And if anyone should think that the weight of propaganda lends credence to the view that Russia's real purpose has changed, and that all is now peaceful intent, Poznan (Poland) should serve as a timely reminder!

The people of Poznan rose against their vicious, Communist overlords, and were mercilessly massacred! This happened on June 28, and now (Sept. 23) some 160 (reduced from approximately 340) are to stand trial.

Against the weight of the power of the State in Poland, the revolt had little chance of success. Why, then, was it intiated? Those who took part in what was doomed as an abortive demonstration had, it appeared, nothing to gain, everything to lose.

The answer is that in Poznan at the time there was in progress an international trade fair which had attracted journalists and newspaper correspondents from most of the Western world countries. The revolt in Poznan was a message to the people of the West from those in Poznan to the effect that, though the air was clouded with fair words and fine speeches calculated to deceive the hearts of the simple, the tyranny remained the same and posed the same threat to the peace of the world!

The message of Poznan got through to the many refugees who had fled Russian-dominated countries, but it is extremely doubtful whether it penetrated with sufficient clarity to the counsels of the mighty.

Whether it did or not, however, matters little, for the Bible vision of Gogue triumphant is a temporary one — for he (and those like him) must give place, in the end, to the Risen Sun of Righteousness who appears with healing in his beams!

—E.M.S.

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#### ON GROWING UP

They call it "going down the hill" when we are growing old,  
And speak with mournful accents when our tale is nearly told;  
They sigh when talking of the past, the days that used to be,  
As if the future was not bright with immortality.

But Oh! It is not going down! 'Tis climbing high and higher,  
Until we almost see beyond The Kingdom we desire;  
For if the natural eye grow dim, it is but dim to earth;  
The eye of faith grows keener to perceive the Saviour's worth.

Who would exchange for shooting blade the waving, golden grain?  
Or, when the corn is fully ripe, would wish it green again?  
And who would wish the hoary head found in the way of truth  
To be again encircled with the sunny locks of youth?

For though in truth the outward man may perish and decay,  
The inward man shall be renewed by grace from day to day;  
They who are planted by the Lord, unshaken by their root,  
E'en in old age shall flourish still, and still bring forth much fruit.

It is not years that make men old; the spirit may be young  
Though for "three score years and ten" the wheels of life have run;  
God has Himself recorded in His glorious Word of Truth  
That those who wait upon the Lord, "they shall renew their youth."

And when the eyes now dim and weak shall then behold the King,  
And ears now dull with age shall hear the saints victorious sing,  
And on the head now hoary shall be placed the crown of gold,  
Then shall be known the lasting joy of never growing old.

by M. J. (U.S.A.) from "The Pathfinder"

# The Adoption of Sons



The Scriptures describe, by many beautiful figures, the privileged and holy position enjoyed by those who have given themselves to Christ; and the change which then occurs in the believer's relation to God. As a consequence, there is the constant exhortation to walk worthy of the high calling of God in Christ Jesus.

Ephesians 2 provides a typical example. Paul uses striking statements to contrast the utter hopelessness of the man without Christ with the believer's exalted hope. The former is described as "dead in trespasses and sins," "children of wrath," "Gentiles in the flesh," "aliens," "strangers," "having no hope," "without God in the world." But in Christ this is all changed: "ye are made nigh," "no more strangers and foreigners," "fellow-citizens with the saints," "of the household of God."

This changed status is presented in Galatians 4 under the figure of "adoption of sons." This expression occurs five times in the Bible, and is used exclusively by Paul, each time with a wondrous wealth of meaning. The "adoption" pertained to Israel, he told the brethren in Rome (Rom. 9: 4), but though the Israelites could claim to be "children of God" (Deut. 14: 1), they "differed nothing from a servant" so long as they remained under the bondage of the Law (Gal. 4: 3). It was necessary, therefore, that the Law be removed that the full liberty of Sonship (adoption) be revealed to Israel, and the promised inheritance bestowed on the basis of faith (Gal. 3: 18, 23).

This was accomplished by Christ. He removed the curse of the Law by "blotting out the handwriting of ordinances, and nailing it to his cross" (Col. 2: 13-14). He "broke down the middle wall of partition" between Jew and Gentile, reconciling both unto God (Eph. 2: 14-18), and thus opened the way for the blessing of Abraham to come on the Gentiles, that all might receive the promise of the Spirit.

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\*The word rendered, "Adoption" (*huiothesia*) signifies the placing as a son, i.e., the status of full sonship.—Editor.

Thus Gentiles receive the "Spirit of Adoption," placing them on equal terms with Jewish believers, so that both can address God as "Abba, Father." Both are "children (Gr. teknos—a child) of God" waiting for the revelation of the "sons (Gr. huios—a son) of God," waiting for the fulness of the adoption, even the redemption of the body (Rom. 8: 15-17, 19, 23).

Although the "adoption" belonged "to Israel," together with the Law and promises (Rom. 9: 4), many of them were not reckoned as "children of God," being only "children of the flesh," which profits nothing (Rom. 9: 7-8). On the other hand, believing Gentiles are "grafted in," receiving the spirit of adoption, and becoming fellow-heirs of the promises.

The status of sonship (adoption) implies a condition of liberty from the bondage of the Law which held Jews enslaved, and excluded Gentiles from the covenants of promise (Gal. 3: 12-14). The Law enchained all under sin, but having broken that chain by the forgiveness that Christ provides, believers are exhorted by the Apostle to "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5: 1).

Our place, in this divine scheme, is readily perceived. We have not been under the Law, and so have not experienced its bondage. We are familiar with the bondage of sin and corruption, however, and recognise the need of redemption which God offers through Christ. By putting on his name we receive the spirit of adoption; our sins are blotted out; we become children of God, awaiting the fulness of adoption (sonship) which shall be signalled by the bestowal of life eternal. In this is revealed the love of God toward us "having in love, previously marked us out for Sonship (adoption) through Christ Jesus for himself" (Eph. 1: 5—Diaglott).

"Every man that hath this hope in him purifieth himself, even as He is pure" (1 Jhn. 3: 3). Sonship means more than word, it is predicated on action. A son, to be truly such, must reveal the qualities of his Father, and we can become a habitation of God through the spirit-word. Therefore, exhorts Paul, "Let Christ dwell in your hearts by faith" (Eph. 3: 17). "Let the word of Christ dwell in you richly in all wisdom" (Col. 3: 1-17). "Jesus Christ is in you except ye be reprobates" (2 Cor. 13: 5). Let us also notice, and heed carefully, the exhortation and solemn warning voiced

by the Apostle, that God can treat with us as with sons, or reject us as spurious (Hebrews 12: 7-8).

What manner of persons, therefore, ought we to be in all holy living and godliness, looking for, and hastening unto the coming of the day of God? Therefore, beloved brethren, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.

—F. Russell

### News from Germany

Sister Roseli Dudt writes: "A special Bible class is held every Friday evening for young people, and is conducted by Brother Bogner. Though Brother Bogner was very ill this time last year, he is now much improved, and able once again to speak at many of our ecclesias. Nevertheless, he is by no means robust, and is unable to do as much as formerly. However, Brethren Widemann and Sieber, of Esslingen, render him valuable assistance at the meetings.

"I have found the articles on Jonah in 'Logos' very interesting, and am looking forward to the following instalments. I have found many new and interesting ideas presented therein, and am translating some of it into German for Brother Bogner.

"We view with interest the development of the Middle East. The position of the new state of Israel is becoming more hopeless day by day. But it is just as the prophets foretold as they predicted the events of the last days, but also comforted Israel with the assurance that God will help His people, and that Israel's hopeless position will be put right when Messiah comes. This is our great hope, and we constantly pray for the peace of Jerusalem (Mic. 4: 11-12; Zech. 14: 3-4). Meanwhile 'let us hold the hope we avow without wavering, for we can rely on him who gave us the Promise'" (Heb. 10: 23).

(We appreciate news from abroad, and the extended hand of fellowship from those of "like precious faith" in distant parts—Editor.)



### "Three Days and Three Nights"

The article that appeared in the "Logos" a couple of months back in the series of Jonah, aroused quite an amount of interest, and comment has been received from many distant parts of the Ecclesial world. We hope, God willing, to publish some of this matter next month.



### Heaven Itself

Information received from Britain and U.S.A. refers to reports circulating regarding "brethren in Australia" endorsing the doctrine of heaven-going at death. A theory was put forward by one in N.S.W. that at the return of Christ the faithful will be taken to heaven, and there domiciled for 1,000 years, but the theory, and the one propagating it, are by no means endorsed by the brethren here but the very reverse. It has been categorically and publicly repudiated by Ecclesias here.



We must learn to use  
this phrase with meaning

## "Our Father Who art in Heaven . . ."

*"As many as are led by the Spirit of God, they are the sons of God."*

*"Ye have received the spirit of adoption (sonship) whereby we cry, Abba, Father."—Rom. 8: 14.*



### What Sonship Means

Paul's words above, show the very intimate relationship of Father and son, that can exist between the Creator and His creation. They also reveal that true sonship means more than mere acceptance of a creed or doctrine. It implies a way of life; and where this is not manifested, the claim of sonship is not a valid one.

The Jews of Christ's day illustrate this point. They claimed to be sons of Abraham, but the Lord repudiated their claim, declaring that if they were true sons of Abraham, they would have exhibited his faith and works (Jhn. 8: 39). Their actions demonstrated that though they might claim fleshly descent from Abraham, they were "of their father, the devil," whose deeds they performed (v. 41).

Our claim to be sons of God can be just as worthless, if it is not justified by works of faith.

In fact, Paul limits sonship to those who are "led by the Spirit of God." This should not be confused with the effluence of Holy Spirit power. It is the spirit-word to which Paul is referring, and which is capable of transforming lives, and revealing in sons of Adam the Divine likeness (Jhn. 17: 17). The Lord Jesus declared: "The words I speak . . . are spirit and life" (Jhn. 6: 33), and John taught that "the spirit is the truth" (1 Jhn. 5: 6—Diaglott). The words of Jesus, or the Truth, can create in the believer a new mode of thinking. It can cause him to look at life from the Divine perspective; to "live, and move and have his being" in constant awareness of God; to be utterly dependent upon Him as a child is upon his father. Such a one is led by the Spirit of God, and is able to turn to Him with the cry, "Abba, Father" (Rom. 8: 15). He is dominated, disciplined and guided by the Truth, and has become a child of God.

### Jews and Gentiles in One

Three times in the New Testament, the Father is addressed by the joint titles, "Abba, Pater" (rendered "Abba, Father"—Mark 14: 36; Rom. 8: 15; Gal. 4: 6). These are two foreign words meaning the same thing—"Father," and it may be asked, Why use two words to express the one idea?

An investigation into the significance of this dual-title will reveal how appropriate it is to the purpose of God in Christ. "Abba" is the Hebrew (or Aramaic) word for Father, revealing that Yahweh is the Father of Israel, "to whom pertaineth the sonship" (as "adoption" should be rendered—Rom. 8: 4). "Pater" is the Greek word for Father, thus expressing, by its use, that the family of Yahweh incorporates Gentiles as well as Jews: "For ye are all one in Christ Jesus" (Gal. 3: 26). This being the case, both Jews and Gentiles can turn in worship to Him, each, in their own language, addressing Him as "Abba, Pater," or Father.

#### "Abba, Pater"

There is infinite tenderness and respect revealed in this title. "Abba" (father) is the first word a Jewish child learns to say. It thus expresses the intimate, personal love, of complete and unquestioning trust that a child has in its parent. In a child of God, this love and trust is expressed by the word "faith," without which "it is impossible to please Him" (Heb. 11: 6).

"Pater," (father) is more a formal expression. It denotes the intelligent apprehension of the relationship of a father; it expresses the status and dignity that is due to the Head of the family.

"Abba, Father" in combination thus speaks of the unquestioning love, as well as the intelligent confidence of a child towards its parent.\*

The first use of these titles in combination occurs in Mark 14: 36. The time was at hand when the Lord was to make the supreme sacrifice. He confided in his disciples, but they did not understand, and he found that as far as human sympathy was concerned, he had to rely upon his own resources. He turned for strength to meditation and prayer, and in that time of greatest need, poured out a petition which revealed complete trust as well as intelligent understanding: "Abba, Father, all things are possible unto

\*See Vine's "Expository Dictionary of New Testament Words."

thee; take away this cup from me: nevertheless, not what I will, but what thou wilt."

It next occurs in the passage quoted at the head of this article, where the Apostle declares that the spirit of sonship† will draw from us the heartfelt cry of "Abba, Father." Thus Jews and Gentiles are brought as one before Him, to express their love and praise.

The third place is Galatians 4: 6. The background to this reference is particularly significant, though we have not space to expound upon it here. Speaking of the liberty of sonship revealed in Christ Jesus, Paul writes: "Because ye are sons, God hath sent forth the Spirit of His son into your hearts, crying 'Abba, Father.'" What is the Spirit of His son in our hearts? It is that tender, respectful, obedient love which a child feels for its father. It is that strong, intelligent confidence in a father's love that a child learns to appreciate and lean upon. And because we look upon God in that light, we can turn to him with the cry, "Abba, Father."

The cry in itself is nothing, unless it is the heartfelt expression of our being. If it is such, it will be manifest in our way of life, in deep reverence for our heavenly Father, in zeal for His honour, obedience to His will, submission to His discipline, and the gradual moulding of our lives to conform to His character. If we are true sons, we will reflect the characteristics of our divine Parent. Then, in truth, Yahweh is our Father, and we are spiritually begotten by Him.

### What Fatherhood Implies

Sonship to God implies great responsibility. What is required in that regard, everyone who has experienced parenthood should know. This is what Paul meant when in Ephesians 3: 14, he wrote, quoting an alternate rendering, "We bow the knee to the Father in heaven, from Whom all 'fatherhood' on earth derives its name."

A parent sacrifices for his children; so the Father has for us. A parent seeks to guide and educate his children; so the Father seeks to guide and educate us. A parent knows what is best for his children, and tries to instruct them in that way; so the Father has revealed what is best for us in His word. A parent disciplines a child when neces-

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†The word "adoption" should invariably be rendered "sonship."

sary, knowing that it is needful for the development of character; so the Father also disciplines us. But as the heart of a true father is always towards his child, and as he himself is hurt by the correction he is forced to administer, so the Father is towards us. He is ever ready to receive His children in love, when they turn to Him for forgiveness.

We, who are parents, know what brings pleasure to the heart of a father: the spontaneous love of a child; obedience to, and respect for, the word of its parent; the voluntary act done in love; zeal for the honour of the family; loyalty to one's own. Given these attributes, and we can overlook much; we will forgive many faults of omission and commission—even as the Father has promised to forgive those who love Him (Micah 7: 19).

We, who are parents, know what grieves the heart of a father: selfishness in children; those senseless, family quarrels that occur in every household. To the child the issue seems great, but the parent realises of how little real consequence it is. We know how irritating children can be in their lack of experience and understanding towards their elders. We know how the heart of a parent can break when he sees the love he has lavished upon a child spurned and rejected. And as we call these things to mind, let us reflect how the Father must view His family upon earth. In our ecclesial relationships, in our attitude one to the other, there can be revealed the same petty, childish ways that we see in our own children. There are the "family quarrels," the bickering, the selfishness, the lack of appreciation of our heavenly Father, all the things that bring pain and sorrow to a parent's heart. If we are true sons we will try, in love, to avoid these things which must bring pain to our heavenly Father.

### Filial Affection

If we are true sons of God, love for our heavenly Father will permeate our lives, and find reflection in our prayers. That is what the Lord revealed in that wonderful prayer he gave as a model to his disciples. They came to him, asking that he might teach them to pray, and he replied: "After this manner, therefore, pray ye: Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver

us from evil: for Thine is the kingdom, and the power, and the glory, for ever. Amen."

Here is a prayer that underlines all the attributes of love and respect contained in the dual titles, "Abba, Father." It is made up of nine parts: three requests that express our love for God, three petitions that reveal our utter dependence upon Him, and three statements that express His exalted position as Father.

The first three requests express the desire we have that His name should be honoured throughout the earth: "Our Father which art in heaven; hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven." When people respect and honour one's parents, it causes great joy to the heart of a child. So the current disrespect towards God on the part of the world should cause us pain, and because we are jealous for the honour of His name, we earnestly pray for the time when all men, everywhere, will recognise His glorious attributes, and will live in obedience to His will; when His praise will be on all lips, and His name magnified on all sides.

The next three petitions show that we recognise His exalted status as Father, and reveal that confidence we have in His love towards us: "Give us this day our daily bread. Forgive us our debts. Deliver us from evil." So the child of God turns to his Father for the protection and help that He, alone, can provide.

The final section of the prayer is a threefold statement of His status: "For Thine is the kingdom, the power, and the glory, for ever. Amen."

The Lord's prayer is summed up in the beautiful words of the Psalmist: "Like as a father pitieth his children, so Yahweh pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust" (Ps. 103: 13-14).

### **Our Unmeasurable Privilege**

What a wonderful privilege it is that we can look upon the great Creator of heaven and earth, He who controls the immensity of creation, as "our Father." Gaze into the heavens and try and measure the infinity of space, or consider the mighty power of He Who holds into position the tremendous heavenly bodies that hurtle through space at terrific speeds. Who are we among the millions of earth's population, that we should be selected for the great privilege

of being the sons of God. What is the earth amid the immensity of creation! Scientists liken the earth to a mere speck floating in unlimited space, upon whose surface we crawl as ants. They tell us that the sun is 93 million miles from the earth, that Centaurus, one of the nearer stars, is 26 million million miles distant. So vast are the distances of space, that a new unit of measure has been invented called the light year. Light travels at the rate of 186,000 miles a second. Multiply that by 60 and we have the distance travelled by a ray of light in a minute. Multiply that by another 60 and the answer is the distance light travels in an hour. Multiply that by 365 and we have the distance travelled in a year. And yet, on this tremendous yard-stick the huge telescopes of today probe into space for distances estimated as 30 million light years away from the earth and beyond. The further man goes, the more he discovers of the immensity of creation.

And yet, beyond all these tremendous distances, that send the mind dizzy to contemplate, beyond all the glory of the heavenly bodies with their majesty and immensity, there is YAHWEH. He has revealed Himself to us as "our Father." We can claim to be sons of God, and by this personal relationship established by the Truth, we destroy the tremendous barrier of distance, so that He Whose power is above all, is brought very nigh to us, and we can turn to Him as a child might to its father, with the cry, "Abba, Father."

In our gropings to express this thought, the words of the Psalmist alone seem adequate: "As the heaven is high above the earth, so great is His mercy towards them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. 103: 11-12). "When I consider Thy heavens the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man that Thou visitest him?" (Ps. 8: 3-4).

#### Greater Blessings to Come

From a contemplation of present privileges, we are able to look to those yet to be revealed from the Father of lights, the Giver of every good and perfect gift. He has reserved conditions and rewards for His loving, obedient children, such as the heart of man cannot conceive.

Today is our day of probation, tomorrow the day of

glory when the true measure of Divine love will be experienced and appreciated. Like as a child, when he grows to maturity, or takes upon himself the responsibilities of parenthood, comes to understand better the sacrifice his parents made for him in the days of childhood, and learns to appreciate better their love and care of him, so the coming days of glory and spiritual maturity will reveal to us more fully what the Father has done for us. And at the same time, we will come to learn how childish has been our behaviour in His sight, during the days of our probation, our spiritual "growing up."

At Sinai, surrounding our elder brother, the Lord Jesus, the family will be complete in its unity with each other and with the Father, and will respond to the revelation of His love, with expressions of thanks and love to Him in hymns and anthems of the highest praise. We will then be in a position to fully acknowledge His loving care in the circumstances of our lives. We will then see that the trials we have undergone were designed to discipline and guide us for our ultimate benefit. We will be able to appreciate better His wisdom, goodness and mercy, and the value of submission to His will. And in the fullness of our hearts, we will respond in acclamations of praise to our Father: "Sing unto Him, sing praises to His name; extol Him that rideth upon the heavens by His name Yah, and rejoice before Him. A Father of the fatherless, and a Judge of widows is God in his holy habitation. He setteth the solitary in families; He bringeth out those which are bound with chains; but the rebellious dwell in a dry land" (Ps. 68: 4-5).

In anticipation of that time, let us now praise and extol Him as "Abba, Father," as "our Father in heaven," glorying in the wonderful relationship that we have with Him, looking forward to the time when we shall be fully one with Him in nature and being, and thus entering into the spirit of the beautiful words of Paul: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Ecclesia by Christ Jesus throughout all generations, to the Age of the ages, Amen" (Eph. 3: 20-21).

—H.P.M.

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#### Notes on Zechariah

We invite any comments or questions on the study notes presented in "Logos" which are designed for group-study work.



### Verse by Verse Exposition of Jonah

## 7.—Chapter 4 : The Prophet's Disappointment



Nineveh was saved for the time being. But the prophet could only view this with keen disappointment and regret. Not that he was vindictive against the Ninevites, but he realised that they constituted the greatest possible threat to Israel, and he could only view the continued existence of this mighty and brutal city (Nahum 3: 1) with misgivings as to the future. That was the reason why he had evaded the mission set him by Yahweh. In his prayer, he implied this: "Therefore," he said, "I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest of the evil" (Ch. 4: 2).

What a wonderful testimony the prophet gave to the character of the One he served: "Gracious, merciful, slow to anger, of great kindness, and forgiving of evil." That is Yahweh. There are two sides to His character, however. The one is merciful and gracious, forgiving iniquity and sin. The other is stern and unyielding, and "will by no means clear those who are persistent in their guilt" (Exod. 34: 6). His love and kindness, however, greatly outweigh His anger, as the prophet knew. Yet men cannot presume upon His mercy, if they flout His authority. "I will be sanctified in those who approach unto me," He has said.

It is a common mistake to view only one side of Yahweh's character; to see Him only as merciful and forgiving, or, on the other hand, to view Him as exclusively vengeful and unyielding. He presents, to His true worshippers, a balanced view of complete goodness. He is kind, yet inflexible in the requirements of His law; loving and compassionate, yet terrible as a destroying fire against the rebellious and the guilty; forgiving towards offences, yet jealous of the dignity, the glory, and supremacy of His Name. He is holy, and cannot look upon sin. He is wise, and cannot tolerate fools. He is true and faithful, and will destroy all the false and perfidious. He is just and true and perfect—



at once the fountain of love and vengeance; the author of life and death; the source of reviving mercy and consuming fire. He is eternal, unchangeable, unsearchable, infinite, glorious in power and majesty—the King immortal, the Possessor of heaven and earth, to whom alone is glory due (Ex. 20: 6; Ps. 103; 8-18; Heb. 12: 29; Hab. 1: 13; Ps. 5: 5-6; Deut. 32: 4, 39; Hos. 14: 4, 6; 1 Tim. 1: 17; Ps. 145: 3; Gen. 14: 19; Ps. 115: 1—see Christadelphian Instructor).

Jonah said that he “knew” Yahweh, and the Lord Jesus declared that to “know” Him is essential to life eternal (John 17: 3). His character, as expressed by the prophet, was “known” to all the worthies of old. It was revealed to Moses (Exod. 34: 6; Deut. 5: 9-10), to David (Ps. 86: 5), to Hosea (Ch. 11: 8-9), to Joel (Ch. 2: 13), to Micah (Ch. 7: 18), to Nahum (Ch. 1: 3), and through these prophets, to all Israel. Israel, in turn, was called upon to manifest the characteristics of the One Whom they worshipped. They were to be firm and unyielding when Divine principles were at stake, but they were to temper this with mercy and forgiveness when the need arose.

#### “Take Away My Life”

The prophet, worn out with his experiences, and with the knowledge that Nineveh was preserved to ultimately punish Israel, felt that his work was finished, and that he had nothing more to do. A great depression settled upon him: “O Yahweh,” he prayed, “take, I beseech thee, my life from me; for it is better for me to die than to live” (Ch. 4: 3).

It is commonly thought that this was the petulant outburst of a narrow-minded Jewish bigot who did not want to preach salvation to Gentiles. But it was not that. Consider the facts of the matter. Jonah was a high-minded prophet; a man not only imbued with the hope of Israel, but the desire to faithfully serve Yahweh in truth. He could only see, in the preservation of Nineveh, the failure of his mission to restore Israel to true greatness; and it must have rankled with him, too, that Nineveh had been saved by his personal instrumentality. Though he was a great prophet, he was also human, and like Elijah who fled before the anger of Jezebel after manifesting courage of the highest order in slaying the prophets of Baal (1 Kings 19: 4), he preferred death to life.

Life seems to be made up of peaks and shadows like that. Moments of high resolve, or courageous action, are

often followed by fits of depression and weakness that bring one to the brink of despair. Only by setting the mind completely upon the purpose of God in Christ, of acknowledging at all times that we serve Him and not ourselves, will we be saved from the depression of our own passions. How often is the work of the Truth performed in the midst of the exacting and continuous duties of life, by men and women of faith who find they must strain every nerve and sinew to maintain their efforts. And so, from time to time, physical tiredness, and a state of mental frustration finds some repeating the sentiments of Jonah: "It is better for me to die than to live" (See what Paul says in Phil. 1: 21).

### "Doest Thou Well to be Angry?"

But Yahweh asked: "Doest thou well to be angry?" We do not propose to deal with this question at length, at this stage, but reserve it until we sum up the whole book. Meanwhile, we propose to glance at the final verses of this chapter.

Jonah entered the city from the west, and traversed its whole length in the course of his preaching. He emerged from the east side of the city, and sat down under a booth he had prepared in order to observe what might happen to it, in view of the Divine threat and his own preaching (v. 5).

The booth, or shelter, was evidently inefficient, and the sun beat down strongly upon him, causing him acute discomfort. But Yahweh prepared a gourd which springing up overnight, shadowed Jonah from the heat: "So he was exceeding glad of the gourd" (v. 6).

His relief was shortlived, however. A worm attacked the gourd, so that overnight the gourd withered and died. A "vehement east wind" developed, the worst of all the winds of the Middle East, drying and blighting in its effect, and beating down upon Jonah with merciless heat. The prophet began to faint, and in his weakened condition, he again expressed the wish to die (v. 8).

Again the Voice of Yahweh came to him: "Doest thou well to be angry for the gourd?"

And Jonah replied: "I do well to be angry, even unto death."

Then Yahweh answered: "You would have spared the gourd, for the which thou hast not laboured, neither madest

it grow; which came up in a night, and perished in a night; and should not I spare Nineveh?"

Upon this sudden note, the book ceases. Nineveh was spared to do the work assigned unto her by Yahweh — the solemn and awful work of punishing His people for their sins.

### The Lesson of the Gourd

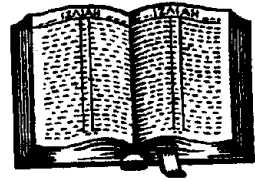
All this constituted a parable. Yahweh revealed to Jonah, and to Israel (for the book was recorded for the benefit of Israel) that He had advanced the nation under wicked Jeroboam, as He had caused the gourd to grow; and He could as easily destroy the nation with an "east wind" (see Hos. 13: 14) as He had smitten the gourd. Jonah rested under the shadow of the gourd, appreciating to the full its shelter, and the mercy of Yahweh Who provided it, and yet was angry when Yahweh removed from him that which he had no part in providing. The same was true with Israel. Jonah was but the instrument of God to the nation, and though under him it had flourished and prospered, yet in reality, he had nothing to do in its setting up, and could not prevent its destruction if God required it. Nineveh was saved from destruction because it had heeded the Divine message. Let Israel take warning from the fate of the gourd. "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here" (Mat. 12: 41). Because they failed to listen to the "greater than Jonah," Israel was destroyed suddenly and completely as was the gourd.

Yahweh was right to spare Nineveh, even though the repentance was a national, and not an individual one. Assyria was the "rod" by which He was about to discipline His people who despite their opportunities, had failed to render that loyal service which is His due. So, in due time, the punishment took place (2 Kings 18: 9). The Assyrians, sweeping down upon the northern kingdom of Israel, under the leadership of the great general Shalmaneser, took the nation into captivity.

That was the purpose God had in view in saving Nineveh, and having accomplished it, He in turn punished the city because of its innate wickedness. Through Isaiah the prophet, Yahweh declared: "Wherefore it shall come to pass, that when the Lord hath performed His whole work . . . I will punish the fruit of the stout heart of the king of Assy-

ria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom . . ." (Isa. 10: 12). Thus, about 20 years after Jonah, Samaria, the capital of the northern kingdom, fell to the Assyrian, and about 100 years later, Nineveh, itself, was subjugated by the Babylonians. So Yahweh's name was vindicated.

### How Readest Thou?



## "Cursed is He that Hangeth on a Tree"

*"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, 'Cursed is everyone that hangeth upon a tree' (Gal. 3: 13).*



This verse is probably the most difficult to understand in the Letter to the Galatians, and one of the most difficult in all the Epistles. Outside commentators, and writers in the brotherhood had offered various explanations, most of which seem unsatisfactory, upon a careful examination. As we wish only to know the mind of the Father, the fact that a traditional exposition has long been current amongst us will not prevent us from engaging in a close consideration of these inspired words.

*This article was firstly given in the form of an address in Birmingham, England, and many of those who heard it have desired a copy of it. It challenges the general interpretation of Galatians 3: 13, and at the conclusion of the article, we have given our reasons why we, in turn, challenge it. In reading it we exhort the reader to "think on these things," and be "fully persuaded in his mind."—Editor.*

### Substitutionary Theories

Orthodox commentators, and the sect of ex-Christadelphians, calling themselves the "Nazarene Fellowship," put forward the Substitutionary theory to explain this verse. They say that Jesus kept the law perfectly, yet bore the curse of the Law in his death **INSTEAD OF ISRAEL**. The Jews were the transgressors, but he bore the full penalty due to them. Their debt is paid, and the requirements of

God's justice have been satisfied. Thus Edward Turney, whose views caused division in the body in 1873, declared: "It was needful for Jesus to come under the Curse of God" . . . "He bore the penalty of the law for those who had broken it" (Sacrifice of Christ, p. 14).

This view may seem simple to grasp, but it is not satisfactory, and it is certainly not what Paul taught.

The Mosaic Law does not say that the penalty for those who break it is to be crucified, or hung upon a tree. Paul does not say that either. Yet this view of the matter has to assume just that.

In any case, substitution is **wrong in principle**. It would not be right for an innocent man to be punished instead of a guilty one. If a man committed a crime, and the judge before whom he appeared, knowingly and deliberately punished another man in his place, would that be an exhibition of righteousness and justice worthy of the Most High?

Of course it would not. Moreover, a reference to Exod. 32: 31-34 and Ezekiel 18 will prove substitution to be contrary to the teaching of the Scriptures.

#### **Is Redemption by a Technical Point of Law?**

The view largely accepted among brethren tries to avoid substitutionary ideas by maintaining that a kind of technical breach of the Law was committed by Jesus when he allowed his body to be hung from the cross. This incurred the penalty of the law, so the law laid its curse upon him and he died. But death was all that the Law could claim of him, and therefore its power over him ended with his death. He is free from the Law, and therefore all who are "in him" by baptism share in his freedom ("Slain Lamb," p. 15).

It is alleged that Jesus, up to the moment of his crucifixion, had never transgressed the Law in any respect. He kept it faultlessly. Yet when his body was nailed to the tree by the hands of others, the Law was broken. In this way Jesus innocently committed an offence against the Law. So he came under its curse, because it pronounced a curse upon all who were executed in this manner.

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#### **BACK NUMBERS OF "LOGOS" REQUESTED**

We have had requests for volumes 1 to 7 of "Logos," and volume 11. If any reader can assist with either bound volumes or complete volumes of loose numbers, we shall be pleased to hear from him.

Brother J. J. Andrew stated: "Among the things written in the book of the law it is said, 'He that is hanged is accursed of God.' This was the one item of the Law which was infringed by Jesus, and therefore he became obnoxious to its curse."

It is further argued that this "innocent infraction" of the law by Jesus proved that the law was faulty, seeing that it could curse an innocent victim who was placed upon the tree by the hands of others, and could not help himself. The law having been thus demonstrated as imperfect therefore required to be cancelled or withdrawn, and thus we are saved from its power to curse us when we sin.

In the "Law of Moses" (p. 164) Brother Roberts wrote: "Christ was cursed by the law in the mode of his death. He could not be cursed in any other way, for he was not a transgressor. But in this way he was cursed. And it is probable that this clause was inserted in the law for this very purpose, that Christ might innocently die under the curse of the Law, and so take it away."

This view is open to several objections so serious as to overthrow it.

1.—We are required to believe that God made His scheme of redemption turn upon a technical point of law. God carefully inserted a clause into the law beforehand, so that it should pronounce a VERBAL curse upon His beloved Son and thus demonstrate that the law was faulty. I say "verbal" curse, because it is nothing more than a form of words as Paul gives it, with no specific evil invoked upon the one cursed. It is simply "Cursed is every one that hangeth upon a tree" in a general sense. This involves that God deliberately made the Law unjust in this particular, so that He would have an excuse for taking it away. Such an idea is really unthinkable. We are told that the Law was "holy, just, and good."

2.—God has declared in Prov. 26: 2 that "the curse causeless shall not come." This means that a curse pronounced upon an innocent person shall be void and harmless. Are we then to suppose that in this matter God acted contrary to His own righteous principles, and so framed His law that it should curse His Holy One with a "curse causeless"?

3.—Paul says (1 Cor. 12: 3): "I give you to understand that no man speaking by the spirit of God calleth Jesus accursed." This clearly shows that in no sense was Jesus accursed in God's sight, neither in reality, nor by legal fiction. God said of Jesus, "This is My beloved Son in whom I am well pleased."

To say that the Law cursed him, but God did not, is simply to deceive oneself with words. For what was the Law? Simply the declaration of God's will for Israel; the

expression of His mind in a code of rules. What the Law said, God had said. What the Law cursed, He cursed. There is no escape from the conclusion that if the law really cursed Christ, then God was responsible.

### What the Law Really Said

As it is impossible that the Apostle, speaking by the Spirit, could say that Jesus was cursed either by God or the Mosaic Law, we must look for some other meaning of his statement which is in harmony with Scripture and reason; and, indeed, there is another interpretation that satisfactorily fits all the facts of the case.

First consider the actual wording of the Law:

"And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accused of God); that the land be not defiled which the Lord thy God giveth thee for an inheritance" (Deut. 21: 22-23).

Two points need particular notice:

1.—What is said here applies *ONLY* to a man who has committed a sin worthy of death. And it also clearly refers to a particularly abominable crime, because hanging upon a gibbet or gallows was not the usual mode of execution among the Jews. Stoning was the common method as the preceding verse indicates.

Thus the idea in this passage is that the criminal was first put to death either by stoning or the sword; and then, in addition, his body was hung upon a tree or gibbet for all to execrate. These two stages are indicated in v. 22 (a) "he be put to death" and, (b) "thou hang him on a tree." An illustration of this is found in Joshua 10: 26 where five Canaanite kings are first slain and then hung on trees. At sunset they were removed in obedience to this law.

2.—The second point to note is that the law says that such a one is accused of God; and for that reason his body was not to remain exposed to public view for a prolonged period. It was to be taken down and buried before nightfall. This enactment was contrary to the custom of other nations (Even Britain, up to the last century, used to leave the bodies of highwaymen hanging by the roadside until they decayed away or were consumed by birds. This was done as a deterrent to others, and as a means of adding to the reprobation attaching to the evil doer).

But under God's law, so superior to man's, the land was not to be defiled by such degrading spectacles. The transgressor had paid the penalty for his crime with his life. He was exposed to view for a very short time as one "accused of God." Then he was to be buried out of sight, that God's land and people might not be polluted by his presence any longer.

The body of such a one was thus declared by God to be an accursed thing; and to leave it exposed to be further cursed by men as they passed by, could add nothing to his punishment or reprobation. And here let us repeat the reason for the curse. It was not because the transgressor hung upon a tree; but because he had committed a sin worthy of such a death, as the passage states.

### How Was Jesus Cursed and by Whom?

Quite obviously none of the above applied to the Lord Jesus. "He knew no sin." "He was holy, harmless and undefiled." He was "approved of God." And he was "justified in the spirit," that is, God declared his perfect righteousness by raising him from the dead, to spirit nature, and exalting him to His own right hand in heaven until the time comes for him to return to Zion.

Yet Paul quotes the passage from Deuteronomy in connection with him. How can it apply?

We must not overlook the very significant fact that the Apostle alters the wording. He does not say that Jesus was accursed of God, as in Deuteronomy. That would not be true. He modifies it to the general statement, "Cursed is he that hangeth on a tree."

Seeing that Christ was not accursed by God, but rather beloved by Him, in what sense was Christ cursed? Perhaps we should rather ask: By whom was he cursed? There is only one answer. He was cursed by those who rejected him and placed him on the tree.

Israel in their blind unbelief, hypocrisy, wickedness and envious hatred, regarded him as a blasphemer, as one accursed of God, and **they** dealt with him as such. Yet **they** were the blasphemers, and **they** the accursed. Think of how the supreme council of the nation abused him and condemned themselves when he confessed before them that he was the Messiah, the Son of God (Matt. 26: 65-68). "The high priest rent his clothes saying: He hath spoken blasphemy. What further need have we of witnesses!" They answered: "He is guilty of death." Then did they spit in his face and buffeted him, and others smote him with the palms of their hands, saying, "Prophecy unto us! Who smote thee?"

They preferred a murderer to him. They frantically clamoured for his blood. Even when they had him up on the cross they reviled and mocked him.



All this shows us how "he was made a curse."

In the words of Isaiah 8, the serpent-seed in Israel "cursed their king and their God." They numbered him with the transgressors. They made his grave with the wicked. They esteemed him smitten of God (Isa. 53). It was the fulfilment of Psalm 109: 28, "Let them curse, but bless thou; when they arise let them be ashamed: but let thy servant rejoice (see also vv. 17, 1-5).

These are the plain facts of the case which show unmistakably the way in which Christ was cursed. It was not by God, not by the Law, but by wicked men, professing to be subject to the Law.

The dreadful agony of the cross, and the events which led to it constituted the curse, the curse of men allowed to go their own evil way.

Taking this view of the passage, it becomes beautifully simple, clear and harmonious with its context. Paul is using the passage from Deuteronomy to show that Christ has allowed himself to be put in the same dreadful position as the vilest criminal—for our sakes. Such suffering was a curse in itself.

### How the Curse Redeems

There is appropriateness in Paul's quotation from the Law. The Galatians, having been influenced by Judaizing teachers, desired to be under the Law. The whole purpose of the letter was to counteract this corrupting influence (Gal. 4: 21). Thus there is force in his quoting the law to show that hanging upon a gallows was the most degrading, shameful and worst form of death. Death in any form is the curse from Eden. But such a death was an additional curse, the Law being witness.

Yet Christ had undergone that fearful ordeal of mental and physical agony to redeem, or set men free, from the Law as well as from sin and death. How foolish, then, for the Galatians, who had accepted Jesus as the Messiah, their Lord and Saviour, "evidently set forth as crucified" (v. 1), to want to return to the bondage of the Law!

This brings us to the final question. How did Christ becoming "a curse" redeem all who believe in him from the curse of the Law?

The answer is so simple that many people overlook it.

It was not done by a legal process, through the Law containing a clause which should annul itself, but simply—Christ's sacrifice of himself fulfilled all the significance of the law—ritual, typical and moral—and took its place as the way of acceptable approach to God.

Jesus declared that his mission was to fulfil the Law. "I am not come to destroy, but to fulfil" (Mat. 5: 17).

All the principles of the Law: faith, obedience, sacrifice, righteousness, holiness, are re-expressed in Christ's offering and teaching.

Therefore, in Romans 10: 4 Paul says: "Christ is the end of the Law for righteousness to everyone that believeth." "The end of the Law." He was the one to whom the Law pointed in its prophecies; and when he appeared, the Law came to an end, because its work was finished. Jesus is the new and living way of approach to God.

In Col. 2: 13-14, Paul restates this in emphatic words: "You being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

This means that the ordinances of the Law which condemned all who lived under them because they could not keep them owing to the weakness of the flesh, have been abolished, or "blotted out" by Christ's sacrifice. The Law is "nailed to the cross."

The Law was a temporary institution, pointing forward in type and shadow to Christ. It prepared the way for him by educating Israel in the rudiments of Divine principles, as Paul declares in the chapter under consideration (vv. 19, 24: Ch. 4: 3).

In the words of Daniel, Christ when he was cut off, "caused the sacrifice and oblation to cease." He "redeemed" us from the curse of the law by emancipating us from bondage to it.

Young's Concordance says that "redeem" means to "acquire out of the forum." The forum was the public market where slaves were put up for sale. Paul's use of the word, therefore, suggests that Christ has released us from slavery to the Law. In the following chapter he shows how that from slavery we have been elevated to sonship to God (Gal. 4: 7).

In Galatians 3: 14 he states that the object of Christ redeeming us from the law is that "the blessing of Abraham might come on the Gentiles through Yahshua Messiah, and at the end of the chapter we have the familiar words: 'Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Messiah have put on Messiah, and if ye be Messiah's then are ye Abraham's seed and heirs according to the promises.'"

We know that the promises concerning the everlasting possession of the Land are the foundation of the hope. Having laid hold of this, and been baptised into Christ we are the children of God, although Gentiles by birth.

The Law has been removed (though not its spiritual principles). The "Ministration of death" has been nailed to the Cross that the blessing of Abraham might come on the Gentiles. While the Law was in force, these great privileges were not open to Gentiles generally; but now the way of life has been thrown wide open to whomsoever wills to avail himself of it through the obedience of faith.

—Albert Collins, Bournville, Eng.

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### Editorial Comments

The explanation of Galatians 3: 13 presented above seems to ignore the fact that not merely death, but a certain mode of death was demanded of Christ to redeem mankind, and that it was according to the will of the Father. Thus, though sinners destroyed Jesus, his death was not the triumph of the ungodly, but the submission of the Son to the will of his Father.

The Lord taught this when, discoursing to Nicodemus, he declared: "As Moses **lifted up** the serpent in the wilderness, **even so must** the Son of man be **lifted up** (i.e., crucified); that whosoever believeth in him should not perish, but have eternal life" (Jhn. 3: 14). A special mode of death was required, a mode of death which brought the curse of the Law upon the Son, for a very real reason, as we shall show. This mode of death was plainly stated to be crucifixion in Matt. 26: 20; 20: 19 and that this was according to the will of God is shown by the prayer of the Son: "Not my will, but Thine be done!" Peter later taught: "Him being delivered by the **determinate counsel and foreknowledge of God**, ye have taken, and by wicked hands have crucified and slain" (Acts 2: 23; see also Acts 3: 17-18; Luke 22: 22).

The fact that the Father required the Son to submit to such a death to deliver mankind, does not exonerate the Jews who "by wicked hands" performed the deed. They did it in blasphemy, and in defiance of their God and their Messiah. It was the temporary triumph of the seed of the serpent, and the Jews fully deserved the punishment they received, though their action, in crucifying Christ, fulfilled the "predeterminate counsel of God."

Why did God require this mode of death in His son? The answer is found in the enactment of the Law to which Paul directs us: "Cursed is everyone that hangeth upon a tree" (Gal. 3: 13; Deut. 21: 23). The "hanging" or "lifting up" was done as a public exhibition, that all might see and avoid that upon which the curse of God rested, so that His "anger may be turned away from Israel" (Num. 25: 4).

Upon what did the curse of the Law rest as far as the offering of Jesus was concerned? It rested upon the flesh, which, in Jesus, was no different to the flesh of all others, but which in all others had brought them under the domination of sin. If the Lord had followed the dictates of the flesh, he, too, would have failed. Thus the Law did not curse the righteous character which he revealed, but the flesh against which daily he had to strive (Heb. 4: 15; 5: 7). He hung from the cross as a representative man, with the flesh crucified. As we visualise him there, so we must learn that the flesh is to be crucified; its wisdom, its desires, its thoughts brought into subjection to the Wisdom, Desire, and Mind of God (Gal. 5: 24).

The article places 1 Cor. 12: 3—"No man by the Spirit calleth Jesus accursed"—in juxtaposition with Gal. 3: 12, but the word translated "accursed" in Corinthians, is a different word to that used in Galatians. The meaning is different, and really has no relation to that upon which Paul was discoursing in the latter epistle. Nor has Prov. 26: 2 any application, for there was cause and meaning in the curse of the Law.

Jesus was cursed by the Law to "redeem" mankind. Men will not be saved unless they see flesh in its true light: as evil and to be subdued. Thus the flesh of this perfect, sinless man was publicly exhibited in its true light, and men were taught that he overcame through the strength that God provided. Learning this lesson, we, in turn, learn to rest upon the Lord. "I can do all things through Christ that strengtheneth me," declared Paul (Phil. 4: 13).

The Law brought this home to the Jews in many different ways apart from that considered above. The tabernacle, the holy place, the mercy seat were all accounted unclean under the Law; they were defiled by contact with Israel. Yet all these things pointed forward to Christ. The High Priest had to wash after offering in the Most Holy on the Day of Atonement, for the work of redeeming the people made him unclean in the process. The man who bore the ashes of the offering without the camp on the same day was considered unclean (Lev. 16). Those who assisted in the cleansing of one defiled by contact with a dead body were considered unclean even as they helped to cleanse others (Num. 19). All this was a parable pointing forward to the Lord. It showed that contact with anything that defiled caused defilement in others. We therefore disagree with the writer when he implies that to be hanged upon a tree, in the absence of a sin worthy of such a death, would not bring the curse of the law upon one. The law brought defilement upon those who worked for the cleansing of others; it brought a curse upon the one who laboured that others might be redeemed from that curse.

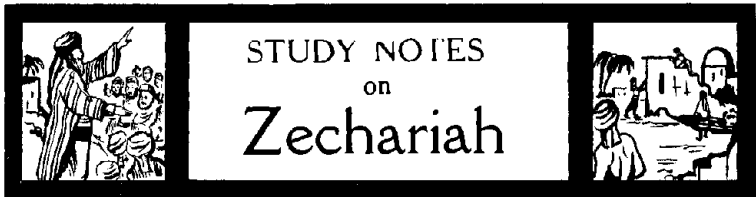
Nor do we agree, as the article above alleges, that this view of the matter implies that redemption turned upon a technicality of the Law. What was the root purpose of the Law? It was to show that man is a sinner (Rom. 3: 19), to reveal the enormity of sin (Rom. 5: 20), to manifest sin in its true light (Rom. 7: 13); and as sin dwelt in the flesh (Rom. 7: 17) in the sense that sin is the obedience of the lust of the flesh in opposition to the Law of God, so the flesh had to be revealed for what it is. And the crucified Jesus "become a curse for us" graphically demonstrates that.

The article alleges, also, that the Jews cursed the Lord, and not the Law; and it advances the different wording of Paul from Deuteronomy to sustain this. To us, however, the reasoning is not valid. Whatever words Paul used, he directed his readers to the Law saying, "it is written." He thus endorsed the meaning of the Law, whatever form of words he used.

Further: if the Jews cursed Jesus, we fail to see how such could have redeemed man from the Law. It was the Law that cursed, and its curse resting upon Jesus, he succumbed upon the cross. He passed into death, and so beyond the Law (Rom. 7: 1). In this resurrected state, as a new creature, he was beyond the law; and all those who

come unto him by baptism, likewise pass beyond the law, being "baptised into his death." His work was to redeem men from the curse of the Law, and not from the curse of Jews, and because, as the article correctly states, the principle of substitution is wrong and dishonouring to God, Jesus, himself, came under the curse of that from which he set out to deliver men.

—Editor



(Continued from page 24)

#### ZECARIAH 1: 18-21

##### 2nd Vision—The Overthrow of Gentile Power

The Prophet was shown four horns, representative of the powers that have scattered Israel, and four carpenters who succeeded in overthrowing the anti-semitic forces of Gentilism. Thus he was shown the ultimate triumph of the hope of Israel in the earth.

**Verse 18: "Four horns."** "Horns," in Bible symbology represent nations (Daniel 8: 21-22; Rev. 17: 12). These four horns thus represent the four great powers of the Gentiles, symbolised in the Image of Nebuchadnezzar by the four different metals (Dan. 2).

**Verse 20: "Four carpenters."** The four horns are overthrown by four carpenters, or "artificers." These represent the glorified saints into whose hands will be committed the work of subduing kings and nations (Rev. 2: 26; Psalm 149: 5-9). Throughout Scripture, the number "four" is applied to the saints: the four cherubim (Ezek. 1), the four living creatures (Rev. 5: 8), the four-sided New Jerusalem (Rev. 21: 16). The number

"four" in Scripture is said to denote creative works, and the Hebrew word comes from a root that implies that idea. The sun appeared on the fourth day, and on the fourth millennium from creation (the fourth day in the sense of 2 Pet. 3: 8), the Lord Jesus appeared before men as the "light of the world" (John 8: 12), thus laying the foundation of the "new creation" (Rev. 3: 14). Israel was divided into four distinct encampments, under the standards of Judah, Reuben, Ephraim and Dan (Numbers 2) with the Tabernacle in the middle, and thus became the symbol of the true Israel of God (Eph. 2: 12) surrounding its spiritual Tabernacle, the Lord Jesus (Rev. 14: 1).

The four carpenters, or artificers, will not merely destroy Gentilism, but will rebuild, or create, society upon the enduring foundation of Divine law and wisdom; thus the signification of "artificer," or "carpenter."

**Verse 21: "To fray them."** This is short for "affray," and signifies to "terrify," for which see Micah 7: 16-20.

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November, 1956

Vol. 23

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—J. Thomas

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Paul.

VOLUME TWENTY THREE

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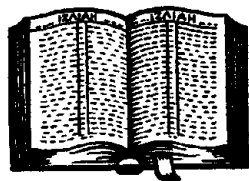
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## What God Demands of Us

One thing only can separate us from the love of God. It is specified in the words of Isaiah to Israel: "Your iniquities have separated between you and your God." God will have no regard for those who forget Him or neglect His commandments. Those who sink into a state of self-service, who live exclusively for their own comfort and well-being, who let God slip from their practical recognitions; His Word from their studies; His honour from their concern; His commandments from their lives, will awake to find that where life and death, and men, and angels, and heaven and earth were powerless to interpose an obstacle between them and the friendly regard of the Almighty, their own folly has done it without further remedy.

God is love; but He is also a consuming fire. He will not be mocked; He will not be put off with the fag ends of our service. He demands the whole heart, and the whole life; and He is not His own friend who refuses the call; for there will come a time when the man who has served himself will find he has served a master who can only pay him at last with tribulation, anguish and death; while the man who obeys the Divine call will at the same period discover that in making God his portion, he has secured the joyful eternal inheritance of all things.

# The New Imperialism



*"This was a great revolution in the fortunes of the so-called 'Eternal City.' By the restoration of Western Imperialism, an Eighth Form of Government, styled in Rev. 17: 8, 'the beast that was, and is not, yet is,' was established upon the Seven Mountains. In the 17th chapter, the two-horned episcopal element of the beast of the earth is replaced by the great Harlot Mother of the Churches of the Gentiles; while the secular element is expanded into the Scarlet-coloured Beast, symbolical of Ezekiel's Magogian confederacy of Powers, which is the last phase of Daniel's Fourth Beast—the Eighth head in its final manifestation, which, John says, 'is of the seven, and goeth into perdition'—a confederacy in which the European imperialism and royalties combine against Christ and the Saints in the war of the great day of God Almighty (Rev. 17: 14: 16: 14: 19: 19-21)."*

—*"Eureka,"* vol. 111, pp. 320-321.

◆ ◆

From the inception, it was apparent that the workers' rebellion in Poznan (Poland) was something more than just a local uprising. Local it was, without doubt, but it reflected something much deeper than the murmurings of local discontent. It was a voice telling the world that even if Poland was to remain in the Russian camp, it was to do so with a larger measure of self-determination.

## A Polish "Tito"

In July, 1956, after spending four years in prison, Mr. Gomulka, former Polish Communist leader, was rehabilitated. He had been expelled from the party in 1949, and had been arrested in 1951 on charges of espionage; espionage which consisted of ideas similar to those executed in Yugoslavia, where Stalin was bucked by Marshal Tito!

But times had changed! Stalin was dead, and earlier this year his successor Khrushchev, in his Moscow address to the Party, violently denounced both him and his doctrines, besmirched his memory, and indicated unequivocally that there need not necessarily be but one road to Socialism!

What else was this but an invitation to Marshal Tito to re-assess his relation with Moscow, and rejoin the fold: an invitation which was soon accepted, and which culminated in Tito being feted on his State visit to the Communist capital, and in his working out details for economic and political co-operation in the future.

Not long before that, Tito visited London, and when he left, British leaders doubtless thought that his visit had set the seal on his defection from the Communist coterie of nations, if not from Communism.

But in this they were disappointed. Tito's re-alignment of his nation with Russia, represented a major strategic success for Khrushchev, but the latter's assumed liberality (and vilification of the doctrines of Stalin) did have its drawbacks.

### **Destruction of the "Stalin" Myth—Its Consequences**

Many leading Communists in other countries, worshipers of the Stalin-cult, who had been so outspoken in favour of the infallibility of the "Man of Steel," were placed in the unenviable position where they were called upon, in accord-

#### **The Spirit of Devils**

Revelation 16: 14 speaks of a spirit of devils which shall issue forth to the world, agitating in men and nations a warlike, revolutionary spirit. The word "devils" is "demons" in Greek, and the Creclian theory was that the demons were the cause of madness, obstruction of the senses, and mental disorders among the possessed. In recent weeks the world has seen this spirit in action. The revolutionary spirit of Communism had caused a spirit of unrest among nations like Poland and Hungary, whose people, maddened like the Gadarene swine (see Jer. 51: 7; 25: 16) have turned on their revolutionary overlords. Thus for a time the world has been in tumult, and while Egypt was waging a cold war with the canal users, France was at grips with the Arabs in North Africa, Britain was being humiliated by Jordan, America was occupied by local politics, and Russia was busy in Europe, Israel took the opportunity of strengthening her borders by attacking her enemies. In all this turmoil, the Truth alone induces a quiet spirit of sanity, and permits one to stand aside from it all, viewing it with detachment, and awaiting with thrilling anticipation the approaching consummation, and the Divine intervention.

ance with "the Party Line," to execute a difficult double somersault of views, and propaganda. Some, like Howard Fast, Communist apologist of U.S.A., succeeded in convincing themselves, if no others. Some, like England's Harry Pollitt, went to the wall.

Fast said:

"I failed miserably . . . I failed to see that to win Socialism and to abandon the holy right of man to his own conscience, his own dignity, his right to say what he pleases when he pleases . . . is no victory at all. I knew that the death penalty existed in the Soviet Union. I knew there were prisons. I accepted the fact that Jewish culture had been wiped out in Russia. I knew that writers and artists and scientists were intimidated, but I accepted this as a necessity of Socialism. This I can never accept again, and never again can I accept as a just practise under Socialism that which I know to be unjust."

Fast then detailed the great successes of the Soviet people, including the destruction of Nazism, and added:

"But I must say that if Russia has in me a friend, it also has a severe implacable critic. Never again will I remain silent when I recognise injustice, regardless of how that injustice may be wrapped in the dirty linen of expediency or necessity. Never again will I accept the 'clever' rationale, which appears to make sense but under scrutiny does not."

Sentiments such as these have lately permeated the ranks of the former Stalinist sycophants. Some, old Communists like Italy's Togliatti, were openly resentful, and personally injured, and highlighted their resentment and injury by asking Khrushchev whether he was not equally to blame in executing, let alone permitting, the tyranny of Stalin!

If, however, Khrushchev's attempted destruction of the Stalin myth caused some hollow breast-beating among Communists in countries outside the immediate sphere of Russian influence, events in Poland in the last few days (occurring even as we write) have shown that it has had much wider repercussions in Russian-dominated Europe.

Khrushchev as much as said that he was prepared to loosen the strings a little on countries like Poland, but he was unprepared for the speed with which Polish Communists were determined to "democratise" the nation. Gomulka's release from prison was the signal for the speeding-up process, and when it became apparent that the central committee of the Polish Communist Party at its meeting on Friday, 19th October, 1956, intended to re-elect Gomulka to the position of Secretary-General, it was an angry Khrushchev, accompanied by Deputy-Premiers Mikoyan, Molotov and Kagnaovich, who flew to Warsaw, interrupted the Party meeting, and demanded the retention of their nominees on the Polish politburo. Reports are that, at the same time, Polish and Russian troops clashed after the Russians had

crossed from Germany into Poland at Stettin, and the Russian troops had been repulsed after losing some casualties.

According to the Sydney Morning Herald:

"Mr. Khrushchev seemed to lose control of himself when he met the Polish leaders. They (witnesses quoted by the Paris 'Monde') said he shouted: 'We have shed our blood to liberate this country and now you want to give it to the Americans. But that will not succeed. It will not happen.'

"The witnesses said that Mr. Khrushchev accused the Polish leaders of plotting with the Zionists and America to get Poland out of the Eastern bloc.

"Mr. Ochab and Mr. Wladyslaw Gomulka, the recently rehabilitated Polish 'Titoist,' rejected the charges and said Poland intended to stay in the Soviet camp.

"The Warsaw correspondent of the Swedish newspaper 'Expresen' says that the Polish central committee has elected Mr. Gomulka general secretary. The correspondent says: 'It has now become known that Mr. Gomulka gave the Russians an ultimatum: there would be a national uprising if the Russians did not agree to the the Poles' demands to 'relative independence.'"

#### "Relative Independence"—Its Meaning

Whilst the issue can at present be regarded as by no means settled, it does seem that Poland, as in the case of Tito's Yugoslavia, will succeed in securing "relative independence." But this does not mean (and Gomulka has assured Khrushchev it won't) the separation of Poland from the Russian camp. It does mean that Poland, with its Russian-trained army of 500,000 soldiers, ceases playing the role of a vassal, and assumes that of a full partner in the work that Russia is yet to do in subjugating the rest of Europe, and inundating the Middle East with her arms, prior to being destroyed by God (Dan. 11: 40-45; Joel 2: 20).

As Brother Thomas taught, it is a "confederacy of powers" led by Gogue, of which Ezekiel treats in his 38th chapter. It is a case of "Thou, and all thy bands, and many peoples (plural) with thee" (v. 9) that will submerge Israel and the Middle East in the desolation of war. The "relative independence" demanded by Poland, and encouraged by the example of Tito and the utterances of Khrushchev, may yet be hailed in Russia as a masterpiece of strategy if, as is likely, it succeeds in turning Russian dominated countries that are passively Communist into full-blooded active ones!

Brother Thomas clearly foresaw, by the Word of Yahweh, the rise of a final Imperiality, incorporating Germany

and the rest of Europe, and led by the "Autocrat of Rosh." In his own words: "A confederacy in which the European imperialism and royalties combine against Christ and the saints in the war of the great day of God Almighty."

The crisis of Imperialism is centred today not so much in the Middle East, though there is no lack of crisis there, but in Russian-dominated Europe! From this crisis, however, Russia will emerge triumphant, free to continue her Middle-Eastern intrigues, her anti-Zionism (and therefore anti-semitism), and her continued embarrassment of Britain and the U.S.A. until the time comes for her to move, as she will. The great Imperiality of the Gentiles is in preparation, preliminary to being precipitated into the abyss.

—E.M.S.

**"BLESSED IS HE THAT WATCHETH AND KEEPETH HIS GARMENTS"—Rev. 16: 15.**

---

#### Scripture Knowledge

The Scripture method of imparting knowledge is not only the best, but unquestionably the most interesting. It doth not deliver its Oracles after the cut and dried fashion of a creed which states with abstract and chilling formality the opinions of those who publish it. But it reveals its wonderful things in narratives of creation, of domestic troubles, of sin and murder, of violence and apostasy, of physical convulsions, of loves—lawful and forbidden—of famines, pestilences and earthquakes, of invasions and massacres, sieges and sacks of towns, religion, politics and superstitions, the foundation and overthrow of Kingdoms, States and Empires, of family histories in their minutest details, of personal adventures, of personalities in accusations and vindications of character. Hence, while a creed is the driest and most repulsive elaboration of the "black art," the Bible is the most interesting and readable Book in the world. It is intelligent in all its doctrines, but it reveals them so as to make it incumbent on the reader to reason them out. The Bible is addressed not to implicit faith—but Faith resulting from a devout examination of the wonderful details of this most extraordinary of Books.

—J. Thomas



#### Fraternal Gathering in Victoria, 1958

"We wish to extend to all your readers, and indeed to all brethren and sisters of the Household, a hearty invitation to visit Melbourne on the occasion of the next biennial Fraternal Gathering, to be held here, if the Lord will, from 8th to 16th March, 1958.

"We give early notice of the date in the hope that brethren will endeavour to arrange their holidays accordingly. The happy memories of the gathering in Adelaide will be an inspiration to us. The undersigned has been appointed Secretary of the Gathering."

—Harold Hughes (Victoria)





## 8.—“Doest Thou Well to be Angry?”



This was the question Yahweh put to His prophet when he revealed his disappointment at the saving of Nineveh. Jonah felt that he was justified in his attitude; he did not want to be a party to the building up of a nation that would eventually destroy Israel. He felt that his life's work had now proved a failure.

Here is the situation as the prophet probably viewed it, contrasted with the attitude of Yahweh, as subsequent events revealed it.

### The Situation from Jonah's Standpoint

1. The preservation of Assyria could only be to the hurt of Israel; therefore let it perish (Hab. 2: 13).

2. Salvation is of the Jews; any repentance on the part of the Ninevites would only be temporary and national, and could not influence individual salvation. Therefore it was of no permanent value, and would be only to the hurt of Israel.

3. Jonah realised the spiritual laxity of Israel under Jeroboam, even though he was striving to improve the people. He knew that punishment must come, and feared for the future of the nation. If Nineveh, the potential destroyer of Israel, were itself destroyed, it would permit of longer time to effect the reform for which he labored and hoped.

4. Like Paul, Jonah was prepared “to be accursed” for the sake of his brethren (Rom. 9: 3) if he could save them; and therefore fled from Yahweh's bidding.

5. Although Jonah realised the Kingdom would be set up in accordance with the covenants (Acts 26: 12), he did not comprehend that the Gospel must first be preached to the Gentiles (Rom. 16: 25-26; Eph. 3: 3-6). This ignorance of the full purpose of Yahweh caused him to act as he did.

### The Attitude of Yahweh

Here are the answers to the five points above as the subsequent revelation of Yahweh revealed them.

1. The words of Peter, consequent upon the vision he received were :“God hath shewed me that I should not call any man common or unclean . . . Of a truth I perceive that God is no respecter of persons: but in every nation He that feareth Him, and worketh righteousness, is accepted with him” (Acts 10: 28, 34-35). This was shown unto Jonah in the parable of the gourd, and in the repentance of Nineveh.

2. Salvation is of the Jews, it is true, but as Paul was forced ultimately to acknowledge: “He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” The parable of Jonah showed this.

3. Yahweh used Jonah as a type of the coming Messiah to show that not merely Jews were to be saved, but Gentiles also: “It is a light thing that thou shouldest by my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth” (Isa. 49: 6). Deity revealed this through His prophet.

4. Yahweh exhibited these things in “a sign,” the “sign of the prophet Jonah,” which also demonstrated that the current prosperity of Israel in Jonah’s day could be reduced as easily as it had been advanced.

5. The Kingdom will be set up as prophesied, but meanwhile Israel must be disciplined and humbled to find a place therein. Nineveh was the nation selected to do this in ancient times, and therefore its continued preservation was required for Yahweh’s purposes. He thus sent the prophet to warn the people to desist from their iniquity, and they having done so, the city was saved, not for its own glory, but to fulfil His will.

#### **Fulfilled in Christ**

So the Book of Jonah went on record in the Hebrew canon of Scripture, setting before the people in parabolic form the mission of the coming Messiah. The outpouring of the Spirit in the form of a Dove (Heb.—a Jonah), the teaching of the Lord, likening his mission to that of the prophet, should have revealed to the people that here was the antitypical Jonah, and should have sent them searching this book that they might understand more of the One in

their midst. But the people refused to heed the signs, and were engulfed in a calamity similar to that of which the prophet warned the Ninevites. The book still remains an important part of Divine revelation, revealing the ways of Providence, assisting us to understand better the mission of the Lord Jesus, and leading us to contemplate the final completion of its prophecy when Jonah will again be in the earth, and in company with the glorified elect, will preach repentance unto the antitypical Ninevites to such good purpose that "the residue of men will seek after the Lord" (Acts 14: 16).

(Concluded)

—H.P.M.

"The Son of Man shall be three days and three nights in the heart of the earth"

## On What Day was the Lord Crucified?



In the "Logos," vol. 22, p. 301, we attempted an explanation of the above question based upon Brother Carter's work, "Prophecy and Chronology." The Gospel records state: (1)—Christ rose "after three days" (Mark 8: 31); (2)—Christ "rose the third day" (Mat. 16: 21; Mark 10: 34); (3)—He would be in the grave "three days and three nights" (Mat. 12: 40).

How can these three apparently contradictory statements be reconciled? We believe that if the Lord was put to death on Thursday, agreement between these statements can be reached.

In that case he was "three days and three nights in the heart of the earth," for being laid to rest on Thursday, and following the Jewish practise of accounting a part of a day as a whole, he was in the grave Thursday, Friday and Saturday as far as "days" were concerned; and Thursday night, Friday night, and Saturday night as far as "nights" are concerned. He rose very early on the "first day."

On this basis, also, he rose "after three days," the days being Thursday, Friday and Saturday, and the Lord's resurrection taking place on Sunday.

Computing the matter differently, it could likewise be said that "he rose the third day." On this computation, the days are reckoned as days of 24 hours, upon the third of which, the Lord arose.

We presented certain "facts" beyond dispute: (1)—Jesus was put to death on the 14th day of Abid (Nisan), that being "the day when the passover must be killed" (Luke 22: 7; 1 Cor. 5: 7). (2)—The day following was a sabbath (Luke 23: 54). (3)—He rose "the first day" (Mark 16: 9).

The article caused a great deal of interest, brethren from Canada, U.S.A., Great Britain, Queensland, N.S.W., Victoria, Western Australia and elsewhere writing, in some cases, lengthy articles in commendation, condemnation, or seeking further information. Some challenged the "facts" we have repeated above; some claimed that the traditional day of Friday is correct; others maintain that the Lord was put to death on Wednesday. We have replied personally to much of this, but feel that readers may be interested in a digest of some of the arguments advanced.

#### A Repudiation of Friday

Brother C.E.R. (Canada) claims that the traditional date of Friday has arisen from the false traditions of Romanism, Papalism and Mohammedanism, and that in effect it accuses our Saviour of gross exaggeration. He claims that "the absolutely correct chart according to the newly revealed exact and inspired astronomical computation preserved since the days of Moses," gives the following Passover dates: A.D. 29, Saturday, April 16th; A.D. 30, Wednesday, April 5th; A.D. 31, Wednesday, April 25th; A.D. 32, Monday, April 14th; A.D. 33, Friday, April 3rd.

He quotes the "Schaff-Herzog Encyclopedia of Religious Knowledge," art. "Fasting," as follows: "It was the 'apostolic fathers,' steeped in pagan traditions, who began to teach that the crucifixion occurred on Friday. Yet they admitted that the ancient custom of fasting on Wednesday, the actual date of the crucifixion, probably was derived from 'the day on which Jesus was betrayed' and 'on which the Sanhedrin decided to kill him.'"

He also quotes from the magazine "Plain Truth" thus: "We have taken for granted the 'Good Friday-Easter Sunday tradition' and no wonder! Theologians have tried every way to solve this enigma, this contradiction of fact. They have attempted to change the year of Jesus' birth; they

have attempted to change the year that he began his ministry; they have attempted to change the day of his death; they have likewise attempted to change the day of his resurrection."

In reply to this correspondent, we point out that we set forth Thursday, not Friday, as the day of the crucifixion. We have attempted to change nothing that we find revealed in the Word. As for "revealed exact and INSPIRED astronomical computations," we know nothing of them. But assuming the Passover dates as given were correct, the exact date of the Lord's birth is not known, so that nothing conclusive can be based upon that, as far as we can see.

### The Case for Friday

From an adjoining country (from H.C. of U.S.A.) comes a strong defence for the traditional day of Friday. He points out that the expression "three days and three nights" is a Hebraism denoting in round numbers a period of about three days. He draws attention to 1 Sam. 30: 12-14, where the term appears, but which, by a comparison of vv. 1 and 14, show that it is not a rigid period of time, but a loose expression implying about three days. In Esther 4: 16 the term is again used, but in Chapter 5: 1 it is obvious that in a literal sense three days and nights had not been completed.

This writer claims that there is no purpose in trying to push the day of the crucifixion back to Thursday or Wednesday in order to get in three whole days and nights. He declares that time and again it is emphasised that the Lord would rise "the third day" (Mat. 16: 21; 17: 23; 20: 18; 1 Cor. 15: 4).

According to Jewish law, part of the day stands for the whole; for "if a day has been once entered in, even for a few minutes, the whole 24 hours were reckoned to the person who had so entered on the day." If a child is born in the last hour or even in the last few minutes of a day, it is counted as a whole day of the period of the time within which he must be circumcised. Assuming that Jesus was crucified on Friday, according to Jewish reckoning, the Thursday night would be accounted part of Friday, and Jews would express the length of time he had been in the grave as a night and a day, even though he had been crucified on Friday afternoon. Thus Thursday night and Friday were the first night and day; Friday night and Saturday were the second night and day; Saturday night and Sunday were the third night and day.

John 19: 31 says that the sabbath after the Lord's death

was "a high day." The word sabbath means "rest," and the Jewish law discriminated between "a sabbath" and "the sabbath". The former related to those special holy days which fell on days other than Saturday, whilst "the sabbath" was the seventh day rest. In calling the sabbath following the death of the Lord "a high day," John was stating that it was sort of a double sabbath; it was firstly the regular weekly sabbath day as well as the first day of the Passover. This is further proved by the use of the term "day of preparation" (John 19: 31). This was the sixth day of the week, preceding the normal sabbath. It occurs only once in the O.T., which specifically states that it took place on the sixth day (Exod. 16: 5). No other day, apart from Friday, is called a day of preparation in Jewish ritual. If the first day of the Passover began on a Wednesday, that Wednesday was a Sabbath, or holy day, but the Jews were allowed to cook on that Wednesday, and to do other necessary labour, so that the Tuesday could not be called the day of preparation. The only day of preparation was, and could be, Friday.

The fact of type and antitype also require that the Lord be put to death on Friday, for the first Passover lamb, in Egypt, was put to death on Friday (Exod. 12: 3, 6). So, it is appropriate that this was fulfilled on a like day in the case of the Lord.

The above explanation, however, has not taken into account the words of the Lord: "after three days he will rise again" (Mark 8: 31). This statement was evidently said on more than one occasion, for we find the Pharisees repeating it to Pilate: "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again" (Mat. 27: 63).

If he were put to death on Friday, and rose early Sunday morning, how could it fit this category on any computation?

Authorities also reject the idea presented above that if the Lord was crucified on Friday afternoon, it was accounted "a night and a day." They claim that when such an expression is used it literally means at least part of both. The "twelve hours in the day" (Jhn. 11: 9) were separated from the twelve hours of the night. A night and day must then mean at least a part of the night and part of the day. They claim that the "third day" of Est. 5: 1 must have succeeded and included the third night. So with 1 Sam. 30: 12. The record states "three days and three nights" which is quite

in accordance with "three days ago" of succeeding verses.

Much is said regarding the "preparation day," and it is claimed that this can only apply to the normal weekly sabbath. But the day before the Passover was a "day of preparation" when everything must be completed for the impending feast, and when the homes of the Jews were scrupulously searched for any leaven that might be found. H.C. further implies that the normal sabbath was considered of greater importance than the Passover sabbath. But with this we do not agree. What happened when the day before the feast fell on the normal sabbath? The Lamb was slain in order to conform to the requirements of the Passover law, and the law of the normal sabbath was profaned in order to do so, as it was also in order to maintain the more important law of circumcision (Mat. 12: 5; Jhn. 7: 22 23).

That brings us to the last point, the fact of type and antitype, in which it is claimed that it was necessary for Jesus to be put to death on Friday in order to conform exactly to the type of the original Passover. But limits of available space will not permit us to consider this matter any further this month.

—Editor

#### Preaching the Word

"Lectures delivered in this area lately have been very encouraging. One entitled 'The Sabbath for Christians,' brought 67 strangers, many of whom were S.D.A. Questions went on for an hour and a half at the conclusion of the address. Other lectures have brought our usual numbers: 5 to 17 strangers."

—B.B. (Bundaberg, Q.)

#### Prophecy and Chronology, by W. H. Carter.

A number of readers have made application for a copy of this work following upon articles in "Logos," but we are unable to supply, and the book is at present out of print.

#### Russia and the Vatican

"Listening to the National news tonight, we heard a most significant item: namely that Russia had approached the Vatican in connection with her disarmament proposals. How marvellously God's Word is being fulfilled. The signs come with great encouragement to those waiting for their Lord; Zion's glad morning cannot be far distant now."

—M.O.H. (Victoria)

(Prophecy indicates that the Russian alliance with the Vatican will take place after she has occupied Constantinople (Dan. 11). Meanwhile, it is interesting to learn that such a policy is a possibility even now  
—Editor.)

Questions



Answered

### THREE APPARENT CONTRADICTIONS

*The more minutely the Bible is studied, the more completely will it be seen to be consistent with itself. Here are three seeming contradictions advanced which a little thought shows to be in full agreement.*

**Q.:** In 1 Kings 15: 14, 22-43, it is said that the "high places" were not removed by Asa and Jehosaphat. In 2 Chron. 14: 5; 17: 6, it is said that both Asa and Jehosaphat **took away** the high places. Moreover, the account in Chronicles is not consistent with itself (see 2 Chron. 15: 17; 20: 33).

**Ans.:** There were two kinds of high places. Certain high places were at one time used in the worship of the true God, as in the cases of Samuel and Solomon in his early years (1 Sam. 9: 12; 10: 8-13; 1 Kings 3: 2-4). When the Temple was built these should have been removed in harmony with Deut. 12: 1-14, but, as stated in the books of Kings and Chronicles, they were not.

There were other high places which were erected in the reigns of Solomon and Rehoboam for idol worship (1 Kings 11: 7-8; 14: 22-23). These are doubtless the ones referred to as having been swept away with their idols by Asa and Jehosaphat.

**Q.:** In 1 Chronicles Chs. 23-24 there is a full account of the order of the Levitical service of song, etc., which is stated to have been instituted in the reign of David, and in Ch. 26: 12-19, we have the divisions of the porters for the four gates. Now in the court of the Tabernacle there was only one gate, and the Temple had not been built. Surely there is an anachronism here?

**Ans.:** The closing chapters of 1 Chronicles deal with the arrangements for the coming Temple. 1 Chron. 23: 24 contains the plan given by the Spirit to David for the ordering of the services of the Temple—not the Tabernacle. There is evidence to show that the arrangements were for future use (1 Chron. 28: 11-21; 2 Chron. 5: 11; 8: 14).



**Q.:** In Matt. 20: 20 it is stated that the request concerning the position of James and John in the Kingdom was made by their mother. In Mark, however, it is said to be made by them, and their mother is not mentioned. It was evidently not two occurrences, but one, for the same incidents follow in the narrative. The two accounts agree in the substance of the request, but not in the accuracy of detail. Is it consistent?

**Ans.:** In Matt. 20: 20 we are told that the mother came with her two sons making the request that the places of honour on each side of Christ should be given to them. The mother made the request on their behalf, but the reply was given to them, "Ye know not what ye ask."

In Mark 10: 35 the mother is not mentioned, but this does not imply that she was not present. The request was theirs, even if she were the mouthpiece, and Matthew's account shows us that they personally joined in the request.



## How Would You Govern ?



In the Parable of the Talents (Matt. 25: 14-30; "Nazareth Revisited," pp. 264-267), the Master spoke of a number of servants who were rewarded according to the use they made of "talents" entrusted to them. The faithful servant who by wise trading doubled the number of talents placed at his disposal, was rewarded with a position of authority in his lord's household, and in order to justify this decision, the principle is enunciated, "To him that hath shall be given."

The parable thus conveys the obvious lesson that those who now work faithfully and well in Christ's service will be rewarded in the Kingdom.

But there is more in it than that. Consider first the reward offered. In a similar parable, in Luke 19: 11-27, this is given as rulership over cities. And though this is a parable, there is a literal element in it, for rulership was the promise made to the disciples (Matt. 19: 28; Rev. 5: 10; 2:

26; 3: 21; Dan. 7: 18, 27). When Christ reigns from Jerusalem as Prince of the Kings of the earth (Jer. 3: 17; Rev. 1: 5) who will be the Kings of the earth who bring the wealth of the nations to him (Rev. 21: 24)? Who but his glorified brethren who will be reigning with him!

This can remain a nebulous thought, or we can express it in a more concrete way. Consider your own home-town, Adelaide, Sydney, London, Washington. Supposing the government of the city were placed in your hands, how would you administer it? Try to develop a mental picture of conditions in the Kingdom age. What would you do with the city's transport system? What of commerce? Would factories and industry remain as at the present? Would there be any need of banks, insurance companies, money-lending organisations? Where would the food, clothing, and houses come from? As Governor of the city these problems would be under your care. You, too, would have to judge personal disputes, administer laws, superintend the ceremonies of Public worship.\* Only Divine wisdom could prove adequate to such a task, and Divine wisdom will be provided (Isa. 11: 1-5; 32: 1).

Though Divine wisdom will be "poured out" on those selected for position of authority in the Kingdom (Acts 2: 4, 17; Eph. 4: 11-12), we must be careful not to over-emphasise this aspect to the exclusion of others. Proverbs 25: 2 declares a principle that is eternal: "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter." Who are the kings here referred to? They are those who will reign with Christ. And it is significant to notice that the reference implies that they will enjoy the honour, joy and privilege of seeking out the hidden glories of the Majesty on high when kingship is bestowed upon them. They will not sit passively by, waiting for a revelation. Consider the limited knowledge shown by prophets, apostles, angels and even Christ himself (Matt. 24: 36; Mark 13: 32; Acts 1: 7; 1 Pet. 1: 10-12). The possession of spirit-gifts did not confer all knowledge upon them. Where did the knowledge come from which enabled the Apostles to "turn the world upside down"? They received the gift of the Spirit in accordance with the Lord's promise (Jno. 14: 26; 16: 13), not to reveal things to them, but to "bring them to remembrance," and to "guide them into all truth." Consider the personal instruction given to the two journeying to

\*To assist in developing this mental picture consult the series "The Joy Set Before Us"—"Logos," Feb. to July, 1954.

Emmaus (Luke 24: 25-27; 44-45; Acts 1: 3), and to the eleven. These things would be impressed on their minds, firstly by their own mental efforts, and retained there by the aid of the Spirit bringing to remembrance all things that the Master had said, and guiding them into all truth.

Some claim that Paul received the Gospel by revelation, but Paul does not support this. He speaks in Eph. 3: 3 of the "mystery" or "secret" previously hidden being made known to him by revelation, but this was not the Gospel, but an extension of the promise of the Gospel to Gentiles (vv. 4-6). It was the personal appearance (Gr. apocalypse) of the Lord (Gal. 1: 11-12) that convinced Paul of the truth of the things he had heard preached by Stephen, so that he was able immediately to preach Christ to the Jews in Damascus (Acts 9: 20). The power of the Spirit which was conferred upon him would then strengthen his mind, permitting him to recall those things he had learned from Gamaliel, and thus his knowledge of the Scriptures of Truth, supplemented by his personal witness to the resurrection of Christ, fitted him for his mission as a "chosen vessel" to the Gentiles. His education, according to the perfect manner of the law of the fathers (Acts 22: 3) was the basis for his constant appeal to the Law and the Testimony, to Moses, the Psalms and the Prophets.

What does all this teach us in relation to the source of wisdom we shall exercise in the Kingdom? Simply this: If we would be kings, governors, rulers in the kingdom, we must **now** set about the work of learning the Law of the Lord, the Rules of Government, the Statutes of Public Worship, etc. The gift of the Spirit then bestowed will bring all the things we learn now to remembrance, whilst doubtless our present knowledge will be supplemented by a period of personal instruction. It will be our constant pleasure to search the Scriptures, looking into these things with keen interest, facilitated by a true copy of the original inspired Word, and a familiarity of knowledge and wisdom enabling us to rule wisely and judge righteously. But we must not lose sight of the fact that the foundation of this wisdom is in the things we know and learn NOW. A verse frequently quoted concerning the reward of the righteous is Dan. 12: 3: "They that be wise shall shine as the brightness of the firmament." Have you ever noticed the marginal rendering? "They that be teachers . . ." In other words, if you wish to be among the righteous who will shine forth as the sun

(Matt. 13: 43) you must train yourself now as a teacher of righteousness.

We must never lose sight of the fact that in our study of the Word, in our attendance at meetings and study groups, we are training for an occupation which we will follow for no less than 1,000 years! If, today, we spend five or ten years in intensive study we may qualify to practise as a doctor, lawyer, accountant, or plumber, a profession which we will follow for only 40 or 50 years. How much more intensive should be our study in order to fit us for the authority and responsibility of the kingdom? Is it too much to expect that we should follow the example of David? If we show true wisdom now, we shall know by experience the truth of his words, "Happy is the man whose delight is in the law of Yahweh: and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither; and whatsoever he doeth shall prosper . . ." (Ps. 1: 1-3).

Let us keep constantly in mind the principles: "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." Selah!

—F. Russell.



#### Editorial Comment:

We earnestly commend the suggestion above that we should diligently strive to express in concrete terms the glories of the future age, and mentally revel in the times that await the faithful. We also accept the principle that the bestowal of the Spirit in Apostolic times was to guide men into Truth, rather than to plant truth into their minds without any effort on their part to "search the Scriptures" to which the Lord directed them. At the same time, the bestowal of the Spirit could result in new knowledge, as for example the Apocalypse through John. A man like Balaam, moved by the spirit, gave forth new truth, for it was God speaking through him (Heb. 1: 1). The prophets sometimes did not comprehend fully the things they were predicting (1 Pet. 1: 10). The writer above acknowledges all this, of course, and we merely mention it that the reader may know that this aspect has not been overlooked. Further, in the Age to come, the immortal kings and governors will not only have the Spirit of God which will link them as one with

Yahweh, and the Scriptures—His revelation given for men, but they will have the Word of God himself; the Lord Jesus resident in Jerusalem, whose decrees and proclamations will issue forth therefrom for the guidance of the world (Isa. 2: 2-3). All these helps will greatly facilitate the "searching out" of the hidden things of Deity which reveal His glory, and are to the honour of His kings.

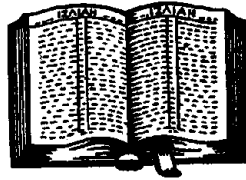
Times of great blessing, that can thrill our hearts now as we seek to know them, await the faithful in the age to come. Selah!



### How Readest Thou?

"Cursed is He that  
Hangeth on a Tree"

(Gal. 3: 13)



*Our last issue included an article under the above heading, to which we added a lengthy comment disagreeing with the exposition in several important aspects. The author (Bro. A. Collins, Birmingham, England) has replied to our comment this month.*

—Editor



Our esteemed Editor has courteously invited me to comment on his comment (see "Logos," p. 54). We are agreed as to the nature of flesh. It is sinful in tendency, and under sentence of death, and Jesus shared it (Heb. 2: 14). The writer does not believe in "clean flesh." But Paul is not speaking of flesh in this passage. He is showing that the Mosaic Law is no longer in force, and, therefore, the "desire" of the Galatians to return to its "bondage" (Gal. 4: 4) was "foolishness" (Ch. 3: 1). Judaism was not reconcilable with their belief in a crucified Messiah. Christ had brought the Law to an end; it was but a temporary institution (vv. 19, 24-25; Ch. 2: 16). Consequently, believers — Jewish and Gentile—were emancipated (redeemed) from slavery to it, into the status of sons, and the way was thus opened for the blessing of Abraham to come upon the Gentiles, who become his seed, heirs with Christ, simply through faith and baptism (vv. 14, 29).

The Law cursed, or condemned, all who were under it

because they could not live up to its exacting standards perfectly (v. 10)—Christ excepted. So it was a “ministration of death” (2 Cor. 3: 7) designed to teach Israel how weak and sinful they were (v. 24; Rom. 3: 20; 7: 7, 13). But God, in his mercy, offers justification unto eternal life to those who “have faith” (v. 11). And the Law, having served its purpose, has been “taken out of the way.”

How has Christ's sacrifice procured this result. **It fulfilled all the typical, ritual and moral significance of the Law, and took the place of the Law as the way of acceptable approach to God** (Rom. 10: 4; 7: 6; Col. 2: 14).

In figure, the Law was “nailed to the Cross,” because Christ embodied it all in himself, being “the Word made flesh.”

Truly Christ's crucifixion did show the nature and worth of flesh “which profiteth nothing;” but none of the enactments of the Law required this mode of death, nor did it pronounce a curse upon flesh as such; it punished sinful actions.

If we say, with the Editor, it cursed the flesh of Jesus, but not himself as a person, we are in difficulties because (a) the text says, “Christ—the Anointed—the whole person, was ‘made a curse,’” and (b) what would be the actual effect of the curse upon him when once he was impaled upon the Cross? (By the arguments, the curse was not incurred until he was impaled).

The purpose of the altered quotation from Deuteronomy was to emphasise from the Law that hanging was an accursed punishment; Christ had endured the wrongful execration of his people to save believers from sin and death. In so doing, he had fulfilled the Law, and provided a better sacrifice once for all.

The word “Katara” and its cognate “Epikataratos” mean “a thorough curse.” In 1 Cor. 12: 3 the word is “anathema”—“set apart for God to deal with” as in Gal. 1: 8-9.

Jewish enemies regarding Jesus as a blaspheming imposter would have applied either word to him, and dealt with him as one accursed (Isa. 53: 3-4; John 7: 49; Jas. 3: 10; John 19: 21; Mark 14: 64; Matt. 26: 65).

But God had foreseen and foretold their wickedness, and He overruled it to provide the one supreme offering in

the end of the Mosaic world (Heb. 9: 26). Thus He made even "the wrath of men to praise Him," and "saved all the meek of the earth."

—A.C.

◆ ◆  
**Editorial Comment:**

In answer to the two points raised in the 6th paragraph above, we never meant to imply in our comment last month that the Lord can be considered apart from the nature he possessed. In cursing the flesh it cursed him because of the flesh. It was thus revealed to be "weak through the flesh" (Rom. 8: 3). The actual effect of the curse was death, and the pronouncement of the curse revealed the cause of death. Apart from this we have no further comment to make other than to direct the reader to that which was stated in our last issue.

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**The Present linked with the past:**

## Yahweh's Covenant with Noah



With the appearance of Noah, the tenth from Adam through Seth, the Divine purpose links the old wicked world of the pre-flood age with the patriarchal times, by a terrible stroke of retribution followed by the sweet assurance of a pact which God made for **perpetual generations**.

The world was stagnant with vice. It was malicious, ferocious and seething with the fleshly ambitions to which the heart, without God, inevitably sinks. The wickedness of man became great in the earth, "and every imagination of the thoughts of his heart was only evil every day" (Gen. 6: 5, marg.). Was Yahweh to be frustrated? Was the glory of the Creator to shine forth, or was the history of the world to be patterned by the crime of Cain? Was the world to be for ever governed by "greedy dogs" — as Isaiah saw and called the blind watchmen-rulers of his day?

To this state of affairs God never subscribed. "My Spirit shall not always strive with men." Here is the Divine mind expressed—to effect an end of sin, to put down rebellion against Himself. The text conveys a profound significance, that, prior to the Flood, God, through His mighty servants, the Elohim, gave guidance and instruction in the arts of life as well as in spiritual precept. Therefore it would seem that man's rebellion was as much a matter of ingratitude as of disobedience. Sin is seen in all its base perversity, yet a

stepping stone in the scene wherein Noah is introduced into the Divine record as a just man, perfect in his generations and walking with his Maker.

### The Man of Rest

Much in the life of Noah is at once a parable and a prophecy arched in beauty and glorified in meaning by the message of the bow in the clouds. Noah, borne on the waters of the Flood, and in the similitude of a regenerative baptism, passed from the old world of sin, destruction and death, to another stage in the Divine purpose, wherein is the promise of endless life, a gift, a blessing from the Creator Himself—a rest that remaineth for the elect, but to be only experienced in the matchless joys of Elohistie strength.

God decreed the end of all flesh. Partially fulfilled in the Flood, it is still prophetic. A scrutiny of Genesis 6, indeed of the whole record regarding Noah, reveals that beside the flood of waters there is involved a greater and yet more distant end: one foreseen in 2 Peter 3. Noah and his family survived to re-people the earth for the next act in the tragedy of sin. For this work Noah was selected because he was a man of faith, and thereby became "heir of the righteousness which is by faith."

Noah's name is Hebrew for **rest**. Himself, he stands as a prototype for all time of those called out of the sin-darkness of this world to the glorious light and liberty of the superb and peerless Olahm when the Divine purpose converges in wondrous fulfilment of the promise that "he that believeth and is baptised shall be saved." These words of Jesus (the antitypical Ark, in whom we are ferried over from a destroyed age to the Kingdom of God) are closely related to the experiences of Noah. Their meaning is embedded in his life and the events which God interwove with it. Yahweh uses men and circumstances as instruments in His purpose, some men honourable and swayed by the righteousness which is of God; others just men of belial. Thus each performs that part for which their natural qualities make them suitable. Thus it is that there is crowded in the pages of the Spirit-Word a whole galaxy of spiritually-minded men, serving the Divine purpose, in the midst of a world given over to every form of vicious thinking and evil propensity. The servants of God are silhouetted against a background of wickedness. To the former is revealed the wonders and intent of Yahweh's purpose; to the latter is reserved the severity of the awful Potentate of the whole universe.



Noah was a good man, for we find that "according to all that Elohim commanded him, so did he." Hence he "found grace in the eyes of Yahweh," and the same sixth chapter tells us that because of these manifestations of faith, God established His covenant with him. With Noah's eyes of faith, we too are permitted to behold these dreadful events and all they portend. That angry tumult of tossing waters, that unleashed power of destruction in the sweeping away of a vast prediluvian civilisation obnoxious to Deity—these all speak of another deluge, also of Divine fury, to effect another and even greater catastrophe. And beyond that to see ushered in that worldwide calm in a new injunction of the Lord: "Peace be still."

### Prophetic Days of Destruction

The days of destruction Noah saw, are prophetic. In themselves they reveal the end of all flesh, the coming aion when quietness and assurance shall be for ever, and sin and death finally removed from the earth. It is all an impressive setting forth in natural symbolism of the Eternal power of control on an inconceivable scale to end in a blessing of the world at rest. Noah was thus a man of sign. Lamech, in thus naming his distinguished son, prophetically placed before his contemporaries, Yahweh's purpose: "And he called his name NOAH, saying, This same shall comfort us concerning our work, and toil of our hands . . ." (Gen. 5: 29).

"As it was in the days of Noah, so shall it be in the days of the Son of man." There is a universality about this statement which demands more than a passing reference. The events of the Noahic age appear in almost all the prominent anthologies of the ancient world. Now there can be no myth until the actual presentment of fact has been recorded, even as there is no shadow until the substance appears. Myth is a distortion of fact. And the study of these things shows that in the legends of the peoples of antiquity, there is evidence that the dreadful lesson of the Flood was known to all Noah's descendants. Noah appears in the Babylonian epics as Xisurthrus; in Chinese as Yao; in the Greek as Prometheus, Deucalion and Atlas; in the Egyptian as Thoth and Osiris, and in the religions of the Maritime peoples as Dagon. Archaeology confirms the Biblical story of the Flood: "That the Babylonian story was a legend, an account, somewhat distorted during the ages, of a catastrophe that had really occurred, has received ample support by more recent

discoveries, such as the Nippur tablets . . . the archaeological evidence, too, is not inconsistent with this interpretation" (H. Peake, in "The Flood").

Thus it would appear that all nations of the ancient world have been impressed with the message associated with Noah. All ages have been moved with the rebuke of this outpouring of Divine punishment. The momentum of the disaster has gone down through the annals of world history. And the message of the bow—the rainbow. That, too, has a universal appeal, yet how few have given heed to its gracious sign of forbearance and salvation. It was in this sense that the Lord Jesus treats of the rainbow as known and appreciated for what it was—an integral part of the pronouncement God gave through Noah. While revelation shows that another and appalling disaster will overtake the wicked of the earth, yet, in the time of the end, salvation is assured. "For this is as the waters of Noah unto Me: for I have sworn that the waters of Noah shall no more go over the earth; so have I sworn that I would not be wroth with thee. For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the COVENANT OF MY PEACE be removed, saith the Lord that hath mercy on thee" (Is. 54: 9-10). Thus in letters of gold the Spirit uttered the imperishable solemnity, grandeur and unsurpassed beauty of this, one of the greatest of prophecies.

### A Refuge from the Storm

"Come thou and all thine house into the ARK." There is here imbedded the simple finality of the Divine purpose. It is an invitation to enter into covenant relation, and thus to ride out the storm of Yahweh's indignation. It is an invitation to rest. "There remaineth a rest for the people of God," and Noah's obedience foreshadows the baptism of the elect into Christ. The illustration is carried further in Ezekiel 14 where the Spirit-Word in arresting terseness gives expression to the selectiveness exercised in the choice of those united to the multitudinous-Christ in the day of salvation. "Though Noah, Daniel and Job were in it, as I live, saith Adonai-Yahweh, they shall deliver neither son nor daughter; they shall deliver but their own souls by their righteousness." Here is seen the final removal of the sinner from the earth. It is the cleansing of Emmanuel's Land. It is the sole means of escaping the day of wrath and judgment. "And they shall comfort you when ye see their ways

and doings: and ye shall know that I have not done without cause, all that I have done . . ." (v. 23).

All these things are bound together in the covenant or treaty. God made declaration, which was ratified by the bow set in the sky. From the wording, it seems reasonable to gather that the setting of the bow was its first appearance.\* This being so, it follows also that rain was thus first experienced in the avalanche of waters destroying the age to which Noah had testified the impending judgments of God for a period of 120 years. So the floodgates of the great deep were broken up (Gen. 7: 11, marg.), and "every living substance was destroyed." This general outline, with distortive details added, is to be found in the legendary quest of the hero Gilgamesh and his wanderings in search of eternal life, as recorded in the Babylonian cuneiform writings. Even the priestcraft of antiquity adds its quota to the mass of proof, confirming the unerring Word of God.

Noah opened his eyes to a new age. He was shut in the ARK by God, Who also commanded him to go forth after the subsistence of the waters. The sun's rays, lighting upon a world swept with the besom of Divine anger, struck the dewdrops in aerial suspension, and projected into the heavens the noble arch of prismatic glory, an eloquent testimony to the righteousness of God, and His compassion. This covenant is associated through Ezek. 1 with the glory of God manifested in the Lord Jesus, the Light of the world, and finally exhibited in the Kingdom, the throne of which, occupied by the Lord Jesus, is shown embellished with the rainbow. Now green is the governing wave of the spectrum, and it is significant that the text, Rev. 4: 3, says the rainbow was "in sight like unto an emerald." These details have been chosen by the Spirit to show that Yahweh rules in the world's affairs, bending all things to His will, controlling the governmental activities of the future through the Lord Jesus.

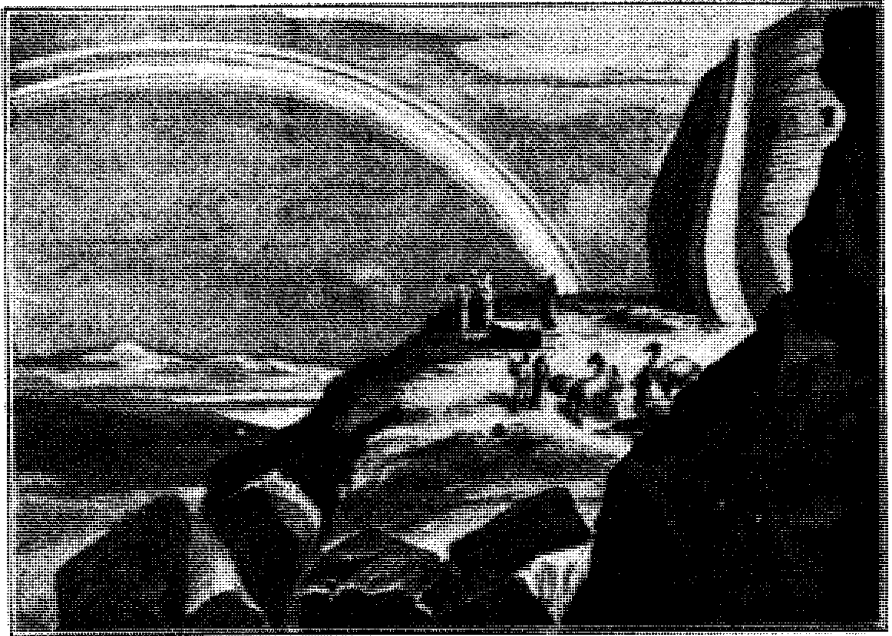
### The Glory of the Bow

In the symbology of the Rainbowed Angel of Rev. 10, King Jesus appears in universal power over land and sea. And being invested with Divine power and authority, is able to "sware by Him that liveth for ever and ever, who created heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be time no longer; but in the

\*This by no means follows. The Hebrew word rendered "set" also signifies to "give," "appoint," or "grant" (see Dr. Strong). The bow in the sky was given to Noah for the first time as a token of the Covenant; there is thus no Scriptural reason for supposing that rain was not experienced before the days of Noah or that there had not been a rainbow before that time—Editor.

days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." The rainbow prophecy, begun in Noah, is completed in the Lord.

But he is not alone in his enthronement. The many hues in the bow recall the many sons whom he brings to glory. And the train of thought runs back into the prophets:



THE BOW OF PROMISE

"This is the token of the Covenant"—Gen. 9: 17

"He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand" (Isa. 53; Heb. 2: 10). Even as the many sons have developed the Christ-character and qualified through obedience, so in the Kingdom of grace the divine monarch Jesus, seated on the throne of Yahweh in Mount Zion, is still the governing glory of righteousness and peace.

Thus, then, the analogy is complete; the declaration unto Noah finds its development in the writings of the prophets and the promulgation of the gospel of the Kingdom. The appearance of the multitudinous-Christ, the Rainbowed

Angel, will resolve these ages of sin's misrule into the millennium reflecting the glory of God. And with regard to the flood-like cleansing which will end the reign of human flesh, even men themselves admit its necessity: "The world wants another flood, a great torrent to wash away the accumulation of false ideas," says H. Gordon Selfridge in "Romance of Commerce."

Noah and the old Biblical worthies have long since passed into Sheol. They have all died in hope, having obtained a good report through faith, and they have not yet received the promise. God has provided something better than the things of human wickedness, and when the feast of fat things, of wines upon the lees well refined is spread in the marriage supper of the Lamb, then they, and the other sleeping saints of divine approval will be awakened to everlasting life. And we, too, if of Noahic faith (Heb. 11). What a spiritual spectrum we see in that chapter. Here are a few, a very few, of the brilliant personalities who will be constituents of the Rainbow Angel. All these, and that numberless throng for whom they stand, will reflect those characteristics of Divine manifestation blended in the Light of the world, the King Jesus.

### Impending World Judgment

It is from the lips of the Lord himself that we get the entire identity of the symbol with its wealth of meaning and historical fulfilment "in the world of the ungodly," as Peter puts it (2 Ep. 2: 5). The Lord prefaces one of his most dreadful prophecies with the words, "As it was in the days of Noah . . ." He implies the utter destruction of the wicked age which he will find on his return to the earth. There is a false civilisation to be swept away. The world is to be purged of evil intents, and all those institutions which are contrary to Divine counsels are to be abolished. The earth is to be cleansed, the rubbish and tinsel of human make-belief burned up in the fiery indignation of the Lord. The entire Gentile economy is to perish in "the day of judgment and perdition of ungodly men" (2 Peter 3).

Job (Ch. 22: 15-16, 29) repeats the warning of coming terror. "Hast thou marked the old way which wicked men have trodden? . . . whose foundation was overthrown with a flood . . . when men are cast down then thou shalt say, There is lifting up and he shall save the humble person." So, if it is a day of destruction to the evildoers, it is the day of precious joy to Yahweh's elect. It is the day of fond

reunion and everlasting rejoicing, in the All-powerful Lord God, Who is, and was, and is to come, in the Omega manifestation of the Eternal Spirit.

This then is Yahweh's Powerful-One. "He-Who-shall-Be is a Man of War, and Yahweh is His Name" (Exod. 15: 3). The great and terrible presence of the Lord God Almighty, corporealised in the Lord Jesus and his brethren, will accomplish the work so graphically envisioned by 2 Peter 3. This is what is conveyed by the Master in Luke 17: 26-37. Twice in the past have the Gentile eagles gathered against the city of God; and they are even now gathering again. The impending collapse of the Israeli State will complete the fulfilment of Ezek. 21: 27. Man-made it will fall; and the remnant of Jewry rescued by Messiah-Prince.

Soon, out of the blazing wreck of kingdoms will roar the Rainbow Angel, and in the ensuing calm of righteousness and peace will be revealed the surety of the everlasting gospel proclaimed unto Noah. This sudden and overwhelming attack of an hitherto unheard-of Power, will come upon the Dragon, the Beast, and the False Prophet, the kings of the earth and the whole habitable "as a thief" (Eureka iii, 590). This is the Strong-One of Ps. 19: 5, the Spirit and the Bride of Rev. 22: 17; and in this glorious manifestation they are ONE, as the Head, the Body and the Life are one. He will have come out of his chamber as a Strong Man, and he will rejoice for the race he has to run.

Out of a broken world emerges Yahweh's love and compassion for His creation. With the glory of the Divine thus overshadowing all peoples, quietness and assurance is confirmed for ever in the imperishable splendours of the Kingdom of our Lord and His Christ.

This is the consummation all Scripture foreshadows; and it will remove the belial civilisation of human device, as completely as Noah's day and generation was washed away. And this is confirmed in the bow of glowing grandeur, still seen in the sky, a visible token to all who will see, of the Ark of a God-provided salvation. In a beauty of symbolism, unmatched in the physical heavens, is confirmed the Covenant of Life everlasting—a Divine pledge, immutable for ever.

And in the sky which has outswept its fury, the ugly background of sin's rebellion fades out, the King of kings and princes ruling in judgment, emerges—resplendent in cloudless noontide, Lord of a New Jerusalem, the Light of the Gentiles, and the glory of Yahweh's people Israel.

## Types and Shadows of the Law

### TRESPASS—UNDER THE LAW AND NOW

Leviticus 5: 14 to the end, and Chapter 6: 1-7 contain instructions regarding trespass offerings. Trespass was of two kinds. That committed against God, and that committed against fellow-man. Chapter 5: 15 introduces the first case:

"If a soul commit a trespass, and sin through ignorance in the holy things of Yahweh; then he shall bring for his trespass unto Yahweh a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering; and he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him."

Trespass was thus a sin upon which a value could be placed. Man could make amends by restitution plus the adding to its value of one fifth.

In Leviticus 7 trespass against fellow-man is considered. This took the form of lying concerning things lost and found, or things delivered to another man to keep in trust, or deception in buying or selling. A value could be placed upon such things, and the offender was required to make full amends, and pay back to the one he had robbed of his due, adding a fifth part thereto. Then the ram for a trespass offering had to be brought.

It is easy to see how this law could be applied to the cases envisaged in Leviticus 7, but how could a man rob God, or sin in the holy things? The answer is seen when it is remembered that Israel were required to pay tithes and offerings of first fruits, etc. If a man failed to observe these matters, he was robbing God of his rightful due. The case in the passage quoted above was of a man failing through ignorance; not doing it wilfully, but owing to forgetfulness, or through stress of circumstances, overlooking the requirement of the law.

When a man realised what he had done, he was to make full amends plus a fifth, and offer a costly ram for his forgetfulness. He was not likely to forget again. It might be remarked here that there was no sacrifice for a man who sinned wilfully and presumptuously. He was to be cut off from his people. It is noteworthy that in all the cases we have considered from Leviticus 4, 5, and 6\* the words "through ignorance" frequently occur, and these words emphasise that sins of weakness and forgetfulness **only** could

be rectified by sacrifice. Israel, of course, got into the state where open defiance of God was tolerated, and the offenders were not cut off from their people. The state was reached when this open offence was looked upon as no sin at all, and the people and priests were shocked and offended when the prophets accused them of sinning. We read in Malachi:

**"Will a man rob God? .Yet ye have robbed me. But ye say, Wherein have we robbed thee? IN TITHES AND OFFERINGS. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3: 8-9).**

Israel had robbed God by omitting the tithes and offerings required of them; and this was not done through forgetfulness, but through greed; they wanted it all themselves.

In all these matters and examples, let us see that we profit. We live under a law of liberty; a law where we are not required to make all these offerings and sacrifices. But let us not take advantage of this. God requires His due even from us. It is possible now for us to rob God by using all our time, and energy, and money for ourselves, and leaving God out of account. It is possible for us to fail just as much as Israel failed, although we are not under the same law.

One other matter before we leave our consideration of the trespass offerings. In Psalm 69: 4, we read:

**"They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty; then I restored that which I took not away."**

The last phrase would seem to have a strong connection with the trespass offering. Clearly it is Jesus and his sacrifice which is the subject matter of this Psalm, and this expression, "then I restored that which I took not away," must have reference to him. He, then, is the antitype of the trespass offering; that offering in which restoration, or restitution, had to be made. Jesus, by his sacrifice, made restitution for our trespasses. We have seen in previous articles how he bore our sins in his own body to the tree. He bore our **trespasses** also. He made amends for our failure to give God His due; that failure which comes through forgetfulness and weakness. Jesus, himself, failed in no respect; he took nothing away from his Father; he robbed God of nothing which was due to Him. But we do, and for those things Jesus offered, he restored that which he took not away. Thanks be to God that the trespass offering has been made as well as the sin offering!

—H. Gates

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\*See previous articles: "Logos," vol. 22, p. 365; vol. 23, p. 19.





## STUDY NOTES on Zechariah



(Continued from page 64)

### ZECHARIAH CHAPTER 2 3rd Vision: Jerusalem's

#### Downtreading Limited by Divine Measurement

In this chapter, the prophet saw a man with a measuring line, measuring Jerusalem for persecution. But the fact that the persecution was measured, indicated that it was limited in scope; there was an end to it. The end would see Jerusalem inhabited, Israel saved, and Gentile nations gathered unto Yahweh. It constitutes a wonderful outline of events now impending.

**Verse 1: "Behold"**—The word indicates to "take note." The signs indicated in this chapter are those which every true son of God should be interested in, and which the Watchmen of Israel down through the ages have hoped to see. "Measuring line."—The word in Hebrew is "chebel," a different word to that used in Ezekiel 40: 3. The word used there indicates a measure as to size, but "chebel" is most frequently used in Scripture to indicate a measuring off for persecution for a length of time not specified. The word is used in Amos 7: 8, 17, 2 Sam. 8: 2. In the latter place David measured the Moabites, some for death and others for slavery. This has been the lot of Israel in the hands of the Gentiles.

**Verse 2: "To measure"** — This indicates that a time limit is placed upon Jerusalem's afflictions, and though the time is not here specified, other Scriptures show that there is a "set time" to favour Zion (Ps. 102: 13; Acts 1:

7; Acts 17: 26; Heb. 11: 3 — see Diaglott). "What is the breadth thereof, and the length thereof"—Thus indicating that the extent as well as the length of Israel afflictions are limited. No matter how men might try, they will never destroy the Jew (Jer. 30: 11).

**Verse 3: "The angel that talked with me"**—There was evidently an angel supervising the visions and introducing them to Zechariah (see Ch. 1: 9, 13, 14, 19, and contrast with Ch. 1: 11).

**Verse 4: "Jerusalem"**—It is obvious that Jerusalem is used in a general sense, as one might use the term London to denote England, for the context speaks of this city as "towns" (plural). Thus the whole State is referred to. "Towns without walls"—This term denotes farming communities, or rural settlements (Lev. 25: 31; Deut. 3: 5) and gives the idea of the opportunity for expansion (see Isa. 33: 20).

**Verse 5: "I will be a wall of fire about her"**—Israel in retreating from Egypt was protected by a wall of fire, or Divine glory. This same glory will be manifest in the Jerusalem of the future (Isa. 26: 1; Isa. 4: 5). "I will be the glory in the midst"—In the Most Holy of the Tabernacle and Solomon's Temple, the glory of Yahweh was manifested by a glowing light shining between the Cherubim and above the Mercy Seat. Ezekiel, in a time of great apostasy in Israel, saw the glory of Yahweh depart from the city (Ezek. 8: 4; 9: 3; 10: 4, 18; 11: 23), when Yahweh left the people to their own

resources. But he also predicted the return of the glory at the second advent of the Lord, and when the glorious "house of prayer for all nations" will be built. But it will return in a different form to the manner in which it departed. The glory in the past was a glowing light; the glory of the future will be the light of Divine truth revealed in a great company of glorified ones. So Ezekiel declared: "The glory of the Elohim of Israel came from the way of the east (the direction he saw it depart — Ezek. 11: 23); and his voice was like the noise of many waters (i.e., of a great multitude); and the earth shined with his glory" (Ezek. 43: 2). Yahweh is taking a people "out of the nations" to reveal His glory unto men (Acts 15: 14; Isa. 43: 7; Isa. 40: 5; Isa. 66: 18-19). This was His purpose in Israel (Jer. 13: 11), and will yet be established (Jer. 33: 8-9).

#### The Coming Invitation to Israel

**Verse 6: "Come forth, and flee"** — Christ will "build again the tabernacle of David that is in ruins" (Acts 15: 16), by restoring the fullness of Israel's national existence. The invitation will go forth through Elijah calling the Jews back home (Mal. 4: 5-6), and the full ingathering will take place. Israel will not only be saved but transformed (Ezek. 20: 33-38; Rom. 11: 26). **"The land of the north"**—The context defines the north as all points of the compass—the "four winds of heaven." This seems a contradiction in terms, but to the Hebrew the north was the place of obscurity. The word ("Tsawphon") signifies "hidden," "dark," "unknown," and comes from a root word signifying to hide by covering over, to hoard, or reserve. All these ideas find a satisfactory meaning in the word "north" as used in this verse. It is the land of obscurity, where Israel in dispersion is hidden, or reserved for

Yahweh's purpose. Now His "hidden ones" are called forth (Ps. 83: 3).

**Verse 7: "Deliver thyself, O Zion, that dwellest with the daughter of Babylon"** — Before the full weight of Divine vengeance will be unleashed against Catholic Europe, the Jews will be invited back home. The Revised Version renders: "Ho Zion escape thou!" (see Rev. 18: 2-3).

#### Divine Retribution on Gentiles

**Verse 8: "After the glory"** — Following the manifestation of Christ in the earth, and after the invitation has been issued to the Jews to return home and acknowledge Jesus as the Messiah, the Divine vengeance will be meted out against nations that despise the Name. The manifestation of the glory is the bestowal of Divine nature on the approved (Rom. 5: 2). This is the first work to be accomplished at Christ's return (1 Pet. 4: 17). **"He sent me"**—The "Me" is Yahweh of hosts. This is the militant title of Deity, and signifies "He Who will be Armies." The Lord Jesus is the Commander (Isa. 55: 4), and those who accept him constitute the armies (2 Tim. 2: 4; Rev. 19: 14). Though they number ten thousand times ten thousand and thousands of thousands (Dan 7), they are all classed under the general term of "Me" in this verse, because an army invariably marches in the name of its Commander. It is his victory. This army, with its command of Divine power, will be irresistible in its might, and all will inevitably succumb to it. **"He that toucheth you . . ."**—No one can touch the people of God with impunity. See Jer. 12: 14 and compare with Ezek. 36: 22-24.

**Verse 9: "They (i.e., those who touch Israel) will be a spoil to their servants"**—The Jews have constituted the servants, or slaves, of the Gentiles in past ages. This is to be reversed. See Isa. 51: 22—Isa. 52: 1-6.

To be continued.

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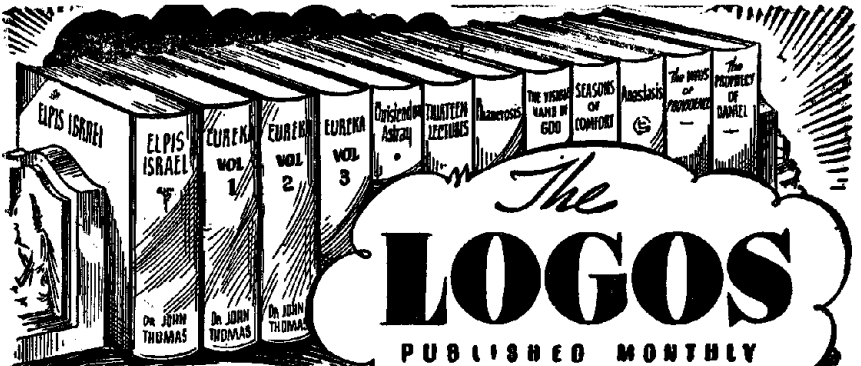
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"Take Heed to Thyself and unto the Doctrine."  
Prove all things — Hold fast to that which is Good.

Paul.

VOLUME TWENTY THREE

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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**WHAT THE FUTURE WILL REVEAL**

The habit of interpreting public events on purely natural principles, to the exclusion of the purpose of God from all recognition, will not delay for a single hour the advent of the terrible destruction from the Almighty; it will come whether men sleep or wake; neglect or consider. In relation to the world it will come suddenly. To the sons of God it will come as a welcome and long-looked-for deliverance. Ye are not in darkness, that that day should come upon you as a thief. Be strong, be vigilant. Our neighbours may laugh at our confidence and pity the fanaticism as they regard it, that looks for these things; but, in truth, they themselves are the objects of true pity. They are blind to what God has purposed and what God has revealed, and will be the victims of a helpless terror when the long-sleeping but approaching tempest of divine vengeance breaks forth upon the world, and sweeps away for ever the whole system of godless comfort in which men repose. Our single anxiety, while the vision yet tarries, ought to be to keep ourselves apart from the universal unwisdom, not sleeping as do others, but keeping our eyes open to the solemn though invisible facts of the situation; that when they are no longer invisible, but the patent, terror-stricken events of the hour, we may have a refuge in the haven of protection from which, after the storm, the saints will issue forth to bless the world with peace.

—R.R.



"Eureka" in the Light of Today

## Israel, Egypt and Sinai

*"The chariots of Elohim are twenty thousand, even thousands of angels; Yahweh among them hath come from Sinai into His sanctuary."*

*(Psalm 68: 17—Companion Bible)*



*"In this wilderness region of the South, bounded by the Suez Canal, the Mediterranean, and the Red Sea from the Gulf of Suez to the Gulf of Akaba, the Arabian Desert, and Palestine; situate and being in the land promised to Abraham and his seed—it appears to me, from the testimony already in the hands of the reader, the KING OF THE JEWS will first manifest his presence, not to the world at large; which will not know of his being there, or, if told the fact, would not believe it; but to those, whom 'the blood of the covenant' brings before his tribunal. This southern region . . . is the locality of that tribunal, or judgment seat ('bema' not 'thronos'), before which we must all stand that we may be made manifest. The locality of the Throne (thronos) is Jerusalem. . . . We have not now to do with this; but with the bema, or Supreme Court, the judicial bench, styled in Romans 14: 10 and 2 Cor. 5: 10, 'the Judgment Seat of Christ.' All who have made a covenant with Yahweh by sacrifice, and in any way related to 'the covenants of promise,' will be gathered (Ps. 50: 5) and stand before this; but it will only be the chosen few, 'the culled, and chosen, and faithful,' who will be admitted to share in the honor, dignities and glory, of the Name of Yahweh in Jerusalem enthroned (Jer. 3: 17)."*

*—"Eureka," vol. iii, p. 585, old edition*



I paused at the corner of Bligh and Bent Streets to wait for a Ford Customline utility to pass before stepping off the pavement. As the vehicle passed, from the radio came . . . "the security council is meeting today and will consider . . ." I passed two men standing in Elizabeth Street. They were deep in conversation . . . "if they go in, it will mean world war." In Australia, far from the land of the covenant; in U.S.A., in Britain; everywhere, the world was talking of—Israel—Egypt—Sinai.

A banner headline in the Sydney "Sun" read: ISRAEL ATTACKS. The front-page news ran: "Tel Aviv, Tuesday,



An Israeli army surged across the Egyptian border last night and raced for the Suez Canal. Early today it was reported only 18 miles from Suez, having travelled 127 miles through the night."

Israel—Egypt—Sinai—thrilling words to any Christadelphian; front-page news day after day; pride of place in the radio news; the subject of editorial in all the leading newspapers throughout the earth.

Israel—Egypt—Sinai—around these three words has been spun a modern drama of political intrigue and international dilemma that speaks to us of the overriding presence of the purpose of Yahweh.

England's Eden had adopted a course which resulted in a position described by American weekly news magazine "Time" as: "He had taken only half the canal, and Nasser was still in power. The canal was blocked, the Iraq pipeline sabotaged, and Britain faced a winter of cold homes and industrial shutdowns. Not for this should he have risked the good-will of Britain's most powerful ally, out-

The significance of events in the Middle East can hardly be overstressed. The world has witnessed the proud and mighty British Empire, concerning which it was once boasted that the sun never set upon its possessions, being led into battle by Israel! The fact that Israel is a nation, that Britain is so vitally interested in the Middle East, that the whole world is so utterly dependent upon the oil of that region is of the utmost importance in the light of prophetic anticipations. Newspaper reporters have described the attitude of the Jews as "confident but careful." This is hardly news, for 2,500 years ago, the prophet Ezekiel did likewise concerning the Israel of today: "They shall dwell safely (Heb. "confidently"—see margin) . . . in the midst of the land" (Ezek. 38: 11-12). The march of events constitute a warning to the faithful.

raged the Commonwealth, aroused the Arab world to outspoken hostility, incurred the opprobrium of the world, and divided his own country."

For many weeks the nations were tense, fearing that out of the wild, barren, howling waste of the Sinaitic peninsula would develop the whirlwind of destruction that future historians would record as World War 3.

Behind all this there has been the outworking of Heaven's decrees of antiquity. Truly He that sitteth in the heavens must laugh, truly He must have them in derision!

(Ps. 2). A God-dishonouring, evil world, glorying in its own wickedness and sin, loudly disclaiming any right of a Creator to be Lord over its thoughts, rapidly plunging on to the day when He will gather all nations against Jerusalem to battle.

A spate of lies, half-truths and quarter-truths issued from world capitals. It is difficult to unravel the skein of claim and counter-claim, but one report is most intriguing. No one, apart from the "watchers" of Daniel 4: 17, and the leaders of the involved nations, know exactly what has been behind the events of the past few weeks. However, the knowledge of the Truth makes one particular report highly significant.

It is claimed that Britain and France acted to forestall a Russian move into the Middle East. France, it is claimed, had come in possession of secret documents which proved that Nasser had seized the Suez Canal as the first part of a Kremlin-prepared plot. The next step would be for the Arab nations (with Russia's full knowledge) to attack Israel. Russia would immediately move into the Middle East in strength to restore peace, and insist on a peaceful settlement between Jew and Arab. The understanding between the Russian and Egyptian was that when the curtain was lifted from the confused scene which would follow the Russian move, Israel would have vanished—wiped out.

The claim is that immediately France discovered this reason for the Egyptian nationalisation of the Suez Canal, they conferred with Israeli and British leaders at a series of hurried conferences of a most secret nature. It was decided to implement the Russian plot, in reverse! Instead of the Arab nations attacking Israel, Israel went into action against Egypt. Instead of Russia announcing it would move in to restore peace, Britain and France issued a ceasefire demand on Israel and Egypt, immediately moving into the trouble zone, and opening fire upon Egypt.

Her own carefully thought out plan now having been used against her interests Russia, furious with rage, threatened Britain with atomic-rocket destruction, and the Middle East with inundation by her military might. U.S.A. moved threateningly into the picture with a grave warning to Russia that she would not accept the entry of further force into the Middle East except it be under U.N.O. jurisdiction. U.N.O. called on Britain, France and Israel to withdraw from Egyptian territory.

At this point, heavy political pressure came upon Israel. Britain and France agreed to withdraw to make way for the U.N.O. force to take control of the area. Russia was without excuse for sending her huge "volunteer" forces into the Suez area. China's offer to send "a quarter of a million" volunteers to assist Egypt was now without point. But Israel would not accept the U.N.O. withdrawal from Egyptian territory order, thus giving Russia an excuse to further its intention.

Two days previously, the Jewish Knesset (Parliament) had seen Prime Minister David Ben-Gurion, still showing the effects of a fever which had laid him low for some days, review "the glorious military operations that had lasted seven days."

Ezekiel 38: 10 represents the Russian Gogue as thinking an evil thought, or "conceiving a mischievous purpose" as the margin renders it, and saying, "I will invade the land of Israel . . ." The evidence accumulated in recent weeks has shown that this "evil thought," or "mischievous purpose" is today in the minds of the leaders of the Kremlin. And though, for the time, their efforts to implement this policy have been frustrated, the day is approaching when it will be put into operation. As terrible as that crisis will be for the world, an even greater one will, before then, face each individual Christadelphian, for the evidence of Scripture is that we do not have to await the descent of the Russian Gogue before Christ returns. As we see the prophetic Scriptures unfolding before our eyes, let us take heed to the signs.

Ben-Gurion's address had commenced as follows: "And the words of Isaiah the prophet were fulfilled, in that day shall the Egyptians be like unto women, and they shall tremble with fear because of the shaking of the hands of the Lord of hosts, which He shaketh over them."\* No force, he said, "whatever it is called" was going to make Israel evacuate Sinai.

But British and French acceptance of the U.N.O order left Ben-Gurion with U.S.A. alone to turn to in the event of trouble with the mighty northern bear. Through Israeli Washington Ambassador Abba Evan came a personal message from President Eisenhower: "No help for Israel if

\*"That day," concerning which Isaiah spake (Ch. 19: 16) has not yet come; when it does, the issue will be far more decisive than the recent one, and there will be no capitulation on the part of Israel's King, though all the world will be gathered against him (Isa. 19: 1, Psalm 2)—Editor.

Russia attacks because of Israel's refusal to withdraw from Sinaitic territory." Over the Israeli radio, Ben-Gurion capitulated: "The government is prepared to withdraw its forces from the territory of Egypt immediately after the entry of the international emergency force into the canal zone."

If a Russian plot against the Middle East went completely awry, and was used in reverse against the power which devised the plot, the subsequent actions of Russian Khrushchev are most understandable. At Moscow functions the Russian leader has been so hysterically virulent against the West in speeches that Western diplomats present have walked out en masse in protest. "We will bury you," has screamed Khrushchev. Has the Gogian host been "turned back" (Ezek. 38: 4) preparatory to being brought forth with all his hosts?

We can watch, and pray, and wonder, as the "watchers" guide the issue to its predetermined end, with Divine wisdom and power.

During the crisis, people everywhere have been asking, "Will Russia attack Israel?" The answer, to those skilled in the Word of Yahweh, has been a distinct, "Not yet!" When Russia treads within the borders of Messiah's land, the northern colossus will meet in unexpected battle, the **LION OF THE TRIBE OF JUDAH**, issuing forth as the multitudinous Spirit-Warrior concerning whom all the prophets give witness.

Isaiah speaks thus of Him: "Behold, the **NAME OF YAHWEH** 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 Yahweh shall cause His glorious voice to be heard, and shall show the lighting down of His anger, and with 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 . . ." (Ch. 30: 27-20).

The **YAHWEH-NAME** which is the conqueror of Gogue and his bands is today still in the formative stage—it is not ready to meet the Assyrian. The nucleus of the multitudinous Spirit-man is at the right hand of the Father; most of the future constituent members of the immortal Spirit-man are in the dust of the earth, many having been there for long millenniums of time. Today, many who trust by the mercy of Yahweh and the grace which is in Christ Jesus to con-

stitute part of the immortal Spirit-man, are dispersed amongst the Gentile nations of the world, in weakness, living quiet and peaceable lives, waiting for the Lord from heaven. Throughout the world, members of the future Spirit-Warrior, patiently wait, watching and praying for the long-expected, but stealthy, advent of the King of Israel.

Russia cannot sweep down before this waiting group are gathered, judged, and if worthy, granted that change to immortality which is the destiny of the saints. What then is the significance of the present development in the Suez area?

"As travail upon a woman with child . . ." This is how Paul describes the troubles of the last days (1 Thess. 5: 3). The pain of childbirth is not continuous—it increases and recedes, until, finally, in the greatest paroxysm of pain, birth takes place, and in the joy of a new life, the pain of the past is forgotten. In complete agreement with this figure, we witness crisis after crisis, each of which seem as though it will overwhelm the world in pain, only to recede again. The danger is that in the ensuing recession, the saints are taken off their guard. There are three distinct stages in the travail of childbirth, and in the figurative sense, we believe that they can answer to World War I, World War II, and World War III. Out of the pain and distress of this third stage will come the joy of the birth of the new world order. Meanwhile, as children of the light, we need to be on our guard, lest that day overtake us as a thief.

Shipping magnates think of lost dividends through the hold-up of shipping, and the longer route around the Cape of Good Hope; British motorists think in terms of their freshly-printed petrol ration cards; Egyptians wandering through the ruins of Port Said will think in terms of the number of dead they count.

But let us be conscious of this fact — Sinai has been cleared of its Egyptian inhabitants. Subsequent to Israel's withdrawal from the region, if Egypt is kept out for the sake of international peace, then Sinai will remain a quiet, deserted, forsaken wilderness at the very centre of the cockpit of the nations. For what purpose? Re-read the extract at the top of this article, and listen to Brother Thomas speak down the corridor of time, lifting his voice in exhortation amongst us in 1956.

Could it be that Sinai is being prepared for the judgment of the household, and the commencement of the military excursions of the Conqueror from Teman (Hab. 3: 1) against a guilty world?

"When the angels of the Lord's power shall have finished the gatherings of the saints from one end of the heavens unto the other," wrote Brother Thomas in "Eureka," vol. ii, p. 552 (old edition), they will have collected together as a 'cloud of witnesses' by whom will be concentrated into 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 beside, 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.

"In the later ages of their separation from the nations, the governments of the Gentiles, symbolised by the beast and his image, made war upon them, and overcame them, or prevailed against them (Rev. 13: 7; 11: 2, 7; Daniel 7: 21). But, now that the Ancient of Days has come to Sinai, and they are gathered unto him, and approved on the ground of having continued in the faith, rooted and settled, and not moved away from the hope of the gospel (Col. 1: 22) they are transformed, and become like Christ Jesus in all things, except that he is pre-eminent in rank and authority. They are 'equal unto the angels' who excel in strength (Luke 20: 36)."

These words of Brother Thomas remind us in a forceful way that the joyful in the day of account are those who were in their day, intelligent in the Word, and zealous for the Truth. The modern-day Chrstadelphian then, should be bending every endeavour towards the glory of the heavenly Father, and the development of the spirit of the Truth in his or her own individual life, as, in a spirit of faith, each voice is raised in joyful and hopeful enquiry.

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|---|--|
| <p>1. Yahweh Elohim,<br/>When shall we see,<br/>The sign of Thy coming,<br/>When shall it be?</p> <p>2. We labour today,<br/>Thy rest to attain,<br/>We watch and we pray,<br/>Thy aion to gain.</p> <p>3. We wait for thy token,<br/>We know thou art nigh,<br/>The Scripture hath spoken<br/>In sure prophecy.</p> <p>4. The dead saints are sleeping,<br/>In dust of the earth,<br/>The living ones weeping<br/>How long to the birth.</p> | <p>5. Glorious in holiness,<br/>Conquer the grave,<br/>Speak thou in righteousness,<br/>Mighty to save.</p> <p>6. The Lord's arm awake,<br/>And shine forth in light.<br/>The mighty power take,<br/>Thine is the right.</p> <p>7. Thine Israel's Kingdom,<br/>Thine David's throne,<br/>Thine the dominion,<br/>O'er nations alone.</p> <p>8. Yahweh Elohim,<br/>Hear when we call,<br/><b>REVEAL THY CHERUBIM,</b><br/><b>BE ALL IN ALL.</b></p> |
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—B.P.

# Something About the Truth in Germany

*In the following article, Sister Christel Bogner has expressed the keen desire of the brethren in Germany to proclaim the Truth whilst there is time. The developing purpose of God in world affairs shows that we are on the eve of the Return, so there is a greater urgency that when He does appear, He may find us "giving meat in due season" (Mat. 24: 45).—Editor.*



**"Exalt the Almighty, for salvation is near!"**

We are confident that, in the things in which we believe, we have the Truth as set forth originally by Christ. But, unfortunately, the proclamation of this Truth is but a whisper throughout the world. Recently two lectures were given great publicity throughout Germany over the radio. They were entitled: "The Ancient Bible written by Hand," and "Tradition and Scientific Textual Criticism." These lectures emphasised to mankind over and over again that the Holy Bible, from beginning to end, is to be accepted as truth. Reference was particularly made to recent discoveries of manuscripts in the Near East, containing some very ancient copies of different chapters of the Bible.

What does all this mean to the world? The people hear these lectures, and may even be impressed with them at the time, but then they forget all about them. The things of this life submerge them, and they are more interested in worldly pleasures than in the Word of God. They never have time for the Truth, so that when it is brought to their notice they reply: "I haven't the time!" We must agree with them in this, too, for their whole life is given to worrying over the duties of this present existence. And in our country, which lost the war, these things loom very large, for conditions are bad; the lack of accommodation alone, is perhaps greater than any other country. And yet true wisdom is not to be absorbed with the things of daily existence, but to have that faith that looks into the future when the promises of the Kingdom will be fulfilled through the coming of Jesus Christ. We, in Germany, watch the daily events with open eyes and ears. It is a joy for us to follow step by step the prophecies of God as they are being fulfilled. We read the papers, and as we learn of the difficulties into which Israel is being brought, we pray that God may help them. And, indeed, their true help is in God, Who will have mercy upon them as He has promised: "For though I make a full end of all nations whither I have scattered thee, yet

will I not make a full end of thee, but I will correct thee in measure" (Jer. 30: 11). As it was written, so it has been fulfilled.

Under the present circumstances what are we, in Germany, now doing to make known God's holy inspired and infallible words and plans for this earth? Do we keep it all to ourselves, because people are too busy to hearken to it? By no means! We try to do our utmost to preach the Truth here, in Germany.

The work, however, is very limited. The people just laugh at us, though we present to them the Truth. They say we are mad, and it appears to us as though we are "casting the pearl before the swine." God, however, hears our prayer, and a few hearken to the glorious message of the coming Kingdom of God on earth, and the way of Salvation. A few are drawn to the promises of His son, and the plan of God to send him that he may reign from Jerusalem as King of the earth, flooding it with glory. And these few, as they hearken to this message, find interest in these things, and are drawn to accept the Truth. They come to realise how ignorant they have been, and so they repent and are baptised, and are brought into Christ.

We, in Germany, have a desire to preach the Truth according to God's will wherever it is possible.

To Him be glory for ever and ever—Halleluyah!

"Glory be to Him Who cometh in the name of the Father"—Amen.

—Christel Bogner



(With the above article, Sister Bogner also sent a duplicated article epitomising the promises to Abraham, illustrating some of the matter used in Gospel Extension activities in Germany. Thus, the few, in all parts of the world, are striving to set before men the glorious truths of God before it is too late. No matter that men do not hear. If the work is done in faith, it will not lose its reward. Noah was commended, not because he gained converts, but because he laboured in faith against overwhelming difficulties. We can but do likewise . . . Editor.)

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#### How our German Brethren view the Signs

"Russian politics gradually reveal some of the things that Communist Russia is up to. The rift with Molotov is understandable since he was a half-Jew, and as Russia has no use for anyone who has the least sympathy for Israel. Israel is the gateway through which Russia wants to challenge the West. The Egyptians and Arabs will have to give way to Russia, too. Greetings in the name of our Messiah."

—E.B. (Germany)



**"The Son of Man shall be three days and three nights in the heart of the earth."**

## On What Day was the Lord Crucified?

(Continued from Page 77)



H.C. (U.S.A.), in supporting the traditional day of the crucifixion (Friday), points to the fact that the original Passover Lamb was slain on a Friday (Exod. 12: 6), and asks, Does not the appropriateness of the type likewise require that the Lord—the Lamb of God—should likewise be offered on a Friday?

In answer to that, we suggest that it was not the day, but the date that the fulfilment of the type required. The Passover Lamb was offered on the 14th of Abib, the first Jewish month, or, as it was later called, the month Nisan, and on what day that fell, whether on the Wednesday, Thursday or Friday (for on each successive year it would fall on a different day) was relatively unimportant.

"But," continues H.C., "would not God, in His careful adjustment of times and periods, so arrange matters, that the 14th of Nisan should fall on a Friday, the year that the Lord was crucified, and thus identify his offering more completely with the original Passover?"

God could do that, of course. But if the Lord was offered on Friday afternoon, and rose again early Sunday morning, then it is difficult to see how his words were fulfilled that he would be in the grave "three days and three nights" (Mat. 12: 40), or that he would rise "after three days" (Mark 8: 31). The type required that he should be offered on the 14th of Nisan, or Abib, and that was fulfilled. Other types required that he should be in the grave "three days and three nights" and they, also, were fulfilled. In fact, all that the Old Testament foreshadowed was fulfilled in a wonderful manner by the Lord.

### Some "Facts" Challenged

But the "facts" we have set before the reader (see p. 74) have been challenged by V.A., of Queensland. Whilst acknowledging that the Passover was held on the 14th of Abib, he rejects the suggestion that the Lord was offered at that time. He writes:

"When the Passover was instituted, it was to be a seven

day feast, commencing on the evening of the 14th day, ending on the evening of the 21st day (Ex. 12: 18) of the month Abib. The passover lamb was to be slain in the evening (Ex. 12: 6; Num. 9: 3). Marginal reference to the word 'evening' states, 'between the two evenings.' A footnote on p. 61 of 'Emphatic Diaglott' explains these two evenings: 'The first evening began at 3 o'clock and the second evening began at sunset.' Between 3 p.m. and sunset on the 14th day of Abib, the lamb was slain. At sunset, according to Jewish reckoning, the 15th day commenced; this was the Passover sabbath (Num. 28: 17, 18). The lamb was roasted and eaten that night. This day was holy to the Lord, no servile work was to be done in it. It would require quite a lot of work to roast a yearling lamb, but provision was made; Exod. 12: 16 reads: 'No manner of work shall be done, save that every man must eat (i.e., the Passover Lamb) that only may be done of you.' This was the only Sabbath with this proviso, every other Sabbath demanded that the food should be prepared the day before, and no fire was to be lit.

"Jesus could not have been put to death on the 14th day for he ate of the Passover Feast with his disciples in the evening. Nor could he have been crucified on the 15th, the feast day, for the priests had taken this precaution (Mark 14: 2)—'Not on the feast day, lest there be an uproar of the people.'

"The testimony of the four Gospels is that Jesus was crucified on the Preparation Day. There were two Preparation Days during the Passover. The first was on the 14th, the first day of the feast of unleavened bread (Mark 14: 12) when the Lamb was prepared, ready for roasting, and all leaven was put out of the house (Exod. 12: 15). The second was on the 20th Abib, before the next sabbath. It is generally believed that Jesus was put to death on the first preparation day, but this is impossible, for Jesus himself partook of the feast. The conclusion is, that the crucifixion must have taken place on the second Preparation Day. Let us review the facts.

"We will suppose that this particular Passover started on Friday. Jesus had sent the disciples ahead to prepare for the Passover, and as he fulfilled every jot and tittle of the law, he would eat it as Moses directed. At 3 p.m. the lamb would be slain, and every trace of leaven removed. At sunset the Passover Sabbath and feast would begin. Supper had to be prepared (Jhn. 13: 2—Diag.), then the lamb eaten, and Jesus, as the head of the gathering, had to

recount the Passover story. All this would take time, and on reflection, it is impossible that all this, as well as the trial, could take place in one night as is generally believed. In addition, the Lord instituted the memorial feast, which, in itself, would take some time. The enquiring disciples would want to know the whys and wherefores. In the midst of all this, a strife arose among the disciples (Luke 22: 24) which among them would be greatest. As a lesson in humility (Jno. 13: 4-10) Jesus washed the disciples' feet. Then, after singing a Psalm, they went to the Mount of Olives, nearly two miles away.

"Before the Passover, Jesus was staying in the house of Simon the leper at Bethany, near the Mt. of Olives. I believe that after he had kept the Passover, Jesus would return and take up his abode in Bethany, spending the last few days of freedom with his disciples, giving them the assurance and comfort embraced in John Chs. 14-16 and in prayer to his Father (Jhn. 17).

"The original Passover Lamb was selected on the 10th day of the month (Exod. 12: 3) and penned up for four days (v. 6). In like manner, four days before his death, on Monday, Jesus explained to his disciples that the end had come. Peter's confident boast, 'I am ready to go with thee, both into prison and to death' (Luke 22: 33) implies that the Lord must have told his disciples he was about to be imprisoned. Even as he was explaining this, the traitor was making his final arrangements. Then came the agony of mind in Gethsemane, and the last appeal to God. It is Monday night. Judas came, and Jesus is arrested. This same night Peter denied his Master. Jesus was taken to Annas first, after that to Caiaphas. Much time was lost in finding witnesses to prove him an imposter. This was an all-night session.

"On Tuesday morning (Luke 23: 66) Jesus was brought before the Jewish council. Would this council, consisting of 70 elders, dismiss the case of Jesus in a few minutes? No! The Jews loved pomp and ceremony. It would take all day to bring against Jesus the charge of blasphemy and treason, and after that, to arrange that Pilate would examine him next day. Tuesday night Jesus would be kept in custody.

"Pilate was ready to examine Jesus early Wednesday morning (Jhn. 18: 28) and Roman soldiers took Jesus into the Judgment Hall. The hall was in Pilate's house, so the Jews couldn't enter (v. 28), evidently because of the pres-

ence of leaven. Pilate eventually sent Jesus to Herod who after questioning him without avail, finally returned him to Pilate. Pilate, at last, reluctantly gave sentence (Luke 23: 23-24).

"It was about this time, in the record of events, that Preparation Day is first mentioned (Jno. 19: 14). It was the sixth hour, or six o'clock in the morning (Diaglott). Does not this bespeak yet another day? All that had transpired before Pilate and Herod would take much time. I would say, that it was too late on Wednesday after Pilate gave sentence, to crucify Jesus, so after crucifixion arrangements had been made, Jesus would be put in prison till Thursday morning. This brings us to Jno. 19: 13 where it is stated: 'Pilate brought Jesus forth.' Pilate gave one last appeal to the people, but they cried out, 'Away with him, crucify him!' Pilate gave way to their request, and they led Jesus away to be crucified (Jno. 19: 16). This took place about 9 a.m., and he died at 3 p.m.

"The typical Passover Lamb was slain at 3 o'clock on the Preparation Day of the first Passover sabbath, and the anti-typical Lamb was slain at the same time on the second Preparation Day. Jesus lay in the grave, in fulfilment of the sign of the prophet Jonah, three days and three nights. He rose to life early on the first day of the week: Sunday."

—V.A. (Qld.)



#### Editorial Comments:

The writer above suggests that the Lord was put to death a week after he had instituted the Memorial feast, but this does not agree with 1 Cor. 11: 23, where Paul states that "The Lord Jesus the same night in which he was betrayed took bread . . ." Brother V.A. answers that by stating that he interprets the word "night" in an extended sense, the same as the term "Gentile night" is understood. But even if this were conceded, his explanation of events still does not seem to agree. For example, immediately following the memorial supper, the Lord declared: "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered" (Mat. 26: 31). Thus the betrayal and capture, the accusation and death all took place before the completion of the 14th Nisan.

Brother V.A. speaks of the Jews' love of pomp and ceremony, and suggests that the meeting of the Sanhedrin and the interrogation of the Lord would be a protracted affair. On the contrary, the record indicates that it was all hurried through. The Jewish leaders knew they had no proper grounds of accusation they could level against Jesus. They would try to avoid anything in the way of delay, lest their plans of his death go astray. They were thus, by circumstances, forced to execute the true Passover Lamb as it was originally ordained—"in haste." (Exod. 12: 11).

The writer makes the excellent point that the original Passover Lamb was penned up for four days before execution (Exod. 12: 3, 6), and this agrees with the events prior to the Lord's offering. Assuming, as we believe, that the 14th Nisan was on a Thursday, and the Lord was offered on that day, the preceding Sunday would be the 10th, the day upon which the Pascal Lamb should be penned up. On that day, the Lord entered Jerusalem, riding upon an ass, and being ceremoniously greeted by the people (Mat. 21: 1, 8) and he never left the city of his execution except at night, until his crucifixion on the 14th. Thus, as the Lamb of God, he fulfilled the requirements of the type perfectly, being four days "penned up" awaiting the end.

On the other hand, to assume that he was not offered until six days after the true Passover date would be, we feel, to destroy the type. The Law was specific upon the days the feast was to be kept, and the anti-type must likewise conform.

Brother V.A.'s main point, however, we have not yet met. It is that if Jesus ate the Passover Feast with his disciples, he could not have been crucified on the 14th Nisan. The record shows that the Lord expired about the same time as the Passover Lamb was slain, and this would be an impossibility if he celebrated the Passover with his disciples.

We do not believe that the Lord did eat the Mosaic Passover on this occasion. Firstly, the conduct at the Last Supper was not that which the Law ordained for the celebration of the Passover. V.A. makes the point that the Lord "would eat this feast as Moses directed." Moses directed that it should be eaten standing up, whereas at the Last Supper the disciples were reclining in the custom of the day (Jhn. 13: 25); Moses directed that it should be eaten with shoes on feet, whereas it seems that the disciples had discarded their sandals (John 13: 5); Moses directed that the head of the house should recount the Passover story, but in all the discourse recorded concerning the Lord's message, there is no hint of this. Further: John specifically says that the Last Supper was held "before the feast of the passover" (Jhn. 13: 1). This is supported by Matthew 26: 17 where it is recorded that the supper was held "on the first day of the feast of unleavened bread." In New Testament times, the day before the Passover, the Day of Preparation, was known as the first day of the feast. And the evidence seems conclusive, by the statement of John, that "it was the preparation of the Passover" when Pilate delivered Jesus to be crucified (Jhn. 19: 14). This is supported by the words of the Governor that he should release Jesus in conformity with his custom to release a prisoner at the Passover (Jhn. 18: 39). This statement of Pilate would be without point if the Passover was already over.

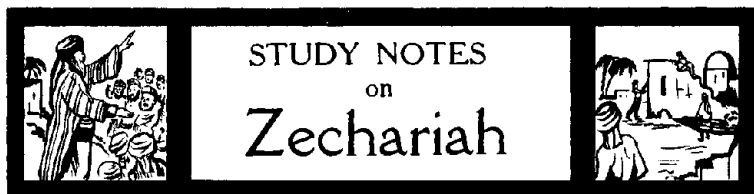
The Last Supper, therefore, was held before the Passover Feast of the Jews, so that Jesus evidently did not partake of the Passover with his disciples on that occasion. That was quite in keeping with the new Passover he was instituting. What then are we to make of the statement of Matthew 26: 19: "They made ready the Passover"? If we seek the custom of the Jews we will find the answer. Prior to the slaying and roasting of the Lamb, the house, or room, in which the eating was to take place was carefully searched in order that any leaven might be removed. This was considered "making ready the Passover." Having completed this work, the Lord, with his disciples, sat down to supper, and then he instituted the Memorial Supper, say-

ing: "With desire I have desired to eat this passover with you before I suffer . . ." (Luke 22: 15). The Passover referred to was not the Mosaic ritual, but the new Christian memorial of breaking bread and drinking wine. At the conclusion of this supper, the Lord having indicated to Judas that he would betray him, said, "That thou doest, do quickly." It is significant that John declares that the disciples did not understand what was meant by that, and thought that Jesus had told him to "buy those things that we have need of against the feast" (John 13: 29). This surely shows that the Mosaic Passover had not then been partaken of by the Lord and his disciples.

That being the case, the betrayal, trial and crucifixion of the Lord could all have taken place before the Passover, so that in accordance with the type, Jesus, as the Lamb of God, expired upon the cross, at the very time that the Jews were killing the Passover lamb.

The subject of the events leading up to the tragic end of the Lord is extremely interesting, and God willing, we may revert back to it in subsequent issues of "Logos" when we have completed studies that we are at present engaged in.

—Editor



### Yahweh Among His Nation

**Verse 11:** "Many nations shall be joined to Yahweh"—see Jer. 3: 17-18; Zech. 8: 13, 22; Isa. 60: 12. In the Kingdom it will be a case of either accepting the Lord as King or destruction. "I will dwell in the midst of thee"—This will be by manifestation. Yahweh will reveal Himself in His glorified Son and his brethren, and as such will "dwell in the midst of Israel," e.g., cf. Matt. 19: 28; Matt. 23: 39.

**Verse 12:** "Yahweh shall inherit Judah his portion in the holy land" — In Ezek. 48: 8-13 it is shown that a large portion of Palestine will be taken over by the Lord as a holy oblation, or portion, to be used exclusively for the universal Divine worship to be inaugurated in the Kingdom. In "Temple of Ezekiel's Prophecy"

Brother Sulley points out that the area thus occupied by the Lord will constitute that originally given to the tribe of Judah which then will be moved northwards (there will be a new allocation of land for all tribes in the Kingdom). Thus Ezekiel and Zechariah are shown to be at one on this interesting and significant detail. "Shall choose Jerusalem" — cf., Mat. 5: 35; Jer. 3: 17; Isa. 32: 1 etc. "again"—The use of this word implies that the prophet could see that there was to be a further scattering of Jews from the city subsequent to his day, which in fact took place in A.D. 70.

**Verse 13:** With Christ returned and his followers resurrected and glorified, with Israel restored and transformed with the Gentiles disciplined and educated in Divine

principles, with the Kingdom of God established in all parts of the world, with the House of Prayer for all nations erected in Jerusalem, and with the glory of Yahweh revealed therein in the revelation of His Name in the company of the Redeemed, the quiet, peaceful reign of the Millennium will commence: "Be silent, O all flesh, before Yahweh; for He is raised up out of His holy habitation."

(These notes should be considered in conjunction with "Eureka," vol. 1, in the section on Zechariah).

### Zechariah Ch. 3

#### YAH'S SALVATION

Under the type of Joshua the high priest, the saving work of the Lord was revealed to the prophet. That the vision referred to the Lord is shown by v. 8. It prefigured the appearance of Jesus in the "filthy garments" of the flesh of sin with satan—the adversary—at his right hand to resist him. The change of raiment related to the bestowal of Divine nature upon the Lord following his resurrection (Phil. 3: 21). Historically, the chapter is based upon the events recorded in Ezra chapters 4, 5, 6. The adversaries of Israel opposed the work of Joshua the high priest in the building of the Temple (Ezra 4: 1-6), so that the work temporarily ceased (v. 24). Joshua instituted a reform, however (Ezra 5: 2). He was opposed by the adversary (satan), but "the eye of their God" was upon the elders of Israel (Ezra 5: 5), and the work was advanced. The labours of Joshua and Zerubbabel in building the Temple were typical of the work of the Lord in building his spiritual Temple (1 Pet. 2: 5), for they were "men of sign" (see Zech. 3: 8 marg.).

**Verse 1: "Joshua"**—The Hebrew form of Jesus and compounded of two words "Yah" and "Salvation" signifying "Yahweh's Salvation"

or "Yahweh will Save" for which see 2 Cor. 5: 19. In this chapter, Joshua stands as a type of Jesus Christ, our high priest. "Before the angel of Yahweh—The work of Christ was superintended by the Lord whose angels "ministered unto him" (Matt. 4: 11). "Satan"—The word signifies "adversary" (see margin), and in its prophetic import pointed to the Scribes, Pharisees and Sadducees who constantly opposed the work of the Lord. "To resist him"—In Hebrew, to "satanise" him. It is the same root as the word Satan, and the sentence could read: "The adversary stood at his right hand to oppose him."

#### Verse 2: "Yahweh rebuke thee"

—This the Lord did. When the Jews crucified Jesus, they shouted: "His blood be upon us and our children." In A.D. 70 their words had terrible fulfilment when Jerusalem was overthrown and its people scattered. This was Yahweh's doing through His son (Deut. 28: 49). "A brand plucked out of the fire"—A Hebrew expression signifying one taken from impending destruction. The Lord was one such, and led his disciples from the fire that engulfed Jerusalem and its people (Acts 2: 19-20).

#### A Change of Raiment, vv. 3-5

**Verse 3: "Clothed"**—Immortality is likened to clothing in 2 Cor. 5: 2-4. Clothed with filthy garments is a symbol for the flesh which is evil in its tendency (Jhn. 6: 63; Rom. 7). It is used in other places as a symbol for sin (Ps. 51: 1-2). See Psalm 40: 12 in its application to the Lord Jesus. He stands representatively for his people (Ps. 41: 4) for he came in our nature, and in that sense he bore our sins in the tree (1 Pet. 2: 24).

**Verse 4: "Take away the filthy garments . . . I have caused thine iniquity to pass from thee"**—These statements in juxtaposition show that by "filthy garments" is meant

sin, or the flesh. "Iniquity" as applied to the Lord Jesus could only relate to the nature he had, which is identical with that possessed by all mankind, for he was sinless. Thus the Psalmist, speaking prophetically for Christ, declared: "I kept myself from my iniquity" (Ps. 18: 23. See also Heb. 4: 15). He never gave way to the desires of the flesh, but always subordinated his will to that of the Father. Because of this he was given a "change of raiment," from sin's flesh to Divine nature. "I will clothe thee with a change of raiment"—Divine nature, cf. 2 Cor. 5: 4. Moses was commanded to make special garments for the high priest and his sons designed for "glory and beauty" (Exod. 28: 2-4). These pointed forward to the excellent character of the Lord, and the nature he now bears. The priests were cleansed before putting on these garments, as also was the Lord in putting on Divine nature.

Verse 5: "A fair mitre upon

his head"—Again the priestly garments provide the type. The high priest had a linen mitre for his head, and as white linen speaks of righteousness (Rev. 19: 8), so the mitre symbolises the crown of righteousness which the Lord now wears. "And the angel of Yahweh stood by"—Thus indicating Divine approval.

#### The Reward, vv. 6-7

Verse 6: "The angel protested"—The word in Hebrew signifies "solemnly declared." The R.S.V. renders: "enjoined." The A.V. gives an entirely wrong idea.

Verse 7: "If thou wilt walk in my ways"—Christ's answer to this injunction of his Father is given in Heb. 10: 7. "Judge my house"—There will be courts of judgment in Yahweh's House of Prayer for all nations over which the Lord will preside (Ps. 122: 4-6). The word "judge" also signifies to rule, and Christ is the ruler of Yahweh's spiritual house (Heb. 3: 6).

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#### Key to the Understanding of the Bible

"I greatly prize your 'Studies in the Scriptures' and to date have received them in numerical order from 1 to 12 with the exception of Nos. 7 and 8 which I have missed in some way. I would very much like to have these two to bring my file up to date. My wife and I study them daily, as with each reading we retain more of the truth. May God prosper you in this, His work; it has meant much to us"—W.H.B. (Rochester, Mass., U.S.A.).

(These studies are now out of print. They have been improved and reprinted in book form under the title "Key to the Understanding of the Bible," a copy of which we have sent you—Editor.)

#### Appreciation

R.C. (N.S.W.): "Whilst I don't agree with all that has appeared in 'Logos' during the past year, we can, however, agree to differ on little technical matters of secondary importance. On the other hand, much good work has been done by your Committee which has been of a very edifying nature, and which, I think, will be appreciated by your readers. I therefore pray that God may give you strength, wisdom and understanding to continue this work."

(We thank readers for such expressions of goodwill, and look forward to the time when we shall see "eye to eye" in all things of spiritual revelation (Isa. 52: 8)—Editor.)



# Warning Counsel for the New Year

**"BEHOLD, I STAND AT THE DOOR AND KNOCK"**



Another year has sped by rapidly, "as an eagle that hasteth to its prey." Truly life is but a shadow—transient and fleeting—a short period soon spanned—a vapour that appeareth for a little time, then vanisheth away. The passing of 1956 brings us one year nearer the Kingdom; and whilst we know not the "day or hour," yet we are satisfied that the signs are pregnant with Christ's immediate return.

If, during the past year, our time has been spent in imitation of Him whom we love, we may visualise that if He were now present, the right hand of fellowship would be cordially extended towards us, and we would hear His declaration: "Well done, good and faithful servant! Thou hast been faithful over a few things, thou shalt be ruler with Me in My kingdom over many." On the other hand, if we have wasted our opportunities, rejection would be our lot in the Day of Decision.

Whatever our deeds have been during the past year, they cannot be recalled now. Nor, for that matter, can they be forgotten, for they are recorded in the Lamb's book of Life, and an account of that record might be presented to us at any moment. It is therefore wise, at the conclusion of the year, that we mentally take stock of our progress or otherwise in the things of the Truth. Perhaps we may feel somewhat disappointed at the result of such a review, and feel that we have fallen short of our Master's requirements. Here we can take comfort in our distress, recognising that Christ is still our advocate and helper, and to all who look to Him, He has definitely promised assistance (1 John 1: 9). Let us, as we face the new year, "gird up our loins like men," determined, as was Joshua, that "as for me and my house, we will serve Yahweh."

The international record for the past year is well calculated to impress us with the seriousness of the position, and the imminence of Christ's return. It

has been a time of strife and bloodshed, particularly for such countries as Hungary and the Middle East. That glorious song, "Peace on earth and goodwill toward men" must sound as mockery to the thousands who, throughout the world, mourn the violence of the past few months. But the time is coming when the glorious vision it presents to the mind will be seen in all the earth, and as we bid adieu to 1956 with its Russian bid for domination in the Middle East, and the crisis between Israel, Egypt, Britain and U.S.A., it is with the conviction that in these things, the prophetic programme is developing as anticipated.

The world doubtless looks forward to 1957 with hope that it may see an alleviation of trouble. If so, it will be disappointed. The words of the prophet tell of trouble, in which the voice of trembling, of fear, and not of peace shall be heard, and all faces shall turn into paleness (Jer. 30). The national crises will continue, and grow in intensity, until finally, the "time of Jacob's trouble" shall come, but "he shall be saved out of it."

"We are not in darkness that that day should overtake us as a thief," wrote Paul (1 Thess. 5). We see the signs that herald Christ's return: Russia a world power; Europe enchained; violence on the increase; preparations for war; the division of the nations into two armed camps; and, above all, Israel a nation, standing confidently at the "centre of the earth." When, in addition to all these things, we witness intrigue and war in the Middle East, with Russia arming the enemies of Israel, and Turkey fearful of the future, we could never claim (if Christ appeared in 1957) that we were not warned. We have the signs there, and should be in a state of constant expectancy.

But these are difficult times, and the whirlpool of life is such, that we tend to be swept away with the current: The very speed of life becomes a test, for we find little time for that reflection and meditation upon spiritual things, so essential for the development of character acceptable in God's sight. Christ found the need to "go aside into a desert place apart and rest awhile." There he gave himself over to prayer, that he might be strengthened to continue the struggle for life. And we need to do the same. Stand aside from life with all its worry and trouble, its rush and bustle, its problems and frets; give yourself to quiet prayer,

reading and meditation upon God's goodness; and see how much you are thus strengthened and fortified for the future.

Even Ecclesial associations can become distracting. Paul warns us of "grievous wolves creeping in" (i.e., secretly) "not sparing the flock," teaching heresy, distracting the attention of the brotherhood from the sound, pure doctrine of Christ, to those things that edify not. Such men have departed from that into which they were immersed, and having found "some new thing" they trouble the ecclesias with it. Against such there is the need to brandish the sword of the Spirit, the Truth of God, exhorting our brethren not to be led astray by that which edifies not.

It is therefore true, that though we live in significant and exciting times, they are also "perilous" ones, so that both from within and without there are to be discerned those influences that can draw us away from Christ. We need to be like the five wise virgins, constantly replenishing our lamps with oil, storing it up for use in the future, carefully seeing to our vessels, that they illuminate the path before us. Christ has warned us of apathy and indifference at the time of the end. In his messages to the Ecclesias (Rev. 2 and 3), it is not without significance, that the last Ecclesia was represented as "lukewarm, neither hot nor cold, poor, blind, and naked" though it imagined that it was "rich and had need of nothing." Self-deception was the accusation of the Lord against that Ecclesia, and it is, perhaps, an accusation that can be levelled against us! In any case, we can hearken to his exhortation, "Be zealous, therefore, and repent." Let this be our resolve for 1957, and let us listen to the warning voice of the Master resounding down the years to "everyone who hath ears to hear": "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the ecclesias" (Rev. 3: 20-22).

Let us, during 1957, open our hearts to Christ, that he may receive us in the day of his apocalypse in the earth.

—J. Mansfield, Snr.

Verse by Verse Exposition  
of Obadiah's Prophecy.

## Israel's Coming Triumph over Edom

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Though the Prophecy of Obadiah comprises one of the shortest books in the Old Testament, and, indeed, in the whole of the Bible, it contains a very important message of great significance in these latter times of the Gentiles. But it is a message, unfortunately, that is greatly misunderstood and misinterpreted, with the result that some are today anticipating the development of a latter-day situation among the nations of the Middle East which, we believe, will never eventuate.

The book records "The vision of Obadiah concerning Edom" (v. 1). Some teach that the prophecies relating to Edom concern the Arab nations, and in a prophecy such as that before us, we have predicted the purpose of Yahweh with such nations as Jordan and Syria. Our exposition will advance reasons—we believe they are irrefutable, but that is for the reader to decide—to show that the prophecies relating to Edom do not concern the Arabs directly, but have a much wider application, and relate to the Sin-power of the Gentiles, of which the Russo-Gogian confederacy will constitute the latter-day manifestation.

We shall show, for example, that whilst the prophecies relating to Edom predict the total destruction of that power, prophecies concerning the Arabs show that they will find a place in the Kingdom of God. Thus whilst Edom is to be completely destroyed, the Arabs are to remain, which, in itself, should show that the various predictions should not be confused one with the other.

### **We Shall Attempt A Detailed Analysis**

We propose to make this an analytical study, pausing, if need be, at portions of the prophecy that particularly appeal to us, and proceeding through the whole in leisurely fashion. We appreciate that this manner of approach is not deemed popular by the world, but it is the only satisfactory manner of expounding the Bible. The age is a superficial one, and the world prefers to receive its news in snippet

form; in short, elementary digests; in dramatic, catchy statements; or a few words spoken over the wireless. It does not like long, educational articles, and turns with impatience from the suggestion that the Bible requires, and deserves, close individual research, if its true message is to be understood.

It is unfortunately true that sometimes the superficial spirit of the age finds an echo in the Ecclesia, and we are told that there is no place in this fast-moving twentieth century for long, serious addresses fully documented by Bible references; or for articles that go beyond catchy phrases and require the full concentration of the mind. But the true beauty of the Word will never be appreciated unless the student is prepared to expend time and effort to explore the depths of wisdom hidden therein. Yahweh has designed His Word as the medium of sanctification (John 17: 17), but its influence in that direction will only be felt if we apply our minds to its understanding. And no better way for this will be found than in the detailed exposition of the Bible. This wonderful library, found to be so dull to most people, will then be revealed as most interesting and compelling, and there will be brought to our notice things "new and old" from the Book of Life. Our platforms, and periodicals, should cater for, and encourage, this approach to the Word of God.

#### **There is a Need to "Feast" on the Word**

Periodically, Israel was called together, and commanded to "rejoice before Yahweh" (Lev. 23: 40). This is only possible when HIS Voice is heard, and the revelation of HIS purpose is the topic of conversation. Thus a prominent place was given in the Jewish Festival to the hearing and exposition of the Law, in which the Godly man delights (Ps. 1: 2). Today this would be considered a strange basis for enjoyment. Modern thought, as far as the world is concerned, is particularly noted for its growing disrespect towards the Bible. The so-called learned of today—particularly literary men—deprecate the Divine inspiration of the Bible, and its teaching. In their circles, the Word of God is considered alright as moral stories for children, but hardly deserving the serious attention of the sophisticated, adult mind of today. And this spirit of contempt for spiritual things can be unconsciously reflected by those who have embraced Christ. It is not unknown for some to frown upon the detailed study of the Bible, to deprecate knowledge almost as though it is something evil, and to speak

of charity and faith as though these attributes can exist independent of the Truth that gives them birth. Mere sociality, when it is divorced from the **serious** consideration of Scripture,\* will never hold the loyalties of young or old to the Truth, or the Ecclesia, permanently. A virile faith comes only by "hearing the Word of God" (Rom. 10: 17), and in the absence of faith, "it is impossible to please God" (Heb. 11: 6).

A forty-hour working week — in Australia at least — should permit us greater leisure to devote as we will, but somehow we find less time to give to the study of the Bible, or the work of the Truth. The terrific speed of modern life is partly to blame; it can crush out the things of the Spirit, because those things are not self-assertive as are those of the flesh. With all the attractions of modern life; with more money, greater leisure, more scope for enjoyment, the study of the Word can become neglected, and there is a danger that we become superficial in our approach to it. At one time, in more difficult days, when, perhaps, the hardness of the times emphasised the value of spiritual things more, brethren would give much time and careful thought, pondering the significance of a word or phrase of Scripture that they might ascertain its true meaning. Such close analytical study seems out of fashion today. In the rush of life we frequently lack the time for it, and thus get out of the habit of applying our minds to it.

Yet the Godly man will find true and satisfying enjoyment only around the Word. Like David, "his delight is in the law of Yahweh; and in His law doth he meditate day and night." This meditation will lift him out of the rut of normal life. It will enlarge his vision of the future, and cause him to see more clearly the Divine purpose in life. It will develop in him the incentive to walk circumspectly before Yahweh, and as his interest in Divine things increases, he will manifest that zeal for them that Moses commended to Israel:

"These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up . . ." (Deut. 6: 6-8).

The importance of "feasting" on the Word was emphasised by the great leader of Israel in his closing message to

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\*We do not look upon a pleasant, 15-minute superficial address as being serious study.—Editor.

the nation. Among the "last words" of Moses were these:

**"Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do. For it is not a vain thing for you: BECAUSE IT IS YOUR LIFE" (Deut. 32: 46-47).**

We may not appreciate that the Word is as vital as that! It is only in times of personal trouble, or of great difficulty, when we find all other help unavailing, that we are forced to turn to Him Who declared: "I will never leave thee, nor forsake thee." And in the sweet communion with our heavenly Father, we find strength in time of weakness. This was brought home very forcibly to Israel in the reign of faithful Jehoshaphat. It was a time of acute national crisis, and Israel was threatened by the invasion of an extremely powerful army. Militarily, Israel was without hope. It lacked the arms and the army to oppose the enemy converging upon the capital. Fortunately for the nation, the King was a man of faith. He put no confidence in the flesh; there was no appeal to Egypt for aid; no trusting in mortal man, but, instead, a wholehearted appeal to the Strength of Yeshurun. The people were called together, and Yahweh was petitioned for help by prayer, and on the morning when the clash of arms appeared imminent and inevitable, the King exhorted the people in terms that surely every faithful man could set before himself as an ideal. Jehoshaphat's rallying cry was:

**"Believe in Yahweh your Elohim, so shall ye be established; believe His prophets, so shall ye prosper" (2 Chron. 20: 20).**

To "believe the prophets," we must understand them; thus the need for the close, analytical study of their writings, a veritable feasting on their words.

As far as our present study is concerned, we have entitled it "Israel's Coming Triumph Over Edom." That is the theme of Obadiah's prophecy. Literally, Edom no longer exists. The nation passed from the pages of history as the prophets of Yahweh declared it would. But figuratively, Edom remains; and though, today, she triumphs over Israel—both spiritual and natural—her doom is certain, and her destruction sure.

#### A "Worshipper of Yahweh"

The book opens with the statement, "**The vision of Obadiah.**" The name "Obadiah" signifies "**Servant of Yahweh,**" and as such he pronounced the Divine judgment against a people who were the inveterate enemy of the

righteous. The prophet thus was a type of the Lord Jesus, whom Yahweh appointed as His servant to "raise up the tribes of Jacob, restore the preserved of Israel," to bring light to the Gentiles, and reveal the Divine salvation unto the end of the earth (Isa. 49: 6). We shall see that this prophecy of Isaiah, relating to the work of the Lord Jesus, summarises the message of Obadiah. It will be the Lord who will judge Edom, who will raise up Israel, who will set up in positions of authority throughout the earth his own followers; and he will do all this as the "Servant of Yahweh."

Obadiah was probably a contemporary of Jeremiah. His short prophecy is very similar to the 49th chapter of Jeremiah, showing that the same Spirit dominated both prophets. If he were contemporary, he probably saw the partial fulfilment of some of the things he predicted; but as no personal details of the prophet are provided, we can not be sure of this, and it is relatively unimportant.

#### What Constitutes a Prophet?

It is the "Vision of Obadiah" we are considering. A **vision** is something one sees. Originally, the prophets were called "seers" (1 Sam. 9: 9) because to them the future was something more than mere theory; they saw it and mentally lived in it. Thus Enoch prophesied, saying: "Behold, the Lord came with ten thousand of his saints" (Jude 14—past tense in Greek). In thus speaking, Enoch was reporting on something he saw in vision, though the fulfilment of it lay in the future. In like manner, Abraham "saw the Lord's day and was glad." He witnessed the coming triumph of his great Son over his enemies, and what he saw in vision caused him to rejoice exceedingly. John, also though banished on the lonely isle of Patmos, could write: "I was present, in spirit, at the day of the Lord" (see "Eureka," vol. 1). He was mentally transported from Patmos both in time and space, and visually stood with his Lord as a constituent of the glorified, multitudinous Christ.

So with Obadiah, the Servant of Yahweh. He was enabled to see the time when Israel will be no longer downtrodden, when the Truth will be everywhere elevated, and the sin-power of the Gentiles will be in the dust. He saw the triumph of Israel over Edom and rejoiced greatly in the prospect, and in doing so, he stood as a type of all the servants, or worshippers of Yahweh who, with patriotic pride in the hope of Israel, anticipate the time when the true



Israel will triumph over the flesh in all its political manifestations.

The word "prophet," in Hebrew, is "**nabi**" and is derived from a verb "**naba**" signifying "**to boil or bubble over.**" According to Gesenius, it is taken from the metaphor of a fountain bursting forth from the heart of a man into which God has poured His spirit. Thus the Spirit declares: "I will pour out my spirit unto you, I will make known my words unto you" (Prov. 1: 23). The knowledge of God will cause a man to "bubble over" with enthusiasm for the things he then can "see." He will be like the Psalmist who when he discoursed upon the majesty and grace of Christ's kingdom, and described the glory of the marriage of the Bride to the Lamb, declared: "My heart is boiling over with a good matter" (Ps. 45: 1—margin). He saw the future; mentally he lived in it, and nothing could suppress his enthusiasm for it.

In the Greek, the word "prophet" is a conjunction of two words: **pro**, meaning "for," and **phet**, signifying "a messenger, or interpreter." A prophet in the sense of the Greek word, therefore, was one who forth-told the will and purpose of Yahweh, and not merely a foreteller of the future. He was a messenger, or interpreter of God (see Exod. 4: 16; 7: 1; 1 Cor. 14: 2). An inspired prophet was one who was induced to proclaim the will and purpose of Yahweh because of the spirit that He had poured into his heart. The impulse to forth-tell as Yahweh required became irresistible, as Balaam and Jeremiah found. The former was compelled to proclaim the purpose of Yahweh with Israel, even though

---

#### "Elpis Israel" Home Study Groups

With the close of the year, there is afforded the opportunity of reviewing the work accomplished. The full value of these studies, of course, will not be realised until it is revealed at the Judgment Seat of Christ. But there is no doubt, that in the meantime, the mutual discussion around the Word of God, in the informal atmosphere of a study group, has resulted in a greater understanding of the Oracles of God on the part of those who have joined in the study. And this has been manifested by a more virile attitude towards the things of the Truth generally. The studies in South Australia have embraced many subjects. In addition to the aid of "Elpis Israel" to the better understanding of the Bible, the book "Faith in the Last Days" has also been used to great profit. The articles in this book are worthy of the close attention of the student. Then there have been specialised studies, including the verse by verse consideration of Daniel, Habakkuk, Haggai, Zechariah, Names and Titles of Deity, and the Life and Times of Abraham. Study notes have been prepared on Daniel, Haggai, and Galatians, whilst those on Zechariah are at present running through the "Logos."

he desired to do otherwise (Num. 22). The latter found his mission to the people of Israel so hopeless, so destitute of any change among them, so productive of evil to himself, that he determined that he would no longer express himself "in the Name of Yahweh." But he found that he could not resist the urge to do so; it welled up so powerfully in his heart that he could not hold it back. He declared: "I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20: 9).

Paul expressed himself in a similar manner. He found himself possessed of a compelling zeal for the work of the Truth. "For though I preach the gospel," he wrote, "I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9: 16). Paul was thus a prophet, forth-telling the will and purpose of Yahweh, driven by an urgent necessity that would brook no delay, or permit of any relaxation in these efforts. In like manner, all can become prophets, not by direct inspiration, but by imbibing that which inspiration has left recorded, of which the tiny book of Obadiah is an important contribution.

—H.P.M.

### Why We Don't Rejoice

A.V. (England): We acknowledge your letter, criticising the issue of "Herald of the Coming Age" in which we reply to the attack by the "Rev." P. Clark. You take issue on the statement we make when we say, "Christadelphians do not take offence at attacks such as that of Mr. Clark; rather do they rejoice at the opportunity of their beliefs being thoroughly tested." You say that in your experience you have found the above remarks quite untrue. But you must recognise there is a vast difference between yourself and Mr. Clark. You once enthusiastically embraced the Truth, whereas he never has. We do not rejoice, but rather sorrow, at a group of men, once claiming to be our brethren, but now drifting back into apostasy, and challenging those things once accepted as a way of life. You say, further, that the Christadelphians with whom you once associated, did not study their Bibles. If that is the case, we can quite understand why you are today opposing the Truth.

### Anticipation

J.N. (Vic.): "The trouble in the Middle East should strengthen our faith, as we see the day of our Lord is ever so close. We can thus lift up our heads, for our hope in Christ is sure. May we be prepared to meet him in that day with great joy."

(It is a remarkable feature of the Truth, that the very things that cause the world to mourn are, for us, symbols of hope, because in the things we believe, we have the solution to the world's trouble—Editor.)

**EDITORIAL:**

## The Letter from England



Some months back, reference was made in "Logos" to the joint letter from Brothers Cooper and Carter, of England, to the Australian Ecclesias, which was read at the Fraternal Gathering held in Adelaide during 1956. We pointed out, at the time, that, in our opinion, the very thing that the authors of the letter had called for had been overlooked—even though it was received with every mark of enthusiasm.

The letter was intended to form the basis for a new phase of negotiations between separated groups of Ecclesias in the eastern States of Australia.

Circular letters issuing from prominent brethren of the Balwyn (Vic.) Ecclesia, however, warn that this effort might be hindered and jeopardised by an article recently published in the "Shield" (to which, however, the "Shield" does not give editorial endorsement) which condemns the explanation of the Statement of Faith contained in the letter from England, and stigmatises it as "no more than dogma, a thing which is supposed to be held in horror by all true Christadelphians."

The article, apparently, challenges the belief that the mortality of the human race is inherited from Adam, and "in particular that this mortality is specifically attributed to Adam's sin."

A circular letter to hand from Melbourne rebuts the reasoning of this article, and re-affirms the teaching that man is mortal because of sin, a teaching accepted by the majority of Christadelphians throughout the world. It quotes from Brother Roberts in "Seasons of Comfort" (pp. 262-3, New Edition) where he expounds this matter in detail.

The "Logos" has no hesitation in endorsing the principle that death came as a result of sin, and so was passed on to all the descendants of Adam as they inherited the physical consequences of the Fall.

We feel it is a pity that expressions, challenging the Statement of Faith, and unsupported by Scripture, should be given circulation to disturb the minds of brethren.

In saying this, we do not mean that if a proposition set

forth in the Statement of Faith, or the writings of the brethren, is demonstratively unsound, it should go unchallenged.

But that is not the case with this matter.

And surely the brotherhood has had a surfeit of "explanations" concerning Clause 5 of the S. of F., which, to our mind, is quite clear as it stands.

What is to be done in this matter? Some brethren who enjoyed the fraternal association of the Gathering in Adelaide are concerned as to what their ecclesial attitude should be.

The writer of the article in the "Shield" was a member of the Central Fellowship, and, as far as we are aware, still retains his association with Ecclesias in England. We mention this, because brethren overseas only have to hear of the hint of heresy in Australia, and they immediately apply it to one group of Ecclesias. And usually they lay the fault of all this at the door of "Logos."

For example, a letter from England takes us to task for quoting Brother Thomas' words on our cover. It says, "You ought not to continually quote on 'Logos' cover our faithful pioneer's challenge to his 'opponents' whilst you remain unfaithful to 'the doctrine of Christ' re fellowship." The same letter accuses us of 'weakness,' 'lack of courage,' 'following the footsteps' of erring men, and so forth.

We repudiate these insinuations, and remind our readers, not for the first time, that whilst we do not tolerate false doctrine, and recognise the need for dis-fellowship when the Truth is persistently challenged, that inconsistencies are discernible among all Ecclesial groups.

This, of course, does not justify that we close our eyes to inconsistencies in ourselves, but it does inculcate the principle of charity in trying to solve differences and difficulties.

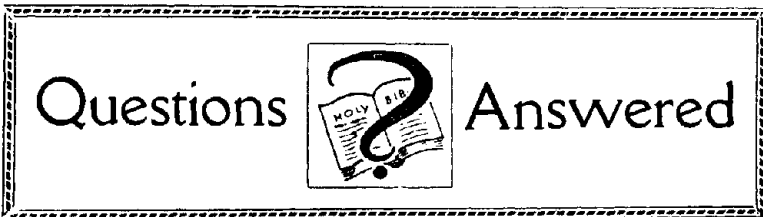
Meanwhile what of the article in the "Shield," and the brother in question?

He may be misunderstood in his expressions, and may not intend to convey the unfortunate meaning he has.

In that case, the suggestion of Brother Carter, contained in a letter he has written upon this very matter, and which is also being circulated among the brethren, should be fol-

lowed. He writes: "... approach the ecclesia of which he is a member and point out that not only does his article speak derogatorily of the Statement, but that he is propounding teaching which contravenes the truth which we believe the Bible teaches, and which is faithfully set out in the S. of F." If this is done, it might be discovered that the brother concerned is fundamentally sound, though faulty in his mode of expression.

We trust that this may prove to be the case.



#### "HEAVEN ITSELF"

**Q.:** Hebrews 10: 19 expresses a promise that God has made under the terms of the new covenant (vv. 16-17) in the words, "Having, therefore, brethren, boldness to enter the holiest by the blood of Jesus . . ." In Hebrews 9: 24 the "most holy" is specifically stated to be "heaven itself." The word "therefore" used in Hebrews 10: 19 shows that access into the holiest follows the manifestation of the new covenant. We have accepted the "new covenant" in the blood of Jesus, and therefore can expect, at his return, to enter with him into heaven itself. Why do you reject this plain teaching of Scripture?

**Ans.:** We reject such reasoning as that above, because it is a perversion of Scripture, and its propagation reminds one of the words of Peter: "There shall be false teachers among you, who shall privily bring in damnable heresies, bringing upon themselves swift destruction, by reason of whom the way of truth shall be evil spoken of" (2 Pet. 2: 1-3).

The plain and logical teaching of Paul in Hebrews 10: 19 is that Christ's brethren have liberty to "enter into the holiest by the blood of Jesus," now. The context of the verse clearly shows that its application is to the **present**;

that it is not a matter of hope, or future expectation, but rather one of **present** experience. This is clearly shown by the statement, "Having liberty to enter" (v. 19) . . . "let us draw near with a true heart . . ." (v. 22). The manner in which we can enter the holiest is shown in Hebrews 4: 14-16: "Seeing then that we have a great high priest, that is passed into the heavens . . . let us therefore come boldly unto the throne of grace (i.e., heaven itself), that we may obtain mercy, and find grace to help in time of need."

Not content with the plain and obvious teaching of Scripture, errorists have ever turned their eyes heavenwards, and by involved "explanation" of Scripture, so twist its meaning as to give an apparent support to a theory. The truth is expressed in Psalm 115: 16: "The heaven, even the heavens are Yahweh's, but the earth hath He given to the children of men." And so the redeemed are represented as singing, "We shall reign on the earth" (Rev. 5: 9-10), whilst Jerusalem is said to be the "throne of the Lord" (Jer. 3: 17), the "city of the great king" (Matt. 5: 35).

Can you show me one clear, literal statement that Christ will take the saints into "heaven itself" at his return? You cannot, and therefore rely upon an involved and circuitous approach that will satisfy nobody who desires candour and clarity in Bible exegesis.

The truth is that we who are "in Christ" have "an Advocate with the Father, Jesus Christ the righteous" (1 Jno. 2: 1). "We have an high priest, who is set on the right hand of the throne of the Majesty in the heavens" (Heb. 8: 1), and through him our prayers are presented as incense before the throne of Grace (Rev. 5: 8; 8: 3-4; Ps. 141: 2). Thus we may approach confidently before the throne, and have liberty to enter (representatively, the same as Israel did into the Most Holy when the high priest entered once a year to intercede for the nation) into the Most Holy (or Heaven Itself).

Let us warn you, not to sell the glorious inheritance of the Truth for a "mess of pottage" such as the theory you are at present coquetting with.

—F. Russell

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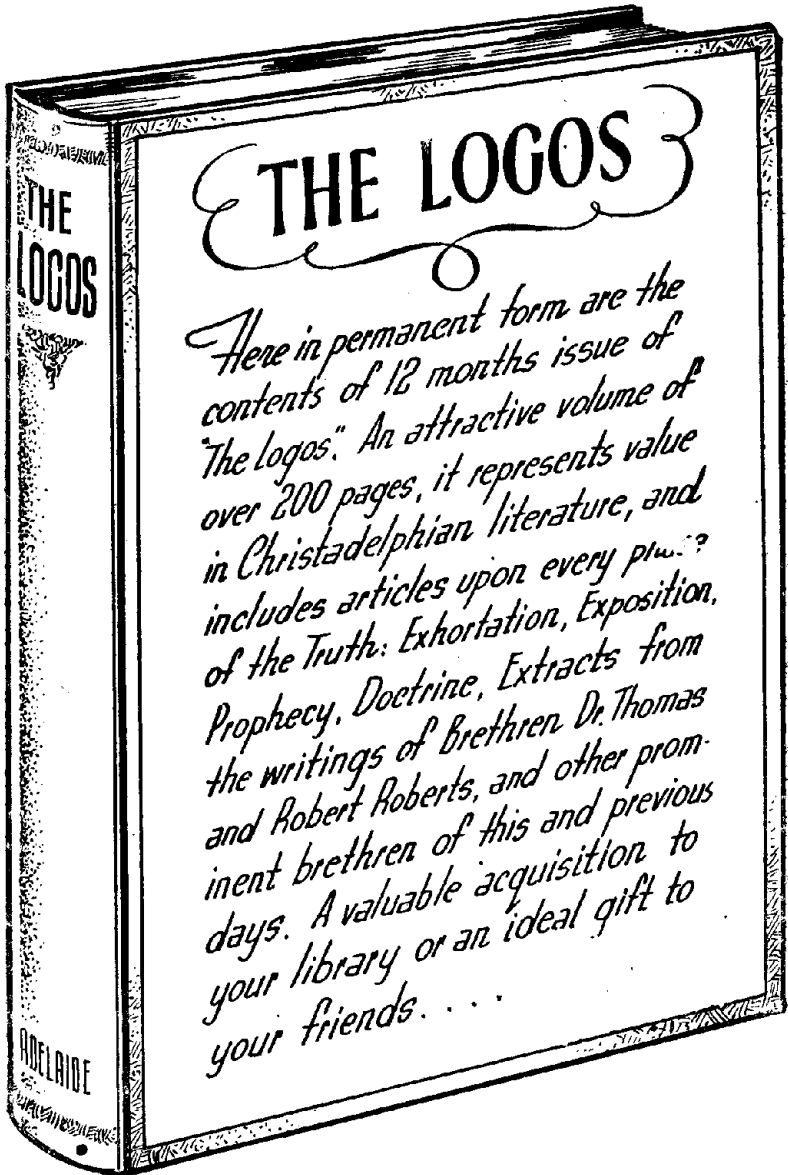
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(Acts 15: 14)

No. 5

January, 1957

Vol. 23

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and to the testimony'; it is here we would meet the reader. By  
this we stand or fall."*

*—J. Thomas*

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Prove all things -- Hold fast to that which is Good.

Paul.

VOLUME TWENTY THREE

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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**Thoughts for the Times**

**WHY CHRISTADELPHIANS ARE CONSCIENTIOUS OBJECTORS**

Christadelphians refuse to fight because of Christ's commandments, and the illustration he has given, in his own life, of the way in which they should be obeyed (Matt. 5: 39-44; 1 Peter 2: 21-23; John 18: 36). True Christadelphians are prepared, if circumstances call for it, to suffer imprisonment, or worse, for their convictions. They are not "shirkers," "slackers," "weak-minded cranks," or "pol-troons." Their character is unknown to the men who lay such charges at their door. Men who talk so glibly about the cowardice of the brethren forget that it needs more courage and more nobility to bear evil than to do it; to endure persecution willingly than to resist it. Christadelphians do not say that war is not essential. On the contrary, they affirm, with Brother Thomas, that "an army and navy are as necessary to the body politic of nations, as at present constituted, as the right and left arms to the body natural." Their argument is that the law of Christ is arranged for individuals, not for nations, for men and women who are prepared to "come out" (Acts 15: 14), and take up their stand in the world of "sojourners" and "pilgrims" till Christ arrives. To maintain this attitude much faith is required, but meditation upon God's Word will give this.

These trials are not unknown to Christ. Many times did he have to endure taunts and insults from civil and

military authorities. He had to listen to false charges and wicked evidence. He was compelled to hear it publicly announced that he was a blasphemer, an enemy of Caesar, a danger to the State, and not fit to live. But how nobly did Christ stand the trial. What a splendid example he set for "conscientious objectors" in those evil days. There was no railing on Christ's part; no exhibition of temper. He was calm, patient, and firm, although he keenly felt his position. His replies to his judges were simple and courteous. He was bold to make a "good confession." "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously." Let "eligible brethren" who are called upon to appeal, remember and try and copy their Master. For strength let them lift their thoughts, as he did, from the Court to Heaven. Let them realise that, if God willed it, He could send twelve legions of angels to their relief. Let them remember that God, in subjecting them to this experience, may have, as He had in the appointment of Christ's sufferings, a great object to serve. It may be that it is to give a wide and exceptional advertisement to the Truth ere the door of grace shall be shut. In any case, let them keep the Greater Tribunal, and its issues, in mind (Luke 12: 8). The reward promised for faithfulness is transcendent.

A.T.J.

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**Verse by Verse Exposition  
of Obadiah's Prophecy**

## 2.—Yahweh's Tidings Against Edom

*"We have heard tidings from Yahweh, and an ambassador is sent among the nations, saying: Arise ye, and let us rise up against Edom in battle" (Obad. 1: 1).*



This rendering of the Revised Version is to be preferred before that of the Authorised. It transposes the word "rumour" with the word "tidings." It was not mere rumour that the prophets of Yahweh heard, but a definite declaration of impending doom against Edom. The "we" who heard these tidings, were the prophets of Israel, for many besides Obadiah spake of these same things. In fact, the subject of Israel's ultimate triumph over Edom, the sin-power of the Gentiles, is the theme of all the prophets, even though they may not have specifically mentioned the nation by name.

### **Nebuchadnezzar: Yahweh's Ambassador**

In the verse quoted above, the word "and" is equivalent to "that." We thus read: "We have heard tidings from Yahweh, that an ambassador is sent among the nations . . ." It is the prerogative of a king to send out ambassadors, and here Yahweh acted in His capacity as King of Israel (1 Sam. 12: 12; 2 Chron. 9: 8; 1 Chron. 29: 11). Edom had cruelly persecuted His nation, and now an ambassador had been sent forth among the nations, to stir up war against Edom, and bring home to her reprisals for her unseemly conduct towards Israel.

This ambassador was Nebuchadnezzar, the great dictator of Babylon. Though he seemed to wield supreme power among men, and to be master of his own destiny, Nebuchadnezzar was, in reality, but the tool of Yahweh, doing His bidding among the nations. The prophets of God were enabled to see this mighty man in his true stature. Jeremiah describes him as the "servant of Yahweh" (Jer. 25: 9-11), performing His will as would a slave its master; Ezekiel represented him as the "sword" of Yahweh, executing His vengeance upon the nations for the benefit of His saints (Ezek. 30: 24); Habakkuk showed that Yahweh guided the development of Babylonish power, and that when the King had performed the Divine will, it would recede (Hab. 1: 6).

The profane student of history does not see this, of course. He can tell the chain of circumstances that brought any man to power, or nation to prominence. He cannot see behind the dramatic events of history, to the purpose of God in national affairs. But the student of the Bible views history from the divine perspective. He sees nations brought to the fore that God's purpose might be executed in the earth, so that history, to him, is the manifestation of the Divine plan of the ages. Yahweh guides the destiny of nations, for the benefit of His saints (Rom. 8: 28; Mat. 24: 22).

In "Elpis Israel," p. 322, Brother Thomas has written:

"The great incidents of history, which have given rise to successive kingdoms and dominions, from the overturning of the kingdom and throne of God and of David His anointed in Judea, by the Chaldeans, to the present time, are but events predetermined and arranged in the purpose of God, and revealed in the sure work of prophecy. Not a kingdom has been established, nor a king dethroned, but it has formed a move that has contributed to the present crisis which will ultimate in the introduction of the Kingdom of God. . . . It is He to whom all things are subjected, for 'He ruleth in the kingdom of men, and giveth it to whomsoever He will and setteth up over it the basest of men' (Dan. 4: 17). This is the reason why men and women, with so little wisdom, or rather possessed of so much folly and embecillity are able to rule the nations without setting on fire the course of nature. When their wickedness and stupidity become obstacles to His purpose, he removes them out of the way, and introduces other actors upon the stage. In this way He controls and regulates the world's affairs, but in every interference, He shapes the course of events towards the consummation predetermined from the foundation of the world."

Thus Yahweh used the might of Babylon, and the ambitions of Nebuchadnezzar, to bring to fruition His purpose with the nations. For the same reason, some seventy years later, He assisted the Medes and Persians to succeed in their attack upon the Chaldeans. The blasphemy of Belshazzar, and of Babylon, demanded that the nation be punished, in order that Yahweh's Name may be honoured. Thus it was removed out of the way, and other actors introduced upon the stage of international affairs.

#### **Deep-seated Enmity Between Israel and Edom**

There always existed enmity between Edom and Israel. It commenced when the two twins, Esau and Jacob (the progenitors of the two nations) contended for the birth-right and the blessing. It flared into national hostility when the children of Israel approached the borders of Canaan from Egypt, and found their way barred by the

territory of Edom. Moses sought permission from the King of Edom to pass through his territory, giving assurance that the privilege would not be abused. The king refused the request, however, and was prepared to fight if the Israelites had persisted in moving forward. But because the Edomites were descended from Abraham, the Israelites were forbidden to make war upon them, and commanded to pass around their land (Num. 20: 14-21).

The subsequent history of Israel and Edom reveal an almost constant state of antipathy one with the other. Edom was ever ready to rejoice when disaster or adversity struck at Israel.

Overshadowing the hostility of these two smaller States, however, there was the larger rivalry of the nations of the North and South. For many years, the countries of the Middle East were dominated by the antagonistic powers of Egypt and Assyria. In the year 612 B.C. this was brought to an end by the overthrow of Nineveh. The Assyrian Empire had been seriously weakened, both by incessant warfare that had drained her available manpower, as well as by an invasion of Scythians who, descending from the north, had swept down through Assyria to Judah itself. Weakened by these reverses, Nineveh fell a prey to an attack by the combined forces of Media and Babylon. The city was destroyed, as Nahum the prophet had predicted, never to rise again (Nahum 2; 10; 3:19).

There were now three claimants for world dominion: Media, Babylon and Egypt, which, under Pharaoh Necho (2 Kings 23: 33-34) had revealed a new strength in world politics. Pharaoh Necho struck at the opportune moment. He led an army to the Euphrates, defeating Judah en route (King Josiah was killed in this battle), intent upon consolidating his power in the intervening countries (2 Kings 23: 29). He was opposed by Nebuchadnezzar, the son of Nabopolassar, King of Babylon, and at the battle of Carchemish, the Egyptian forces were routed. Nebuchadnezzar drove them back to Egypt, subjugating the intervening regions (2 Kings 24: 7), and incidentally bringing Jerusalem under his control.

Meanwhile, Nabopolassar died, and Nebuchadnezzar hastened back to Babylon to confirm his status of kingship. For three years, Judah continued to pay the tribute he demanded of it, and then it revolted (2 Kings 24: 1). Nebuchadnezzar returned to Palestine, and suppressing the revolt,

placed Zedekiah upon the throne. For eight years Zedekiah remained loyal, and then, in the ninth, he, too, struck for independence, placing his confidence in the advance of an Egyptian army (Jer. 37: 5), though he was warned by the Prophet to submit to Babylon. The ultimate result was that Jerusalem was besieged and taken (587 B.C.), the temple burnt, and the leading inhabitants of the country taken into captivity (2 Kings 24: 25; 2 Chron. 36: 5-21).

It might have been expected that a common danger such as was presented by the mutual hostility of Egypt and Babylon would have lessened the animosity prevailing between two such nearly-allied peoples as Edom and Israel; but such was not the case. When in 587 Nebuchadnezzar took Jerusalem, the Edomites not only manifested the utmost satisfaction at the overthrow of their neighbours, but behaved with great barbarity towards the unhappy Jews, sharing both in the plunder of the city and the slaughter of its citizens. They allied themselves with Babylon, and not only exulted over the fall of Jerusalem, but invaded the country on their own account, and occupied part of the territory of Judah, settling in the south, and taking possession of Hebron which remained in their hands until the time of the Maccabees.

But it seems as though Edom acted with some duplicity towards Babylon and Israel, for it was also in league with Moab, Ammon, Tyre and Zion against Nebuchadnezzar (Jer. 27: 3, 6). It had evidently entered upon a "covenant of peace" with Babylon on the one hand (Obad. 7), and a secret pact with the countries of the Middle East on the other. In any case, after assisting in the fall of Jerusalem, Edom was ultimately subjugated by Nebuchadnezzar when he overthrew the countries of Moab and Ammon on his way to attack Egypt (Jos. Ant. 10: 9, part 7).

But though subjugated by Babylon, Edom was permitted to occupy the southern portion of Palestine, and remained in occupancy when the Jews returned under Zerubbabel, Ezra and Nehemiah. With the Jews once more in the land, the ancient hostility flared up again. The Edomites, known now as Idumeans, were a thorn in the side of Judah during the period of the Maccabees. They waged war one with the other, until, finally, the Idumeans were completely overthrown, and forced to accept the Jewish Law and the rite of circumcision. Edom thus became amalgamated with Judah; and it was by a family of Edomite origin that the Jews were eventually ruled. This was the house of Herod



the Idumaeans. The Herodians of the New Testament were Edomites, and detested by the Jews.

Shortly before the siege of Jerusalem by Rome in A.D. 70, the country was ravaged by groups of Idumeans under a leader by the name of Simon. They were finally invited into the capital itself where they proceeded to add to the miseries of the people by dividing them one against the other. Thus as Titus threatened from without, civil war and bloodshed dissipated their forces within. And in the work of pillage and murder, the Idumeans were foremost. To the very last they lived up to their national character.

With the overthrow of the Jewish State, the Edomites pass from history. Thus their record opened with the profane attitude of the father of their nation towards the Divine privileges and promises (Heb. 12: 16), and it closed with the confusion, violence and bloodshed of internecine conflict within the besieged capital of God's people. With the complete destruction of the remnant of Edom in A.D. 70, the first portion of Obadiah's prophecy was fulfilled.

Josephus wrote up the national character as follows: "A turbulent and unruly race, always hovering on the verge of revolution, always rejoicing in changes, roused to arms by the slightest motion of flattery, rushing to battle as if to a feast."

Thus eight hundred years of constant hostility lay behind the tidings of Yahweh, proclaimed through the prophet, that an ambassador was about to be sent to the nations to stir up war against Edom. The result of this, the theme of the prophecy, is thus stated in v. 2: "Behold, I have made thee small among the nations; thou art greatly despised."

#### **Edom's Pride to be Reduced—vv. 3-6**

The quarrelsome, belligerent attitude of the Edomites, their reliance upon bloodshed and violence, induced a self-confidence in their prowess and ability to preserve themselves from national annihilation. Even during the conquests of Nebuchadnezzar, when the political world was in a state of flux, and nations were being destroyed and deported, the Edomites believed that they were immune from such disaster. "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?" (v. 3). Thus declared the Voice of the Spirit through the prophet. Idumea was a rocky, mountainous country, and many of its inhabitants dwelt in caves

dug out of the rocks and hills, thus the allusion to "thou that dwellest in the clefts of the rocks."

"Who shall bring me down to the ground?" was the boast of Idumea. Confident in their ability to war, well knowing how difficult the country would be to successfully invade, Edom mocked at the troubles that were destroying other nations. But the answer of Yahweh is given in verse 4: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down."

The eagle makes its nest on high, in inaccessible rocks and crags, impervious to attack. In this Edom might try and imitate the eagle, but no defence that it could devise would be adequate against the impending attack to be launched by Yahweh's ambassador. Despite their prowess to war, and their duplicity and cunning in diplomacy, Edom would be overthrown.

And not merely overthrown, but completely destroyed. Not mere humiliation but absolute annihilation was decreed. "If thieves came to thee, if robbers by night, would they not have stolen till they had enough? If grape-gatherers came to thee, would they not leave some grapes? Now are the things of Esau searched out! now are his hidden things sought up!" (v. 6).

Thieves would steal only sufficient for their purpose, and would leave something. Grape-gatherers would leave some grapes for the gleaners to pick, but Edom's punishment was to leave her absolutely bare. This is the sense of the Prophet's words. It has, perhaps, been clouded a little by the translation. The words "searched out" of the Authorised Version is translated by Ginsburg as "stripped bare," whilst "hidden things" is an Hebraism signifying "treasure" (see R.S.V.). Edom was to be "stripped bare," and completely robbed of all its treasures. In other words, the punishment of Yahweh was to be complete and absolute, leaving nothing of the nation remaining. This punishment commenced with the humiliation that Nebuchadnezzar brought upon it, it was completed by conversion to Judaism forced upon it by the Maccabees when nationally Edom passed from the pages of history. And in all this, as the prophet showed, there was shown in miniature, the judgments Yahweh had in store for the world at large.

—H.P.M.

"Eureka" in the Light of Today

## Russia and Religion

*"As the head of a confederacy of the adherents of the Greek and Latin churches, it will be his (the Autocrat of all the Russias) policy to cause their priesthods to be respected as useful co-operators in the subjugation of Europe to his will. . . ."*

*"But, for this manifestation to appear, the Ottoman dynasty must of course be driven out of Europe. The occupation of the Dragon's throne (i.e., Constantinople) by a non-catholic royalty is clearly exceptional. The Ottoman has never, as a matter of fact, magnified himself above all; nor has he honored the Latin Bishop as a god in his dominion, or shown himself at all a gracious patron of his saints and temples. . . . Hence the Sultan must be ejected, that a dynasty patronising a High Priest who forbids to marry, may come in (Dan. 11: 36-39). When, therefore, the Czar gets possession of Constantinople he will not be hostile to the pope. On the contrary, he will honor and acknowledge him, and be the enemy of the Holy Land."*

—Brother Thomas in "Exposition of Daniel," pp. 59.



In "Elpis Israel," "Eureka," "Exposition of Daniel," and elsewhere, Brother Thomas has drawn, in bold and vivid outline, the events that he expected would consummate in the great crisis of Armageddon. He wrote of Palestine being colonised by Jews under British protection, of the British occupation of Egypt, of the inevitable decline of Turkish power, of division of the nations into two great military blocs, of the growing crescendo of trouble that would ultimate in the greatest political earthquake in history; an earthquake that would overturn the kingdom of man and establish in its place the Kingdom of God.

Many of these events have come to pass in our own time, and our faith in the inspired Word has been strengthened as a result. For Brother Thomas was not inspired; there was no need for that. Inspiration had given all that was required, when the Revelation to John in Patmos sealed the Testimony of Yahweh to men. But though Brother Thomas was not inspired, he had an understanding of the words of Inspiration that permitted him to see beyond his day, and to live in anticipation of what the future would reveal. And by the same means, the Word of God, we can do likewise.

### An Impossible Prophecy

Bible prophecy also led him to anticipate that prior to Armageddon, Russia would collaborate with the Papacy in order to confederate Europe, preparatory to descending south "to take a spoil and to take a prey" (Ezekiel 38). He based his exposition on Daniel 8: 25; Daniel 11: 36-39 and elsewhere.

But in these days of Communism, such an anticipation seemed completely hopeless. Has not the Soviet doctrine flooded the world with the caption, "Religion is the opium of the people"? Are not Catholicism and Communism bitter opponents? Has not each declared war on the other? Does history provide a parallel of two such hostile influences finally collaborating to the one end?

In answer to the last objection, so commonly heard, so completely wrong, we point to the history of Catholicism, which is a record of constant compromising in its seeking for power. In the past, the church has not hesitated to repudiate its own principles in order to gain temporal advantage. Its history has shown it to have ambitions of political power second to none, and it is prepared to use almost any means to gain its end.

On the other hand, it is also a principle of Communism, laid down by Karl Marx in his Manifesto, that the end justifies the means. He calls upon the adherents of Communism to use any available means, even though they may require a temporary denial of his doctrines, in order to obtain the desired objective: world revolution, and the establishment of a world Communist State.

Here, then, are two ambitious Movements, both unscrupulous in the methods they are prepared to use, both aiming for the one end—world domination. And this desire for power in each could bring about a change in the present attitude of one to the other, as complete as that which occurred when Constantine came to power. Almost overnight, the Roman Empire, which, until that time had been pagan in religion, completely reversed its previous policy and became "Christian." The same could happen today between Russia and Rome.

### Concordat of Coexistence

Not only "could happen today," but is indeed happening. That is the significant feature of the present crisis in Europe, which has, however, been completely overshadowed

by events in the Middle East. Out of the bloodshed and violence, the bombing and misery, into which Eastern Europe has been plunged, there is gradually emerging a coherent picture that bids well to reveal the shape of things to come.

These things don't just happen. Hungary is not just suddenly bombed, and her people ruthlessly slaughtered without cause and effect. And this cause and effect has been referred to in earlier issues of "Logos." Fifteen months back, Russia commenced a "goodwill mission" to the nations. The doctrine of Stalin was repudiated, and his memory vilified. He was set up as a monster whose hands dripped with blood, whilst those who basked in his glory four years ago today represent that they did so only by compulsion, whilst they hated the man and detested his methods! The Russia of today, declared the present day leaders of the Kremlin, was peaceably inclined, was desirous of helping its enemies, was anxious to extend the hand of friendship everywhere, and particularly to Yugoslavia.

For it was Tito of Yugoslavia who the Soviet desired to bring back into the fold; and in this the leaders of Russia were successful. But the other satellites of Russia misinterpreted the platitudes of friendship, peace and help, mouthed by Khrushchev and Bulganin, as being true. They instituted moves aimed at independence. Thus, as Tito was welcomed back to the Soviet fold, rebellion raised its head in Poland and Hungary. The Polish rebellion was repressed with a minimum of bloodshed and violence, and some measure of independence was granted the people, for between Poland and Yugoslavia there are some fairly strong links of friendship. But those links were not so strong between Hungary and Yugoslavia. The rebellion in Hungary was crushed by methods that competed with those that Stalin, the Man of Steel, was wont to use. And which, at the same time, has illustrated how incompetent the U.N.O. is to help under such conditions.

Meanwhile, in Poland, Wladyslaw Gomulka was ejected into power. One of his first acts was to set Cardinal Wyszynski, Primate of Poland, free from house arrest. And then this predominantly Roman Catholic country witnessed State and Church collaborating to the one end. In sermons and public announcements, Wyszynski matched the Communist Gomulka in his pleas for national unity, calm, and hard work.

This was followed by greater co-operation. A new Office

of Church Affairs was created by the Communist Government. The world heard a Communist Government announcing that religious instruction will be given in schools for all whose parents ask for it, and that church appointments can be made by the Vatican without being subject to state veto. As a result, the Vatican named five auxiliary bishops to dioceses in the western lands taken from Germany, whilst the Polish Government released imprisoned priests to resume their parish work in Silesia.

"Time" magazine reports:

"For the first time a Communist regime and the Roman Catholic Church formally agreed to work positively together. The regime was the new national Communist government of Poland, which promised to remove all barriers to 'the realisation of the principles of full freedom of religious life' in the country. In return, the Polish Catholic hierarchy pledged 'support for all the works of the people's Poland to bring together the efforts of all citizens for the welfare of the entire country.'"

### Shape of Things To Come

The full significance of these moves will be appreciated only by an understanding of such Scriptures as Daniel 8: 25; 11: 36-40; Rev. 16: 13-15. Unfortunately, we have not the space to expound upon these passages at length here, and we recommend that the reader turn to "Elpis Israel," "Eureka," and "Exposition of Daniel" for this purpose. By means of the index he will be able to quickly turn to the places where Brother Thomas specifically expounds upon these references. Particularly, do we suggest that he read what he has to say in "Exposition of Daniel" under section 18, "The King, or Constantinopolitan Autocracy." In reading these sections, consider particularly the exposition of the verses given by the author, so that instead of merely reading what he has anticipated, the reader is, himself, enabled to grasp the significance of the dramatic events that are today taking place.

Daniel 8: 25 is a most important testimony. It speaks of the latter-day developments in the Middle East, whereas the previous chapter speaks of them as they affect Western Europe. Verse 22 predicted the four divisions that arose out of the Empire of Alexander the Great, following his death. Verse 23 anticipated the encroachment of the Roman Empire into the territory of these four kingdoms. By B.C. 65 Rome was well entrenched in the Middle East, and ultimately in A.D. 325, established Constantinople as her capital. Verse 25 speaks of a latter-day manifestation

of one occupying this same territory as Rome, i.e., dominating Constantinople militarily, but with religious affiliations in Rome. The King of "fierce countenance" referred to in v. 25, will be broken by the Prince of princes, but before doing so will "cause craft (i.e., the lying pretensions of Rome) to prosper in his hand, shall magnify himself in his heart, and by peace destroy many." On the basis of this, and other Scripture evidence, it is clear that Russia will one day occupy Constantinople militarily. At that time, the present experiment in Poland will be extended, and under the joint efforts of the Kremlin and the Vatican, Europe will be confederated to enact the invasion of the Middle East predicted in Daniel 11 and Ezekiel 38.

This alignment of Russia with Catholicism, and her attack upon Turkey, will probably cause the Aram powers to view the northern colossus as an enemy, for when Russia moves against Egypt, it is as an enemy, and not as an ally (Dan. 11: 42).

Meanwhile, Abraham's land remains the centre of national attention. America now realises the threat to world peace inherent in Russian ambitions in that area, and is preparing the means to counter it. But Yahweh through Zechariah has declared: "I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. 12: 3). In this verse, Jerusalem is compared as a huge stone, so weighty that the combined efforts of all peoples of the earth is found inadequate to handle it. As a result it falls back on those thus gathered, crushing them as it drops. The presence of Christ, alone, can provide the solution to the troubles of the times, and the dramatic events of our day testify that his coming is indeed at hand.

S.P.

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#### Gross Darkness Prevails

"Please send me a copy of 'War with Russia and its Aftermath.' I have just read Vol. 7, No. 1 of 'Herald of the Coming Age,' which I consider an excellent treatise of the subject-matter, and will soon be discussing it with my few friends here, who are always keen and appreciative when your booklets arrive.

"Here, in Gibraltar, where the civil population is 80-90% Roman Catholic, the spreading of these excellent booklets is unwelcome, and even risky to we well meaning 'heretics.' The prophecy, therefore, of the 'last days' when fulfilled, should bring great rejoicings to those who have earnestly tried to find the Truth and Light. With many thanks, J.H.M. (Gibraltar)."

## Types and Shadows of the Law

### The Cleansing of the Leper

*One of the most dread diseases of all time is that of Leprosy. The leper was looked upon as unclean, a pariah, and so avoided by all who wished to avoid contamination. In Scripture, this disease was used as a symbol for the things of the flesh, and anyone contracting it was put out of the congregation of the Lord. But the Law also provided for the cleansing of the leper when healed of the disease, and his re-entrance into the Camp of God—all of which pointed forward to the Divine means of redemption for fallen man.—Editor.*



#### Mental and Physical Cleansing Required

“How then can man be justified with God? or how can he be clean that is born of a woman?” Bildad, in Job 25, asks this question, but leaves it unanswered. He makes the position appear hopeless; but he does, at least, acknowledge the low estate of man in God’s sight—a recognition which today is rarely conceded.

The Scriptures speak of two ways in which man is unclean: in his physical nature, and in his mental and moral qualities. We might question why it is that the Bible holds man to be physically unclean. It is sometimes argued: “Is not the human body a very good thing? Was it not pronounced ‘very good’ when it was created?” Certain it is very good as a piece of living mechanism; it is, in the words of the Psalmist, “fearfully and wonderfully made.” But it has become related to weakness, to sin, disease, death and corruption—and corruption is clearly an unclean state. None of us can help being in this condition, we are born into it, and yearn to be emancipated from it. Job remarks, “Man that is born of a woman is of few days, and full of trouble . . . Who can bring a clean thing out of an unclean? not one” (Job 14). To this David agrees, “Behold I was shapen in iniquity; and in sin did my mother conceive me” (Ps. 51). By physical birth we are physically unclean, but we are in the happy position of knowing that God will change our “vile bodies,” and grant us immortal nature if we prove worthy of it (Phil. 3: 21).

But to attain unto this physical change we must be first subject to a mental and moral change. The natural mind is enmity against God, so that we are exhorted to put off the old man of the flesh, and put on the new man of the spirit; to be transformed by the renewing of our mind. This is



something which has to be done whilst we are yet in our unclean flesh. How can it be done? Jesus, addressing the apostles, indicated the way in saying, "Ye are clean through the word." The Word, then, is the great power that cleanses. The apostles were not all clean, for Jesus says so in John 13. He referred to Judas who had failed to respond to the cleansing power of the Word. From which we learn that this cleansing agent does not have the same effect upon all. We need to be diligent in our study, that we may replace the carnal mind (the thinking of natural flesh) with the mind of Christ. And if our mental outlook is changed, our actions will likewise undergo a reformation, and be governed not by fleshly desires, but by the requirements of God. The man who accomplishes this is said in the Psalms to have "clean hands and a pure heart."

It is evident, then, that man's cleansing is of two aspects, and takes place in two stages. First there is the cleansing of the man morally when his heart and mind is changed and renewed; and secondly, at the judgment seat, there is the complete change of nature when mortality will be swallowed up of life.

#### Estranged from God

The cleansing of the leper is an outstanding demonstration of God's provision of the way by which man may be brought back to a state of harmony with his Maker, and a condition of cleanness in God's sight.

To understand the ceremony of cleansing the leper, it is first necessary to know what was involved in the disease, and what it meant to the Israelite afflicted by it. There are several forms of the disease; some are curable, but others are of such severity that flesh and bones waste away until fingers, toes, hands and feet may drop off. It is a wasting disease, a corrupting of the flesh; in short, a living death; and as such, is a very fitting symbol for the disease which afflicts all mankind; namely, sin and death.

When a man contracted leprosy he was separated from his brethren, put outside the camp, without access to the offerings and services of the Tabernacle.

"And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be" (Lev. 13: 45-46).

The position in which the leper thus found himself is

typical of the natural state of man; in an unclean condition, estranged from God, outside His camp, without hope. He could not be allowed to remain in the camp, for the camp of God was holy, it consisted of a purchased and separated people. It pre-figured that holy four-square encampment of the saints depicted in Rev. 21, and into which no unclean person will enter. All men in their natural unclean state will be debarred from this holy encampment of the future—just like the leprous man thrust outside the camp of Israel.

### Healing the Breach

The healing of the leper, and the process of his purification is typical of the cleansing which every saint must undergo before he is admitted into the heavenly camp. All, naturally, are outside; and the proper procedure—God's procedure—must be observed before entry can be gained. The process is in two stages, and when the final stage is reached, God will be all and in all, death and corruption will be abolished.

The means of purification are outlined in Lev. 14. A<sup>n</sup> important lesson is shown at the outset. The leper is found outside the camp, driven there by his disease, but he now feels that a cure has been effected. Could he come back into the camp of his own volition? No, the priest had to be called to see if the leprosy had, indeed, been cured, thus emphasising that man cannot enter into God's favour on his own account and terms. A man may, and indeed does, learn of God and His Truth whilst outside the camp; he may cleanse his mind of all false notions and fleshly ideas, but he still cannot "gate-crash" into God's camp. Like the leper under the Law, there is due order to be observed. The man must recognise that it is God Who condescends to bring him back; He has instituted the means and requires that His appointments be observed; He provides the way and reveals that way. And so we read: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 5: 19).

The re-instatement of the leper took place in two stages. The first ceremony is recorded in Lev. 14: 4-8, and resulted in the man being admitted into the camp for a trial period of seven days. He must not, however, enter his tent. This period was necessary, hygienically, to see that the disease did not break out again, and to make sure he was really cured. But it also reminds us, that the first stage in our redemption (baptism) does not imply a permanent

cure, but rather a period of probation. It is possible, during this period, to leave the healing and cleansing properties of the Word, and become once more subject to worldly influences which will end in a living death. Our entry into the camp of Israel is a conditional one, but the final cleansing is assured if we walk in accordance with the principles and rules set down.

We can also supply the type generally to the world of mankind, as well as personally to ourselves. The seven-day period, in this case, can be likened to the 7,000 years during which the process of partial cleansing of mankind goes on. At the end of the period, on the 8th day, full and complete restoration of the human race is accomplished; the last enemy, death, is destroyed.

### The Cleansing Ceremony

The initial ceremony is instructive. Two clean birds were taken; one was killed in an earthen vessel over running water; the other was dipped in the blood of the dead bird; the man was sprinkled with the blood, and the living bird let go free. Jesus is typified by the birds,\* and we notice that these were not provided by the man, but were taken for him; a small point, but one which again emphasised that man cannot redeem himself. Why two birds? The sacrifice of Jesus is clearly indicated, but it was a sacrifice not only involving death, but also resurrection.† Two birds were necessary to show this, one to show the death, and the other the resurrection. But in order to indicate that only one person was foreshadowed by the type, the bird which was freed was first dipped in the blood of the dead bird. The two were thus one in effect and purpose.

The first bird was killed in an earthen vessel over running water. Jesus was an "earthen" vessel (2 Cor. 4: 7), he partook of our earthy nature, and in this nature he died. "Running water" literally is "living water." Its typical meaning is indicated by the incident in John 7 when Jesus

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\*Note that the "clean" bird selected was the dove (Heb.—Jonah—Lev. 14: 4, 22), and that, at the baptism of the Lord, the Holy Spirit descended upon him in this form, surely pointing to the antitypical fulfilment of the prophecy. See the articles on Jonah in the last volume of "Logos"—Editor.

†The leper restored to the camp was a figure of resurrection, or a rising to newness of life (Rom. 6: 2)—Editor.

stood and cried, saying: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." John adds the note, "This spake he concerning the Spirit." The Spirit, then, is the living water, and is indicated in the running water over which the bird was killed. This stipulation shows us that Jesus was not only an earthen vessel, but that he was also closely connected with the Spirit. He was, indeed, a Spirit-produced man, the direct offspring of the Father by the operation of the Spirit upon Mary. He was a receptacle of the Spirit, he possessed it without measure, he was filled with it. So he could say that living water flowed out of him.

There were three accessories used in the ceremony. Cedarwood, which probably was juniper, an aromatic plant from which a cleansing oil was produced; scarlet, representing sin (Isa. 1: 18); and hyssop, used in the cleansing of skin diseases (see Ps. 51: 7). These were used to emphasise the cleansing aspect of the ceremony and, representatively, that it is from sins that men are cleansed when they enter the camp of Israel. All these accessories, together with the living bird, were dipped in the blood of the dead bird, and the patient was then sprinkled seven times.

The New Testament speaks of us as being sprinkled with the blood of Jesus (1 Pet. 1: 2), of coming to "Jesus the mediator of the new covenant, and to the blood of sprinkling" (Heb. 12: 24). This is a figure of the changed relationship to God when a believer puts on Christ. He is then covered by the shed blood of Jesus, so that figuratively he has been sprinkled. It was ordained under the Law that blood was the appointed means of making a covering for sins. Thus we read:

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement (kaphar—to cover) for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17: 11).

The children of Israel, accordingly, were sprinkled with the blood of the offerings when the Mosaic covenant was inaugurated. The cleansed leper was sprinkled as a token of God's way of covering sins; and the believer, today, is figuratively sprinkled at his immersion into Christ.

(The second stage in the cleansing of the Leper will be considered (God willing) next month).

—H. Gates, Eng.

## GOOD NEWS FROM DENMARK

Letters from Brother Newton over the past months have told of further results from the preaching of the Truth in the little country township, in which he follows the occupation of local school-teacher. Among one of many he had "interested" in the Truth, is an elderly gentleman of some 70 years, a Mr. Walker, who had listened to the Truth over a period of some two years, but though apparently troubled in mind as to what he should do, hesitated to do it.

Recently he approached Brother Newton with a request. An evangelist had come to Denmark, a "man with a mission," and "a message from God," and would Brother Newton agree to hearken to the message. To satisfy this gentleman, and to point out the difference between the Truth, and this so-called "message" our brother consented to attend the gathering.

"I have never heard such corrupt teaching pass out of the lips of man as I did that night," declares our Brother in recording his experience. "I began making frantic notes for the coming battle which I realised was inevitable, until I gave up—it was all so completely astray from the Bible. The pith of the 'mission' and 'message' was, 'God wants you!' The earth, claimed the missionary, would be destroyed, and man would enjoy his reward which was 'great in heaven.' The people gulped it up, reminding me of the Scripture '. . . and my people love to have it so!'

"At last the torture ended! The speaker closed quickly. No question time was given, and leaving the platform, he blocked the main door shaking hands with everyone. It was unfortunate in a way, but I refused his hand—I had nothing in common with him. I said to him, 'I want to see you afterwards, please!' His smile faded! Just outside the door I waited for him to come out. Another minister stood next to me selling 'books.' I told Brother Stremple, who stood opposite me that I thought the Lecture was 'astounding,' and that the speaker 'did not speak according to the Scripture.' The minister heard (as I thought he would), and immediately challenged me. As a result the Scriptures shone forth gloriously. We were surrounded by those leaving the hall, who had the opportunity of hearing the Word expounded in Truth. But this did not please those who had come here with 'a mission' and 'a message.' We were threatened, pushed, and man-handled out of the way. So much so, that my friend, who had invited me to the meeting was forced to acknowledge that their behaviour was most 'un-Christian.'"

Thus there commenced an agitation for the Truth that continued long after the "man with the mission" had left the country town. Some wrote to the local paper commending the mission and the man who presented it. Brother Newton replied in a long letter that was published in full, and gave an excellent presentation of the Truth. Then commenced a newspaper controversy in which extremely long letters by Brother Newton were given a prominent position on the front page of the paper under the headline: "DISAPPROVES." Thus the Truth was brought before the notice of many people, and even though they may not accept it, they have had the opportunity to do so.

Meanwhile, further immersions have been reported from this centre, and an ecclesia has now been established there. May Yahweh continue to bless these efforts, and this work, that the Ecclesia may be built up in strength, and His Truth shone abroad, until the coming of His son.

Notes on Archaeology and History

## Civilisation Before the Flood



Professor Woolley, in describing the antediluvian graves which he discovered at Ur, makes two very interesting observations that illustrate the Bible record. The first concerns the religious beliefs of the people before the Flood (clear evidence of which he also claims to have found). He declares that though provision made for the dead seems clearly to prove a belief in a future life of some sort, there is nothing found which expressly defines such a belief, and then adds:

"In no single grave has there been any figure of a god, any symbol or ornament that strikes one as being of a religious nature."  
("Ur of the Chaldees," p. 30).

In graves dated after the Flood, the evidence is just to the contrary. There objects of worship were found, showing that the idolatry, sponsored and extended by Nimrod, had gained a hold on the people generally.

The evidence thus indicates that before the Flood, widespread godlessness apparently abounded. Men were utterly unconcerned about God, even in a perverted form. Idolatry, evidently, did not commence until after the Flood.

On the other hand, the material condition of civilisation was extremely high. Professor Woolley's findings led him to write:

"The contents of the tombs illustrate a very highly developed state of society of an urban type, a society in which the architect was familiar with all the basic principles of construction known to us today. The artist, capable at times of a most vivid realism, followed for the most part standards and conventions whose excellence had been approved by many generations working before him; the craftsman in metal possessed a knowledge of metallurgy and a technical skill which few ancient peoples ever rivalled; the merchant carried on a far-flung trade and recorded his transactions in writing; the army was well organised and victorious, agriculture prospered, and great wealth gave scope to luxury . . ." (p. 63):

These findings confirm the narrative of the Bible. They illustrate the "way of Cain." He worshipped self, and did not scruple to use force to obtain his wants (Gen. 4: 8). His ambition was great. He built a city to perpetuate his

name for all time. It became a rallying place where all might come to worship or fraternise in a manner according to their liking. The descendants of Cain became great in the earth. They invented weapons of war and composed stirring, martial music. They looked to their own strength and wisdom for deliverance. Their deeds of valour became the subject of self eulogy. The song of the sword resounded throughout the land. Brute force was admired as an end in itself, whilst mercy and compassion were looked upon as weak (Gen. 4: 17-24). The Cainites became city dwellers, men of pleasure, adept at handling harp and organ (Gen. 4: 21), and skilled in the use of brass and iron (v. 22). The evidence of this has been unearthed in recent years by archaeologists.

The excavations at Ur help us to appreciate better the words of the Lord Jesus: "As it was in the days of Noah, so shall it be at the coming of the Son of Man (Mat. 24). The world has reached a high degree of material development, though spiritually it has sunk extremely low; and although lip service might be given to religion, worship today, even in the perverted form presented by the Churches, is steadily in decline. The world is pleasure mad, materialistically minded, morally decadent, and rapidly descending to the state of things existent in the days of Noah, when God destroyed man with a flood. Thus a terrible crisis faces the world today, a crisis which will purge it of dross, that the purpose of Yahweh in creation might be revealed: "The knowledge of the glory of Yahweh shall fill the earth as the waters do the sea" (Hab. 2: 14).

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#### Is Christ's Coming Near?

Though the times and seasons have been revealed indistinctly enough to hide the day and the hour, while indicating the era of the Lord's coming, all the political and religious developments of the times have but one language for those whose ears have been opened by the truth, and whose hearts have been lovingly drawn out to the great consummation it exhibits and promises. They mean that the Lord is at hand; how near or far off no man can tell, except that the far-off-ness must be small.

#### "Logos," Volume 22, Bound

We regret that orders to hand have entirely exhausted our supplies of this volume, and we are not in a position to supply any further copies. We are prepared to accept advance orders for Volume 23 (the current volume) if and when it is completed. In view of the significance of the times, Christ's coming may well prevent the completion of the current volume.

Editorial

## When Authorities Go Wrong

*"The great contribution that the Hebrews made to us was the idea of a single, all-powerful God—a loving father of all mankind. This idea developed slowly. In the early days, the Hebrews worshipped a tribal god called Yahweh. He was a god of war and vengeance, championing and protecting his chosen people, the Hebrews. It took many centuries, much suffering, and the thought and teaching of such prophets as Elijah, Amos, Isaiah, and Jeremiah, to transform the local and warlike Yahweh to Jehovah, the loving God of all men. This was a stupendous conception. . . ."*



This statement is from "The Story of the World," by John Van Duyn Southworth, a book widely circulated, particularly in America, and concerning which, its publishers claim: "This history of the world will widen your comprehension, increase your understanding, and add a new dimension to your cultural background. It gives a clear summary of personalities and events from the Stone Age to the Age of the Atom."

But if the above extract is any indication of the general teaching of the book, it could not possibly be recommended as a sound work of reference. The statement is so completely wrong as to border on the ridiculous. "Jehovah" is a corrupt form of the word "Yahweh," and not a new title expressing a new meaning as is suggested above. It was not introduced into currency until about 1520, when Petrus Galatinus, confessor of Leo X, introduced it, and was certainly unknown to the prophets of old. The proposition advanced, therefore, that there was a gradual evolution of Jewish religious thought from Yahweh, the local and warlike God to Jehovah, the loving God of all, is utterly false, and only illustrates how ignorant the writer is of the subject upon which he presumes to dogmatise.

Such statements as the one above, so dogmatic in its assertiveness, so wide of the truth in actual fact, show that so-called works of reference must be viewed with the greatest caution where God's Word is concerned.

The Bible should not be dragged down to the level of ordinary writings. It stands unique and supreme above all other books, in a class of its own. As the Word of God, it is completely authoritative in itself, and all it says is true,



Man's ideas and theories must conform to it and not challenge it.

When men presume to dogmatise upon principles of Divine teaching, they most often reveal gross ignorance and crass folly. So called works of reference, universally received as authoritative, such as the Encyclopedia Britannica, are notorious for the biased attitude they exhibit towards the Bible. Theories that tend to discredit the Scriptures are often given a prominence completely out of proportion to their value.

Yet many people only have to see such matter in print to accept it without question, and believe in it implicitly.

Christadelphians are Bible students. As such they should not accept without question anything that man states. A true student will carefully analyse a statement, and check it with the Authority he recognises above all else as alone completely true: the Scriptures. Let this be done, not only in statements such as that quoted above, but in all matters of faith and doctrine and a more healthy state Ecclesially will result.

Brother Thomas has some fine words to say upon this theme in "Elpis Israel," pp. 3-8. He writes:

"To the Bible all must come at last if they would be truly wise in spiritual things. This is a great truth which few of the sons of men have learned to appreciate according to its importance. A man may be a theologian profoundly skilled in all questions of 'divinity'; he may be well versed in the mythology of the heathen world; be able to speak all languages of the nations; compute the distances of orb from orb, and weigh them in the scales of rigid calculation; he may know all science and be able to solve all mysteries—but if, with all this, he be ignorant of 'the things of the spirit'; if he know not the true meaning of the Bible; he seemeth only to be wise, while he is, in fact, a fool. Therefore, the apostle saith, 'let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men' (1 Cor. 3: 18-21). If our contemporaries could only attain to the adoption of this great precept, 'let no man glory in men,' they would have overleaped a barrier which as a fatal obstacle prevents myriads from understanding and obeying the truth.

"Let us then 'cease from men, whose breath is in their nostrils, for wherein are they to be accounted of.' 'They be blind leaders of the blind,' in whom is no light, because they speak not according to the law and the testimony of God. Let us repudiate their dogmatisms; let us renounce their mysteries; and let us declare our independence of all human authority in matters of faith and prac-

tise outside the word of God. The scriptures are able to make us wise, which the traditions of 'divines' are not. Let us then come to these scriptures, for we have the assurance that he who seeks shall find. But we must seek by the light of scripture, and not permit that light to be obscured by high thoughts and vain imaginations which exalt themselves against the knowledge of God. Great is the consolation that 'the wise shall understand,' and 'shall shine as the brightness of the firmament.' Be this then our happiness, to understand, believe, and do, that we may be blessed in our deed, and attain to the glorious liberty and manifestation of the sons of God."

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### Conduct at the Meetings

The spirit of the truth is a spirit of reverence. This ought to be manifest in all the assemblies of the truth. It is very much the contrary oftentimes. The members of the assembly, in the course of their exercises, will rise quickly from their seats, and resume them with almost the indecent haste of schoolboys, when prayer or singing is concluded. This ought not to be. There ought to be the dignity and deliberation that always spring from true feeling towards God and man. Reference to God and deference to our neighbours if allowed to have their full sway, will lead to that gentleness of which some degree of slowness of action is an element. Superstition goes to one extreme; the sterile independence of modern democratic feeling is liable to lead to another. The medium in all things is best. When you arrive at the meeting place, it is a good custom to take your seat quietly, and busy yourself with the reading of the Word in preparation for the coming service, rather than busying yourself with your neighbour. Let quietness prevail at this stage, so that the congregation can enter fully into the spirit of the gathering, and mentally seek Him Who is invisible to mortal sight. We are there for worship, not for the pleasure of social intercourse. Fraternal association with the brethren is best reserved until the close of the meeting.

### "Herald of the Coming Age," volumes 5 and 6

We can supply volumes 5 and 6 of the "Herald" bound under one cover at 12/- a copy. The subjects expounded include prophetic and doctrinal themes. Supplies are extremely limited and will be supplied in rotation of orders received.

### Return Thanks

The "Logos" Committee wishes to express its appreciation of the many cards and expressions of goodwill received for 1957 from readers. Among these there were quite a number from overseas, including Germany, renewing the fraternal spirit enjoyed by the Editor when he visited those countries some time back.

## The Closing Request in a Life of Service and Sacrifice

**"NEITHER PRAY I FOR THESE ALONE . . ."—Jhn. 17: 20**

*Is there a more beautiful chapter in the whole of Scripture than John 17? It expresses the willing co-operation and obedience of the Son to the will of his Father; it reveals the deep love and solicitude of the Lord for his brethren, a love that characterised all his actions; it has something personal for us, inasmuch as it reached down through the ages and embraced all those "who shall believe on me." Our brief article by no means exhausts the meaning and beauty of this prayer, and is designed to serve as an introduction to a theme that well warrants the very closest examination — Editor.*



None of the words of Jesus excel in depth of meaning, or reveal the truth of God's plan of salvation, more than that prayer contained in John 17. It is not a prayer which those unacquainted with the things concerning the Kingdom of God, and the name of Jesus Christ, can understand. "The world hath not known Thee," declared the Lord, and his words harmonise with those spoken by the angel to Daniel: "None of the wicked shall understand, but the wise shall understand" (Dan. 12: 10).

### It is Not a Prayer for All

Jesus had just finished his last recorded discourse with His disciples prior to his crucifixion. They were words full of comfort and hope; words which their troubled hearts would be in such need of. He had spoken to them of his death, and sorrow had filled their hearts, and he had promised them the gift of the Holy Spirit, describing it as another Comforter, which would stay with them to the end.

And now he lifted up his eyes to heaven. His hour had come. Previously he had stated several times, "My hour is not yet come," but now the time had arrived when both the Father was to glorify the Son, and the Son the Father. The Son was to lay down his life in obedience to the Father's command. He glorified the Father in upholding His laws; he will yet glorify the Father on the earth as the chief of His mighty ones in His kingdom. The Father glorified the Son by raising him from the grave, and exalting him to the right hand of His majesty, above every name both in heaven and in earth, so that "at the name of Jesus every knee should bow, and every tongue confess that he is lord of all."

"Thou hast given him power over all flesh, that he should give eternal life to as many as Thou hast given him" (Jhn. 17: 2). The life of the millennial aion is not to be given to every one. It will only be bestowed on those members of Adam's race whom God gives to Christ. "No man can come unto me except the Father draw him," said Jesus. The Truth is exclusive, and Christ's prayer was on the behalf of those who not only accepted it in theory, but in fact.

### More Than Mere Knowledge Involved

"And this is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent" (v. 3). It is doubtful if there is any passage in the Bible which either expresses, or implies, so much truth as this one. The remainder of the prayer hinges upon these words, while numerous quotations could be advanced to substantiate the wonderful truth contained in it. But the whole truth is not expressed, but implied in these words. For if the question be asked, Is knowledge of God and Jesus Christ the only thing essential to salvation? the answer is, No. There are two requisites which come between knowledge and eternal life. The purpose of knowledge is to acquire faith, and the object of faith is to overcome the world. Just as there can be no faith without knowledge, so there can be no overcoming of the world without faith. "This is the victory that overcometh the world, even our faith" (1 John 5: 4), and "Faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17). The idea expressed and implied by these words of the Lord is that eternal life, or immortality, will only be granted to those who have assimilated the Divine ideas sufficiently to produce enough faith to overcome the world.

Now mankind all start off from the same point. They are all on the same dead level of nature. When a baby comes into the world its mind is a blank as far as knowledge is concerned. Its rise above its natural level depends on the impressions which it receives directly or indirectly of the Divine ideas. So, while it is true to say that most of mankind rise above the dead level of nature, very few attain to that exalted position of knowing God and Christ sufficiently to have the gift of immortality, or eternal life, ultimately bestowed upon them.

### Israel "Knew" But Did Not Apply

The means by which men become justified by faith is by what Paul terms "the foolishness of preaching." But

this preaching, while heard by many, only converts the hearts of a few. Paul shows in Romans 10 that the unbelief of natural Israel was not due to lack of preaching. He states the proposition: "Whosoever shall call on the name of the Lord shall be saved." He then proceeds, "How then, shall they call on Him whom they have not believed, and how shall they believe on Him who they have not heard, and how shall they hear without a preacher?" To this we can reply that it would be impossible. He then continues: "Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." He quotes the words of Yahweh through Isaiah: "All day long I have stretched forth my hands to a disobedient and gainsaying people."

It was not lack of preaching, but blindness of heart that prevented Israel from knowing the truth. So it is today. "The world hath not known Thee," said Jesus in his prayer. The same is still true. When the Lord comes the second time, he will "take vengeance on them that know not God, and obey not the gospel." Lack of knowledge of the revealed purpose of God does not relieve mankind of their responsibility towards Him. Ignorance of a country's laws does not excuse the lawbreaker from suffering the penalty of the infringed law. So God commands men everywhere to repent.

Thus, before a man can be given eternal life, he must be in possession of something. The word used is "know," but this kind of knowledge produced faith, and faith produced that Christlike character which is acceptable to God. When death comes, the body goes back to dust, but the character remains in God's remembrance, and at the resurrection it will be impressed on the body brought to life again. This principle will be applied to all the responsible dead, and they will be judged to see if they are fit to continue or not. Thus the words of Proverbs 16: 4 will be fulfilled: "The Lord hath made all things for Himself; yea, even the wicked for the day of wrath."

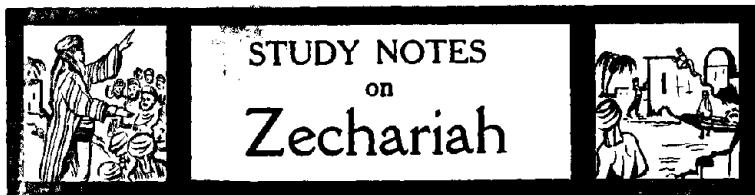
#### What is Required of Us

It therefore behoves all who would participate in the Kingdom of God to cultivate sufficient knowledge of God and Jesus Christ to enable them to gain the victory over the world. Not until one's understanding of Divine principles becomes a power in one's life, and is reflected in their walk, can it be said that he has gained the full results of

his search. "To him that overcometh," however, Christ promises, "I will grant to sit with me in my throne, even as I also overcame, and am set down with My Father in His throne." The process is necessarily a slow one, the gap between the natural and the spiritual being a wide one. The food of the Spirit can only be taken a little at a time. The intelligent reading of the Scriptures day by day will do much to obtain the desired result. It is a case of "precept upon precept, line upon line, here a little and there a little," until gradually some resemblance to the Divine character is reflected.

And if that be our state, we can thrill to the wonderful implications of Christ's petition to the Father on our account: "Neither pray I for these (twelve) alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17: 21, 23).

—J.H.



(Continued from p. 114)

Verse 7 (Cont.)

"Keep my courts"—A feature of the "House of Prayer for all nations," to be erected in Jerusalem in the future age (Isa. 56: 7), will be the "courts of judgment" over which the Lord Jesus and his brethren will preside (1 Cor. 6: 2). The prophets speak extensively of these (Ps. 65: 4; 84: 2, 10; 92: 13; 96: 8; 100: 4; Isa. 62: 9, etc.). Here the promise of supervising these courts is presented as part of the "joy set be-

fore the Lord" (Heb. 12: 2) in the days of his flesh. "I will give thee places to walk"—The R.S.V. translates: "I will give thee right of access." Others render: "I will give thee ministers among them." These words were spoken to the Lord, and they promise for him and his brethren, positions of authority among the nations (Rev. 5: 9-10), on an equality with the angels (Luke 20: 36; Heb. 1: 14; 2: 5). "These that stand by"—The angels, or Elohim—see v. 5.

**The Branch and the Stone—  
vv. 8-10**

**Verse 8: "Joshua"**—He typified the Lord Jesus. "Thy fellows" — Joshua's associates in the building of the Temple in the days of Zerubbabel (see Zech. 6: 10-12); they typified the multitudinous Christ. "They are men wondered at" — Notice the margin: "men of sign." They were symbolic, or typical men representing the Lord Jesus and his brethren. For other examples of "men of sign" see Isa. 20: 3; Ezek. 12: 11; 24: 24, etc. "I will bring forth" — Yahweh thus draws attention to the Divine parentage of the Lord Jesus (Luke 1: 32-33). "My servant" — The Lord is Yahweh's servant to accomplish His purpose. This was to bring forth judgment to the Gentiles (Isa. 42: 1), to restore Israel (Isa. 49: 6), to be a saviour unto men (Acts 5: 31). Thus Yahweh was the Redeemer of Israel, His work of redemption being revealed through His son. **The Branch**—The Lord Jesus, See Isaiah 53: 2. He is the Branch growing out of the roots of Jesse, or David (Isaiah 11: 1). See the use of the word in Isa. 4: 2; Jer. 23: 5; 33: 15.

**Verse 9: "Behold the Stone"** — The foundation stone of the temple laid before Joshua is another symbol used to represent Christ. He was the stone which the builders rejected. When he came in lowliness and meekness, they saw no beauty in him to desire him. But he is the foundation upon which the spiritual house of God is built (Eph. 2: 20; Isa. 28: 16; 8: 14; Gen. 49: 24). All readers of Zechariah's prophecy are called upon to "behold" this foundation stone, that they might shape their own lives according to the pattern they see there revealed. "Seven Eyes" — Seven is the number of completeness. The Hebrew word comes from a root signifying "completeness," being derived from the

same root as the word "oath," meaning to completely bind one. The "eyes of Yahweh" in the past have been the Elohim. They were sent to the earth to supervise His mission among men (Gen. 11: 5; 18: 21; 2 Chron. 16: 9; Dan. 4: 17). In the future Age this duty will be given to the saints, the Elohim of the Millennium (Zech. 4: 10). In the Hebrew, the same word (ayin) as is used for "eyes" is used also for "fountain," because the eyes are the fountain of the body. The multitudinous Christ is likened to a "fountain of living water" (Jhn. 4: 14; 7: 38), refreshing mankind with the doctrine proclaimed. But these "eyes" can become as "fire" against the wicked who refuse to heed the gospel message (Isa. 30: 27; Dan. 10: 6). In the symbol before us, the eyes are linked with the foundation stone; in literal language, the saints are indissolubly joined to their Lord. "I will engrave the graving thereof" —Yahweh shaped the foundation stone. In other words, the character of the Lord Jesus was the character of his Father, Who worked through flesh to reveal it. This is the complete answer to such as the Nazarene Fellowship, who claim that the flesh unaided could evolve the character revealed in the Son. It was not the work of the flesh, but the work of God in Christ. Paul taught that, saying: "God was in Christ reconciling the world to Himself" (2 Cor. 5: 19). "I will remove the iniquity of that land in one day" —The basis upon which this will be done was accomplished 1,900 years ago, in the offering of the Lord (Heb. 10: 14; 7: 27; 9: 28). But the fulfilment of his labours will not be appreciated until the remarkable prophecy of Isaiah 66: 7-8 is accomplished. Zion is to "bring forth her children" by resurrection. From the graves there shall come forth those who will constitute the multitudinous Christ, and from the national grave there will be raised the true

national Zion of the future. Thus there will be fulfilled the words: "As soon as Zion travailed, she brought forth her children."

**Verse 10:** In this verse we have the final picture of peace that shall be ushered in with the establishment of the Kingdom of God on earth.

#### Zechariah, Chapt. 4

##### The Lampstand and Olive Trees

In this chapter, the prophet is conveyed beyond the period of the resurrection, and is shown the Lampstand of the Spirit, illuminating the world. He also sees Messiah, not only as the foundation of the Temple to be built, but also its headstone, its crowning glory. Amid all this scene of glory, he hears the voice of exhortation: "Despise not the day of small things. . . ."

**Verse 1: "The angel waked me"**—Thus typifying the resurrection, and indicating that the fulfilment of the vision was in the future when Zechariah will be raised from the dead.

**Verse 2: "A candlestick"**—This is an unfortunate translation. The word should be "lampstand," the light of which came from the oil supplied by the two olive trees, and not from a candle. The seven-branched lampstand was an important part of the furniture of the Tabernacle, and, later, the Temple, and stood over against the shewbread to illuminate the darkness of the Holy Place. Today, however, the work of Yahweh has been extended to Gentiles as well as Jews, and the light of the testimony that was once in Israel, is now in the Ecclesia (Rev. 1: 12). Under the Law, the Lamp in the Holy Place was replenished by the Aaronic priesthood with oil supplied by the children of Israel, but in the symbol before us, it comes directly from two branches

that extend out from two olive trees. "of gold"—The symbol of a tried faith, and not mere faith in the abstract (1 Pet. 1: 7. See also Prov. 17: 3; 25: 4). In Lamentations 4: 2, the "precious sons of Zion" are compared to "fine gold," being men of faith. In the Age to come, this lampstand of gold, representing the complete community of the righteous, will illuminate the earth with Divine wisdom and understanding: "The righteousness thereof shall go forth as brightness, and the salvation thereof as a lamp that burneth" (Isa. 62: 1), as a result of which "all men shall know Yahweh," for "the earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2: 14). "Seven lamps"—In Rev. 4: 5; 5: 6 this symbol is explained as representing the Spirit of God. The saints, in the Age to come, will be Spirit-beings (1 Jhn. 3: 2; Jhn. 3: 6), having been clothed upon with Divine nature (2 Pet. 1: 4), which is a corporealised form of spirit (Jhn. 4: 24). They will then be "equal unto the angels" (Luke 20: 36) who are "ministering spirits" (Heb. 1: 14). To speak of "spirit-nature" is not to refer to something that is immaterial, like a shadow. Spirit can assume form and substance, as it does in the Father, the Son, and the angelic host of heaven. Spirit-nature is another way of describing life eternal.

**Verse 3: "Two olive trees"**—On either side of the Lampstand, the prophet saw two olive trees which poured their oil into the bowl, or reservoir, of the Lamp to feed the seven lights and thus cause the illumination. Scripture symbology speaks of two olive trees, one a good olive, the other a wild olive; the former represents Israel, the latter the Gentiles (Rom. 11: 17; Hos. 14: 6). The two olive trees associated with the Lampstand thus represent Jew and Gentile.



But the prophet noted that of all the branches connected with these two trees, only two (one from each) emptied oil into the Lampstand (v. 12). Whilst the two olive trees represent Jew and Gentile in the aggregate, the two branches represent those who have been separated from both as a people for the Lord (Acts 15: 14). The two branches thus represent "true Israelites" whatever their original nationality, for "they are not all Israel, which are of Israel" (Rom. 9: 6).

**Verse 4: "What are these, my Lord?"**—The prophet desired to know more of the meaning of the vision, and in subsequent verses this was given him. First of all he is directed to its fundamental teaching. As the illumination of the Lampstand represented the work of the Spirit-word among men, so he is told: "Not by might, nor by power, but by my spirit, saith Yahweh Sabaoth" (v. 6). By this the prophet was shown that not by fleshly might or power, but through the Spirit of Yahweh will individuals and the truth conquer. This spirit constitutes the "testimony of Jesus" (John 6: 63; 1 John 5: 6; Rev. 19: 10). This is the spirit-word which will enable a man to conquer his own spirit; and in the Age to come, it will be fortified by the power of the Holy Spirit which will enable the saints to conquer the world.

**Verse 7: "Who art thou, O great mountain?"**—In the symbology of Scripture, a mountain is representative of a great nation (Jer. 51: 25-26; Isa. 2: 2). Babylon is thus represented as "a destroying mountain," against which Yahweh hath set His face. This applies to modern Babylon (Rev. 16: 19) as much as it did to Babylon in the past. This great mountain of political wickedness is to be reduced to a plain by the work of Zerubbabel, who is here introduced into the prophecy as a type of Jesus Christ. Zerubbabel was

an associate of Joshua the high-priest (Zech. 3: 8), and with him had led the remnant of Israel back to the land, and had laboured to rebuild the temple (Ezra 3: 2-8). He was a son of David, and therefore an ancestor of the Lord Jesus, and on the return of the exiles from Babylon to Palestine, he was made Governor. As Leader of Israel, Son of David, Governor of Jerusalem, and Builder of the Temple, Zerubbabel fittingly typified the Lord Jesus in his capacity as Ruler; as Joshua the high-priest did in his priestly duties. Combined, they set forth in type the dual labours of the Lord in the Age to come (Zech. 6: 13). Zerubbabel's name is also suggestive of the Lord. "Zerubbabel, the son of Shealtiel" signifies, "The seed of promise (son of Shealtiel) sown in Babylon" (Zerubbabel), see Haggai 1: 1. Elsewhere in the prophets, the Lord Jesus is represented as the Branch shooting forth from the withered stem of Jesse (Isa. 53: 2; Isa. 11: 1), and this is the idea suggested by the name of Zerubbabel, son of Shealtiel. "Thou shalt become a plain"

—The mountain of Gentile power (Babylon the great) shall become a plain before Zerubbabel (i.e., the Lord Jesus). He will put down "all rule, authority, and power" (1 Cor. 15), and he will do this "not by (fleshly) might, nor by power, but by my spirit, saith Yahweh of Armies" (Zech. 4: 6).

"He shall bring forth the headstone"—Zerubbabel, with Joshua, was striving against great difficulties to rebuild the temple of Yahweh (Ezra 3). When completed, it was a poor construction in comparison with the glory of Solomon's temple, so that many people were discouraged at the poverty of their efforts (Ezra 3: 12-13). But here Zerubbabel is encouraged to look to the future when his antitype will appear. He will not merely comprise the foundation of Yahweh's spiritual house (see 1 Peter 2: 4-7), but its crowning

glory, its headstone, so that the whole spiritual house will conform to the glorious pattern seen in the Son of God himself. In fact, it will comprise an extension of himself (John 17: 21-23). Thus the Tabernacle and Temples of the past are revealed as types of the household of faith. As Israel took the gold and silver of Egypt, prior to departing therefrom, and beautified the Tabernacle in the wilderness with it, so Yahweh is "taking from out of the Gentiles" a people "for His Name." This people comprise the precious stones, the gold and silver, of the Gentiles, and with them He proposes to glorify the spiritual House that he is now building upon the foundation of the Lord Jesus. Thus Zechariah was able to see into the future when both a spiritual and a literal House of Prayer for all Nations will be established by the Lord Jesus. "Crying, Grace, unto it"—This "headstone" (the Lord Jesus) will be universally acclaimed in the day of his power and glory. He comes "to be glorified in his saints, and to be admired in all them that believe in that day" (2 Thess. 1: 10). There will be universal acclamation, even Israel proclaiming, "Blessed is he that cometh in the name of Yahweh" (Mat. 23: 39). The context of this quotation from Psalm 118: 26, has a very intimate bearing upon the portion of Zechariah we are

studying, for in verse 22 the Jews are likewise represented as saying in that day, "The stone which the builders refused is become the headstone of the corner."

**Verse 9: "The hands of Zerubbabel have laid the foundation . . . his hands shall also finish it" —** This was true of the work of Zerubbabel in that day (Ezra 6: 15), and of the work of the Lord in the future.

**Verse 10: "Who hath despised the day of small things" —** What wonderful words of encouragement! As noted above (see Ezra 3: 12) many lamented at the poverty of Zerubbabel's work, whilst he was also surrounded by enemies who hindered the building of the Temple. But here was encouragement from on High, from One who assesses the value of labour not from human aspect but from the standpoint of loving, faithful service. Much of this work is done "in a day of small things," and is the subject of scorn and ridicule by the enemies of Yahweh. But if they who so labour at such times, set their spiritual vision upon the glory to be revealed, and endeavour to work "as unto the Lord and not unto men," they will not be led into despising a work of "small things." It can prosper under His guidance and direction, and reveal great and grand things for the future.

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February, 1957

Vol. 23

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—J. Thomas

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Prove all things — Hold fast to that which is Good.

Paul.

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**ECCLESIAL ORGANISATION**

No organisation, not even an apostolic one, can work well, that is Scripturally, which is not composed of elements more zealous for the advancement of the Truth, and the promotion of the glory of its Divine Author, than of their own notions and exaltation. The first thing necessary is, that the members shall have become little children, having their old Adam subdued by faith, and Christ substituted in his place by the same principle. Without this disposition, which is "peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," no organisation could work harmoniously and efficaciously though framed and administered by the Apostles themselves. Even a bad organisation with good materials would work better than a good one with a self-willed, heady, factious, and self-glorifying people. The members must all respect the apostolic teaching if they would have an organisation that would be Scriptural and satisfactory to all good men. This teaching says, "By love serve one another." "Be not desirous of vain glory, provoking one another, envying one another." "Submit yourselves one to another in the fear of God." "Stand fast in one spirit, with one mind striving together for the faith of the Gospel." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem the other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

**"Eureka" in the Light of Today**

# The Gathering Storm



*"The land being covered with the northern hosts as with a cloud, the Russo-Assyrian Gogue is the lord ascendant of the country, with none to dispute his authority, but 'Edom, Moab, and the chief of the children of Ammon,' south and east of the Dead Sea, and the river Arnon. In this region, his power is contested. 'Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof,' protest against the invasion of the land, but without effect. Doubtless, he will feel too strong to be deferred from a grand solution of the Eastern Question in his own behalf. But, 'he shall be broken without hand;' the stone-power is ready to fall upon him, and grind him to powder—the power of the kingdom embodied in the rainbow organisation (Matt. 21: 44; Dan. 2: 45; 8: 25). The northern Gogue pays no respect to the young Lions and merchants of Tarshish; but invades the country and dominates it with an iron rule..."*

*("Eureka," vol. ii, p. 559—old Edition)*



If there was ever any doubt as to the innate cruelty, the natural bestiality, and the vicious rapacity of the Russian Gogue, the events in Hungary over the past two months have irrevocably removed it.

All the talk by Khrushchev and Bulganin about "peaceful co-existence;" their attempted destruction of the "Stalin myth," stands bared for what it was — an attempt to gain time when consolidating their leadership following Stalin's death, with the possible by-product of throwing the West off guard, a position that the late Brother Thomas, from Bible premises, saw quite clearly:

**"... The whirlwind nature of the attack implies, I think, not only its overwhelming character, but that when it is made, the allies of the Sultan (Turkey) will be off their guard; that is, by the Autocrat's assurances of peace and moderation for which they will give him credit. Constantinople will be left unprotected, and it will fall into his hands before they can come to the rescue." ("Elpis Israel," p. 418).**

But though the Autocrat's "assurances of peace and moderation" won for him more tolerance in the West, among countries of the North Atlantic Treaty Organisation which are pledged to resist him militarily, it also touches off the smouldering fires of resentment in largely Roman Catholic



countries such as Poland and Hungary, then "enjoying" his "protection," with the result that we have seen.

In Hungary, it was the Roman Catholic Church's spur to the revolt that gave it such impetus, and that resulted in the ferocious manner in which Hungary's "Freedom Fighters" were finally crushed by the Soviet. They went too far. There was a line to which Moscow was prepared to allow Budapest to go, and though Imre Nagy appealed constantly for order, knowing full well what would happen if it was not restored, the pent-up emotions of the people were too many and too great to be restrained.

### Trade—Not Aid

At the outset, they fondly imagined that the West would come to their aid! Vain hope! The Western idea of a "combined European Army" is still largely an idea, and western politicians are more concerned with fighting the battle of Trade between themselves than combining against the common enemy. They are certainly not prepared to risk world conflict on the behalf of a nation whose destiny does not materially affect their economic well-being.

There is, of course, no question that Russia's rape of Hungary caused consternation throughout the West; nor is there any doubt of the quality or vigour of the denunciations of Russian actions in Hungary, both in and outside the United Nations' Organisation, but even if the West had really felt it incumbent upon it to intervene there on a military basis, it would first have had to possess the organisation and the arms to do the job—and this it has not.

### Western Weakness

Militarily, the West is as weak as ever. The one powerful nation on the Continent capable of spearheading such a force, Western Germany, is so convinced of the need to restore its Trade that it is unprepared to divert any of its production to the manufacture of military equipment and

Divine Truth is better than human philosophy. Be polite, but beware of compromise; it is the road to ruin.



"Suspense and grief fill our minds as we see the increasing tendency to belittle and set aside Brother Thomas' expositions of prophecy for the weak and unscriptural interpretations of the clergy. Would that our brethren—young and old—would take more time studying his teaching before putting their pen to paper." (Extract from a letter).

arms.\* The Germans are prepared to equip an army alright, but with arms purchased from other countries, thus freeing local industry for the manufacture of consumer goods designed to undercut their competitors, and corner world markets. Other nations, such as Britain, France and Italy, manufacturing their own arms (as well as selling some to Germany and others) have to divert a considerable proportion of their economic resources to that end, with the result that their other manufactures, in competition with Germany, are being priced out of the field.

All of this merely serves to underline the fact that a great deal of progress in united thinking would have to take place in Western Europe before it could hope to withstand, or develop a combined Army capable of withstanding the onslaught that it fears, and which is destined to come from the East.

#### Economic Plan and Counter-Plan

There are, of course, unmistakable signs that a great deal of progress in "united thinking" is taking place in Western Europe at the moment. The plan for a "common market" between six member-countries of the European Coal and Steel community: France, West Germany, Italy, Belgium, the Netherlands and Luxembourg, is just such a sign. Among other things, the plan envisages the elimination of tariffs between members within 15 years, free movement between members of labour and capital, equalisation of taxes and working conditions etc., in short, the creation of a common market for 160 million people.

But Britain countered with a scheme for a "free trade area" incorporating not only the six countries mentioned, but Britain, Austria, Norway, Denmark, Sweden, Iceland, Greece, Portugal and Switzerland as well: a market of 260 million people. "Time" magazine reported:

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"The North Atlantic Treaty Organisation, conceived by Anglo-American interests, and primarily designed to unite the countries of Western Europe in a military bloc, is an undisguised attempt to contain Russia within certain limits. Germany recognises this, and whilst taking her place in the Organisation, refuses to upset her increasing economic power merely to further the plans of Britain or America. Germany is the dominant power in the Western section of Europe, as Russia is in the Eastern, and these two parts, into which Europe is today divided, answer to the two legs of the Image of Daniel 2. In due course, either by compulsion or desire, Germany will be incorporated into the Russian confederacy, and as one of the legs of the Image, will help to carry all Europe to the battle of the great day of God Almighty—Armageddon—Editor.

"The British were aware that if they stayed out of the common market, the tariff wall thrown up by the six (who now buy one-eighth of Britain's exports) might well exclude many British goods, and that, under these circumstances, commercial and eventually political domination of Western Europe would fall into the hands of Germany."

These schemes comprise "straws in the wind," showing very plainly how strongly it is blowing from the Communist East, necessitating the adoption of concerted measures to pave the way for a united defence!

### World Economic Power—As Brother Thomas saw it

"It is now in the grasp of Britain; and it is equally certain that it will pass from her, and with its departure her maritime ascendancy will fall. . . . There is every indication to conclude, that the United States will fall heir to the Trade and dominion which accompanies it; and as Tyre gave place to her Carthaginian Colony, so would Britain to its progeny in this western world."

But—

"Instead of the United States 'eating the riches of the nations, and boasting themselves in their glory,' and the 'nations bowing themselves down at the soles of their feet,' when they shall monopolise the Asiatic Trade and its concomitant dominion, the States will themselves be humble suppliants of the favor of a long-previously despised, but then glorious and triumphant people—the Immortal Kings and Priests of God (under) the King of the Jews reigning upon the throne of his father David on Mount Zion."

"The golden apple of the age, which will doubtless prove an apple of discord to the whole world, is the monopoly of the earth's commerce, and consequent dominion of the land and sea. England, Russia and the United States are the mammoth gamblers for the prize. But, the student of the prophets needs not to be instructed, that it is their last stake, and that He, to whom the earth belongs and the fullness thereof, will overturn their tables and bestow the spoils upon his beloved Son."

The above extracts are from "Herald of the Future Age," June, 1847. They underline the true significance of the economic competition and schemes for the development of world trade, current among the Powers. They also indicate how Bible prophecy permitted Brother Thomas to clearly discern the shape of things to come—Editor.

The schemes will not succeed, of course. Western co-operation has an Image-like character about it illustrating the words of Daniel: "The nations shall not cleave one to another, even as iron is not mixed with clay" (Dan. 2: 43). That, indeed, is the challenge of the times: "Associate your-

selves, O ye people," saith the Spirit through the prophet Isaiah (Ch. 8: 9), "and ye shall be broken in pieces."

### Middle East Maelstrom

"History will vindicate me," said Sir Anthony Eden, as he stepped down, tired and ailing, from Britain's first political office.

Gamel Abdel Nasser, Egyptian dictator, fortified by Russian economic and military aid, and Russian promises of assistance, had nationalised the Suez Canal Company, largely owned by British and French capital, and had, to a large extent, freed the path of Russian entry into the Middle East.

In British eyes, something had to be done, and speedily. It was, as the ruins of Port Said now bear mute testimony. The Egyptian airfields and Russian warplanes covering them were bombed, and many of them destroyed. At the same time, Israel's army conquered the Egyptian Forces in the Sinaitic Peninsula and on the Gaza strip, and, while Nasser blocked the Suez Canal, Russia (occupied in Poland and Hungary) threatened Britain with an atomic war, and the U.N.O. called for a cease-fire. Backed by the might of the U.S. this was eventually achieved, and those engaged in the melee settled down to count the cost.

For Britain, the cost was heavy. Denied the Middle Eastern oil on which it depends so much, it also found its commercial interests disrupted by the Canal's closure. But the biggest blow of all was the open breach that occurred between Britain and the U.S.A. The unpreparedness of the British public, and reported division in the British Cabinet itself, left only one course open to Sir Anthony Eden — that of resignation.

The British Lion had won—and lost, and with Russian and Arab taunts ringing in his ears, taunts about the weakness of his country, Sir Anthony Eden left No. 10 Downing Street.\*

"We have been great, are still great, and will continue to be great," declared his successor, Harold MacMillan, after

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\*It may seem, for the moment, as though Colonel Nasser has gained the advantage in the recent crisis, but students of prophecy know that destiny is against Egypt. Before the end Egypt will be humbled, and Russia will dominate the country as an enemy and not a friend, whilst a measure of friendship is apparently restored between Britain and the other Arab countries. Note the following paragraphs in this article in the light of Dan. 11: 40-45 and Ezekiel 38—Editor.

assuming office, but even his most ardent admirer could not help feeling that this would be regarded in Russia as nothing but bravado. As in the excerpt from "Eureka" recited above, which has to do with the state of affairs existing after Christ is in the earth, "the northern Gogue pays no respect to the young lions and Merchants of Tarshish."

Coupled with the Merchants of Tarshish and the young lions in Ezekiel's prophecy (Ch. 38) however, are the Arab countries to the east of Israel—the oil bearing territories of the Middle East.

Spearheading the attack on Israel and Britain, Nasser relied for support on the common Muslim ground that exists between him and his Arab brothers—and he got it. Not, however, without cost, part of which is the increasing awareness among his Arab colleagues that they have been "used" by him in an "adventure" that has stripped them of their oil income. With the Suez Canal closed, and some oil pipelines blown up, oil revenues, upon which the Arab monarchs rely for the maintenance of their governments, have been severely curtailed. One of them, King Ibn Saud, of Arabia, has travelled to U.S.A.—will there seek aid. The Arab chieftains would be quite happy to laud the achievements of Nasser were it not for the fact that they, too, had to pay dearly for association with him.

This, coupled with the U.S. President's avowed intention to defend the Middle East against Russian interference, provide the circumstances that suggest the impending accurate fulfilment of another part of God's Word.

The nations are lining up; we witness the gathering storm.

—E.M.S.

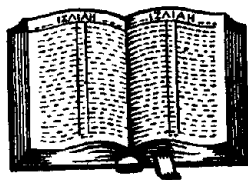
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### Growing Isolation for Israel

"An atmosphere of isolation such as I have never experienced at any international conference surrounded the Israeli delegation," reported Foreign Minister Moshe Sharett to the Israeli Parliament after returning from an international conference at Bangkok. Not only Arabs and neutralist Asians, but U.S. and European delegates gave him the cold shoulder. One Norwegian told him: "I am sympathetic to your problems, but we Norwegians don't want atom bombs dropping on us because of you. You brought us close to war."

The prophet Jeremiah spake of such isolation as this: "All thy lovers have forsaken thee; they seek thee not" (Jer. 31: 14). When Israel is brought to the lowest extremity, they will be saved by the Hand of Yahweh.

## The Feasts of Yahweh



*"Now all these things happened unto them as types: and they are written for our admonition, upon whom the ends of the ages are come" (1 Cor. 10: 11).*



Among those things recorded as types, were the great Jewish festivals provided for in the Mosaic Law. These not only had a purpose in impressing upon the people great spiritual lessons applicable to their day, but also pointed forward to the unfolding of the Divine purpose in the future.

In this scheme of things, the seventh day of Mosaic observance, the "sabbath of rest" (Lev. 23: 3), found a place.

The six days typified the 6,000 years of sin and death, whilst the seventh represented the millennium of rest for the people of God. "There remaineth therefore, a rest for the people of God," declared Paul (Heb. 4: 9). And Peter set forth the principle that "one day is with the Lord as a thousand years" (2 Pet. 3: 8).

The Epistle of Barnabas, although not among the inspired writings, has a comment upon this matter. Chapter 12: 6 declares: "And what is that He saith, And He rested the seventh day? He meaneth this, that when His Son shall come and abolish the season of the wicked one, and judge the ungodly, and change the sun, moon and stars, then He shall gloriously rest in that seventh day."

The number seven stood for completion, or perfection. The Hebrew word "sheba" (seven) comes from a root that signifies to be full, or complete. It is also translated "oath," which, in the Hebrew, literally means "to seven oneself," or to completely bind oneself.

Thus the seven days of the Jewish week, typified the seven thousand years necessary before Yahweh's purpose with the earth will be complete.

The Mosaic ritual also provided for certain feasts, styled "the Feasts of Yahweh," and all of which had certain significance concerning things to come (Lev. 23: 2). As the week

was divided into seven days, so the "feasts of Yahweh" likewise numbered seven, and in their anti-typical significance they foreshadowed seven stages that lead to the establishment of the Kingdom. They were as follows:

**1. The Passover:** This was kept on the 14th day of the first month called either Abib or Nisan (March-April). The Passover Lamb was slain "between the two evenings" (Exod. 12: 6—margin) or between 3 and 6 o'clock.

**2. The Feast of Unleavened Bread:** This commenced on the 15th day of Abib, and was really part of the Passover. For seven days unleavened bread was eaten by the Jews.

**3. The first-fruits waved before Yahweh:** On the "day after the sabbath" (Lev. 23: 11), that is, the first day of the week following the Passover, the Jews were required to bring a sheaf of the first-fruits of their harvest unto the priest, who then proceeded to "wave it before Yahweh" (v. 10). This sheaf was the very first of the harvest, and was brought unto the priest long before the harvest was complete.

**4. Feast of Weeks, or Pentecost:** Fifty days after the first sheaf had been "waved before Yahweh," the Feast of Harvest was celebrated, the "first-fruits of thy harvest" (Exod. 23: 16). On this occasion, two loaves were waved before Yahweh, and they were styled, "the first-fruits unto Yahweh" (Lev. 23: 17). Two "first-fruits" were thus offered: firstly the single sheaf, and fifty days after, the two loaves.

Following the Feast of Pentecost, there elapsed a period of time until the seventh month, when the Feast of Trumpets was celebrated. During the days following Pentecost, the fields of Israel were left to the poor and the stranger who were permitted to glean that which was left of the harvest without let or hindrance. The Law declared: "When ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor, and to the stranger: I am Yahweh your God" (Lev. 23: 22).

**5. The Feast of Trumpets:** After a lapse of some months, the feasts of Yahweh were resumed in the seventh month (Lev. 23: 24). This was called Tisri, or Ethanim, and answered, approximately, to our October. The Feast of Trumpets was held on the first day of this month, which also was the first day of the Jewish civil year. The Jews had a religious and a civil year; the former commenced

with the month Abib, the latter with the month Tisri. As Tisri was the seventh month, it represented the rest month. On this month, the fullness of the harvest was gathered in with rejoicing and thanksgiving. As the first month of the civil year, it represented a new beginning for Israel.

The Feast of Trumpets is described in detail in Numbers 29: 2-5. The trumpets called Israel together that they might remember Yahweh on this first day of their new (civil) year. All business was suspended, and the day was treated as a sabbath, with a special ritual for the occasion.

**6. The Day of Atonement or Covering:** On the tenth day of this seventh month was held the Day of Atonement, or Covering, as the word is in the Hebrew. This was a most solemn day in the Mosaic calendar. On this day special offerings were made, and the high priest entered the Most Holy to present the blood of covering before Yahweh, and returned again to the people with their sins forgiven. On this day, all Israel were called together, that they might "afflict their souls" and make atonement (covering) for their sins (Lev. 23: 27-32).

**7. The Feast of Tabernacles:** This was a great contrast to the Day of Atonement, for now the people were commanded to "rejoice before Yahweh" (Lev. 23: 40). Commencing from the 15th day of the seventh month (v. 39), and lasting seven days, the people camped outside in booths formed of branches of special trees. The harvest had been gathered in, the people had had their sins covered, or blotted out, on the Day of Atonement, and now they rejoiced before Yahweh, celebrating again that joyous occasion when they left Egypt forever and dwelt in booths. In Exodus 23: 16 and Deut. 16: 13, this Feast is called the Feast of Ingathering.

Now all these feasts have a significance not limited to the Mosaic aion but foreshadowing the work of Yahweh in Christ. They are divided into two series: the first, second, third and fourth being in the first series; the fifth, sixth, and seventh being in the second series.

We shall see that the former series were fulfilled by the Lord Jesus at his first advent, or by the early Ecclesia; but that the second series awaits fulfilment at the second advent of Christ.

I shall also make a suggestion, that in the antitypical meaning of these feasts we have a hint as to the time of



the year that we might expect the return of Christ to happen.

The fulfilment of these Feasts are as follows:

1. **The Passover:** The Lord Jesus was the Paschal Lamb of God that taketh away the sin of the world (1 John 1: 29; 1 Cor. 5: 7; Rev. 5: 6-12). In his offering, all that which was foreshadowed in the Passover was fulfilled.

The Lord died "about the ninth hour" (Matt. 27: 46), about 3 o'clock, just when the Passover Lamb was being slain by the Jews. He therefore not only fulfilled all that which was foreshadowed by this sacrifice, but at the very time when it was being offered by the nation.

2. **Feast of Unleavened Bread:** Though this Feast really commenced on the day following the Passover, preparation for it was made the day preceding it. On that day, the Jews carefully searched their homes in case any leaven was found therein, for this was strictly prohibited during the seven days of the Feast. This Feast answers to the institution of the Memorial Feast by the Lord Jesus on the night before he suffered, at the due time when the Jews were making preparation for the Feast of Unleavened Bread (see Matt. 26: 17-19). Paul, in 1 Cor. 5: 8, admonishes us to keep the Feast with the unleavened bread of sincerity and truth.

3. **The Waving of the Sheaf:** On the first day of the week (Lev. 23: 11), the Jewish people offered a sheaf to the priest to be waved before the Lord, symbolising activity before Him. On the same day, the Lord arose from the grave (Mat. 28: 1; Mark 16: 2), constituting the antitypical sheaf to be waved before Yahweh. He was the "first-fruits of them that sleep" (1 Cor. 15: 20). The word used for "first-fruits" in Lev. 23: 10 is "**rasbith**," and means "the beginning." So, of Christ, it is said: "He is the beginning, the first-born from the dead" (Col. 1: 18).

4. **Feast of Weeks or Pentecost:** As the Jews were celebrating this by offering the "two wave loaves" as the secondary "first-fruits," so the Gospel was first proclaimed by the Apostles in the Name of the Lord Jesus. Through their efforts, multitudes accepted the Truth, and the increase of the Ecclesia was great. We read of 3,000 (Acts 2: 41) and 5,000 (Acts 4: 4) people being baptised. These are styled in Scripture "a kind of first-fruits" unto God (James 1: 18; Rev. 14: 4).

Here ends the antitypical fulfilment of the first series of the Feasts of Yahweh. They witnessed "life and immortality" brought to light, and the Gospel preached for the obedience of faith. Before the second series of Feasts commenced, there elapsed a long pause during which the "poor" and the "stranger" (the Gentile) was permitted to glean the fields.

The significance of this is revealed in the Acts of the Apostles. Originally the Truth was proclaimed to Jews only, and the multitudes that accepted the preaching of Peter constituted the "harvest" of the times. But later, Jewish opposition to the Gospel became so strong that the numbers who were prepared to accept it fell off, causing Paul to declare: "Lo, we turn to the Gentiles." The Jewish harvest having been reaped, the gleaning was left to the Gentiles, and so the Truth was proclaimed in all parts as a witness unto all men.

It is significant that the fulfilment of all these feasts occurred at the very time of the year when the actual feasts were being celebrated by the Jews. That being the case with the first series, what objection can be urged that a similar fulfilment can be expected in regard to the second series!

**5. The Feast of Trumpets:** As this Feast called the people together to commemorate the beginning of a new civil year, and anticipated the Day of Covering, so the antitype must surely prove to be the return of the Lord and the resurrection of the dead. We read: "The trumpet shall sound, and the dead in Christ shall rise" (1 Cor. 15: 52); "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first" (1 Thess. 4: 16). As Christ fulfilled all the first four feasts at the time of the year when the feasts themselves were being celebrated, cannot we expect that Christ's return will synchronise with the Feast of Trumpets? In other words, whatever year it may be, it could occur in October.

**6. The Day of Atonement or Covering:** This is used frequently in Scripture in allusion to the work of Christ at his second advent. Every soul will be made to afflict himself on pain of death (Lev. 23: 29). Called before the Judgment Seat of Christ, men will be humbled before they are exalted. They shall look for the covering, or blotting out, of their sins in the bestowal of eternal life, their "house from heaven."

**7. The Feast of Tabernacles:** As the Day of Atonement was followed by a glorious celebration in the knowledge that the harvest had been gathered, and all sins had been covered, so a feast of joy and gladness will follow the solemnity of the Judgment Seat. John, in Patmos, anticipated that time of supreme happiness; "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19: 7). The Feast of Tabernacles is frequently referred to in Scripture in relation to the millennium (Zech. 14: 16; Rev. 7: 9).

Let us so order our lives that we may be permitted to participate in the glad celebration of this final Feast of rejoicing, when, in the company of our Lord, we shall be able to "rejoice before Yahweh."

—P.W.

### In Appreciation

Some time back, an appeal was received from Jamaica for Bibles, in order to further the preaching of the Truth in that area. The "Elpis Israel" classes in South Australia responded, and in reply, the following letter has been received from Brother and Sister Eyre, of Jamaica.

Dear Brother Wilson,

Fervent greeting in the glorious hope.

We must thank you from our hearts for your grand and generous gift which we received this week. It will enable us to bring joy to many in this island who long to possess a Bible of their own, but are much too poor. It must seem difficult for you to imagine, but it is really true that about a third of the friends whom we contact in the course of our preaching work have never been able to possess a Bible, and unless we helped them, would find it very difficult to get hold of one. We are trying to get some arrangement with the British and Foreign Bible Society so as to use your gift to best advantage by getting "wholesale" supply. The Truth is being established, particularly in one remote district where the people are very poor, and much distressed economically. They come into the shop owned by one of our sisters, and ask for a farthing's worth of bread, or a few pennyworth of flour. It reminds us of the famine days mentioned in the Bible. Yet there is no place on earth, we guess, more fruitful and blessed by God than this wonderful land. But the truth is expressed in our hymn:

"The famished crave in vain their fill  
While teams the fruitful earth."

Please convey for us the thanks of our Ecclesia for your gift to those who contributed—and the prospective thanks of the many to whom the gift will bring joy, and perhaps in several cases, a knowledge of the way of life.

With every good wish in Christ,

A. and M. EYRE

Questions



Answered

### HOW WOULD YOU OCCUPY YOUR TIME?

*From D.F. (N.S.W.) we have received an extremely interesting letter posing the above query in the face of the distressing circumstances experienced by a Brother during the recent Egyptian crisis. "On September 3rd," writes Sister D.K., "the Newcastle and Sydney papers carried the caption: 'Fourth Briton Arrested.' They reported that John Thornton Stanley, of the Prudential Assurance Coy., was accused of espionage. As John is the son of dear friends of ours in England, and he is the third generation of Christadelphians, we knew he was no spy. Confirmation of the newspaper report came in an air-letter from his people in November. They wrote that John was arrested at 4 a.m. one day and handcuffed and searched at his flat. He was then marched to his office which was also searched. Nothing incriminating was found, of course. The Egyptians then placed him in solitary confinement for six weeks, and then extended it for a further six weeks. He is allowed to receive letters, and write one a week in reply. When his people wrote on 29th October, John was still imprisoned, but, of course, they were praying for his release, and his aunt commented, 'The Lord looks after His own.' John has his Bible, and does exercises to keep fit. He is 40 years of age, and fortunately his wife and new born baby were away holidaying at her mother's home on the Isle of Crete. What would you do if you were in solitary confinement for at least twelve weeks? Would you learn all the Psalms off by heart? Would you hunt all through the Prophets and note all references to Egypt? Whether he is allowed pencil and paper apart from writing his one letter a week, I know not . . ."*



How would we occupy twelve weeks of solitary confinement? In this case, the prisoner is permitted the use of his Bible, and also, we presume, pencil and paper.

It was these necessities that Paul requested, when he was found in a similar state. Writing to Timothy from Rome, where he was imprisoned, he asked: "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (2 Tim. 4: 13).

There were three things he thus desired: the cloke, the books, the parchments. The first concerned the comfort of the body. This was not to be neglected, but the occupation of the mind was the main thing. For this he required "the books, but especially the parchments." The word "books"

comes from the Greek "**biblion**" and signifies a roll of papyrus, such as one would need in those times for writing letters, or making notes. The word "parchments" in Greek is "**memprana**," and signifies a writing material of more permanent value than the **biblion**. It was an animal product, and upon such material there was recorded the Old Testament Scriptures.

Here, then, we have Paul asking for the Bible and note-paper, but "especially the parchments" (the Old Testament Scriptures). With these to hand he could profitably occupy his mind during his confinement in prison, whilst the cloke would warm his body.

With these "necessary things," we would like to add an Analytical Concordance, if we could prevail upon our captors to permit us that liberty, and also a set of "Eureka" with Index.

We would then be sufficiently equipped to conduct some research that we have desired to do for some time.

For example, we have almost complete notes on most of the prophets with the exception of Hosea. We would spend the first of our time going verse by verse through this prophecy.

Next; we would consider the bearing of the prophets on the Lord Jesus. He was the Law and the Prophets walking in the midst of Judea 1,900 years ago. We are all familiar with the fact that Moses typified the Lord, but in what way can this be said of the prophets? Well, the names of these men foreshadowed aspects of the ministry of the Lord. Daniel means "Judge of El," and is a fitting title for the Lord Jesus, around whom the whole prophecy revolves. Hosea means "Salvation," or "The Deliverer." Amos signifies the Burden-bearer. Obadiah is the Servant of Yahweh. Jonah is the Dove. Micah means "Who is like Yahweh." And so we could go through all the prophets. But then we would like the time to further research into their individual lives, to see if they were all "men of sign" (as assuredly some of them were), typifying the Lord Jesus.

Having completed that subject, or, perhaps, interspersed with that subject (for we find it profitable to do two or three subjects together, thus giving some variety to study), we would set out to do what we have contemplated doing for some time. When doing the daily readings some years back, we carefully noted all references that had to do

with the Temple that Christ will erect at Jerusalem in the Age to come. We found hundreds of such references, scattered throughout the entire Bible. We wrote all these out in full, hoping to later collate them into sections, believing that if this were done, a more complete understanding of the Temple service, and the duties of both priests and worshippers would result. We would attempt this task now.

We feel that another profitable subject that could engage our attention would be to consider minutely the prayers of men of God that are recorded throughout the Bible. We would note the manner in which they addressed the Father; the nature of their requests; and the background to their prayers. We are confident that this would help and strengthen us immensely.

The book of Job would next engage our attention. We would like to set it out in dramatic sequence, placing question and answer in juxtaposition, and following more completely than we have ever done before, the evolution of the argument, and the final vindication of Yahweh.

For light reading, we would set out the Law of Moses in a sort of easy reference book, so that we could quickly turn to the enactment of the Law on any relevant matter. We would follow this up by compiling a Dictionary of Bible Symbols.

We would like to browse through the Psalms, carefully noting how the life of the Lord Jesus is there presented in great detail.

After which — but we are sure that by then the imprisonment would be over, having proved very profitable.

Meanwhile, we are not imprisoned. We are at liberty, with all the helps possible available to us. If any young brother or sister would like to take the hints above suggested for a little private research into the Word of God, they are welcome to them, and we would be delighted to learn of the results of their search. They are not imprisoned, and have the time and energy for these things. Later in life they may find they cannot engage in this study with the same liberty, for the responsibilities of life can well limit available time. No matter how busy we may be, however, we cannot afford to neglect the Word, for it is our spiritual meat and drink. Let us redeem the time.

—“Logos” Committee



### Verse by Verse Exposition of Obadiah's Prophecy

## 3.—The Punishment of Edom and Its Significance



Edom was not only to experience utter destruction, but the initial blow was to come from an unexpected source. One whom she looked upon as an ally, with whom she had a pact of mutual assistance, would deceive and destroy her. That was the message that the prophet of Yahweh thundered against the ancient enemy of his people.

"All the men of thy confederacy have brought thee (or "driven thee"—R.V. margin) to the border, the men that were at peace with thee have deceived thee; they that eat thy bread have laid a wound under thee; though none understand it (R.V. margin). Shall I not in that day, saith Yahweh, even destroy wisdom out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed to the end that every one of the mount of Esau may be cut off by slaughter" (Obad. 7-9).

The drama of the times brought Babylon to the pinnacle of world power, and laid the foundation for the fulfilment of this prophecy. When Nebuchadnezzar besieged Jerusalem, he found a ready ally in the Idumeans who eagerly acted the part of jackals to the lion of Babylon (Jer. 51: 38). Blind hatred for Judah dominated them to the exclusion of all else. They helped forward the destruction of Jerusalem, little realising that in so doing they were helping to encompass their own defeat. But when Jerusalem fell, the way was open for the conqueror of Babylon to move further south against the countries of Moab, Ammon and Edom. Their subjugation became imminent.

Meanwhile, Edom rejoiced at the calamity of Jerusalem. They urged on the Babylonians in the work of conquest and destruction. "Rase it! rase it! even to the foundations thereof!" was their cry (Psalm 137: 7; see also Ezek. 25: 12-14; 35: 5; Lam. 4: 21-22). But they soon found that Yahweh's sword (i.e., Nebuchadnezzar—Ezek. 30: 24) was a two-edged weapon. It was not only wielded to punish Israel, but destined to "come down upon Idumea" with devastating

force (Isa. 34: 5). As Zedekiah of Jerusalem had been deluded, by promises of assistance from Egypt, to follow a course of action that spelled doom for Judah, so were Edom and Moab. Edom, with that cunning duplicity for which the nation was noted, apparently had treaties of friendship with both Babylon and Egypt, and in the clash of interests between those two great powers, she was overthrown. In order to invade Egypt, Babylon occupied Moab, Ammon and Edom. The fighting qualities of the Idumeans were no match against the clever generalship of the Babylonians; the difficult mountainous country was not sufficient protection against the "sword of Yahweh," and Edom was overthrown (Jer. 27: 3-6).

#### **Destroyed by her Confederates**

It satisfies the principles of justness, that the very nation (Babylon) which the Idumeans had urged on to rase the foundations of Jerusalem, should, in turn, be used by Yahweh to punish Edom. The leaders of Babylon were her confederates, the "men of her peace," which had "eaten bread" with her.

This latter term is a Hebraism signifying a state of friendship, as when nations enter into obligations of mutual assistance (Ps. 41: 9). Edom, doubtless, looked upon her duplicity with Babylon, Egypt and the other countries of the Middle East, as a clever piece of diplomacy, designed to protect her in the midst of a crisis that was bringing kingdoms to the dust, and had divided the world between the antagonistic claims of Babylon and Egypt.

However much men might propose, and bring to bear all their cunning to establish their schemes of national aggrandisement, it is Yahweh who disposes. He caused Nebuchadnezzar to shed the mantle of friendship as far as Edom was concerned, and exhibit the mailed fist of war. Thus "wisdom was destroyed from out of Edom and understanding from Mt. Esau" (v. 8.) Her folly was manifest unto all. The blow she received proved fatal, for though the nation lingered on for some hundreds of years, it never regained sufficient strength to throw off its enemies. It was subsequently ejected from its country by Arab invaders, and finally absorbed into Judah, where it was completely assimilated, and ultimately faded from history.

#### **Anti-semitism the cause of Punishment**

"For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever" (v. 10).



Esau and Jacob were twins, so that Edom and Israel were brother nations. The Law of Moses recognised the responsibility that this involved towards Edom (Deut. 23: 7), but Edom never acknowledged the reciprocal responsibility towards Israel. Edom acted the part of a stranger (e.g., Num. 20: 18), and because of this was to be completely destroyed.

Edom cursed Israel, had always cursed Israel, and received the curse of Yahweh in return (Isa. 34: 5).

In the verses before us, the prophet proclaimed the indictment against Edom as a solicitor might argue a case.

He declared that when Babylon marched against Jerusalem, and the city was breached, Edom also attacked as an enemy and a stranger (v. 11). In this Edom had rejected the ties of brotherhood with Jacob, and therefore had no claim on Yahweh's mercy.

When Jacob was taken captive into foreign parts, and as a stranger entered a strange land, Edom rejoiced, opening the mouth loudly and contemptuously against God's people (v. 12). Now Yahweh would mock at Edom.

When the city fell and the enemy entered in triumph to desecrate the holy things of Yahweh, Edom helped in the calamity that overtook Judah (v. 13). Now Yahweh would bring calamity on Edom.

When the refugees of Jacob fled from the face of the invader, and sought to find an avenue of escape, Edom assisted to hunt the afflicted, cutting down those who fled (v. 14).

Edom's attitude was a mistake of the greatest magnitude. Because of it, punishment condign and complete would be brought upon the nation. There would be no escaping the retribution. It would engulf all to the utter destruction of the nation.

The threatening indictment of Obadiah against Edom constitutes a warning to humanity as a whole. It shows that nobody can curse Israel with impunity, even though the nation might be temporarily estranged from Yahweh. Israel is His holy nation, His special possession; and therefore, He alone has the right to condemn and discipline it. All recognise this principle when it is applied to their own affairs. For example, a parent will punish his child in an attempt to discipline and train it, but will hesitate to sur-

render that right to others. In fact, he will take serious exception to others doing this, particularly when their own children are themselves walking in disobedience.

That was the case with the Gentiles and Israel. They opposed Israel because they hated the Jew, and hating the Jew, they hated likewise Yahweh, Who is the Strength of Israel. Though Yahweh used this hatred to discipline His people, He by no means condoned it. He punished the Assyrian whom He used to discipline Israel, because the motives of the Assyrian were not to perform the work of Yahweh, but merely to extend his own power and influence. "Therefore," declared Isaiah (Ch. 10: 12), "it shall come to pass, that when Yahweh hath performed His whole work upon mount Zion and on Jerusalem, He will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he hath said, By the strength of my hand I have done it, and by my wisdom; for I am prudent . . ."

The Scriptures reveal that it is unwise to curse Israel, whatever the state of the people may be. Some justify their attitude in so doing on those grounds. As Jeremiah declared: "Their adversaries said, We offend not, because they have sinned against Yahweh, the habitation of justice, even Yahweh, the hope of their fathers" (Jer. 50: 7). But the answer of Yahweh to this is: "Israel hath not been forsaken, nor Judah of his God, of Yahweh Sabaoth, though the land was full of sin against the Holy One of Israel" (Jer. 51: 5).

It is significant, that the nations of old were punished because they opposed Israel even at times when the nation had departed from the ways of righteousness. The fact that Israel had "sinned against Yahweh" was no justification for anti-semitism.

Thus Tyre was destroyed, because it spoke against Jerusalem at a time when Israel was being punished (Ezek 26: 2).

Judgment came upon Moab, because the Moabites slightly declared that Israel was no different than any Gentile power. This was evil in the sight of Yahweh, even though His people were then apostate (Ezek. 25: 8).

Ammon was brought to desolation, because the people rejoiced at the calamities of Israel, even though those calamities were brought about by Divine manipulation (Ezek. 25: 3, 6).

In these national judgments, Yahweh demonstrated that

He put a difference between Israel and the nations, treating His people on an entirely different basis to the Gentiles at large (Exod. 11: 7). The disasters that befall Israel should be viewed from that aspect. They testify not only to the wickedness of the nation in rejecting the way of Yahweh, but also to the fact that as a nation they are set apart from all others. "You only have I known of all families of the earth; therefore I will punish you for all your iniquities" (Amos 3: 2).

A day of Israel's calamity is a day of mourning for all true lovers of Israel, and, therefore, lovers of Israel's God. They will view with sympathy and concern the difficulties into which the nation is brought, recognising their close affinity with the people, and their complete identity with the hope of Israel. If their attitude be otherwise, if the Gentile principle of anti-semitism find any part in their outlook to things Jewish, it is because they fail to grasp a true understanding of Yahweh's purpose: "They know not the thoughts of Yahweh, neither understand they His counsel" (Micah 4: 12).

True lovers of God will be lovers of Israel, for they will respond to the attitude of Yahweh Who declared: "I have loved thee with an everlasting love" (Jer. 31: 3). We can appreciate the pleasure it must give Him to see His spiritual sons manifesting an attitude of sympathy and understanding towards the natural seed of Abraham, and remembering that they, themselves, are subject to inconsistencies and weaknesses. Our attitude should be that of a man who, finding the reprobate son of a dear friend destitute and lonely in a strange land, helps him for his father's sake. We love Israel, not for the characteristics that any individual Jew might manifest, but because of the associations of the nation: they are "beloved for the fathers' sakes" (Rom. 11: 28).

And it is part of the discipline to which each individual must submit, that if he wishes to come to Yahweh, and enjoy the privileges and the hope that the Truth presents, he must do it through Israel, for apart from this despised commonwealth, a man is without hope and without God in the world (Eph. 2: 12).

That is the lesson Edom failed to learn.

—H.P.M.

Types and Shadows of the Law

## The Cleansing of the Leper

*In our last issue (p. 142), the Law of Moses was considered in its treatment of the dread disease of leprosy. We found that it was looked upon as a living death, and typical of that state of mortality to which the flesh is heir. No leper was permitted within the camp of Israel; and one healed of the disease could only be re-admitted after following a carefully laid down and elaborate ritual of cleansing. First, sacrifice had to be offered. Two clean birds (doves) were selected for that purpose. One was killed over running water, and its blood sprinkled over the healed leper, whilst the other was let free. The birds pointed forward to the Lord in his death and resurrection, and teach that cleansing from the things of the flesh can only come by contact with his offering. The sacrifice of the bird was but the beginning of the process of cleansing, the completion of which is considered below.*



### Washed with Water

Having been sprinkled with the blood of the bird sacrificed for that purpose, it was required of the leper that he shave off all his hair, and wash himself and his clothes in water. Hygienically, the shaving was to ensure that no leprosy lurked in the flesh, and thus represented the cutting off of the sins of the flesh which must accompany the act of baptism. The counterpart of these washings is indicated in Ephesians 5: 25-27:

**“Christ also loved the ecclesia, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Ecclesia, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”**

The Word is the cleansing agency, and is likened to a washing, so that the Lord declared: “Ye are clean through the word” (Jhn. 15: 3). Whilst baptism may, in some measure, be the counterpart of the washings under the Law, it is the continual absorption of the Word which produces a clean and changed mind and heart.

### Partial Re-instatement

The leper could then return into the camp, but not into his tent. He had to remain in this semi-restored state for seven days — a necessary precaution from a physical point of view, and in typical meaning similar to the seven-day

test at the beginning when leprosy was suspected (see pp. 144-145). The first stage of his cleansing was now complete. It was now a matter of whether he would remain cleansed, or whether the leprosy would break out again. So it is with all of us in a typical sense. We have, in part, been restored to God's favour; shall we remain in this position, or return again to the defilements and corruption of the world?

On the seventh day, the washing and shaving was repeated (Lev. 14: 9). Applying the type generally to the human race, we see in it a looking forward to the final period of a thousand years—the 7th thousand—when mankind will receive a final cleansing (Rev. 20: 15).

### The Joy of Complete Cleansing

On the eighth day, all was completed. Offerings and sacrifices were made which recall God's merciful provision in restoring man to favour, and all was brought to a joyful conclusion. The offerings are interesting, for they included all three types of sacrifice possible under the Law: trespass, sin, and burnt offerings with their attendant meat and oil offerings. Three lambs were used: two he lambs and one ewe lamb. The three types of offering were to make covering for the three classes of sin into which man falls. First came the trespass offering (Lev. 14: 12). But what has trespass to do with leprosy? Surely the leper could not help contracting the disease! The fact was that all the days of his exclusion from the camp he had deprived God of His right in the matter of tithes and offerings, for he had no access to the service of the tabernacle, and this was a matter requiring trespass offering. This was not the man's fault, but his misfortune, yet the fact had to be recognised. So it is with all the sons of Adam. They are not held responsible for Adam's sin, their position is their misfortune. Yet the fact must be recognised that in this uncleansed state, man is outside Israel's camp and cannot give God His rightful service; he has no access to the priestly office of Jesus. This is the first thing to be recognised by fallen man, and that is why the trespass offering was placed first.

The man, with all the offerings, was first presented before the Lord. "And the priest that maketh him clean, shall present the man that is to be made clean, and those things, before the Lord, at the door of the tabernacle of the congregation" (Lev. 14: 11).

Presented before the Lord. How beautifully expressive

of the full restoration to God's favour. Mankind completely cleansed and in harmony with the Creator; the corruption of the flesh completely abolished and God "all and in all." And who is it that brings this about? It was the priest that presented the man. So it is the Lord Jesus, the great High Priest, with his own sacrifice that will present a cleansed and immortalised race of beings to the Father (1 Cor. 15: 24).

After the trespass offering came the sin offering, and then the burnt offering. The sin offering provided a cover for sins committed by reason of the weakness of the flesh, and the burnt offering recognised inherent "sin in the flesh."

But notice what was done with the trespass offering. It was first of all waved before the Lord (Lev. 14: 12): an action expressive of presentation and dedication to the Lord. Some of the blood was then taken, and parts of the man's body were touched with it; namely, the tip of the right ear, the thumb of the right hand, and the great toe of the right foot. These parts are suggestive of hearing, working and walking—activities which are cleansed and made acceptable by the blood of the offering. The same parts were touched by oil after some of the oil had been sprinkled "seven times before the Lord." The remainder of the oil was poured on the man's head. We read of the "oil of gladness" (Ps. 45: 7), and of the "oil of joy" which will replace mourning (Isa. 61: 3). We can well appreciate the joy which would accompany the leper's full restoration in the camp of Israel; and, in the fulfilment of the type, the gladness which will attend the change to immortality of the great company of the redeemed.

Leviticus 14 speaks also of the offerings which a poorer man could make (v. 21). These were alternatives in the matter of the sin and burnt offerings, though the trespass offerings had to remain a lamb. Two turtle doves or two young pigeons could be used as substitutes for the other offerings. The meaning and symbolism would remain the same.

We see, then, in the procedure of cleansing the leper, a wonderful foreshadowing of the means God employs for the redemption and cleansing of mankind. It shows clearly that man in his nature and works is defiled and unclean, and, naturally speaking, **quite outside** the scope of restoration. He must be changed in his mental and moral outlook, and be brought into the scheme of redemption by the priest

of God, Jesus the Christ. The ceremony teaches us too, of the nature of the Lord Jesus—the earthen vessel (Lev. 14: 5), yet of the spirit, of his death and resurrection, of the cleansing power of his blood.

It is our part to apply ourselves to God's requirements, and to let the Word have its full effect in cleansing and washing us, that we may be part of that glorious ecclesia which Christ will present unto himself.

B. Gates, England.

### Notes on Archaeology and History

## 'Ten Men Out of all Languages'



Looking to the future when Christ shall reign on earth, the prophet Zechariah declared:

"In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8: 23).

The language is unusual. Why the number "ten"? and why "of all languages of the nations" (i.e. Gentiles)?

It is true that "ten" is used in the Bible to imply that which is full, or complete, without stating the exact number (Amos 6: 9; Dan. 1: 20; Eccles. 7: 19, etc.). The word, in Hebrew, indicates that, for it comes from a root meaning "accumulation." Whilst "of all languages," undoubtedly, stands for the various nationalities that use them.

But granting all this, it is significant to learn that philologists claim there are ten distinct groups of languages in use today among Indo-Europeans, whereas at one time there used to be twelve.

F. F. Bruce, in "The Books and the Parchments," gives expression to this in the following words:

"Greek (in common with many other European and Asiatic languages) developed from a dialect of an original Indo-European language as the people who spoke that language spread out from a common centre. The Indo-European linguistic family comprises twelve groups, two of which are no longer represented by any spoken language. These two are Hittite, spoken between 2,000 and 700 B.C.

in Asia Minor and Syria, and Tocharian, the name popularly given to a few related languages known from some texts of the second half of the first millennium A.D. which were found during the present century in Chinese Turkestan.

"The ten groups which are still represented by living languages are (1) those languages of India which are akin to the ancient Sanskrit; (2) Iranian, including the ancient and modern languages of Persia and some neighbouring territories; (3) Slavonic, represented nowadays by Russian, Ukrainian, Polish, Czech, Slovak, and the languages of Yugoslavia and Bulgaria; (4) Balic, represented nowadays by Latvian and Lithuanian; (5) Germanic, represented by English, German, Dutch, and the Scandinavian languages; (6) Celtic; (7) Italic, represented in antiquity chiefly by Latin and today by the Romance languages; (8) Illyrian, represented nowadays by Albanian; (9) Thracio-Phrygian, represented nowadays by Armenian, and (10) Greek."

Thus, as the ten toes of the Image of Daniel 2, anticipated the tenfold political division of the Roman Empire as recorded by historians, so philologists, ignorant of the statement of Zechariah, divide the linguistic groups of Europe and Asia into ten parts. This, of course, excludes semitic languages, as the words of Zechariah would require. In fact, the "ten languages" are the counterpart of the "ten horns" of the fourth beast (Dan. 7: 7), which is destined to incorporate the nations of the earth, and be destroyed by the Son of God (v. 27).

Archaeology and philological research claims that there were originally twelve groups, but that two have fallen into disuse. With inspired pre-science, Zechariah spake of these linguistic groups, and saw representatives out of each bowing before the despised Jew, and acknowledging in all languages that God is with him. In taking hold of the skirt of him that is a Jew, these representatives identify themselves with the hope of Israel. Thus, once more, archaeology assists to show how exact are the words of Scripture.

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#### Britain, Russia and Israel

This is an attractively produced little booklet of 12 pages, written by Brother E. J. Watson, of 39 Edward St., Kingaroy, Queensland. It presents an exposition of Ezekiel 38, and is designed for distribution to those who may be interested in the Truth. The cost is approximately 6d. per copy plus postage, and supplies can be obtained in single copies or bulk from Brother Watson.

One point of criticism we would offer. On page 2 the writer states that the invasion of Ezekiel 38 will take place "just before the return of Christ to the earth." We believe that the Scriptures reveal that the return of Christ will precede the attack of Gogue upon Israel, and it may be that this statement is an oversight. Apart from that, the booklet is well set out.



Exposition

# The Wells of Elim



As Jesus sat by a well in Samaria, and talked with the woman whom he had met there, he drew a comparison between the water being drawn from the well and that which he had to offer. "Whosoever drinketh of this water shall thirst again," he said, "but whosoever drinketh of the water that I shall give shall never thirst; but it shall be IN him a well of water springing up into everlasting life" (Jhn. 4: 13).

We need be in no doubt as to the interpretation of this parable, because the Lord made a similar declaration to his brethren a little later on. When attending the feast in Jerusalem, he declared: "He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water" (Jhn. 7: 38). On this occasion, we have an apostolic comment to guide our understanding, for John adds: "But this spake he of the Spirit which they that believe on him should receive" (v. 39).

### Wells of Spirit-truth

Here, then, is the figure expounded for us. The water drawn out, or springing from the well, is the power of the Spirit made manifest in the individual who becomes, as it were, a well. The basic source of this "living water" is, of course, the Creator Himself. It was Jeremiah who declared of Israel on behalf of his God: "My people have committed two evils: they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2: 13).

John goes on to say of the Holy Spirit which was to well up in those that believe, that "The Holy Spirit was not yet given, because that Jesus was not yet glorified." But later Jesus was glorified, and "ascending up on high, led captivity captive, and gave gifts unto men" (Eph. 4: 8). Those "gifts" first came from on high on the Day of Pentecost, being seen in the saints gathered there on that occasion. Wells derive their water from the clouds above, but when there is no rain, they dry up. In the figure before us, the saints are the

"wells," the power of the Spirit "raining" down upon them from their Lord, to well up in them to the refreshing of all who heard their words.

### Two Outpourings of Spirit

This, indeed, is the figure used by Peter himself when he explained these wondrous things to the multitudes who assembled together on the day of Pentecost. He quoted from Joel, and the prophet, in the passage to which the Apostle referred, likens the manifestation of spirit-power to rain. He speaks of two periods of rain: a "former rain" and a "latter rain." The gifts, as manifested in Apostolic times, were one period of rain, but yet only "a tasting" of the good word of God, and the powers of the Age to come (Heb. 6: 5).

We now await that "Age to come," when there will be manifested in the midst of Israel that fuller and greater manifestation of the wondrous powers of God. Hosea, speaking of the revival and regathering of Israel, declares on their behalf: "Then shall we know, if we follow on to know Yahweh: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain upon the earth" (Hos. 6: 1-3). This rain of Spirit, coming in that "morning" that follows after the night of sorrow, to the refreshing of all Israel, will shower down from the clouds above, even the "clouds" of saints who will rule in the political "heavens," to well up in Israel. Thus will be accomplished the promise made of old to the nation, and declared through Isaiah: "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My spirit upon thy seed, and My blessing upon thine offspring" (Isa. 44: 3).

When this happens, the words of Joel will indeed be accomplished in all their fullness, and all Israel will become "wells of water" in accordance with His declaration: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour My spirit" (Joel 2).

Thus will all Israel "follow on to know Yahweh." Walking in righteousness, displaying in fullness the powers seen in the saints now nigh on 2,000 years ago, it will indeed be true that the "dry land becomes springs of water" (Isa. 41: 18), and that "in the wilderness shall waters break out" (Isa. 35: 6). David found himself in this dry land, even

among the people of Israel,\* and declared: "O Yahweh, Thou art my God, early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is" (Ps. 63: 1).

### Israel as Wells of Water

Thus David sought refreshment of the Spirit-Word more than 2,500 years ago; but, in the Age to come, Israel will both seek and find their God, their salvation. So, all will be changed. Water will spring up everywhere, the gifts and guidance of the Spirit being manifested on every hand. In Apostolic times, they were manifested for the edification of the saints, and as a testimony to the truth of the gospel,† but this greater manifestation is for the perfecting of all the peoples of the world: for their instruction and guidance that they may grow up into their King in all things (cf. Eph. 4: 12, 15). The knowledge of God's ways will then be manifest in all Israel, for did not Jeremiah declare: "But this is the covenant that I will make with the house of Israel: After those days, saith Yahweh, 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. And they shall teach no more every man his neighbour saying, Know Yahweh; for they shall all know Me, from the least of them even to the greatest of them, saith Yahweh." (Jer. 31: 33).

All Israel shall know their God, shall understand His ways and walk in them, so that the nations round about will look to them for guidance and instruction. "In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew saying, We will go with you: for we have heard that God is with you" (Zech. 8: 13). "Yes,"

---

\*Notice also that which is written concerning "great David's greater Son": "He shall grow up before Yahweh as a tender plant, and as a root out of a dry ground" (Isa. 53: 2). The nation of Israel constituted "dry ground" at the birth of Messiah—Editor.

†The Spirit was poured out upon the Apostles, not merely that they might perform miracles, but also that the completed revelation of Yahweh to man might be made known. The Bible, in our hands, is the voice of the Spirit which all are called upon to hear (Rev. Chs. 2 and 3), and which, when men heed, they are found "walking in the Spirit" (Gal. 5: 18, 25). This "water of life" must satisfy us until the latter rain of Spirit is poured out from heaven, at the apocalypse of the Lord, as predicted by Joel. This outpouring of Spirit will transform us physically and mentally, giving us added wisdom to rightly rule, judge, rebuke and discipline the world that will be placed in the hands of the saints (Isa. 11: 3)—Editor.

says God through Isaiah (Ch. 66: 19), "I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud . . . to Tubal and Javan, to the isles afar off, and they shall declare My glory among the nations."

As we read of the way in which the knowledge of salvation will be spread abroad through the means of Israel, we realise again that "if the fall of them be the riches of the world, how much more their fullness" (Rom. 11: 12). The Apostle records that he would not have us to be ignorant of this secret, lest we be wise in our own conceits, that "blindness in part is happened to Israel, UNTIL, until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins" (Rom. 11: 25).

Thus all Israel will become "wells of salvation" towards the nations, manifesting the power, and praising the Name of Yahweh, their God. Thus they will, at last, heed the exhortation of the Psalmist, and "Sing praises unto Yahweh which dwelleth in Zion; and declare among the people His doings" (Ps. 9:11).

(To be concluded)

E. Stallworthy, England

### Money for Israel

Before the end of 1957, the Israel Bond Organisation hopes to raise a total of 75 million dollars in America, designed to improve immigrant housing, speed up industrialisation, and close the gap between Israel's development and the loss of other sources of income. Since the State was created some nine years ago, American Jews have sent more than 700 million dollars in charitable contributions, and more than 270 million dollars in cash from bond sales (nearly £450 million in all). The bond sales alone match the federal expenditures of the U.S. Government for the first 26 years of its existence.

How true are the words of Moses: "But thou (Israel) shalt remember Yahweh thy God; for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day" (Deut. 8: 18).

◆ ◆  
 "Pray without ceasing"—God has given us the privilege of speaking to Him through the medium of prayer. How refreshing to have sweet communion with Him in private."

◆ ◆  
 It is revealed that Christ at His coming finds a state of things parallel with what existed in Noah's day. His coming is at the door. Spreading unbelief is one of many tokens. His work will be the cure,



## STUDY NOTES on Zechariah



(Chapt. 4: 10, cont. from p. 160)

**"They shall rejoice**—They shall do this because they shall see the measuring line (plummet) in the hand of Zerubbabel "with those seven," building the House of Prayer for all nations (Isa. 56: 7) in the Age to come. **"Zerubbabel"**—He was a type of Christ; see note on v. 7. **"Those seven"**—They represented the resurrected and immortalised saints; see note on Ch. 3: 9. **"They are the eyes of Yahweh"**—The angels were the "eyes of Yahweh" in past ages; they overlooked the affairs of men, guiding them towards the consummation of the Divine purpose (see Gen. 18: 21; 2 Chron. 16: 9; Dan. 4: 17). But "unto the angels hath He not put in subjection the world to come" (Heb. 2: 5). That age will be governed by a new race of Elohim (Luke 20: 36; Rev. 5: 9-10), and as such they will constitute the "eyes of Yahweh." It is significant that in the Hebrew the same word is used for "eyes" as for "fountain," because tears well out of the eyes, as water does from a fountain. The perfected saints are both the eyes of Yahweh, and fountains of living water (Jhn. 4: 14; Jhn. 7: 38). **"Which run to and fro through the whole earth"**—See Chron. 16: 9.

**Verse 12: "What be these two olive branches?"**—See note on v. 3. **"Through two golden pipes"**—Gold is the symbol of a tried faith (1 Pet. 1: 7), the characteristic of a true "son of Zion" (Lam. 4: 2). There are two avenues from which true Israelites come,

for they are drawn from both Jew and Gentile; God is taking out, from both these divisions of the great family of man, a "people for His name" (Acts 15: 14). **"Empty the golden oil out of themselves"**—It was the duty of all the children of Israel to provide "the pure olive oil beaten for the light, to cause the lamp to burn always" (Exod. 27: 20). This typified the duty of all true sons of Zion to apply themselves to the Spirit-word that the light of its truth might shine forth from them before all men (Matt. 5: 16; Phil. 2: 15). Thus, in the symbol before us, the saints are shown as pouring oil out of themselves and causing the light of Truth to shine forth (see note on v. 2).

**Verse 14: "Two anointed ones"**—Note margin: "Sons of oil." They are "born of the Spirit" (Jhn. 3) being then partakers of Spirit-nature. **"Stand by the Lord of the whole earth"**—They are the associates of Christ in the governing of the nations. The word "Lord" is "Adon" and signifies "overseer" or "ruler."

### Zechariah, Chapt. 5

#### The Flying Roll and The Ephah

The prophet now turned to observe a new vision. He saw a flying roll upon which was inscribed the punishment due to Israel because of wickedness. He then saw an ephah in which was sitting a woman upon which there was placed a leaden weight; but out of

the ephah there came forth two women with wings like a stork, who were carried by the wind "into the land of Shinar."

The symbols represent the wickedness and apostasy of Israel which would bring the curse of Yahweh upon the nation, and which Christ condemned during the course of his ministry. The same principles of apostasy were later manifested in Christianity, which ultimately grew into the Roman Catholic system, known in Scripture as spiritual Babylon, the Shinar of v. 11.

These new visions must have been depressing to the prophet. Hitherto all had been consoling to the Jews by holding forth to them the prospects of approaching prosperity. But now the revelation of intervening apostasy is made during a time when Jerusalem would be downtrodden (Ch. 2: 2).

#### God's Curse Upon the Apostate Jewish System, vv. 1-4

**Verse 1: "I turned"**—The prophet takes up a new position, to indicate a new prophecy (contrast with Ch. 4: 1). **"A roll"** — The prophet would have been familiar with the significance of such a symbol from the experience of Jeremiah (Ch. 36: 2) and Ezekiel (Ch. 2: 10; 3: 1). See also Rev. 10: 10.

**Verse 2: "a flying roll"**—"Flying" indicates movement. The curse was not to remain in one place. It commenced in Palestine, but extended westward throughout Europe as apostasy

usurped the Truth in all places where it was established. **"Length 20 cubits, breadth 10 cubits"** — These were the measurements of the Holy Place, and it was because of the attitude of Israel towards the things of Yahweh that they were punished. The measure of the Holy Place was the measure of their iniquity, because they despised the things for which the Holy Place stood.

**Verse 3: "Every one that steal-eth"**—This relates to Ecclesiastical thieves; those who "steal God's words" (Jer. 23: 30-31), or do not render unto Him His due. This is equivalent to robbing God (Mal. 3: 8). **"Every one that sweareth"** —i.e., falsely (v. 4; Mal. 3: 5, 8). This is equivalent to profaning the name of God (Lev. 19: 12).

**Verse 4: "I will bring it forth"** — i.e., the flying roll with the curse inscribed upon it. **"It shall enter into the house of the thief"** —Its curses shall be brought upon the ecclesiastical systems erected by the ecclesiastical thieves referred to in the previous verses. The first system was that of Judaism by which the Truth as it was proclaimed throughout the Mosaic aion was perverted. The Lord Jesus proclaimed the curse against this system in Matthew 23, concluding with the words, "Behold, your house is left unto you desolate" (v. 38). **"It shall remain in the midst of his house"** —The curse would remain until the whole system was consumed. As far as Judaism was concerned, this was fulfilled when the Romans marched against the State in A.D. 70, and destroyed it.

(To be continued)

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**ECCLESIAL UNITY**

Christ asks for oneness of mind among all who profess his name. Let us not show indifference to this divine requirement. Speaking in the name of his master, Paul puts the matter very plainly: "Be of one mind" (2 Cor. 13: 11); "All speak the same thing" (2 Cor. 1: 11); "With one mind and one mouth glorify God" (Rom. 15: 6). The apostle adds in another place, the subject to which the required oneness refers. "Stand fast in one spirit and with one mind, striving together for the faith of the gospel" (Phil. 1: 27). Is this unity possible? Thousands say, "No." They argue that where there are many men, there must be many minds. Let us not be caught by such an argument. Nothing excuses the sickening and bewildering spectacle of a multitude of churches in Christendom. It is due to one thing—unfaithfulness to the Word of God. The church, at the start, was united, and the reason for the unity is revealed: "They continued steadfastly in the Apostles' doctrine" (Acts 4: 32; 2: 42). Are the churches now out of reach of the Apostles' doctrine? No! Is the Apostles' doctrine so ambiguously stated that no man is justified in being positive above it? No! Then why is Christendom divided? There is but one answer, and that is that Christendom will not surrender itself to Apostolic teaching. Let us think of this, not only in relation to Christendom, but also in relation to Christadelphia! When disputes and divisions occur, let us examine ourselves, remembering that divisions imply that someone, or someones, are in some way or another dangerously wrong.

"Eureka" in the Light of Today

# Israel's Challenge to the World

*"In studying the things of the Kingdom of God, the foundation laid in the beginning must not be forgotten; for at that epoch, its preparation was commenced (Matt. 25: 34). The system of the world is an adaptation to man in his fallen state; and out of the things thus arranged it is that Chris's imperial dominion is being evolved. By the laws of procreation there has been provided a population which, by the confusion of tongues, has been distributed into nations, whose habitants have been fixed by the controlling power of the Elohim.*

*Thus, nations have been formed which are destined to flourish in the blessedness of the future age. Their history records the fiery ordeal through which their generations have passed. For the most part, men see nothing in it but a strife for territory and glory, for the advantage of their rulers; but the Scriptures reveal the workings of an invisible machinery, whose activity is perceived by the believer, in the incidents which occasion the conflicts among them. . . . And though the strife is terrible, he feels no dismay; but rejoices with firm and unwavering confidence in the certainty of the triumph of the Truth and its adherents; because God has assured him in His Word, that the King He has provided shall crush the sin-power, and make the nations lick the dust like a serpent (Mic. 7: 17).*

—Brother Thomas



The foregoing gem from the pen of Brother Thomas places the emphasis in the right direction, as far as current events are concerned. Most men see nothing more in the crisis of the past months than "but a strife for territory and glory, for the advantage of their rulers," but the gospel of the Kingdom, permits us to perceive the Hand of God in world events, developing a situation that will bring to its consummation, Yahweh's great purpose in Abraham.

This development is not perceived by the Jewish people who are the main actors in the drama of the Middle East. Their attitude is that reflected by Isaiah the prophet: "But Zion said, 'Yahweh hath forsaken me, and my Lord hath forgotten me'" (Isa. 49: 14). To this Yahweh answers: "Can a woman forget her sucking child, that she should

not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee" (vv. 15-17).

The prophet then proceeds to show how that the land granted to Israel today "shall even now be too narrow by reason of the inhabitants," so that they would be caused to demand: "The place is too strait for me; give place to me that I may dwell." This is now the cry of Israel, sounding unheeding in the ears of the U.N.O.

But the Gentiles are just as ignorant as the Jews concerning the significance of current developments. The clergy would have the world believe that both Israel and the land are forgotten of Yahweh. They point to the long period of expulsion, captivity, scattering and persecution that this people have experienced. But, again, the Word of Truth gives the lie to such teaching. Jeremiah answers it thus: "Considerest thou not what this people have spoken, saying, The two families\* which Yahweh hath chosen, He hath even cast them off? Thus they have despised My people, that they should be no more a nation before them. Thus saith Yahweh: If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob . . ." (Jer. 33: 24-26).

This is the challenge to the world, and one which it will ultimately have to face up to.

And the situation is developing to the stage where mankind will be called to account for the manner in which it has treated "Yahweh's land and people" (Joel 3: 2). The recent crisis has seen the nations sitting in judgment upon Israel, and condemning the nation for aggression against Egypt, though, for years, Egypt has waged unceasing warfare against the Jews. Against all principles of justness and fairness, clothed in hypocritical platitudes that must sicken those Jews who suffered so keenly in the concentration camps of Europe, or who have seen their loved ones brutally murdered, without the "United" Nations raising a finger to help, the weight of Gentile power and influence has

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\*The two families comprise the ten tribes of Israel and the two tribes of Judah. This verse illustrates the fallacy of British-Israel and Seventh-day Adventist teaching on Israel.—Editor.

been extended to force Israel to accept a condition of things that would make her vulnerable to attack, and must weaken her militarily and politically. And Israel continues to suffer because she has not yet learned the lesson to put her confidence in the God of Israel. The significance of all these moves is really apparent only to those concerning whom Brother Thomas above states: They "rejoice with firm and unwavering confidence in the certainty of the triumph of the Truth." The nations are today fully seized with the political and strategic importance of the Middle East; they recognise that it must increasingly dominate their international considerations; their eyes are fixed upon this vital spot, and they know that the nation that controls it has the key to world power. But they little recognise who it will be who will grasp this initiative. As Brother Thomas has written: "When the Lord appears in his little kingdom of Judea, he will undertake to deliver every Israelite in bondage, establish David's kingdom to its full extent, overturn all kingdoms and dominions among the Gentiles, abolish all their superstitions, enlighten them in the truth, and bring them to submit to him joyfully as their lawgiver, high priest, and king" ("Elpis Israel," p. 448).

Meanwhile, Israel is being more and more isolated among the nations. In recent weeks they have experienced the truth of Jeremiah's words: "There is none to plead thy cause . . . all thy lovers have forgotten thee" (Ch. 30: 13-14). The nations surround Israel like vultures, ready to seize the prey. But vanity and disillusionment is to be their portion. The nations are unable to solve the problem of Palestine and the Jew. That is a difficulty right beyond their ability to handle. Yahweh hath declared: "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. 12: 3). In this verse, the problem of Jerusalem is represented as a tremendous, burdensome stone, so weighty, that the combined efforts of all people gathered together for the purpose of handling it are found to be ineffectual. The problem is too heavy for them, and in their attempting to lift it, they bring danger to themselves, for it falls back upon them, cutting them in pieces, and destroying them.

That is the allusion of the prophet, and his words are surely being vindicated today. The "Jewish Problem" is one that men cannot handle; solution after solution has been attempted, but in vain. Yet events in the Land slowly but

surely progress in accordance with the Scriptures, though "men see nothing in it but a strife for territory and glory."

But Jewry will be humbled. "Ye shall no more see me until ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23). So declared the Lord Jesus just prior to his crucifixion. The "time of Jacob's trouble," yet to be inaugurated (Jer. 30), when Russia descends upon the Land, will seem to Jewry as the final drop of anguish in the cup of sorrow they have been draining for so long. As in Egypt, in the day of Moses, a bitter cry will ascend to heaven, a cry of utter despair to Yahweh Sabaoth. Nor will it be unanswered. Yahweh has declared: "He that toucheth thee, toucheth the apple of My eye" (Zech. 2: 8). The eye is perhaps the most tender part of the body, and very painful to the touch. And Yahweh's reaction to those who seek the destruction of Israel is shown in a remarkable verse that we quote from the Septuagint version: "He saw that they were utterly weakened, and failed in the hostile invasion, and were become feeble, and He shall say, Where are their gods (Elohei, or Mighty Ones—the nations), their rock in whom they trusted?" (Deut. 32: 36-37). Thus reproving Israel, Yahweh Sabaoth, manifested in the Lord Jesus and his saints, shall "whet his glittering sword, and his hand shall take hold on judgment." He will render vengeance to the enemies of Israel, for in hating Israel they hate the hope of Israel, and the Redeemer of Israel. But He will be "merciful unto his land, and to his people" (vv. 41-43).

Thus, as we see Israel more and more isolated, the eyes of the nations on the Middle East, Russia, Britain and U.S. vitally interested in its future, so we must realise that we live on the eve of dramatic events. The long-expected, but stealthy advent of the Lord Jesus is at hand. How alert we should be! How necessary it is that speaking brethren, and leaders of thought among us, should draw the attention of their respective ecclesias to these momentous happenings, so that all might recognise the seriousness of the times, and not be "found wanting," in the time of Judgment that seems so close.

Meanwhile, as the Hope of Israel shines ever brighter, the Gentile powers develop their weapons for that time of terrible destruction that will take place (Dan. 12: 2). This will reduce their political world to ashes, from which will arise a new system to the glory of Yahweh. As Brother Thomas wrote in the extract above: "The King He has pro-

vided shall crush the sin-power, and make the nations lick the dust like a serpent." Thus shall Truth triumph in the earth, and the Kingdom of God be established to the accompaniment of praise from those who shall form its aristocracy: the glorified saints of this and every age. Though in the days of their flesh they were humble men and women, derided and often persecuted by those who knew them, they will then be the great in the earth, and surrounding their Leader, will give vent to the expressive and thrilling chorus: "Worthy is the Lamb that was slain and hath redeemed us to God by his blood, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, now and for evermore, Amen."

—J. Mansfield, Snr.

#### Melbourne Fraternal Gathering (1958)

We have received the following communication from Brother H. Hughes:

"It is with great pleasure that we, the Ecclesias at Melbourne (Larrobe St.), Balwyn, Hughesdale, Malvern, Moorabbin, and Moreland invite brethren and sisters to join us in Melbourne at the next Biennial Australian Fraternal Gathering, which it is proposed to hold, God willing, from Easter Saturday, 5th April, to Sunday, 13th April, 1958.

"It is the custom at such Gatherings to commence on the first Saturday with a Fraternal tea, followed by a service in the evening. On the two Sundays, combined breaking of bread meetings and gospel proclamation efforts are held. (At Adelaide, April, 1956, there were about 900 brethren and sisters at the Memorial meetings, and it is hoped there will be some 1,000 to 1,200 present in the forthcoming Gathering). During the following week, a number of meetings connected with various aspects of the Truth's work, are held — interspersed with sightseeing tours and a picnic. There is also a mid-week special effort at which the gospel is proclaimed. We are considering a suggestion that this be not limited to the city, but extended to some country centres as well.

"At such gatherings there is a continuous opportunity to meet brethren and sisters from all parts of Australia and sometimes from overseas; the whole period bringing a great spiritual benefit to all.

"Would you kindly ask your readers to make a note of these dates, and do their best to join us in the spiritual benefits which are obtained from these gatherings?

"It is to be understood that fellowship at the Breaking of Bread meetings will be limited to those who accept the truths of the Scriptures, the first principles of which are sufficiently expressed in the Amended Statement of Faith of the Central Ecclesia at Birmingham, England.

"In the meantime, we look forward to your co-operation so that, if the Lord has not returned, we will be able to assemble together to the mutual spiritual benefit of us all.

Your brother in Christ, Harold Hughes, Secretary.



## Exhortation

## COURAGE

*"The wicked flee when no man pursueth, but the righteous are bold as a lion."*

The courage of the righteous is not that rashness which comes from ignorance of danger; they know the power of men to do them harm, and many of them have suffered from it. But it is a courage born of faith. They know that, though man might prevail against them for the time being, their God can and will deliver them, if not now, in His own good time. Their attitude is that of Shadrach, Meshach, and Abednego, who, in the face of impending death, declared: "Our God whom we serve is able to deliver us from the burning, fiery furnace, and he will deliver us out of thine hand, BUT IF NOT, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3: 17-18). They hear the voice of the Lord Jesus: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." They feel the truth of David's exclamation: "Yahweh is on my side; I will not fear; what can man do unto me?"

We need to match courage with faith to follow the way of righteousness in these days of probation. The Apostle declared that it is "through much tribulation that we shall enter the kingdom," and this tribulation can take many forms. The trials of today can come from within the Ecclesias; they can come from within our domestic circle; they can come from within ourselves; they can be of such a nature that no one on earth can help us, and being of such a nature they can be much more difficult than physical persecution. Courage is then required; not mere fleshly courage, but a courage born of faith.

We are exhorted to always approach the throne of grace with "boldness" (Heb. 4: 16). The word "boldly" has changed its meaning over the years, and a better term to use is "confidently." "Let us come confidently unto the

throne of grace, knowing that we can obtain mercy, and find grace to help in time of need." Confidence in God is of supreme importance in the battle of life, for the soldier who is afraid and lacks confidence in the ultimate victory is soon overcome. If we have confidence in God we shall not lack courage, and we will be equipped to handle the trials that come our way from time to time.

The Truth is a way of life, and not merely a set of doctrines to be argued about, and set before "strangers." As a way of life it must find reflection in our lives. This means that the impress of the Truth must be seen in our domestic circles, in our moments of relaxation, in our business dealings, in our associations with one another. In the turmoil of life, and in the many duties of home or business, there is a tendency to forget the demands of the Truth, and even when they are remembered, there is required patience and courage to put them into effect. This will come by meditation upon the Word, and by prayer to the throne of grace.

As Jesus was seen walking on the water towards the boat in which the apostles were being tossed by the waves, Peter said, "Lord, if it be thou, bid me come unto thee on the water." Jesus said, "Come!" and Peter started out boldly. But when he saw the wind boisterous then he lost courage and began to sink, crying, "Lord, save me!" Jesus put forth his hand and caught him and said, "O thou of little faith, wherefore didst thou doubt?" The lesson from this incident is very plain. It is lack of faith which will sink us back again into the world from which we have been called out by the Lord to follow him. On a later occasion we are told that Jesus prayed for Peter that his faith should not fail. Our faith will fail unless we renew it by a study of the word of God and by prayer for divine assistance. Paul tells us that faith cometh by hearing the word of God (Rom. 10: 16).

There is an interesting reference in the account of the journey of the Apostle Paul towards Rome. He had landed at Puteoli and was completing the journey by land. Brethren in Rome had heard of his coming and went out to meet him as far as Apii Forum and the Three Taverns. We are told that when Paul saw them he thanked God and took courage. This incident shows us that we may encourage our brethren in apparently very little ways. It is true, also, as the Apostle found, that brethren may cause distress and scandal by their deeds. Let us strive to encourage one

another on to a patient continuance in well doing, remembering that we cannot call others to follow us in a path we are not ourselves following.

—H.G.

### The Nazarene Sect

H.S. (Eng.)—We have your letter to hand in which you take us to task for our article in the "Logos," of April, 1956, in which we made reference to the literature emanating from the Nazarene Fellowship Sect.

On re-reading the article, we can appreciate that some explanation is due to English readers such as yourself. The point is this: Brethren, in Australia, are receiving this literature from England, and the question is, How does the Nazarene Group in England obtain the private addresses of brethren here? The answer, obviously, is that the Nazarene group is working with members here to that end. In other words, there are some who, claiming to be Christadelphians, are actually trying to undermine Ecclesias by assisting in the dissemination of propaganda designed to draw away brethren from the faith. The article was written mainly in warning of this, rather than against the Nazarene Sect in England. We acknowledge that that group is quite entitled to press home its doctrines if it believes them correct.

The "poorly duplicated matter" to which we referred, did not relate to that emanating from the Nazarene group in England (their matter is quite well produced), but as we clearly stated on p. 191 of "Logos" (last volume), that which emanated from Australia, and which is filled with condemnation of Brother Roberts.

As to "arguing the pros and cons of the theory," we did not stop to do that because our Editorial was not designed to that end. It was mainly concerned with those brethren who claim to be loyal members of Ecclesias, and yet who do not hesitate to undermine it in secret. Our article sought to challenge such that they might appear openly manifest to all men for what they are. It is significant that it did not have that effect. We did not hear a word from those in Australia who are responsible for this literature being distributed.

The main criticism we would have concerning the Nazarene sect literature (apart, of course, from its erroneous nature) is the cloudy way in which it attempts to set forth its beliefs. It is full of "explanations" and statements alleging that its opponents "do not understand" what is being set forth; in other words, it self-confesses to a lack of clarity in exposition. That is due, we believe, to its advocates tending to philosophise upon theories, instead of hearkening to the Word, and in philosophising they tend to get everything out of focus.

In regard to the report we received on the debate between E. Brady and W. F. Barling, we have no cause to doubt it, because it was given to us by one who was by no means sympathetic to Brother Barling, and was confirmed "by the mouth of two or three witnesses." However, if you care to send us a copy of the debate, we will undertake to carefully examine it.

The "Logos" is open to answer any question you care to put upon the doctrines of this sect.

—Editor.

Exposition

# The Wells of Elim

*The education of the first-century disciples in the fundamentals of the Truth, and the outpouring of the Holy Spirit upon them, transformed them into figurative "wells of water springing up into everlasting life" (Jhn. 4: 13). This outpouring of Spirit constituted the "former rain" of Joel's prophecy (Ch. 2), and is to be followed by a "latter" and more abundant "rain" at the return of Christ. Israel will then be educated in the Truth, and being formed into twelve tribes in the Land once more, will constitute twelve figurative "wells of water" for the refreshment of mankind generally. All nations will turn to Israel that they might drink of the water of life, for from "Zion shall go forth the law, and the word of Yahweh from Jerusalem." The writer of the following article, having laid the foundation of his exposition last issue (to which we direct the reader), now proceeds to elaborate it by drawing attention to a wonderful type contained in the Book of Exodus.*



## A Triumphant Song of Victory

Isaiah prophesies that in the day when Israel shall have acknowledged their blindness and iniquity, and in consequence of which Yahweh's anger shall be turned away from them, and He shall comfort them, that they shall respond with the declaration: "Yahweh is my strength and my song; he is also become my salvation" (Isaiah 12: 1-2). This is an echo of another song of triumph, in which Israel rejoiced after the great overthrow of the dark forces of Egypt. Led by Moses, the nation proclaimed: "Yahweh is my strength and my song, and He is become my salvation" (Exod. 15: 2).

Moses' song of victory is yet to be repeated when Christ and his brethren, as kings in Israel, have conquered the nations. The Revelator declared: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou kings of saints" (Rev. 15: 3).

The record in Exodus should be read in the light of this, and with the instruction of Paul in mind that all these things happened unto Israel of old as types (1 Cor. 10). Their passage through the Red Sea is a figure, not only of our baptism into Christ, but also for the final salvation of the nation from the hand of their enemies, as it is written: "I

will bring my people again from the depths of the sea" (Ps. 68: 22).

Following their experiences after the great triumph of Pharaoh's overthrow, the nation arrived at the bitter waters of Marah, surely a type of the bitter experience that is yet to be Israel's lot when they come under the "time of Jacob's trouble" (Jer. 30: 7), and they pass under the rod, that the rebels may be purged out from among them (Ezek. 20). Through this time of bitterness and trouble they will reach, at last, both refreshment and rest. That is the picture presented in the closing verse of Exodus 15 where it is recorded, "They came to Elim." The root meaning of Elim is "place of mighty ones." So Israel came to the Place of Mighty Ones where were twelve wells of water, and three-score and ten palm trees; and they encamped there by the waters.

### Israel as Wells of Refreshment

These twelve wells of Elim, providing nourishment and refreshment, surely typify the twelve tribes of Israel, re-gathered and reunited under Christ their king. But to whom do they give refreshment? At Elim they nourished seventy palm trees that flourished around the twelve wells of water found there. If the wells represent Israel, whom do the seventy palm trees represent?

The Word frequently uses trees as a figure for people or nations. A typical example (and a very appropriate one, for it takes the palm tree itself) is found in Psalm 92: 12: "The righteous shall flourish like the palm tree; he shall grow like Lebanon." In the 70 palm trees, we see a figure of the nations of the earth, then made righteous, or blessed in Abraham and his seed (Gen. 18: 18), and drawing their nourishment from the wells of Israel.

The Lord's brethren have been promised jurisdiction over the nations. He has declared: "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron" (Rev. 2: 26). The same idea is presented in a different figure in Rev. 7: 9. It speaks of "a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, that stood before the throne, and before the Lamb, clothed with white robes, and **palms in their hands** . . . singing praises unto God." To hold anything in your hand is to have power over it, to make it do what you want; thus, in a figure, the saints are shown exercising their will over the nations, which nations are

symbolised by the "palms" they hold in their hands.

### Why Seventy Palm Trees?

At Elim, the palm trees numbered 70. Why this number? And why is the Word at such pains to bring down to us in this far-off day the exact number of trees that flourished there? The answer is to be found in the completeness of the dominion to be given to the saints. As they have been gathered from "all nations and kindred and peoples and tongues" (Rev. 7: 9), even so will "all peoples, nations and languages serve them" at last (Dan. 7: 14). And this is symbolised by the number 70, for in Genesis 10, all nations and tongues are divided into seventy groups.

This chapter contains a list of the descendants of Noah and his three sons, of whom it is written (v. 32), "these are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood." Seventy different families are named, some of them familiar such as "Gomer, Magog, Javan, Tubal," and some of them not so familiar.

Thus the Word of God is wonderfully knit together.\* In this symbolism of seventy palm trees watered by the twelve wells of salvation, there is presented a figure for the nations that will come under the dominion of Israel and their King, in the Age to come.

### Seventy Bullocks to be Offered

The same thought is presented in the antitypical significance of the Feast of Tabernacles. When the Kingdom is established, and the centre of universal worship set up in Jerusalem, the prophet declares: "It shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the king, Yahweh Tz'vaoth, and to keep the feast of tabernacles." (Zech. 14: 9).

Ezekiel, who was privileged to see in vision the Temple that will be erected in Jerusalem in that day, for universal worship, was also instructed as to the forms of service to be

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\*Consider the same thought from a different aspect. Deut. 32: 8 declares: "When the Most High divided to the nations their inheritance, He set the bounds of the people according to the number of the children of Israel." The descendants of Jacob are accounted as seventy souls made up of twelve tribes (Exod. 1: 5; Deut. 10: 22; Gen. 46: 27), and the numerical division of the nations following the Flood likewise consisted of seventy different families.—Editor.

inaugurated. In particular, he set in order two main feasts: that of the Passover, and the feast of Tabernacles (Ch. 45). The feast of Passover is presented in detail from v. 21 onwards, and is limited for "all the people of the land" (v. 22). The Passover, is Israel's feast pre-eminently, and rightly so, for it brings to remembrance and celebrates their deliverance from "their enemies, and from the hand of all them that hate them, in performance of the mercy promised to their fathers" (Luke 1: 75). They have escaped from the hand of the nations; God has wrought a mighty deliverance for them; and it will be inappropriate for the nations, from whom they will then have been delivered, to be united with them in this celebration.

No, it is the feast of Tabernacles, the feast of Ingatherings which, as Zechariah shows, the nations will celebrate.\* This is to be kept, as Ezekiel states (Ch. 45: 25), in the seventh month, a feast of seven days. The details of that feast, as laid down through Moses, required that certain offerings were to be made on each of its seven days (Num. 29). On every day two rams and fourteen lambs had to be offered. This was twice the quota required on each of the seven days of Passover, and surely was a reminder of the doubling that would be accomplished in Israel by the "ingathering" of all nations into the fold, to which this feast looked. But, in addition, bullocks were offered during the feast of Tabernacles. Thirteen were offered on the first day, and thereafter one less each day until the last day of the feast when seven became the quota for the day. Thus the total number of bullocks offered throughout the feast totalled seventy; the same as the palm trees of Elim.

What a beautiful allegory! The bullocks diminished, even as "all nations" must diminish, leaving Israel alone at the last, in fulfilment of the declaration through Jeremiah: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30: 11). And how wonderfully this figure of the seventy bullocks instructs us as to the purpose of God with the seventy nations of the world in the Millennial Age. The work is complete and perfect, taking seven days; and the nations are complete and perfect at the last, for seven bullocks abide on the last day, to be sacrificed to God as a sweet smelling savour.

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\*This will follow the national Day of Atonement when all mankind will "afflict their souls" and find a covering for sin in the mercy provided of Yahweh (Lev. 23).—Editor.

### United in One Worship

It will be the privilege of the faithful to lead the nations in this great feast of thanksgiving, as they assemble at Jerusalem to worship the King in the beauty of holiness. They will assemble together in the glorious "House of Prayer" for all nations, ascending "the seven steps to go up to it" (Ezek. 40: 26), and observing the "arches thereof before them, with palm trees, one on this side, and another on that side, upon the posts thereof." Seven steps to reach the perfection of God's workmanship which is symbolised in the features of this great house; and then an outstanding feature — collonade after collonade of pillars like "palm trees." What an exhortation to those who walk therein, and what a pleasure for the faithful to expound the parable. Just as those palm trees are incorporated in the glorious temple, so the "righteous shall flourish also," being "planted in the house of Yahweh, in the courts of God" (Psalm 92: 12).

Picture the scene as the Feast is celebrated. The streets of the temple are crowded with innumerable strangers: men of every climate and complexion; of every rank and walk of life; of every variety of temperament and manners; yet all gathered here to celebrate their common hope. All the mighty rivers that have flowed down from Ararat to fill the world, will have their representatives there: the sons of Gomer, the conquerors of the west; the sons of Javan, wise in poetry and the arts; the hosts of Magog from the forests of the north; all meeting in harmony with the once accursed race of Ham, the sons of Cush, Misraim and Canaan, until then, the most oppressed and pitiable of mankind.

Seventy nations! Every mighty chief of the Noahic world will be represented in his posterity. All the distinctive features which have come down through the ages from the fathers of this race, will be seen in the countless multitudes then thronging the courts of the temple; and though every shade of complexion will be seen, yet each and every one will unite in praise: "O clap your hands, all ye people, shout unto God with the voice of triumph" (Ps. 47: 1).

And the feast over, they will go their several ways, to proclaim the marvels which they have witnessed, so that from mouth to mouth, the glory manifest in Zion will be published abroad throughout all the earth, until it is "filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2: 14).



### He Hath Done Excellent Things

Thus shall all nations assemble to witness the Glory, and rejoice in what they shall see. How beautifully the figure of Isaiah addressed to Israel, fits in at this point: "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and **all the trees of the field** shall clap their hands."

Jerusalem will then be the city of peace, the capital of the world, the metropolis of a Divine empire, the fount of education, the focus of universal attraction, the habitation of saints, the city of palaces, the source of salvation. Thus shall "many nations come and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and **He** will teach of **His** ways, and we will walk in **His** paths; for the law shall go forth from Zion, and the word of the Lord from Jerusalem" (Mic. 4: 2).

This is the literal description of the invitation of Isaiah which we have considered: "Therefore with joy shall ye draw water out of the wells of salvation." So all Israel will stand and proclaim: "Sing unto Yahweh, for **He** hath done excellent things, and this is known in all the earth . . ."

—E. Stallworthy, Eng.

#### Postscript

We believe there is a double application of the type of Elim. The nation gathered there under Moses constituted the development of the seventy families that sprang from Jacob and went down into Egypt. Thus the picture of seventy palm trees drinking of the water of the twelve wells of Elim (Mighty ones), parabolically revealed to the people that unless they drank deeply of the water of life they would surely perish. But the type carries on as has been suggested above, and incorporates Yahweh's purpose with the Gentiles whose families were limited according to "the number of the children of Israel" (Deut. 32: 8). In other words, Yahweh's purpose with Israel is extended to include "all the nations," and as there were seventy families in Israel, so there were seventy nations among the Gentiles (Exod. 1: 5; Gen. 10).  
—Editor.

#### Who is a Christian?

This is No. 28 in the "Simple Truth Series" issued by Brother H. H. James, 1024 Ellis Street, Hastings, New Zealand, and obtainable from him at a cost of £2 per 100, plus postage (Aust. currency, £2/10/-). It expounds from both Old and New Testaments the beliefs of those who were "first called Christians in Antioch" (Acts 11: 26), giving particular emphasis to the second coming of Christ. As with all this series, it is primarily designed to bring the Truth to the attention of interested friends.

Editorial

# The Nazarene Fellowship



We have received a large circular letter of some 43 pp. from the Nazarene Fellowship in England. Prominent among its contents is a reply to an article in "Logos" for April, 1956.

This circular letter is only one piece of literature amid a flood of propaganda emanating from the same source.

The object of this literature is to sow the seeds of doubt and dissension in the Ecclesias, to split them wide open by controversy, and in the ensuing trouble to gain a few converts if they can.

Unfortunately, in this nefarious work, the sect is receiving help from some claiming Ecclesial membership, and who, under the cloak of being Christadelphian in doctrine, do not hesitate to assist in undermining the Body.

That was the point of our article of twelve months back. The Nazarene Circular Letter acknowledges it, for it makes reference to those Christadelphians "in Australia, as in England and America, who are rendering us (the Nazarene sect) timely help in getting the truth before the community."

We have no argument with the Nazarene sect trying to push their literature where they think it will do most good—we would do the same and ask for no quarter. But we like a man to stand forth honestly in his true light, and not whilst claiming the privileges and assuming the name of Christadelphian, to actively assist in undermining the doctrines accepted by the Body.

The Circular Letter fulminates against us because we recommend any reader who may be troubled by the theory advanced to read the writings of Brother Roberts on it. They do not like this advice being tendered, and we can quite appreciate that they would not, because in such writings as "The Slain Lamb" and "The Blood of Christ" the arguments of these theorists are completely answered from the Scriptures.

The Circular Letter accuses us of virtually placing Brother Roberts' writings on a par with the inspired record, merely because we recommend that they be read. On the other hand, it does not hesitate to indulge in fulsome praise concerning the late Edward Turney, a contemporary of Brother Roberts, who laid the foundation of the Nazarene Sect, and also to direct the attention of readers to his writings in exposition of what they claim is truth.

The plan adopted by the Nazarene Sect in its propaganda is a simple but effective one. It is to first of all sow the seed of doubt in the mind of the believer; and then, whilst his mind is disturbed on that matter, to swiftly present, in superficial fashion, what they claim is truth.

Thus prominent in the Circular Letter are so-called "Christadelphian Contradictions," listing a series of statements taken from the writings of Brethren Thomas, Roberts and others, and presented in such a fashion to indicate that they are at variance.

When read on their proper background, many of these alleged "contradictions" are in complete agreement one with the other.

At the same time, among all fallible writers, differences of opinions and of explanation of various Scripture statements are bound to occur. But that does not mean there is no agreement on the fundamental doctrine as such.

It would not be a difficult task (though it would be a most unprofitable one) to list a number of contradictions from Nazarene Sect literature, more glaring than any we have seen published by them and attributed to Christadelphian writers.

For example, we have been in correspondence with one member of the Sect for some time, and time and again he has rejected the principle of God manifestation, but in the Circular Letter before us, the author, E. Bradey, states: "The principle of God-manifestation" is not rejected by us! Who are we to believe?

Here is a further contradiction. This time from the hand of Edward Turney, and contained in his book, "The Sacrifice of Christ" (issued by the Sect), p. 10. Line 13 says: "Now what I want to impress upon you is that these impulses, or propensities, are not sin, the impulses to sin are one thing and sin is another . . ." But on line 34 we read:

"There is a sense in which desire or lust is sin when nothing actually is done."

But this booklet is not merely noted for contradiction, but for cloudy conception of Christadelphian doctrine that the author had, and which caused him to renounce the Truth and turn to fables. On p. 16, paragraph 2, he claims that he and a friend had studied the Truth for 15 years, and yet, he admits, "I have not been able to understand it." Then follows the amazing statement: "BUT STILL I HAVE MANY A TIME TAUGHT IT!!" Here, then, is a man teaching to others, and setting before them as essential truth, something he did not himself understand, and which he realised he did not understand! No wonder he renounced the Truth! He never understood it! And it seems that those who follow in his footsteps are in the same category. The propaganda issuing from this sect puts the Christadelphian position in an altogether false light.

We draw attention to these matters once again in order that brethren may be alive to what is going on. We direct any who may be troubled by this doctrine to the books mentioned above, or to the section, "The Constitution of Sin," contained in "Elpis Israel." We are also at the service of our readers in this matter, and would be happy to reply to any query they may have upon the subject.

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### Fruits of Toil

Gospel extension work is hard and often discouraging toil in this age of materialism. Further: the distribution of leaflets and booklets seems to many to be a waste of time. It is only when the results of all this labour are brought together that one appreciates what is being accomplished. Then it is seen that this work is performing a valuable service in drawing the attention of men and women to the facts of Christ's coming, even though they may not embrace all the truth. During the course of six months, the following applications for literature were received as the result of the distribution of the "Digest of Truth" and "Herald of the Coming Age." From South Australia, 198; from Interstate, 158; from England, 15; from U.S.A., 25; from New Zealand, 16; from Canada, 12; from North Borneo, 2; from West Africa, 3; from South Africa, 1; from Gibraltar, 1; from Israel, 1; from Panama Canal Zone, 1.

In all a total of 432 applications for further literature were received during six months, averaging some 17 per week. Many distributors little realise how productive of interest their labour is. In addition to applying for literature, many of those who have received it, have maintained a lively interest, and during the past six months another 68 have commenced studying the Bible with the aid of our Bible Study Course.



## Verse by Verse Exposition of Obadiah's Prophecy

### 4.—Edom as a Type

*"For the day of Yahweh is near upon all the heathen: as thou hast done, it shall be done unto thee; thy reward (R.V. dealing) shall return upon thine own head. For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been" (Obad. 14-15).*



Almost all commentators make reference to the sudden change that occurs in the prophecy of Obadiah from verse 14 onwards. Instead of looking at events that had already occurred, or were about to happen, the prophet breaks off to look at events relating to the then distant future; instead of limiting his words to Edom, he now incorporates all nations.

The reason for this is fundamental to the significance of the prophecy. Edom is used to type Gentile power; it is set before the reader as representative of the flesh in political manifestation. "As ye have drunk . . . so shall all nations drink." Edom's characteristics, her anti-semitism towards Jewry, together with her fate—annihilation or absorption into Israel—foreshadowed the characteristics and fate of "all the Gentiles."

A more appropriate nation to type the Gentiles could hardly be selected. Even in name Edom pointed the lesson. Like the word "Adam," which it resembles, having the same Hebrew consonants, though slightly different vowel points, it means "red," the colour of sin, and is thus a fitting caption for the sin-power in political manifestation.

#### How Jacob and Esau Typified God's Purpose

The type dates from the very birth of Esau, from whom the nation of Edom sprung. When it became obvious that she was to give birth to twins, Rebekkah was told: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger" (Gen. 25: 23).

"Two manner of people" described the vast difference between the two boys. In character, appearance and pursuits they were opposites. Esau despised all but the material advantages that this life could bring, whereas Jacob set his mind entirely upon obtaining the spiritual privileges of the birthright and promises. Esau was the elder and stronger, but it was Jacob who finally prevailed. So it will yet prove in the international sphere: the Gentiles will be forced to give place to a reformed and regenerated Israel.

The life of Jacob shows him driven from his home, returning thereto, and finally inheriting it. He was forced to flee from his home by fear of his brother. He worked as a stranger in Laban's household, oppressed but ultimately triumphant. He returned to the land filled with anxiety. Finally, after wrestling all night with the angel and limping in consequence (Gen. 32: 24-32), he found in the new day that dawned (v. 31) that his fears were groundless. At peace with the world, he entered upon his inheritance, and worshipped God at the altar of Shechem (Gen. 33: 19).

In this record of the individual there is set forth the history of the nation. The fear of Jewry because of Gentile oppression, the dispersion abroad, the return to the land, the wrestling with God, and the final inheritance, are all typed in Jacob's life. The same is true of Esau in his ruthlessness, his striving for fleshly things, his unremitting hatred and hostility towards Jacob. These things foreshadowed the attitude of the Gentiles towards the Jews. One writer has well summed up the characters of both men as follows, and his words can apply to the antitypes of Esau and Jacob as well:

*"The free, easy, frank good-nature of the profane Esau, is ruined and rendered useless by fickleness, unsteadiness, weakness, want of faith and principle. The craft, duplicity, timidity of the religious Jacob is turned to lasting good by steadfast purpose, resolute sacrifice of present benefits for future ones, and a fixed principle which ultimately purified and elevated even the baser qualities of his character."*

### Edom Stands for the Colour of Sin

Esau's name was changed to Edom because of his craving for fleshly food at the expense of spiritual privileges that he possessed. He had returned home from hunting in the field in a distressed and fainting condition. Coming upon Jacob who was "sodding pottage," he demanded: "Feed me with that same red pottage" (Gen. 25: 30). There is no equivalent word for "pottage" in the original, and the

Hebrew word for "red" is "Adom." Thus what Esau said was, "Feed me with that Adom, that Adom!"

In order to obtain "Adom" he was thus prepared to barter his birthright, and in doing so became a type of those "profane persons" who despise spiritual blessings for fleshly advantage, as Paul shows (Heb. 12: 16).

Because of this incident, Esau's name was changed to Edom, "red," the colour of sin (Isa. 1: 18). His character was that of the man of the flesh, preferring the things of this life to that which the Truth can offer; hankering after the food of Adom rather than the spiritual blessings of God.

And as was the man, so was the nation; and as was the nation, so is the world of flesh about us.

With all his prepossessing ways, Esau was godless, and as such, useless for Yahweh's purpose. And the nation that sprang from him was like its predecessor: warlike, belligerent, argumentative, resting confident in the flesh, rejecting the way of God, living by the power of the sword. No wonder the Law instructed Israel to "meddle not with Edom" (Deut. 2: 5). In like manner, the law of Yahweh commands all true Israelites to stand aside from the world.

#### **Even the Land exhibited the Type**

Even the natural characteristics of the countries of Edom and Israel assist to illustrate the type. Whilst Israel is noted for white limestone, speaking of righteousness and purity, the land of Edom is the colour of sin. It is noted for red sandstone and granite, a suitable colour for the people who inhabited it, and a great contrast to the neighbouring country of Israel.

More arid and barren, more inhospitable and harsh than Israel, the land helped to illustrate and point the moral of the type. It ultimately suffered the same fate as the nation. It became a waste wilderness, and its once powerful cities became desolate ruins (Mal. 1: 3, 5). Where once sheep grazed, the land became the breeding place of nettles, neglect and erosion ruined any productivity that the soil once had. The land became dead like the nation.

In name, character and even country, Edom was a fit type to represent the sin-power of the Gentiles, which has ever been in opposition to Israel both natural and spiritual. Modern Edom is today represented by the U.N.O., but it is

ultimately destined to be revealed in the Gogian confederacy of nations.

### The Impending Day of Yahweh

Obadiah declared that the "day of Yahweh" will be manifested "upon all the Gentiles" (v. 14). There have been many such epochs in the past. A "day of Yahweh" is a period when flesh is humiliated in all its ways and institutions, when the things in which men put such great store are revealed to be of nought, the pomp and power in which they glory is tarnished before their eyes, and "Yahweh alone is exalted" in judgment (Isa. 2: 11).

It was a "day of Yahweh" when Israel was punished and taken into captivity by Babylon (Zeph. 1: 7). It was a "day of Yahweh" when the sword of God came down upon the land of Idumea (Isa. 34: 6-8). It was a "day of Yahweh" when Babylon was humbled by Medo-Persia (Isa. 13: 6, 9). But all these were as nothing to the great day of national judgment to be inaugurated when the Lord Jesus returns. That, indeed, will be a "day of Yahweh" upon "all the Gentiles, a day in which "every one that is proud and lofty, and lifted up" will be "brought low," a time when "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and Yahweh alone shall be exalted" (v. 17). The mighty judgments to be inaugurated then, and which will sweep throughout all the earth, will demonstrate to men the utter futility of placing confidence in the flesh; they shall "cease from man, whose breath is in his nostrils," recognising that he is not to be accounted of, and, instead they shall turn to the mountain of Yahweh, saying, "He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem" (v. 3).

In that day, as Obadiah declares, the unrighteous dealings of the nations shall return upon their own heads. Yahweh shall render to the Gentiles such as they deserve.

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#### The Man Promised the World

"I do love to read the 'Herald of the Coming Age.' I thought the issue entitled, 'The Man who was promised the world' was splendid. It was a delight to read it, and gave me much joy. There was real thought in it, and mentally I traversed the route that Abraham took when he was told to leave his home. What a great test was placed upon him, but how faithfully he responded."

—S.G.—Penzance, Cornwall, England

(Copies of this issue are still available).



They shall fall into the ditch which they themselves will dig. "Their mischief shall return upon their own heads, and their violent dealing shall come down upon their own pates." So declared the Psalmist, who saw in this a vindication of Divine justice, and accordingly said: "I will praise Yahweh according to His righteousness; and will sing praise to the Name of Yahweh most high" (Psalm 7: 11-17).

### Complete Destruction

In this impending "day of Yahweh," the nations will be forced to drain the cup of suffering and woe upon His "holy mountain," as Edom did in the days of Nebuchadnezzar and the Maccabees. In this statement, Obadiah shows that the fate of Edom would be the fate of all Gentile power. As we have seen, Edom was finally militarily destroyed, and then converted to Judaism, finally fading from history completely. So, likewise, the nations "shall drink, and they shall swallow down, and they shall be as though they had not been."

What shall they drink? It is as we have hinted above, the "cup of suffering and woe." For centuries, Israel has drained this cup, and as Yahweh declared through Jeremiah, "I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth" (Jer. 25: 29).

Referring to this time, the Psalmist said: "God is the judge: He putteth down one, and setteth up another. For in the hand of Yahweh there is a cup, and the wine is red; it is full of mixture; and He poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out and drink them" (Ps. 75: 7-8).

Wine is a symbol for blood, the "blood of the grape," and drinking of wine is thus a symbol of judgment, or bloodshedding (Isa. 51: 17-22; Jer. 49: 12; Lam. 4: 21; Mark 10: 38; 14: 36). But the wine of the Psalmist is "full of mixture," it is a medicated wine. Such a cup of wine was given to criminals before execution (see Mat. 27: 34, 38). It contained a drug which stupified the one to be executed, and so deadened the pain. Thus Jeremiah, in predicting the Divine judgment to fall on the nations, wrote: "Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you" (Jer. 25: 27).

Obadiah says that the nations shall "drink continually." They shall drink of the cup of sorrow and judgment until

there is no wine remaining; they shall "drink continually" and shall "swallow down." The Hebrew term translated "swallow down" signifies to "talk wildly," to "rave." It suggests a state of complete drunkenness and helplessness. The term not only indicates the utter folly of the nations at the time of the end, what Jeremiah styles their "madness" (Jer. 25: 16), but also implies that they shall be utterly incapable of assisting themselves in the face of the tremendous crisis that will engulf them. Obadiah saw the nations lurching and stumbling along to destruction, raving wildly in a state of incurable delirium tremens: "they shall drink and be as though they had not been."

Thus, he saw, in the overthrow of Edom, a type of the judgments now impending upon all mankind.

#### **"Upon My Holy Mountain"**

Edom did not drink the cup of suffering and woe upon Yahweh's holy mountain, but the antitypical Edom will do so. The nations shall be gathered to Jerusalem to battle (Zech. 14: 2), and there the battle of Armageddon shall take place (Joel 3). There the sin-power of the Gentiles will be politically bruised on the head, preparatory to the Kingdom of God being established in its place.

It is interesting, in passing, to notice the use of the word "holy" in this verse. It shows that the word does not necessarily define a moral state, but anything set apart by Yahweh for His exclusive use, whatever its state. Anyone touching that which is "holy," touches Yahweh's property, and is guilty of trespassing, and this quite apart from the state of the thing thus defined. It matters not that the holy land is arid and weed infested today, it still remains "holy;" it matters not that the Jews are ignorant of the truth concerning the Lord Jesus, they are still the "holy" people. They were punished because they put their hands upon the Lord Jesus, the "holy" child of Yahweh, even though His "determinate counsel and foreknowledge" required his death. In like manner, the nations are punished because they desecrate Yahweh's land and people. His eyes are upon that land "from the beginning of the year even unto the end of the year" (Deut. 11: 11-12), and woe betide those who trespass thereon.

Under the leadership of Gogue, "all nations" will be brought to Yahweh's holy mountain for judgment. The Gogian confederacy will comprise modern Edom. It will

drink the cup of suffering and sacrifice (Ezek. 39: 17), and "shall be as though it had not been." Like Edom, the nations gathered to Jerusalem to battle, will be forced to accept either the Truth or the sword, and will, in any case, become absorbed into the Kingdom of God, thus fading completely from history.

—H.P.M.

#### Why The Gifts of the Holy Spirit were given

Both the "Logos" and "Herald of the Coming Age" have recently expounded upon the subject of the gifts of the Holy Spirit, in consequence of which we have received correspondence from readers (both in and out of the Body) throughout the world.

One correspondent (Bro. S.J., Eng.) comments on the interchange of thought:

"You gave a convincing reply to my letter on 'Has Perfection Come?' (see 1 Cor. 13: 10). I see that I was wrong in making a distinction between the passing away of the gifts and the partitive state (i.e., "for we know in part, and we prophesy in part," v. 9), and in applying the latter to the present when there are no gifts of the Spirit. The linkage of thought formed by the word 'for' (Gr. *gar*) precludes the suggestion; vv. 9-10 are in explanation of v. 8.

"Also, as you point out, the coming of Christ could not be the passing away of gifts, but a fuller outpouring than ever before.

"The gifts of the Spirit were given to the apostles and their co-workers for the perfecting (*Diaglott*, complete qualification) of the saints that they might become stable in doctrine and capable of 'increase' (growth—*Diag.*)—Eph. 4: 11-16. In course of time, the truths brought to light by partitive revelation became the common property of all; thus the 'partition,' in the sense of Paul's meaning, was no longer necessary, and its place was taken by the Holy Writings, or Scriptures of the New Covenant.

"I also see what Paul means by 'seeing through a glass darkly,' and 'knowing as I am known' (1 Cor. 13: 12). It is the difference between ancient metallic and modern glass mirrors, in relation to the things of the mind; it involves growing up to full maturity of sonship in Christ Jesus; and that is what the Ecclesia was in process of doing in the days of the Apostles."

(The reader will find it profitable to consider 1 Cor. 13: 8-12 in the light of the above comments. To assist further in this intriguing study we suggest he consider the issue of "Herald of the Coming Age" entitled: "Why the Spirit Gifts Are Not Available Today!" We can supply copies on application — Editor.)



#### The Spirit Gifts Not Available Today

Favorable comment has been received upon the above special article contained in a recent issue of "Herald of the Coming Age." It treats with the subject of the bestowal of the Spirit gifts in the days of the Apostles, how and why they were given, what they accomplished, the reason why they are not manifest today, and what may be expected in the absence of them. Copies can be obtained from Box 226, G.P.O., Adelaide, South Australia.



### WHAT ARE THE "TERAPHIM" OF HOSEA 3: 4?

*B.B. (Q.) asks: "Would you please help me with an explanation of Hosea 3: 4: 'For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and His goodness in the latter days.' Are the 'teraphim' the same as the 'images' of Gen. 31: 19?"*

*EXX55*

**Answer:** The general meaning of these verses is obvious on the surface. It is that the Jews would continue for many days in dispersion, deprived of the religious and civil benefits with which they were familiar in the days of the prophet. In "the latter days," however, they would return to the land, and seek their king, and Yahweh's goodness.

Their King, of course, will be the Lord Jesus. He is styled David in the prophecy, because David means "The Beloved." The prophecy shows that the "tabernacle of David," now in ruins, is to be restored (Acts 15: 16), that the Lord may assume his rightful place thereon (Ezek. 21: 27; Luke 1: 32-33).

Israel is also to "fear Yahweh's goodness" in the latter days. This term denotes Yahweh's way of salvation. Paul uses it in Romans 11: 22 where he exhorted the believers at Rome to "continue in His goodness." The use of the term in Hosea shows that Israel is to be educated in the Truth concerning the Messiahship of the Lord Jesus, as well as in the facts of his royalty.

The prophecy thus anticipates the time when the reign and worship of Yahweh will be restored in Israel, and they will willingly submit to Him.

Meanwhile, Israel abides "without a king, without a prince, and without a sacrifice." They abide thus, because they reject the King, the Prince and the Sacrifice appointed

of Yahweh. Those points are clear, and need no elaboration. But what is meant by abiding "without an image, an ephod, and teraphim"?

The Septuagint version renders the word "image" as altar. The word in the Hebrew signifies "pillar" as in Genesis 38: 18; 35: 4. In those places, the stone set up by Jacob as a pillar was also used by him as an altar, and being anointed with oil, pointed forward to Christ the Anointed (see also Gen. 31: 45-55, where another pillar was apparently used as an altar).

Having rejected the Lord Jesus, our "altar" (Heb. 13: 10), Jewry has for "many days" abided without an altar. Using the word "altar" as a substitute for "image," or reverting to the Hebrew word "pillar," and recognising its application to the Lord, the meaning of this part of the verse is plain and clear.

So also is the reference to the "ephod." This was a principal part of the high priest's garment, and to be deprived of the ephod was to be deprived of those spiritual ministrations which it was the duty of the high-priest to provide. Here, again, the Lord Jesus, as our great High-priest, has superceded the Aaronic priesthood (Heb. 7: 12), but as Israel after the flesh refuse to acknowledge his position, they are without an effective priesthood.

But what is meant by Teraphim? The word in the original is the same as that rendered "images" in Genesis 31: 19, and in the strict sense, means that. But an Image was but the manifestation of the god it represented, so that the word could, by implication, signify manifestation. The Septuagint version understands it in that light, and has translated this passage thus: "The children of Israel shall abide many days without . . . a sacrifice, and without an altar, and without a priesthood, and **without manifestations . . .**"

By these "manifestations," the Septuagint understands the Urim and Thummim, or the Lights and Fullness of the gems which represented the twelve tribes of Israel, and which were put in the "breastplate of judgment" (Exod. 28: 30), and worn upon the Ephod by the High-priest.

The Authorised Version (to our mind) seems to support this interpretation. Notice that the word "without" is in italics, which indicates that there is no equivalent word in the Hebrew. If we eliminate it from the text, we join

the teraphim with the ephod, showing that it is associated with the priestly garments. The statement then becomes: "without an ephod and teraphim."

The gems in the breastplate worn by the high-priest reflected and refracted the Divine glory. They manifested to Israel the Divine presence in their midst. It was called the "breastplate of judgment," because Yahweh revealed His decision on certain matters through this means (1 Sam. 23: 9; 30: 7). But today, those "manifestations" are no more.

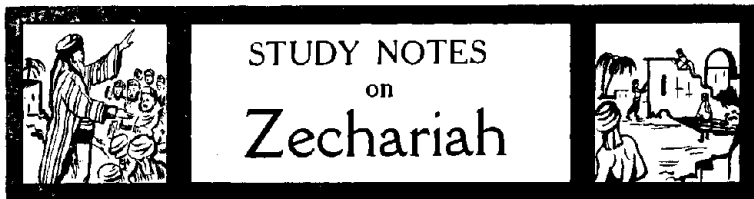
It is significant that after the scattering of Judah by Babylon, those Divine manifestations seemed to have disappeared for good. When the Jews returned to the land under Zerubbabel, there were among their number certain priests who had previously despised their high office, and instead of being numbered among the tribe of Levi, had embraced the tribe of their wives. Yahweh's judgment as to whether these priests should be restored to their office could not be determined, as the Law was silent upon the matter, and there was no Urim or Thummin to give answer. The record says: "And the Governor said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim" (Ezra 2: 63). Zerubbabel required a priest who revealed the Divine manifestation in the shining forth of light from the breastplate of judgment. But the light was absent (though the twelve gems may have been present) and as far as is known, no high-priest arose with this qualification.

The word "teraphim" in Hosea 3: 4 therefore seems to indicate the Divine manifestation or light associated with Israel in the past. Israel reveals no "light" today, but abysmal darkness. The Light of Truth, the only manifestation of Divine glory now revealed, comes from spiritual Israel who "shine forth as lights in the world" (Phil. 2: 15).

But this is not always to be the case. The Urim and Thummim (the light and fullness) of Divine manifestation will be revealed again in the midst of Israel when the Lord Jesus assumes his joint office as King-Priest over the people (Deut. 33: 8), assisted in that day by the multitude of illustrious ones. Then will the antitypical Urim and Thummim shine forth in the midst of the nation as never before.

—"Logos" Committee





(Chapt. 5: 6—cont. from p. 192)

**God's Curse Upon an Apostate Christian System, vv. 5-11**

**Verse 6: "This is an ephah"** — The prophet is now shown an ephah, and told, "This is their resemblance through all the earth." The ephah was the most commonly used measure in Israel (see Amos 8: 5), and here stands as the "measure of the iniquity" of the Ecclesiastical thieves earlier referred to (see Mat. 23: 32). The R.S.V. transposes the word "resemblance" by the word "iniquity"; the Hebrew and Revised Version (margin) has "eye." Israel was guilty of commercialising religion (Mark 11: 17; 2 Pet. 2: 3); the ephah governed their religious exercises; it was the measure of their iniquity; their eyes were ever on it (Mal. 1: 13; Amos 8: 5).

**Verse 7: "And behold, a talent of lead"** — The production of lead is associated with fire, and in Ezekiel 22: 18 is connected with the wrath of God. The woman of this verse is shut in the Ephah by a leaden weight; and this speaks of the fire of Yahweh's wrath that was destined to shut in guilty Judah. "And this is a woman" — The R.S.V. appears to express this verse more clearly, thus: "Behold, the leaden cover was lifted, and there was a woman sitting in the Ephah." A woman is often used in Scripture for a religious system, and here relates to Judaism (see Ezek. 16; Isa. 54: 5-6; Jer. 6: 2; Hos. 2: 2).

**Verse 8: "This is wickedness"** — The woman enclosed by the ephah measure expressed the wickedness of apostate Judah. "He cast the weight of lead on the mouth" — Israel was shut in by the weight of Divine vengeance.

**Verse 9: "Behold there came out two women"** — Representative of the religious systems of the two divisions of Israel: the northern and southern kingdoms. In Ezekiel 23: 4-5 these are represented as two women. The first was taken into captivity by the Assyrians, the second by the Babylonians. "Wind" — Frequently used in the Bible as a symbol for war (e.g., Jer. 51: 1-2; Jer. 4: 11-13). It was warfare against Israel that drove the two women (Jerusalem and Samaria) into captivity. "Wings of a Stork" — The stork is a bird of passage, migrating from country to country, and classed under the Law as unclean. The symbol is appropriate to the vision, for it expressed how Israel would be driven from its country, from one place to another, as the stork is wont to do. "They lifted up the ephah" — They took with them their wickedness which was apostate Judaism. In Acts 15: 1-5, 2 Thess. 2: 6 it is recorded how this apostate system adversely affected the early ecclesias. The Judaising sect endeavoured to superimpose its theories upon the Truth, occasioning Paul much anxiety, and many bitter and wordy conflicts

(Gal. 2: 11) in his defence of the faith. This Judaising theory eventually corrupted the early ecclesias, and laid the foundation for the apostasy. It resulted in the establishment of the clergy, for it was argued that even as the Mosaic order had its separate Levitical priesthood, so also should the Christian. Thus there arose the distinction of clergy above laity, and so apostasy set it. This eventually extended throughout the earth, and in the false system thus established there is seen the influence of the "two women with the ephah," in other words, the setting up of a form of Judo-Christianity.

**Verse 11: "Build it a house in the land of Shinar"**—Christianity was born in Jerusalem, but was ultimately carried to Rome where a "house was built," i.e., the Roman Catholic system. Shinar is Babylon, and Rome is the Apocalyptic Babylon (Rev. 17: 4, 5, 18). The word "shinar" is a conjunction of two words: "sharn" signifying "a tooth," and "ar" meaning "enemy." Shinar thus signifies "Enemy's tooth." Rome is the headquarters of the serpent's power, the enemy of the Truth, only too willing to "bite" the saints of God when it has the power. **"It shall be established, and set there upon her own base"** — The Revised Version renders: "When it is prepared she shall be set there upon her own base." The verse is speaking of the "house" which that apostate system developed out of a perverted Judaism would erect. This "house" is Roman Catholicism, which developed out of the errors of the Judaising sect of the first century (Gal. 1: 6-8).

Thus this vision traced the spiritual decline of Israel, and the influence of an apostate Judaising theory upon the Truth, leading to the great Apostasy that finally supplanted the Ecclesias.

## Zechariah, Chapter 6

### THE FOUR SPIRITS OF THE HEAVENS, vv. 1-8

A new vision now opened on the prophet. He saw four chariots going forth between two mountains of brass. He was told that these represented the "four spirits of the heavens which go forth from standing before the Lord (Heb., Adon or Ruler) of all the earth" (v. 5). This expression links this vision with that of the two Olive Trees and Branches of Chapt. 4, for they, also, are represented as "standing by the Lord of the whole earth" (v. 14). But whereas they are there shown as standing still, in this vision they are shown in a state of activity—"going forth." Also, instead of two branches (representing Jew and Gentile) there are four chariots.

The four chariots" are identical with the four cherubim of Ezekiel 1. "They represent the resurrected saints in the execution of the judgment written (Ps. 149) . . . The reason why there are four, and not three or five, is because in the military organisation of Israel, the twelve tribes were set off into four camps; the Camp of Judah, the Camp of Reuben, the Camp of Ephraim, and the Camp of Dan (Num. 2). The standard of Judah's camp was a Lion; that of Reuben—a man; that of Ephraim—an Ox; and that of Dan—an Eagle; and the faces of these four were united in the Two Cherubim of the Most Holy Place (see Ezekiel 1).

"Now, as the Saints, without regard to the accident of their fleshly descent, are all Israelites by adoption through Christ, their organisation is based on that of the twelve tribes; so that they come thereby to be represented by the standards of Israel's camps" (from "Eureka," vol. i).

The four chariots were seen by



the prophet going forth from between "two mountains of brass." In Nebuchadnezzar's image, "brass" is representative of Greece. The prophecy of Daniel traces the development of Grecian power from the time of Alexander the Great until after his death, when the Empire he forged and wielded was divided into four parts (Dan. 8: 21-22). Two of those parts are called the King of the North and the King of the South (Dan. 11: 4, 9, 13), and answered to the Syrian and Egyptian powers of those times. But in this same chapter, the prophet was shown that there is a latter day, or "time of the end" manifestation of these two divisions that arose out of the united power of Greece (Dan. 11: 40)—the powers of the North and South, headed by the Russian and Anglo-American confederacies of these times. These are the "two mountains of brass," for in Bible symbology, a mountain represents a nation or empire. It will be when these two great confederacies are manifested in all their power, that the four chariots of the Spirit shall go forth from between them reducing them to a plain.

"Zechariah saw the Four Chariots of Cherubim 'going forth from between' these two mountains of political geography. He must, therefore, have seen them going forth from the Holy Land, which occupies that position. They first stand by the Ruler of all the earth as the Two Anointed Ones . . . filled with the Spirit as a lamp is filled with oil. . . . But the Four Chariots in motion are 'the called, and faithful, and chosen,' in company with the King of kings, in actual conflict with the nations of the earth (Rev. 17: 14). . . . They invade the north and the south, and then make their expeditions into all other parts of the earth. . . .

"But it would seem that there

is an established order after which the conquest of the nations is to be affected. Zechariah seems to intimate that 'the north country' (Zech. 6: 4) will be first invaded; and then 'the south country' (i.e. the confederacies of the North and South of the latter days). . . . The north and south being subdued, the time comes 'to fly upon the shoulders of the peoples toward the west, and to spoil the children of the east together' (Isa. 11: 14). . . .

"Thus Zion's four chariots finally overthrow her enemies, and 'consecrate their commerce to Yahweh, and their wealth to the Ruler of all the earth.' . . . No longer under the dominion of ambitious rivals, seeking to increase the glory of their dynasties by international wars and spoils, the populations of the world will live in peace and goodwill; and will circulate freely and safely from land to land (Isa. 19: 23-25)." —From "Eureka," vol. i.

Verse 1: "I turned"—Indicating a new vision; the prophet viewed a new aspect of the Divine purpose. "Four chariots" — note what is said concerning them in v. 5 and compare with Ch. 4: 14. This identifies the chariots with the olive branches. Both symbols relate to the saints, but in this chapter, the saints are shown in belligerent activity against the world (Ps. 149), whilst in Chapt. 4 they are shown resurrected, glorified and surrounding their Lord. The number "four" denotes the camp of Israel (Rev. 20: 9; 21: 16), for the saints comprise the "commonwealth of Israel" (Eph. 2: 12), and in time of war it marched forth in four companies (Num. 2: 3, 10, 18, 25) with the standards of the four Cherubim at their head (Ezek. 1: 10). The term "chariot" also links the symbol with the Cherubim (see 1 Chron. 28: 18), for Yahweh inhabits the Cherubim as a chariot-

eer drives his vehicle (Ps. 80: 1; Ps. 18: 10). The resurrected and glorified saints will be filled with Divine power, so that Yahweh will dwell in them (Psalm 99: 1-2), and through them will execute His purpose in the earth. **"Two mountains of brass"**—As brass was the symbol of Greece (Dan. 2: 39),

and as the latter days kings of the north and south (Dan. 11: 40) are linked in prophecy with Greece (Dan. 11: 2-5), so these two mountains represent the two great confederacies of the "time of the End" under Russia and Britain.

(To be continued)

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**Thoughts for the Times**

**OUR PERILOUS TIMES**



We are living in "perilous times" — perilous not only for the world, but for the ecclesias.

The allurements of the world, the seductiveness of modern life — its pleasures, fashions and follies — prove an easy snare for many of us, especially the young.

Indifference, lethargy, lukewarmness, are the curse of our time.

There is far greater likelihood of becoming lukewarm than of allowing our zeal to eat us up.

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—M.A.

"Eureka" in the Light of Today



BABYLON, THE GREAT :

Its ORIGIN and DESTINY

*"The Great City is not only spiritually styled Babylon because of the confusion of spiritual speech that obtains among all the 'Names and Denominations' of which it is ecclesiastically constituted; but because IT IS THE MODERN DEVELOPMENT OF THE SAME POWER THAT EXISTED IN THE DAYS OF THE CHALDEAN BABYLON; whose golden head, for the time being, was the dynasty of Nebuchadnezzar; and because a similar fate awaits her. It is, I say, the same power, only modified by time and circumstances. I do not say BY PLACE as well as by time and circumstances; for, when the Gogue of Ezekiel shall have attained to the full extent of his latter-day dominion, much of Babylonia, even more than he now possesses, will be his. He will be, in the full manifestation of his power, the very apex of the Little Horn of the Goat—the Hellenistic Horn of the Great City, which even now includes the site of Babylon in its domain."*

—"Eureka," vol. ii, page 652.



When Nebuchadnezzar ascended the throne of Babylon as world monarch, he fulfilled a dream that had its origin with the City's founder. Daniel's words spoken to the king, were apt:

**"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and HATH MADE THEE RULER OVER THEM ALL" (Dan. 2: 37-38).**

Though informed by Daniel that it was God who had permitted his rise to power, Nebuchadnezzar fondly believed that he had built his kingdom by his own might, and for his own majesty (Dan. 4: 30). To cement his power, he surrounded himself with his own particular brand of "theology," composed of "magicians, astrologers, sorcerers, and Chaldeans" (Dan. 2: 2).

In fact, so keen was Nebuchadnezzar on the idea that this was the stuff by which kingdoms were knit together, that it was not sufficient that he should take the children of defeated Judah captive to Babylon, but he also tried to



convert the choicest of them to Babylon's faith, by teaching them "the learning and tongue of the Chaldeans" (Dan. 1: 3).

He failed, of course. He had to! Babylon's superstition could never stand against Yahweh, Creator of all. But the important point is that he tried, and the means he used, for those means originated with Babylon itself, long before the advent of Nebuchadnezzar. He was merely perpetuating them. "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13: 23). The spirit of Nebuchadnezzar was no different from that of Nimrod, the founder of Babylon. Where he differed was in that he achieved his ambition: he succeeded in world domination.

#### Nimrod — A Character Sketch

Very little is said of Nimrod in the Word of God, but what is there is pregnant with meaning. It unfolds, not only the character of the man himself, but also the principles upon which his kingdom was based. As the founder of Babel (Babylon in Greek), he is set forth as a type of the man who leads Babylon when, in judgment "that great city Babylon shall be thrown down, and shall be found no more at all" (Rev. 19: 21).

The record is in Genesis 10: 8-12:

"And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD; wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehovoth, and Calah, and Resen between Nineveh and Calah; the same is a great city."

In the first place, it should be stressed that Nimrod was a descendant of Ham. As such, he was a member of a cursed race (Gen. 9: 19-25).

#### Nimrod — the Hero

"He began to be a mighty one in the earth." The word translated "mighty one" is the Hebrew "**Gibbor**," which signifies a champion, a valiant man, or a hero, as usually conveys the idea of a man who excels in warfare. In three other instances where the plural form of the noun is translated "mighty ones," the armies of Persia, Egypt and Gog are respectively described. Those instances are Isaiah 13: 3, Jeremiah 46: 5 and Joel 3: 11.

The fact that this word is applied to Nimrod is alone sufficient evidence of his militaristic attitude. But that is

not all the evidence. In his "Two Babylons," Hislop identifies Nimrod with one Ninus, stated by Diodorus Siculus to have been the most ancient of the Assyrian kings. He quotes Diodorus Siculus as follows:

"Ninus, the most ancient of the Assyrian kings mentioned in history, performed great actions. Being naturally of a warlike disposition, and ambitious of glory that results from valour, he armed a considerable number of young men that were brave and vigorous like himself, trained them up a long time in laborious exercises and hardships, and by that means trained them to bear the fatigues of war, and to face dangers with intrepidity" (Op. Cit., p. 23).

### Apostate Nimrod — Hunter of Men

Nimrod was a "hunter," and here the word implies not only that he was a hunter of animals, but also that he was a hunter of men. The word translated "hunters" in Jeremiah 16: 16 is from the same root. There Yahweh shows how He would cause Israel to return to the land in the latter days. First, He would send "fishers," men like Chaim Weizmann and Theodore Herzl, to entice them back; and then, hunters: men like Hitler and Stalin, hunters of men, to drive them back.

Nimrod was just such a man. Moreover, he was apostate. What he did was in defiance of Yahweh. His very name, coming as it does from the Hebrew verb **Marad**, "to rebel," signifies "a rebel." He was a mighty hunter "before" Yahweh, and this word "before" can signify defiance, and not merely position. It is used in that sense in Genesis 6: 11, where a violent world was said to be corrupt "before" God.

Here, again, however, we are not without other testimony, for in Appendix 28 of the "Companion Bible," the following authorities are produced:

- Josephus (Ant. Jews i.e. 4, 2): "Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God, than by making them rely upon his own power."

- The Targum of Jonathan: "From the foundation of the world, none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord."

- The Jerusalem Targum: "He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, 'Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!' Therefore it is said: 'As Nimrod the strong one, strong in hunting, and in wickedness before the Lord.'"

● Again Hislop (op. cit., p. 23) quotes Justin's Trogus Pompeius, in *Hist. Rom. Script.*, vol. ii, p. 615, to the effect that: "Ninus, king of the Assyrians, first of all changed the contented moderation of the ancient manners, incited by a new passion, the desire for conquest. He was the first who carried on war against his neighbours, and he conquered all nations from Assyria to Lybia, as they were yet unacquainted with the arts of war."

### Nimrod — Founder of Babylon

All of the information that can be adduced on Nimrod paints the picture of a man wilful in the extreme, steeped in vain ambition, moved by fleshly pride, powerful, unscrupulous, and sated only with blood — a fitting predecessor indeed for the kings of Babylon that followed him, an outstanding type of Gogue, of the land of Magog, who "in the latter days," will conceive a mischievous purpose concerning Israel: "I will go up to the land of unwalled villages . . . to them that are at rest" (Ezek. 38: 11).

Nimrod founded Babylon, which, as a word, means "confusion." After the Flood, he was the first one recorded as having built a city, and in doing so, he followed the example of someone of like disposition — the murderer Cain (cf., Gen. 4: 17), who built the first city.

What was there so wrong in Cain and Nimrod building cities? Firstly it challenged the declaration of God, Who had commanded man to "multiply and replenish the earth, and subdue it" (Gen. 1: 27; 9: 7). The building of cities, whilst satisfying the gregarious instincts of men, was a direct violation of God's requirements in this matter . . . "Let us build a city lest we be scattered abroad upon the face of the whole earth" (Gen. 11: 4). Under these circumstances, the very action of building a city betrayed an unwillingness to conform to God's law in the matter, a disregard of His will that amounted to contempt. This was the spirit in which the erection of Babylon was contemplated and executed.

Another point. The Hebrew word for "city" comes from a root signifying "naked" (Dr. Strong). To erect a city, where men and women can get together to satisfy themselves in the things for which the flesh craves, the ground or soil, the cultivation of which God decreed for Adam's sustenance, has to be cleared, to be made bare, or naked. It was never the intention of God that men should congregate in mighty cities as today. In Eden, for Israel under the Mosaic Law, for the nations in the Kingdom of God, the emphasis is on rural principles as a way of life. In Gen-

tilism, this way of life is perverted; men and women prefer to lean upon a combination of fleshly power rather than upon God!

In the building of Babylon, therefore, the apostasy of Nimrod was complete. In his "Two Babylons" Hislop advances a vast array of circumstantial evidence, all of which points to Nimrod, not only as the founder of the "great city" of Babylon, but also of the worship that goes with it, including such apostate doctrines as the Trinity, Madonna and Child, etc.

Nimrod's defiance of Yahweh was thus complete. He seduced the people with a "theology" of his own invention, and became the first ruler in history to adopt the stratagem of controlling both Church and State for his own advantage. His example was later followed by Jeroboam, the first king of the northern tribes, concerning whom the record states: "He made Israel to sin" (1 Kings 12: 27-29).

#### Nimrod — the Anti-Semite

"The beginning of his kingdom was Babylon," but he also built three other cities in the land of Shinar. Moses' use of Shinar in this context is very important, because, for Israel, it had only one meaning — the Land of the Enemy's Tooth."

"The word 'Shinar' is derived from the nouns 'Shain,' a tooth, and 'Ar,' an enemy; it means therefore, Enemy's Tooth; as Shinab signifies Father's Tooth. Hence the phrase, Eretz Shinar, means 'The Land of the Enemy's Tooth.' This was a very appropriate appellation for the region into which the Harlot of the Ephah was to be transplanted; and to acquire a house set up upon the foundation of her own wickedness. The Fourth Beast of Daniel's vision, the beast of the 'GREAT IRON TEETH,' had been a wind in the stork-like wings of the two women by whom the Harlot of the Ephah was carried forth; and the testimony of the Apocalypse, as we have already seen, reveals her subsequent existence with all the impudence of a harlot and pretended prophetess, in the midst of the Seven Ecclesias of Asia Minor. This was a province of the dominion of the Great Iron Teeth; the enemy of the Jews by nature, and of Jews by Grace; in other words, the land of the enemy's tooth, or Shinar's land, where 'Babylon the Great' was to be built up for Jezebel, the Harlot of the Ephah, by those 'who say they are Jews, and are not, but do lie, and are of the Synagogue of Satan' (Rev. 2: 9; 3: 9).—"Eureka," vol. 1, p. 73.

We have not, however, only to rely on the meaning of the word 'Shinar' to understand the anti-semitism of Nimrod. There is other evidence. We simply draw attention to the fact that Moses' use of the word in Gen. 10: 10, describes an area which later became known to Jews as the

Land of the Enemy's Tooth. Manifestly, the Jews would have had to have some of the dire experiences of anti-semitism before they could apply that description to any country. The fact that it was applied to Nimrod's Babylon illustrates the source from which the anti-semitism arose.

But why anti-semitism? Because of the record in Gen. 10: 11, in the A.V., "Out of that land went forth Asshur, and builded Nineveh. . . ." This does not mean that Asshur (who was a descendant of Shem, and therefore a Semite) built the cities therein enumerated. This was the work of Nimrod. The A.V. margin (and the Revised Version supports it) offers the alternative translation to the effect that "he (Nimrod) went out into Assyria."

The Companion Bible quotes one of the Jewish Targum on this point as saying "he (Nimrod) went forth into Asshur." That is, he invaded it. Having subdued his native Shinar, and set up his own ecclesiastical system, he next purposed to extend his power over the area that had been settled by one of the descendants of Shem.

After the Flood, God's tabernacle had been established in Shem (Gen. 9: 27), the inference being that Shem was more worthy, because more faithful, than his brothers. If so, he would have attempted to conscientiously carry out the command to "multiply and replenish the earth," and for that purpose, would have left the land that later became Babylon, but was, originally, the cradle of the human race.

It was into the land that bore his name (i.e., Assyria, from Asshur) that Nimrod followed him, hunting him, oppressing him, endeavouring to foist upon him his apostate dogmas. And having conquered Shem in Assyria, Nimrod proceeded to build Nineveh, the city that bore his name (Micah 5: 6) and three other cities as well, one of which, Resen, is described as "a great city."

### Nimrod's Attempted Centralisation

The next step in Nimrod's programme of Empire-building followed logically — the projected building of a "city and tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11: 4). This was added burden to his open defiance of God; an attempt to render impregnable the Apostasy that had been developed.

"The projectors of the city and tower of Babel announced in their programme that the enterprise was intended to secure to the patrons of the scheme 'a Name;' and to prevent them from being

'scattered abroad upon the face of the whole earth.' They were opposed to nationalisation; they preferred a FRATERNAL COMMUNISM and proceeded to build a temple of social fraternity for all mankind. But God and His purposes were in none of their thoughts. They were concocting schemes utter subversive of them; therefore He interfered, saying, 'Behold, the PEOPLE IS ONE, and they have all one language; and this they BEGIN to do; and now nothing will be restrained from them that they have imagined to do. Let us go down, and there confound their language, that they may not understand one another's speech.' So the Lord scattered them abroad from thence upon all the face of the earth; and they left off to build the city" (Gen. 11: 4-8)—"Elpis Israel," p. 174.

### Nimrod of the Latter-Days

Nimrod was the great prototype of the man who will ultimately lead modern Babylon to destruction. Contemporary history has seen several would-be Nimrods, including Napoleon, Kaiser Wilhelm II, and Hitler, the last of whom measured up to most of the requirements of the ancient counterpart. But it is to Gogue that this doubtful honour ultimately belongs.

At present, the U.N.O. is attempting to centralise authority among men, but it lacks its Nimrod. He is there, however, waiting only the opportune moment to assert himself. The builders of U.N.O. — Babel — fondly imagine that their organisation will ensure their continuance in being, and the preservation of their ill-gotten goods, and despite constant failure, there are many who still cherish the dream.

But "the cities of the nations" are destined to fall when, under the influence of the 7th vial, "the great city Babylon" is divided into three parts (Rev. 16: 17-21). The "cities" are the nationalities, or states, of Gentilism, which, in their activities, have literally made "naked" the earth. But they, in turn, are to be made "naked" by Christ and the saints in order that the "city of God" might take their place (Isa. 26: 1-5).

In other words, the return of Christ will witness the removal of all human political systems. The things for which men strive today will be completely overthrown, that God's way may take its place. The foundation laid by Cain and Nimrod, who built the first cities, preserved as it is in the self-seeking and apostasy of the nations today, will be dissolved under the weight of a most terrible overthrow.

### The Russian Nimrod

Meanwhile, as cracks appear daily in the U.N.O. ramparts, the Russian Nimrod waits, and watches, and intrigues.

That he is the Nimrod of the latter-days appears not only from the many scriptures which establish his locality, but also from the nature of his organisation and practise, which like that of the first Nimrod, is:

● **BASED ON THE CULT OF HERO-WORSHIP**, or human deification, as the deification of such men as Lenin, Stalin, proves;

● **APOSTATE FROM THE TRUTH**. Founded on Atheism, and the concept that "religion is the opium of the people;"

● **HUNTER OF MEN**. Witness the dreadful massacres of the Hungarian populace, in the uprising of 1956;

● **ANTI-SEMITIC**. Evidenced by opposition to Israel, an anti-Zionist foreign policy, wholesale deportation of Jewish population of the Near-East to Siberia, and a firm reluctance to allow Jewish emigration from Russia to Israel;

● **DETERMINED FOR WORLD CONQUEST**. The inevitable success of the dictatorship of the proletariat, by the dialectics of Marxist materialism, and by bloody revolution, is a firmly established Communist doctrine, as also is the belief that the Capitalistic Western Powers are corrupt and decayed;

● **SEEKING A UNION OF CHURCH AND STATE FOR THE ACCOMPLISHMENT OF ITS AMBITION**. Following the success of the Red October Revolution of 1917, and the discrediting of the Orthodox Church, its resuscitation in recent years with State backing, paves the way for the time when the Catholic Church (both eastern and western)—despite current protestations of Catholics to the contrary—will be welded into one force under his banner;

● **POWERFUL AND MILITARISTIC AND ANTAGONISTIC TO ITS NEIGHBOURS**. No part of the earth's surface escapes the influence of Russian intrigue, or the attempted infiltration of Russian ideas, manpower and arms;

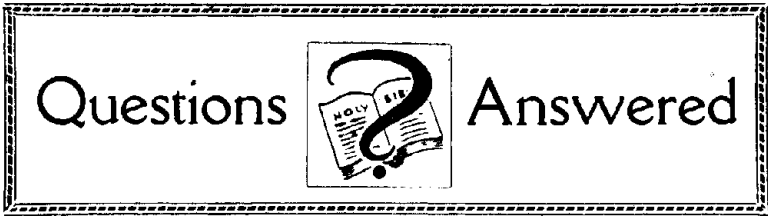
● **BUILDER OF A GREAT CITY**. The great city is "Babylon the Great," the mightiest array of human power the earth will have seen, when European, Asian and African powers will combine as a prelude to the city's downfall.

The time is coming when "Great Babylon," under the forceful policies of its Nimrod-like leader, is to "come into remembrance" before God. Then, the God of Shem will speak with a voice that not even Nimrod could misunderstand, a voice which will cause dismay throughout the followers of his camp, but a voice which will be heard with pleasure and joy by those who now seek to hear and obey its message.

—E.M.S.

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Let our lives, whether long or short, be dedicated wholly to Him Who has called us. This alone can give us peace and tranquillity in the life that now is, and assure us an abundant entrance into that which is to come.



### BORN OF THE SPIRIT — John 3: 5

*A.H. (S.A.)—What is meant by being “born of the Spirit”? Has it any relation to our present state?*



**Answer:** We have a good illustration of what is meant by this term in Romans 1: 3-4, where the Lord is set before us as firstly “the seed of David according to the flesh,” and then “declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.”

The Lord was declared to be Son of God on no less than three different occasions: (1)—at birth; (2)—at baptism; (3)—at his resurrection. On the first occasion, he was declared Son of God though born according to the flesh because of the miraculous nature of his birth (Luke 1: 35). On the second occasion, at his baptism, those assembled heard the declaration of Heaven: “This is My beloved son, in whom I am well pleased” (Matt. 3: 17), proclaiming that the Son was “born of water.” And at his resurrection, as we have seen from the reference quoted above, he stood forth in the fullest extent as Son of God. The process commenced at his birth of Mary was then completed, and he was declared Son of God **with power**, for it was now demonstrated by the Divine nature he possessed. As the Father is Spirit (John 4: 24), so the Son had been “born of the Spirit” (2 Cor. 3: 18—margin).

In the same manner, we await the true manifestation of sonship, the “birth of the spirit” in the change of nature which shall be given the approved at the Judgment Seat and shall demonstrate their standing with the Father. So Paul wrote: “Ourselves also, which have the firstfruits of the Spirit (i.e., the power of the Holy Spirit), groan within ourselves, waiting for the adoption (sonship), to wit, the redemption of our body” (Rom. 8: 23).

A baby is begotten first and born afterwards, and con-



siderable time elapses between the two events. Further: a begettal may not result in a birth, but may prove to be a mere abortion. In a healthy birth, begettal is followed by a quickening, which is finally consummated in the joyful event of a new life. All this illustrates the terms that the Lord used to Nicodemus in John 3; 5.

Birth of water is preceded by begettal and quickening. A person first comes to a knowledge of the Truth, and his interest is aroused. This is equivalent to begettal. He proceeds to examine the truth, becoming more and more convinced that it is leading him to the "right way." This answers to the "quickening." Finally, in the joy of his discovery, he can await no longer and, like the Ethiopian, demands: "See, here is water; what doth hinder me to be baptised?" (Acts 8: 36). That is a case of being born of the water. It is essential to an entrance into the Kingdom of God.

Unfortunately, as all know who have engaged in Gospel extension work, so many reach the begettal and quickening stage without coming to the birth. They hesitate to take the final step, and the promise of birth becomes a bitter disappointment as they turn from the Truth.

The birth of the spirit is likewise preceded by begettal and quickening. The begettal commences when the birth of water has taken place. We are then begotten by the "word of truth" (James 1: 18; 1 Pet. 1: 22-25), and the public declaration of the things concerning the Kingdom of God and name of Jesus Christ which takes place at baptism, testifies that from henceforth we propose to "walk in the Spirit" and cultivate the "fruits of the Spirit" (Gal. 5: 16, 22). The "Spirit" is the Truth, fully believed and acting upon a person's mind, for the Lord declared: "The words that I speak are spirit" (John 6: 63), and his statement is endorsed by both John (1 John 5: 6), and Paul (Eph. 6: 17).

But if the "spirit is the truth" as taught by John, it might be asked, Is not one "begotten of the Spirit" when his attention is first directed to it, and an interest is aroused in these things before baptism? On what basis can it be suggested that baptism constitutes the begettal of the spirit? The partial understanding that one has before immersion is not the Spirit as Paul uses the term. His knowledge of the Truth becomes spirit, or power, when it governs a person's thoughts. This is termed the "mind of the Spirit" (Rom. 8: 6—margin), or the thinking of the Spirit. Such a phrase

is used of one when his mental processes are dominated by the Truth; when he thinks in accordance with his principles, and such thoughts find reflection in his life. The first act of one fully seized with this state of mind will be baptism.

Thus a person is "begotten of the spirit" when he submits to the first act of righteousness, which is baptism. A process has commenced which can bring him to the birth, so that he will stand forth ultimately clothed upon with divine nature (2 Pet. 1: 4), possessing not a body of "flesh and blood" (1 Cor. 15: 50), but a body like the Lord's (1 John 3: 2), a "spiritual body" (1 Cor. 15: 44), or one energised by the spirit of God. Without such a change, without the birth of the spirit, we cannot enter the kingdom of God, as both Christ (John 3: 5) and Paul (1 Cor. 15: 50) testify. To ensure such a birth, begettal must be followed by a quickening, and this will come as we seek to know more and more of the Truth. This will quicken our interest in the things of God, and cause us to lay hold of them fully. It will cause Christ to be formed in us by faith (Eph. 3: 17), and will ultimately bring us to the birth, when we shall stand for "clothed upon with our house from heaven" and so comprehend the full meaning of the words "that which is born of Spirit is Spirit."

—Logos Committee

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"Hide My Outcasts, Moab"—Isa. 16: 4

A correspondent questions the reliability of the A.V. rendering of Isaiah 16: 4, which was quoted in a recent "Logos" article. The A.V. suggests that Moab is to provide a covert for Israel when the oppressor invades the land. Most modern versions reverse this interpretation, and would make Israel provide shelter for Moab.

In reply, we quote from the critical notes appended to the Cambridge Bible for Schools and Colleges. "The A.V. is a correct translation of the text as pointed, and far preferable to that of the R.V., which joins the word Moab to the next clause, a construction unnatural in the extreme, although suggested by the Hebrew accents. The vocative use of "Moab" in A.V., and probably also in the Massoretic text, implies that vv. 3-5 are conceived as an address to the Moabites."

These "Hebrew accents," by the way, have no authority whatsoever, being merely a traditional guide to pronunciation.

Thus it appears that the A.V. is correct. We would note, also, that it harmonises completely with other passages (e.g., Isa. 21: 13-17; 43: 19-20) as was indicated in the Exposition of Habakkuk ("Logos," vol. 21, page 346), whereas no meaning can be extracted from the R.V. rendering. We also direct attention to "Ministry of the Prophets," page 306, and suggest that our correspondent carefully consider this matter again in the light of the above. We feel sure that after doing so he will agree with us that the A.V. rendering is reliable, and much to be preferred here before that of the R.V. or R.S.V.

—F. Russell



## Verse by Verse Exposition of Obadiah's Prophecy

### 5.—Edom as seen by the Prophets



Our exposition of Obadiah's prophecy is based upon the proposition that the nation of Edom is used as a type of the flesh in political manifestation, to be exhibited particularly in the Gogian confederacy of the latter days. Can this be sustained by other parts of the Word? Or is it incidental to Obadiah alone? We propose to examine other portions of Scripture, to show how completely the prophets were dominated with the idea of Israel's ultimate triumph over Edom, and how they saw this nation as a type of Gentile power of the last days to be destroyed by Messiah at his coming.

#### As Seen By Moses

The first place in which Edom is referred to in a directly prophetic sense (apart from the angelic message delivered to Rebekah the mother of Esau, which we have already touched upon) is in the glorious hymn of praise composed by Moses after the Victory of the Red Sea. The stormy lashing of waves had subsided, the sea had calmed, the drowned host of Egypt was hid from sight by the quiet waters which reflected the deep blue of heaven's vault. On the eastern shore, Moses stood at the head of Israel, now called the Redeemed of Yahweh, His purchased people (Exod. 15). The moment was a solemn and awful one, impressing the people with the mighty power of Him Whom they worshipped. Not a human blow had been struck, and yet the greatest army of antiquity had been completely destroyed.

Yet outstanding as Yahweh's triumph was on that occasion, it is due to be overshadowed by a more stupendous and complete victory over the forces of evil and darkness in the future. A materialistic and God-defying world will be compelled to recognise the manifestation of Divine power through the Lord Jesus at his return. The Creator of heaven and earth will "yet cause men to know His hand and His might; and they shall know that His name is Yahweh" (Jer. 16: 21). Moses' Song of Victory (Exod. 15) will then find its full meaning. The nations who would hinder Yahweh's plan will be overthrown as completely as was Pharoah's host in

the Red Sea, and the "Redeemed of Yahweh," "His purchased people," will be conducted to His "holy habitation," in "the Sanctuary" that he shall build; and He shall "reign for ever" (Exod. 15: 13, 16, 17, 18).

Moses' prophetic Song of Victory was not fulfilled in his day. He never entered the Promised Land. The people who witnessed the overthrow of Pharaoh were themselves, in turn, destroyed in the wilderness. They did not enter into their inheritance; nor was Yahweh's kingdom established for ever, as the Song declared it would be. But the day is approaching when all that it proclaimed will be fulfilled. Yahweh will be revealed in His son as a Man of War (Exod. 15: 3; Rev. 19: 11); the troubled sea of nations (Isa. 57: 20) will be calmed by the Lord, as the waves of the Red Sea were before Moses, and then, declared John, "they will sing the song of Moses the servant of God, and the song of the Lamb" (Rev. 15: 3).

In the coming day of glory and victory, Moses and Christ, the servant and the son (Heb. 3: 5-6), the type and the antitype (Deut. 18: 15), the federal heads of natural and spiritual Israel will stand together, whilst this hymn of praise will be played in its proper setting, and sung with full meaning.

"The dukes of Edom shall be amazed." So declares one part of this song (Exod. 15: 15). What has this to do with Christ's return, for that is when the song will be sung. The "dukes of Edom," are the nation's leaders, and the "amazement" they will display will not be that of mere idle curiosity or astonishment, but a very real fear, as the word in the Hebrew implies (see R.V.). This fear will be induced by the terrifying manifestation of Divine power to be unleashed at Christ's return. In other words, there are modern Edomites, and Moses' song, like Obadiah's prophecy, sets forth Edom as typical of the nations today. Placed in the setting of the future, this part of the Song is illustrated by the words of Micah:

"The nations (Edom, etc.) shall see and be confounded at all their (Israel's) might; they shall lay their hands upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of Yahweh our Elohim, and shall fear because of thee. . . ." (Ch. 7: 16-17).

#### As Proclaimed by Balaam

Balaam, the prophet of Babylon, was commissioned by Balak to come and curse Israel for a reward. But Yahweh

put a word in his mouth that he could not resist, and to his own amazement and embarrassment, he found himself pouring out prophecies concerning the future glory of Israel, and consequent humiliation of its enemies. Time and again efforts were made by the King and the Prophet to stem this flow of prophetic eloquence in Israel's favour, but all in vain. Each attempt to stifle the vision only produced a more glorious vista of coming glory. He spake of the strength of Israel's ranks prepared for war, and the consternation of the surrounding nations; he heard the shout of a King in their midst, and saw him glorious and powerful, as the Star of Jacob and the Sceptre of Israel. Balaam saw not the Israel of his day, but that of the "latter days" (Num. 24: 14); he saw the true Israel of God, so powerful in war against the nations that:

**"Edom shall be a possession; Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he (the Lord Jesus) that shall have dominion, and shall destroy him that remaineth of the city" (Num. 24: 18-19).**

Mt. Seir is the principal mountain of the territory of Edom, and the words of Balaam regarding it are similar to those of Obadiah: "Saviours shall come up on Mt. Zion to judge the Mount of Esau; and the Kingdom shall be Yahweh's" (Obad. 21). Why should these Saviours (Christ and his immortalised brethren) come up on Mt. Zion to judge the Mount of Esau? The answer is that Mt. Seir (the Mount of Esau) will be represented in some way at Mt. Zion at the apocalypse of the Lord Jesus. Seeing that Edom has completely passed into obscurity, the only way in which it is now possible for it to be represented at Mt. Zion is in a typical sense. And, as we have seen, that is what Obadiah implied: "As ye have drank upon my holy mountain, so shall all the nations drink" (v. 16). The prophet saw the "mount of Esau" as typical of "all the nations."

The Gogian confederacy, as the latter-day figurative Mt. Seir, will be destroyed at Mt. Zion (Zech. 14: 2), so that, in the terms of Balaam's prophecy, "Seir shall be a possession for his enemies."

But Balaam, in mysterious terms, made reference to the Star of Jacob (Christ) "destroying him that remaineth of the city." What does he mean by that? Giving it a modern application, the only one possible under the circumstances, for he is speaking of "the latter days," what city of all the cities of the nations is here referred to as being given over to total destruction? In exposition of this part of Balaam's prophecy, we can well look at

## David's Psalm of Triumph over Edom

David had conquered Edom, and they had "become his servants" (2 Sam. 8: 14). In doing this, he foreshadowed that which his greater Son shall yet accomplish. This is predicted in two Psalms where almost identical wording occurs (Psalm 60: 5-12; Psalm 108: 6-13). The language is so strange and enigmatical that we present it here the better to consider it.

*Thou hast given a banner to them that fear thee,  
That it may be displayed because of the truth.—Selah!  
That Thy beloved may be delivered;  
Save with Thy right hand, and hear me.*

*God hath spoken in His holiness; I will rejoice;  
I will divide Shechem, and mete out the valley of Succoth.*

*Gilead is Mine, and Manassch is Mine;  
Ephraim also is the strength of Mine head;  
Judah is My lawgiver;  
Moab is My washpot;  
Over Edom will I cast out My shoe;  
Philistia, triumph thou because of me.*

*Who will bring me into the strong city?  
Who will lead me into Edom?  
Wilt not Thou, O Elohim, which hadst cast us off?  
And Thou, O Elohim, which didst not go out with our armies?  
Give us help from trouble:  
For vain is the help of man.  
Through God we shall do valiantly:  
For He it is that shall tread down our enemies.*

The language is strange, but when we recognise the "strong city" as Babylon the Great, and Edom as the sin-power of the Gentiles (rather than any specific nation such as the Arabs) its meaning becomes clearer.

First our attention is directed to a "banner" that will be given to them that fear Yahweh, and we are called upon to consider (Selah!) this banner. The word, in the Hebrew, is "nes." It occurs in Exod. 17: 15 where the Altar of Victory is called by Moses, Yahweh-Nissi, or "He Who will be our Ensign." This Altar, of course, pointed forward to the Lord Jesus Christ (Heb. 13: 10), who is our ensign.

The word occurs again in Isa. 18: 3; 11: 10, and in these places is rendered "ensign." The prophet declared: "In that day there shall be a root of Jesse which shall stand as an ensign of the people." According to the Psalm quoted above, this "ensign," the Root of Jesse, or the Lord Jesus Christ, shall be given to them that fear Yahweh, because of the Truth, or because of "faithfulness," as the Companion Bible suggests as an alternative.

The Psalm thus presents a picture of the faithful united to the Ensign as preliminary to what follows. And that is: (1)—That Israel might be delivered; (2)—That the land might be divided according to the Divine requirements; and (3)—That the enemies of Israel might be disciplined and humbled.

Sheckem and Succoth, Gilead and Manasseh are west and east of Jordan, whilst Ephraim and Judah are north and south. Thus these verses imply that the whole of the land: north, south, east and west are Yahweh's to be divided by Him according to His discretion and directions, some of which are contained in Ezekiel, Chps. 47 and 48.

Having hinted at Yahweh's purpose with the Land, the Psalm reveals His intention to deal with the enemies of Israel. Modern nations are given the setting of antiquity, and their fate is referred to in enigmatical language: "Moab is my washpot, over Edom will I cast out My shoe," etc.

A washpot is a helpful, though humble, vessel, and the "latter-day Moab" (see Jer. 48: 47) will be incorporated into the Kingdom as such. We will not, at this stage, advance the reasons why we believe Moab to represent the British power.

Different treatment is to be meted out to the latter-day Edom. The saying, "Over Edom will I cast out my shoe," finds illustration in Ruth 4: 7, where it is shown as a mark of contempt and rejection. Edom will be rejected from the Kingdom. The sin-power of the Gentiles will be suppressed completely. In Daniel's prophecy, this power is represented by the Fourth Beast—a power that is superimposed upon lesser nations, and which, by drawing them all together, exercises dominion over all. The fate of this Fourth Beast is to be "slain, and his body destroyed, and given to the burning flame," though the individual nations that constitute his dominion will "have their lives prolonged" in the Kingdom Christ will set up (Dan. 7: 11-12).

This Fourth Beast is the Edom of Psalm 60.

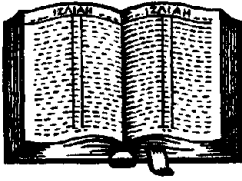
Thus David continued: "Who will bring me into the strong city? Who will lead me into Edom?" And he answered: "Wilt not thou, O Elohim, which hadst cast us off?" In these words, the King anticipated the breach that would ensue between Yahweh and His people, and the restoration to favour that will follow the manifestation of His son. He looked to that son to lead Israel in the attack upon the "strong city of Edom."

In the days of David, this strong city was Petra. As a fortress it was considered to be both inaccessible and impregnable. Its only approach was along a deep gorge, between towering rocks of red sandstone that stood as sentinels guarding the way. The city itself was hewn out of living rock, and because the rock was red sandstone, it has been called by archaeologists, the "rose-red city of mystery." Today, however, the city is a ruin, and excites the interest only of the antiquarian or archaeologist. Strong as it undoubtedly was in its heyday, Petra was not the city that the Psalmist had in mind which was so strong and powerful as to cause him to question who was capable of invading it successfully.

But there is a "strong city," referred to extensively in Scripture, which Christ will overthrow at his return, and which is identifiable with modern Edom (the sin power). That city is "Babylon the Great," destined to be "overthrown with violence" when the Lord leads the "armies of the heavens" into it (Rev. 18: 21). The strong cities of the past, like Petra or Babylon, were typical of that mystical city of today. The armies that these cities commanded fought in the name of gods that were false. They were symbols of fleshly power and apostasy, so mighty, in the estimation of men, that sometimes Israel was tempted to imitate the same wickedness. They stand as types of the wickedness that now exists on every side: an apostate Christendom which denies the teaching of the One it claims to follow. The Truth is held by a small minority, and what can they do in the face of the blank wall of indifference and Christianised-paganism that surrounds them. "Who will bring us into the strong city? Who will lead us against Edom?" is the cry of the faithful. The answer comes echoing down the ages: "The zeal of Yahweh Tz'va'oth will accomplish this" (Isa. 9: 7). He will destroy modern Edom despite all its military and religious display of power. "For he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low even to the ground, he bringeth it even to the dust" (Isa. 26: 5). This is the "strong city of Edom" that David saw in vision. Modern Babylon, the world about us, is destined, shortly to be reduced before the bright shining of the Sun of Righteousness, who will arise with healing in his beams, but will tread down the wicked in his anger (Mal. 4).

And all true saints, who know the history of spiritual Babylon, will echo the refrain: "So perish all Thine enemies, O Yahweh."





### Exhortation

# The King and His Bride

*"Out of the chaos of the present evil state, God is developing a glorious system, which in due time, will be manifested, filling the earth with glory, and showing that there is no waste of time or material in the evolution of the wonderful work, although to our limited apprehension there may appear much of both." "He doeth all things well."*

—R.R.



### Christ as King

In the title of Psalm 45 we have the Hebrew word "**maschil**." That word indicates that it is a Psalm "of instruction"—a composition written to impart understanding. The R.V. opens a little differently from the Common Version. It reads, "My heart overfloweth with goodly matter; I speak; my work is for a king. My tongue is the pen of a ready writer."

Who is the speaker? We do not know for certain. It may have been David; but the Psalmist's name is not given. Whoever he was he certainly wrote as a man of God and a prophet. His heart was full of his subject, and his words embrace many aspects of the divine purpose. His heart "bubbled up" and overflowed with affection for it (v. 1 — margin). It was a case of, "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things." Does the truth have that effect upon us? Are our hearts full of overflowing with the love of it, so that we look at all things from its standpoint, and speak of it at every opportunity, confessing Christ before all men?

The "good thing" in this case is the reign of the Lord Jesus Christ, and his union with his Bride. It is the same goodly matter which has got into our hearts; for we are "espoused to Christ," and are yearning for his coming as the Royal Bridegroom (Matt. 25).

"I speak," said the Psalmist; "my work is for a king." The work in question is this Psalm; and it is "for a king" in the sense that it is a prophetic testimony for Christ. That it does refer to him is placed beyond all doubt by the fact that it is applied to him in Hebrews 1: "Unto the Son He (God) saith, Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

#### As the Manifestation of Yahweh

This determines the subject and authorship beyond question. God is the "ready writer," whoever the "overflowing heart" and the "tongue" belonged to. The Psalmist was but the pen, the willing instrument; as David says in another prophecy—2 Sam. 23. "The spirit of Yahweh spake by me and His word was in my tongue." And the king contemplated is neither Solomon, nor Hezekiah, nor Joram, as various writers have suggested, but Christ glorified. The language used can only refer to him and no other. Who else could rightly be called "God" whose throne is for "ever and ever"? But he can be so described. In the days of his flesh he was a manifestation of Deity who could say, "I and the Father are one." He is named Yahweh Tzidkenu, "the Lord our righteousness." He is named Jesus, Hebrew *Yahshua*, "The salvation of Yah," and Immanuel, "God (El) with us;" "The Word made flesh;" "The Everlasting Father," or "Father of Eternity." And now that he has ascended to the divine nature and become capable of occupying his throne for ever and ever," he may, with perfect propriety, be styled "God"\* (1 Cor. 15: 50). Nevertheless, the inspired language of the Psalm guards against confusion by distinguishing between the supreme God, and this divine king, whom he has "Anointed," or made "Christ." "Therefore God, thy God, hath anointed thee." The phrase resembles Christ's expression, "I ascend unto my Father, and your Father; and my God, and your God" (Jhn. 20).

#### Perfect in Character

We read, "Thou art fairer than the children of men; grace is poured into thy lips."

This could apply to no ordinary "King of the Jews." It plainly indicates one higher than the children of men. It

\*The same title was given to Moses (Exod. 7: 1), the rulers of Israel (Ps. 82: 6-7), angels (Exod. 24: 10) and is offered to all the faithful (Rom. 5: 2; Rev. 3: 12)—Editor.

finds its fulfilment in Christ "who is holy, harmless, undefiled and separate from sinners," and who alone could say, "he that hath seen me hath seen the Father"; of whom also it is written, "we beheld his glory, glory as of the only begotten of the Father, full of grace and truth."

He was and is more beautiful than the children of Adam both morally, intellectually and now physically; though once "his visage was marred more than any man" through grief and suffering. Yet he attained perfection through suffering; and so may we (Heb. 2). If we follow his example of "walking righteously and speaking uprightly thine eyes shall see the King in his beauty," says Isaiah 23: 15-17. "We shall be like him," wrote John.

### Graceful in Speech

If we want illustrations of what is meant by "grace being poured into his lips" we have only to think of the testimony of the Christ-Spirit in Isaiah 50: 4: "**Adonahy** Yahweh hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary." And how Christ did speak! "Never man spake like this man." "Come unto me all ye that labour and are heavy laden and I will give you rest" . . . "Blessed are the poor in spirit" . . . "Blessed they that mourn" . . . "Blessed are the meek" . . . "Blessed they who do hunger and thirst after righteousness" . . . "Blessed are the merciful" . . . the pure in heart . . . the peacemakers. "I am the Resurrection and the Life. He that believeth in me though he were dead yet shall he live" . . . "Ye are my friends if ye keep my commandments" . . . "A new commandment I give unto you that ye love one another, by this shall men know that ye are my disciples . . ."

We think of his parables, so simple and homely, yet so full of meaning. Of his expositions of Scripture which made the disciples' hearts burn and enemies wilt. Of his gentleness to the weak and erring, "Doth no man condemn thee? Neither do I; go and sin no more." Of the unerring wisdom he displayed when friends and enemies plied him with hard questions. "Master, is it lawful to give tribute unto Caesar or not?" "Master, a certain woman had seven husbands. Whose wife shall she be in the resurrection?" "By what authority doest thou these things?" "Master, what shall I do to inherit eternal life?" "Master, here is a woman taken in adultery. Shall we stone her as the Law directs in defiance of the Roman authorities? Or shall we disobey Moses and submit to the Roman law?" "Lord, how oft shall my

brother sin against me and I forgive him?" "Who is my neighbour?"

These and many other examples crowd into the mind to show us what is meant by "grace being poured into his lips." And we remember that He is our model, and we must strive to reach up to him, copying his noble ways and speech. "If any man lack wisdom," in these respects, "let him ask for it." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Jas. 1; Col. 4).

### Divine in Nature

The next words of the Psalm remind us of the exceeding greatness of the reward: "God hath blessed thee for ever." How has He done that? By giving him endless life, exalting him to His own right hand, in whose "pretence is fullness of joy and pleasures for evermore," "angels and authorities and powers being made subject unto him" (Ps. 16: 1 Pet. 3). And a similar blessing is offered to us. We are invited to become his companions in the Spirit-Nature, when every curse has been swept away, and there will be joy and blessing and glory and honour and unfailing life and strength in the Father's presence. "We shall be like him;" if only we seek for it by patient continuance in well doing. Such a destiny is surely worthy of our highest efforts.

### Powerful in War

The next three verses (3-5) reveal Christ as "The Man of War," "Yahweh mighty in battle" (Ex. 15: 3; Ps. 24: 8), who will establish his everlasting throne by conquest of the world. "Gird thy sword upon thy thigh, O Mighty One, gird thee with thy glory, and in thy majesty ride thou and prosper." That is, "ride forth to victory." The next clause states: "Ride thou in behalf of Truth and Meekness and Righteousness" (R.V.). The meaning is that he will ride forth so that the "Meek may inherit the earth," and truth and righteousness may supplant the falsehood, the pride and the godless wickedness of this man-made world-disorder in which we now exist. This warfare is the necessary prelude to the re-establishment of David's throne; for not until God's judgments are in the earth will the nations learn righteousness and submit to the King of Zion (Ps. 2).

The scene of battle, briefly glimpsed in v. 5, is the scene depicted in many parts of Scripture, notably in Ps. 110, when the Lord returned from heaven rules in the midst of his enemies, striking through kings in the day of his wrath,

judging among the nations, and filling the places with the dead bodies of those who seek to oppose him (Hab. 3: 13-16). It is parallel with Rev. 19, where the "King of kings," named "Faithful" and "True," and "the Word of God" rides forth on a white horse (representative of Israel after the flesh Zech. 10: 3) followed by his saints, to judge and make war in righteousness, smiting the nations with his "sword," and "destroying them who destroy the earth," the warmongers. The actual conflict is first the war with the King of the North and then the later campaigns against the Beast System, or Powers of Europe, and the Papacy, which results in the grinding to powder of Nebuchadnezzar's image and the suppression of the Devil and Satan — human diabolism, individual and governmental, for a thousand years (Ezek. 38-39; Rev. 19).

### Righteous in Government

After this comes the establishment of "Thy throne, O God, for ever and ever," hence that follows in the Psalm in proper sequence. The character of his Kingdom, in contrast with that of his enemies, which will then have gone, destroyed in the pre-millennial wars, is set forth in the words, "the sceptre of thy Kingdom is a right sceptre." "He shall judge the people with righteousness and break in pieces the oppressor. In his days the righteous flourish and abundance of peace so long as the moon endureth" (Ps. 72).

In v. 7, reference is made to the fact that he has proved his fitness to rule by his righteousness in a time of probation. "Thou hast loved righteousness and hated wickedness." The R.V. puts it in the past tense, indicating a time of probation now at an end. Having been tried and found not wanting, "therefore his God has anointed him with the oil of gladness above his fellows."

Paul tells us that Christ has been highly exalted, made supreme in heaven and earth, Lord over angels and men, on account of his righteousness and hatred of iniquity as manifested in his death on the cross (Phil. 2). And his example is commended in the context to us, his would-be "fellows." "Let this mind be in you which was in Christ Jesus." "Ye that love the Lord hate evil" (Ps. 97). We must love righteousness and hate iniquity; only let our attention be directed **into our own selves**, not so much at other people, if we want to be exalted in the Kingdom. We ought to examine ourselves in these respects; but we find it much easier, generally, to hate evil in others. It is a human weakness to see the mote in a brother's eye, and to view it with great aver-

sion, while we are oblivious to the beam in our own. Our chief concern must be the perfecting of our own character.

The oil of gladness and his garments fragrant with the perfumes of myrrh, aloes and cassia, really links up with the anointing of Aaron and his sons and the tabernacle with the holy anointing oil, so that they might be consecrated to the Lord's service. The spices named in the Psalm were ingredients in this oil (Ex 30). And that oil which poured down over the high priest to the hem of his garments was the type of the anointing-spirit with which Jesus and his "fellows" will be enswathed and permeated so that they may be set apart as immortal priests and kings, fragrant and beautiful with divine glory in the age to come (Ps. 133). That is the literal significance of what being anointed with the oil of gladness means. "Everlasting joy shall be upon their heads." We must be consecrated now to attain to these things.

#### United to the Bride

"At thy right hand doth stand the Queen in gold of Ophir. The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework. The virgins, her companions, shall be brought unto thee."

We have no difficulty in perceiving what this radiant company represents. It is the Bride, the Lamb's wife who has made herself ready beforehand; the wise virgins of Christ's parable; without spot or wrinkle; beautiful inwardly with the beauty of character he "desires;" and glorious outwardly with the golden glory which will come from a tried and perfected faith, of which gold is the symbol (Rev. 19: 7).

This community of saints is both the King's Bride and his "Daughter" because she is now joined to him in the unity of the spirit "of one flesh," and was once begotten of him in the faith as his children (Heb. 2). So Isaiah testifies, "Thy Maker is thine husband **Yahweh Tz'vaoth** is His name; the **Elohim** of the whole earth shall He be called" (54: 5).

They are contemplated receiving the homage of the subdued nations and a representative of Britain, the latter-day Tyre, offers a gift. Some have supposed that the "daughter of Tyre" may refer to an individual member of the British Royal House, connecting the words of this verse

with the British Princess who may succeed to the throne.\* It may be so; we feel sure that the prophecy must soon be fulfilled (cf. Is. 60: 3 and 9: 10).

The saints enter the King's palace with gladness and rejoicing (v. 15). Doubtless the palace will be a literal one, beautified with ivory and precious things (v. 8), and standing in the midst of the Eden-like parkland (Is. 60: 13) called the "Holy Oblation" and assigned to Christ, the Prince, in Ezekiel 45. There they will feast with Him and partake of the emblems, as he said (Luke 22). What heart-warming realities are these!

Finally we have an exhortation addressed to the Bride which we can apply to ourselves (v. 10). "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty for he is thy Lord, worship thou him."

First, this is an exhortation to give heed to the Spirit's teaching, an admonition not to neglect the reading and practical application of the Word which can purify our hearts and make us "glorious within." Secondly, it is an admonition to the loving surrender of oneself to Christ without looking back to the world and its ways. "Forget thine own people and father's house." According to the flesh, our father's house is that of Adam. But we are to forsake everything which pertains to it, counting all earthly ties as dross that we may "win Christ."

"He that loveth father or mother, or son or daughter, more than me is not worthy of me," said Jesus. And conversely, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake shall receive an hundredfold, and shall inherit everlasting life." This is the substance of the exhortation in the Psalm. If we "hearken" to it, he will "make us princes in all the earth," "equal to angels to die no more" so that we may praise him for "ever and ever" (Rev. 5).

—A. Collins, Bourn., England.

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\*This was written in 1948. Elizabeth has succeeded to the Throne, being crowned in June, 1953. Many hoped the new reign would bring a new age of British greatness. That has not and will not be realised (Isa. 2: 11, 12, 16). Zion's King will bring the New Age when Yahweh alone shall be exalted—A.C.

Editorial

## When the Wish becomes Father to the Thought

"At the set time that I will appoint, I will judge with equity" (Ps. 75: 2—margin). In these words, Yahweh has revealed that His plan is not left to change or caprice, but will be accomplished in the manner, and at the time, He has determined. The statement is supported by numerous other Scriptures. For example, the Lord Jesus declared that the "times of the Gentiles" are limited (Luke 21: 24), and his words are endorsed by Paul who taught that in relation to the nations God has determined "the times before appointed, and the bounds of their habitation" (Acts 17: 26). The Epistle to the Hebrews sets forth the principle that "In faith we perceive that the ages have been thoroughly adjusted by God's command" (Heb. 11: 3—Diaglott).

That being so, Christ will return at the "time appointed." We cannot hasten or delay that time. When we use the common expression, "If Christ delay his coming," we use it in a relative sense; in the sense of, If our expectations of his coming are not realised, certainly not in the sense that anything that men might do can hinder the Return. Knowing the facts of his return, it is wisdom on our part to patiently await it, so ordering our lives that we "redeem the time," using any "delay" that might build up treasure in heaven.

Meanwhile, the "earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8). Fully conscious of the glory that shall then be revealed, earnestly desiring the appearance of the Bridegroom, as a young bride does that of her espoused, brethren search the Scriptures, excited at the possibility of Christ's early return, and anxious to align the political drama of the times with the word of prophecy.

Such excitement and keenness is to be commended and encouraged. Cold, indeed, must be the heart of the Bride



if she can look with indifference upon the obvious signs of her Beloved's approach. What is the normal attitude of a young couple about to marry? Do they not "count the days"? Are they not impatient for the time when they will be united as one? Or what is one's attitude when expecting the arrival of a dearly, beloved friend from distant parts? Is not every preparation made to receive him? Are not his letters carefully scrutinised to find out the exact time of his coming? Do not his waiting friends make every investigation as to the exact time of his arrival that they may be ready to meet him?

Should our attitude be less with Christ?

Yet some look coldly on the subject of prophecy and Christ's coming. They treat the latter subject merely as a doctrine, and lack entirely that warmth of approach which should be revealed. Christ is coming beyond doubt! They can prove this by the citation of numerous passages of Scripture such as Acts 1: 11, but the excitement, the thrill, the joy, the anticipation, the pleasure that such knowledge should arouse in one is absent. They fail to appreciate the position of Christ as Bridegroom claiming his beloved, or as the dearly, loved friend, returning from a long voyage overseas.

At the same time, a note of warning should be sounded on the other side. In our anxious desire to see the Bridegroom, there is sometimes a tendency to misinterpret Scripture, and give an application to various prophecies which is not justified by their context. This has led some into mistakes of anticipation that have resulted in adverse criticism. There is ample prophecy being fulfilled today without distorting the Word in order to give a significance to current events that the context of Scripture cannot support. Perhaps these words apply with greatest force to the revival of Israel. This, indeed, is a notable example of the fulfilment of prophecy, and a witness to the hand of God in world events. But many Scriptures quoted to illustrate this have no real application at the moment. For example, the words of Isaiah are often applied to the state of Israel today: "The desert shall blossom as the rose" (Isa. 35: 1). But the context clearly shows that these words apply to the future when Israel "shall see the glory of Yahweh, and the excellency of our Elohim" (v. 2) which is not the case today.

To support the application of Isaiah's words today, attention is drawn to propaganda films that display a vista of

smiling orchards and stately forests, as though such abound on every hand in the land of Israel. But these films present a distorted view of conditions. The land is, in large measure, arid desert, or eroded, rocky and sterile. And a measure of fertility is only brought to it by immense labour on the part of the Jews. The true change is yet to come, and will be brought about by Christ, and not by Jewish muscles or American dollars. And, really, the arid, sterile nature of the country is part of the wonder of the present migration of Jews back to the land, if men only thought of it. It is remarkable that Jews (many of them professional men, educated and cultured) return to the conditions they are forced to live under in Israel today; it shows that the hand of God is in it. But no service is done, to either Scripture, or the Jews, by claiming that Isaiah's words are being fulfilled, and "the desert is blossoming as the rose."

Some Ecclesias in Australia have recently used a film entitled "Two Minutes to Twelve" to illustrate conditions in the land. But from the standpoint of one who has visited the land, and seen the conditions, this film gives an entirely distorted view of things. The camera lies in the cause of propaganda. It presents current conditions in the land as fulfilling many prophecies of the Word which shall not be fulfilled until Christ returns. Scriptures are ruthlessly dragged from their context, and bent to do service to the cause of propaganda. Tel Aviv is presented as a glorious city of beautiful buildings, lovely parks and trees; whereas the reality is far from this: the buildings are badly in need of maintenance, and the conditions of the city are far from being desired. The film portrays missionaries busily instructing Jews in the principles of "Christianity," and claims that many are turning to Christ. This is simply untrue. The doctrine of Christ finds little impact upon the Jewish mind, nor will it do so until the Deliverer returns and "blindness" is removed from the spiritual vision of Jewry (Romans 11).

Why does the film make such claims? It is frankly a film of propaganda. Its makers believe that Christ returns, but returns to conduct the righteous into heaven, where, it claims, they shall "ever be with the Lord." Ecclesias who outspokenly condemn this teaching when presented in print, are thus found seductively feeding it to their members in a more alluring form. And to support the theory, Scriptures relating to the return of Christ are all given a pre-adventual bias, whereas, in actual fact, many of them will not be fulfilled until Christ reigns — not in heaven as claimed by the film—but on earth, and in Jerusalem.

We received in the mail recently a booklet (we believe it was "Jews in the News") that claimed that the statement, "They shall fly as a cloud, and as the doves to their windows" (Isa. 60: 8) is fulfilled in the fact that the Jews today use aeroplanes in the Land! But a careful scrutiny of the chapter will show that this happens when the "glory of Yahweh is risen upon Zion," and the glorious light of His reign illuminates the earth. The verse, of course, has nothing to do with aeroplanes. It likens the home-coming of Israel to the doves that fly to their cotes. The homing instinct that causes a pigeon to fly hundreds of miles in the face of storm and difficulty to return home, will be manifested by Israel. We see that in spirit today, but the present ingathering of exiles is but a token of the full return when Messiah calls, and his people answer.

Let great care be taken to ascertain the exact meaning of Scripture, and the context in which it is placed, and greater beauty will be revealed. This attention to detail in exposition will act as a mental discipline causing us to interpret Scripture soberly and correctly. We will know what to look for, what to anticipate. We will discern more clearly the signs of his coming, and will not be disappointed in our expectations. God's word is true and infallible, but we are mortal and prone to error. Let care and attention be given to what He has caused to be written, and not what we think He should have written. In short, let not the wish be father to the thought in Bible exegesis.

#### Progress in Perth (W.A.)

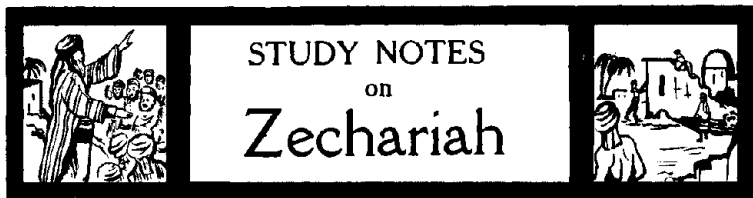
We have been busy instructing further interested friends, and, God willing, a further baptism will take place this Wednesday whilst several more seem to be approaching baptism. This is all very encouraging, and our average Sunday morning attendance has risen from sixty, two years ago, to ninety at present. The Manjimup and Denmark meetings are also developing very well.

—D.H.

#### Studies at Lakemba (N.S.W.)

Our "Eureka" class is now studying "The Apocalypse Rooted in the Prophets." This is, indeed, a splendid study. One begins to see the picture take form and substance as each prophet adds a further detail to the general outline. We find it best to first read the section right through, and then concentrate upon the various references quoted by Brother Thomas, considering the words of exposition he provides upon these. But whatever system is adopted matters little if the spirit of investigation is in evidence. Then there is no doubt about the value of the class.

—D.P.



(Chapt. 6: 2—cont. from p. 224)

**Verse 2: "Red horses"** — bloodshed. **"Black horses"** — famine (Jer. 14: 1-6; Lam. 5: 9-10).

**Verse 3: "White horses"** — See note on Zech. 1: 8. The colour of leprosy, here used to symbolise pestilence (Hab. 3: 5). **"Gristled and bay horses"** — See note on Zech. 1: 8. The four horses thus symbolised death by pestilence, famine and sword.

**Verse 5: "These are the four winds of heaven"** — They are the armies of the political heavens of the age to come (Rev. 19: 14). The number "four" is used because the military organisation of Israel was divided into four groups, and these chariots, in which Yahweh will ride, represent the true Israel of God (Eph. 2: 12-13). **"Stand before the Lord of all the earth"** — The word "Lord" is "Adon" and signifies Ruler. It occurs in Zech. 4: 14 and identifies these four chariots with the two anointed ones. The Ruler is the Lord Jesus, and the four chariots, the military organisation of the immortalised Ecclesia about to execute the judgments written (Psalm. 149).

**Verse 6: "The black horses go forth into the north country"** — The territory of the "King of the North" (Micah 5: 4). **"The gristled toward the south country"** — The territory of the "King of the South."

**Verse 7: "The bay went forth"** — "Bay" seems a general term which includes all the horses. The word signifies "strong" (see margin of v. 3) and all the horses could be so described. After the

north and south have been dealt with, the east and west are brought under the dominion of Christ (see Isa. 11: 14; Zech. 8: 7).

**Verse 8: "These have quieted my spirit"** — As the various countries are brought under the control of the Lord Jesus, so the Divine anger is stilled and peace replaces the tumult of the "time of trouble such as never was" (Dan. 12: 2).

### THE BUILDING OF THE TEMPLE BY THE BRANCH

(vv. 9-15)

The prophet is now instructed to take certain exiles from Babylon that they might witness the coronation of Joshua the high priest, who obviously here typifies the Lord Jesus. In their hearing he proclaims the title and work of the antitypical Joshua: His name is the Branch, he would grow out of his place, he will build the temple of Yahweh, and combine in his person the dual positions of King-Priest. All this was witnessed by these exiles, for whom crowns were also made, to be laid up as a memorial in the Temple then being built.

Finally, a brief explanation of the vision is given. It was to reveal that men "afar off" would come and build in the Temple of Yahweh, and to them suitable rewards shall be given. This is therefore a vision with an exhortation to all who have come out of Babylon (i.e., Gentilism), to form "living stones" in the Temple he is erecting (1 Pet. 2: 5).

**Verse 10: "Take them of the captivity from Babylon"** — These were true Israelites who had come out of Babylon into Israel. "**Heldai, Tobijah, Jedaiah**" — These names signify "Lasting or Durable," "Yah is good," and "Yah knoweth." When the meaning of the names is used it gives added significance to this verse. In the Septuagint Version, these meanings are incorporated into the text thus: "Take the things of the captivity from the chief men, and from the useful men of it, and from them that have understood it; and thou shalt enter in that day into the house of Josias, the son of Sophonias, that came out of Babylon." In this translation, Heldai is rendered "chief men," Tobijah appears as "useful men," and Jedaiah as "understanding men." "**Josiah, the son of Zephaniah**" — Josiah signifies "Yah heareth" and Zephaniah means "Yah hath hidden." So Josiah, the son of Zephaniah, can be understood to mean that "Yahweh heareth he who is filled with that which He hath hidden," i.e., His truth. These men were typical men. They were men of faith who left Babylon because of the call of God, and they stand in the text as such. Every Gentile who "comes out" of his environment to worship God in truth takes his stand alongside these exiles from Babylon.

**Verse 11: "Take silver"** — Silver speaks of redemption. Every Israelite had to pay a half shekel of silver as the price of atonement (Exod. 30: 12-16; Lev. 5: 15) apart from which his life was forfeit (see 1 Pet. 1: 18). The silver provided by the Israelites was then used to beautify the tabernacle (Exod. 38: 25-28). "**And gold**" — This speaks of a tried faith (1 Pet. 1: 7; Lam. 4: 2). Silver and gold in combination thus speak of redemption perfected by faith. It was the custom to bring gold as a present to Israel (Ezra 7: 16; 8: 25-26; 1: 4-6). Those who come out of Babylon today, in a spiri-

tual sense, can likewise bring these precious metals to Zion. "**Make Crowns and set upon the head of Joshua**" — The word "them" is in italics indicating that there is no equivalent word in the original. Only one crown was placed on Joshua; the others were reserved for the men of faith from Babylon (v. 14). In the act there is foreshadowed the coronation of the Lord Jesus. At present he is our high priest. He is yet to be acknowledged as king. When he returns and takes up his great power (1 Cor. 15: 25) and reigns, he will combine the two offices as High Priest and Universal Monarch. "**Joshua the son of Josedech**" — Like the other names in this chapter, these are significant. Joshua is the Old Testament form of Jesus. It is Yashua in Hebrew, and signifies "Yah's salvation." Josedech means "Yahweh hath cleansed," or justified. When the Lord was raised from the grave, and given divine nature, he was physically cleansed, and set before mankind as the only means of salvation. He was "delivered for our offences, and raised again for our justification." (Rom. 4: 25).

**Verse 12: "And speak unto him thus"** — As a typical man he stood as representative of the Lord Jesus, upon whom all the words of the prophets converge. "**Thus saith Yahweh of hosts**" — The militant title of Deity is appropriate here, for it will be because of the manifestation of Divine anger in judgment upon the nations that men will finally acknowledge the authority of the Son (Isa. 60: 12; 26: 9). "**Behold**" — Consider him (Heb. 12: 2). "**The Branch**" — See note on Ch. 3: 8. See also Isaiah 11: 1.

**Verse 13: "He shall build the Temple of Yahweh"** — A spiritual house (2 Cor. 6: 16; 1 Pet. 2: 5), and a literal one (Isaiah 56: 7; Ezekiel, Chs. 40-48). "**A priest upon his throne**" — A King-Priest as will be also all the immortalised followers of the Lord in that day

(Rev. 5: 9-10). **"The counsel of peace between them both"** — A complete fusion of kingly and priestly duties without the antagonism that often disgraced these offices in the past.

**Verse 14: "And crowns shall be to Helem, and to Tobijah, and to Jedalah"** — That is to chief (i.e., selected) men, to useful men, and to men of understanding. That is what names imply (see v. 10). **"And to Hen"** — This word means "grace" or "favour." The Revised Version translates "for the kindness (hen) of the son of Zephaniah." The R.S.V. translates: "And the crown (margin—crowns as in Hebrew) shall be in the Temple of Yahweh as a reminder to Heldai, Tobijah, Jedalah, and Josiah the son of Zephaniah." **"For a memorial in the Temple of Yahweh"** — These crowns were apparently laid up in the Temple that

Joshua was then assisting to build as a memorial to men of integrity, of understanding, and of labour that their efforts will ultimately be rewarded when the Branch shall build the Temple of Yahweh in the future Age. Notice the exhortation in the concluding part of v. 15.

**Verse 15: "And they that are far off"** — All Gentile converts are in that position. **"Shall come and build"**—Figuratively they do that now in a spiritual sense, but that is only the token of the real Temple yet to be erected, and which they shall have the privilege of supervising with the Lord Jesus. For by "building" is meant supervising and arranging. The Branch will not literally build, but will be in command of all such operations. The actual labour will be done by the "sons of strangers" (Isa. 60: 10).

(To be continued)

#### Exposition of Daniel

The Cumberland (S.A.) study group is considering in detail the prophecy of Daniel, and are on the early chapters of same. It is remarkable how much extra value is found in these chapters when they are studied in detail. We may have quoted them often in lectures and discussion with friends, but the inner meaning of the prophet's words are lost unless we seek it out. Then we begin to understand the meaning of the words of the wise man, to "seek knowledge as for hid treasure." Let that spirit prevail and our store of the true riches will increase.



#### Our Lord and Saviour

He became sin—that we might be made righteous.  
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No. 9

May, 1957

Vol. 23

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—J. Thomas

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Prove all things — Hold fast to that which is Good.

Paul.

VOLUME TWENTY THREE  
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**Thoughts for the Times**

**THIS IS OUR HERITAGE**

The Bible is the king of books. We acknowledge the right of none to sit in judgment upon it. To do so is the highest species of arrogance that the Truth has made the acquaintance of in our day. Of all books, the Bible is the sole dictator of duty and destiny; it defers to none, but commands unqualified surrender to its teachings and claims on the part of every one to whom it comes, on pain of eternal extinction. It is the highest authority; the very voice of God, inviting our trembling acquaintance in His will and word. "The counsel of Yahweh, that shall stand." Who is the mortal that dares to impeach it?

Therefore do not loiter about the outside of the Bible. Step in and tread its beautiful courts. You will soon discover that the ground is sacred, and that God is there. It is the outsider (and he is usually a bad man) who raises his impudent voice against the Bible — who talks twaddle, and giggles respecting its great and holy truths. This is the man who listens patiently and admiringly to the vile and contemptible trash that pours from the lips of the outdoor infidel orator. His face beams as the Scriptures are perverted, coarse jokes cracked, believers ridiculed and vilified, and relevant questions from honest inquirers artfully dodged and evaded. Let us eschew the company of such. To stand at any time over a street gully is to incur a risk of fever. The best advice to the sincere Bible doubter is, "Read the Book, and not what its enemies say about it."

"Eureka" in the Light of Today



ISRAEL:

Dwelling 'Safely' and  
'At Rest'

*A respected friend and keen student of the Word, in a letter discussing events associated with the return of the Lord, writes: "I still find Brother Thomas' sequence of events to be the most reasonable and feasible. All other explanations fail to explain how it is that Israel dwells safely at the time of the Russian invasion. Ezekiel 38 depicts them 'at rest' (v. 11), which surely cannot be said of them at present, however much we try to say they are dwelling 'with confidence.'"*



It has been suggested that the "Logos" slavishly follows Brother Thomas in whatever he has laid down. The statement is wrong. We ever recognise a greater authority than any man living or dead — namely, the Word of God. But a knowledge of that Word has induced in us a great respect for the expositions of Brother Thomas, and we like to pay "honour to whom honour is due," in accordance with the principle laid down by the Apostle Paul (Rom. 13: 7). "Elpis Israel" and "Eureka" have proved of inestimable benefit to us in the better understanding of the way of life. They do not usurp the place of the Bible, but rather direct the attention of the reader to its teaching, and underline for him the things he ought to know. They are self-educators in spiritual things, for having once mastered them, the student learns to expound the Word for himself.

We found these books of immense help to us a few years back, when we presented through "Logos" a series of articles setting in sequence the events that will occur subsequent to Christ's return. Brother Thomas' remarks concerning the position of the Rainbow Angel of Revelation 14, and the incidents leading to Armageddon in Revelation 16, helped to give us a clearer picture of the future, free from many of the ambiguities which had previously clouded it. Our exposition was thus based upon "Eureka," though we were forced to differ from its author on certain details.

Those differences formed the basis of a recent corres-

pondence that we had with a "Logos" reader in England. They were not convincing to him, and caused him to reply as above. We feel that our answer might cause readers to personally search into this subject, which can prove both interesting and profitable; and might help them to see that events are bringing about a condition of things as anticipated by the prophets, showing clearly that we are on the eve of the Return. We have therefore enlarged it into the following article.

#### Where We Differ From "Eureka"

Brother Thomas, in "Eureka," suggests that Israel will dwell "safely and at rest" in the land (Ezekiel 38: 11), consequent upon the protection of the rainbowed angel (Christ and the saints) in the south, which power shall have entered into an alliance with Britain, prior to the Russian invasion of Palestine.

It is with greatest reluctance that we differ from Brother Thomas, but we believe that in this matter, his expositions present insurmountable difficulties. He seemed to have appreciated this himself, for he wrote: "It is impossible to speak with certainty of details not revealed. When we touch upon them, we speak only of what may probably be the course of things leading to a specified result." He then commences to treat with the very matters under discussion, and suggests that Britain may, at that stage, before Armageddon, enter into an alliance with the newly developed Power at Teman (Christ and the saints).

For ourselves, we cannot conceive of the Lord entering into an alliance with a Gentile power whilst it remains unconverted. And if having done so, would he permit his ally to suffer an overwhelming defeat such as Russia will inflict upon Britain at Armageddon? In fact, in making such an alliance, he would lead Britain to its doom. And the suggestion hardly seems possible in the light of Isaiah 63: 3, which distinctly states that none "of the nations" (cf. R.V.) will be with the multitudinous Christ when he treads "alone" the winepress of Almighty God.

Moreover, if Israel is caused to dwell "safely and at rest" due to the "protection of the rainbowed angel" (Rev. 14: 1), then that protection is evidently most inefficient, for we learn from Zechariah 13: 8-9 that two-thirds of the people will be cut off, as the result of the Russian invasion. These reasons compelled us to reject the proposition that the "rest and safety" of Israel is due to the protection of Christ.

Further study in the prophetic word has revealed that Israel's attitude of confidence, rather than being induced by the protection of Christ, is the very feature that causes him to permit the nation to be humbled by Russia.

### Ezekiel's Description Can Apply Now

It has been suggested that it will be the prosperity of Palestine that will incite the Russian attack. We do not think that this will be so. True, Ezekiel speaks of the Jews having obtained "cattle and goods," but he does not necessarily imply that Gogue invades the land to obtain those! In fact, as other Scriptures show the full prosperity of the Land will not be in evidence until after Armageddon. Not until the earthquake has shattered the country, and the divine Ploughman has thus overturned the soil, will the land "blossom as the rose." Meanwhile, the Land is as Ezekiel describes it, "always waste" (v. 8), though "the desolate places are now inhabited" (v. 12).

Nor do we believe that the "unwalled villages" of Ezekiel 38: 11, which are described as having "neither bars nor gates," signifies that the people are unarmed. These are Bible terms describing rural settlements (Lev. 25: 31) in contrast to the heavily fortified and walled up cities of the past, such as Lachish. It does not necessarily follow that the inhabitants of the rural settlements are unarmed! As a matter of fact, Ezekiel 38: 11 is an exact description of Israel today. The Israeli Army is largely an army of farmers and civilians quickly mobilised in times of crisis. The policy of the government is to establish on the borders a line of "unwalled villages," for it knows that the settlers will defend with fanatical determination that which they have established. In the fighting of 1948, for example, it was the settlers of the "unwalled village" of Daganian who prevented the Syrian army penetrating west of the Sea of Galilee, and so striking a blow that could have then been fatal, through the vulnerable Valley of Esdraelon.

The word "safety" in the Hebrew signifies "confidence" (see margin). Confidence is the keynote of Jewish life in the Land today. The recent crisis in the Middle East has set that before the world in bold relief. The nations witnessed a tiny power defying the combined opinion and will of all other Powers, big and small, and inflicting a well-deserved defeat upon a nation numerically more powerful than itself, and well supported with the latest weapons of war. As a measure of their confidence, the Chief of Staff of the Israeli Army had earlier told U.S.A.:

"If President Eisenhower has been informed that there were 40 million Arabs set against 1,600,000 Jews, and that our capacity for bearing arms was in proportion, he has been misled. Israel could and does turn out more air and tank crews than all the Arab States together" ("Ivriah" Journal, June, 1956).

It is significant that the word rendered "safely" in Ezekiel 38: 11 is rendered "carelessly" in Ezekiel 39: 6, and evidently implies indifference to the requirements of Yahweh, for the Scripture states: "I will send a fire on . . . them that dwell carelessly in the isles; and they shall know that I am Yahweh."

Later in the same chapter (vv. 25-26), the prophet indicates that this period of "dwelling safely," is a time of indifference to the divine requirements on the part of Israel, for he speaks of the Jews "trespassing against Yahweh, when they dwelt safely in the land."

In fact, the current confidence of Israel, whilst it testifies to the great national development that is taking place in the Land, is a matter which spiritual Israel deplores rather than applauds. It is a confidence in the flesh, and not in Yahweh. Thrown on their own resources by the combined opposition of the Gentiles, the Jews have learned to trust nobody but themselves. In the United Nations Assembly, their delegates are isolated and often ostracised. Yet in spite of incredible difficulties, progress continues. The Jews look for miracles, without turning to the Source of miracles; and because miracles come, for Yahweh Sabaoth is still with Israel (see Rom. 9: 29), their confidence abounds.

But that bubble is to be ultimately pricked, and Israel forced to turn to Him Whom they have neglected so long. "Ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith Yahweh" (Jer. 29: 13-14). "When thou art in tribulation, and all these things are come upon thee in the latter days, thou shalt turn to Yahweh your God, and shalt be obedient unto His voice" (Deut. 4: 30—R.V.). And the Lord Jesus adds his testimony: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of Yahweh" (Mat. 23: 39).

The difficulties that shall attend the Russian invasion, the humbling of pride, the pricking of the bubble of confidence, will make Israel the humble suppliant of the Lord Jesus. "They shall look upon Me whom they have pierced, and shall mourn for him," declares Yahweh (Zech. 12). We cannot see any visible protection for Israel, such as would cause them to dwell with confidence in the land, until then.

### But Are They "At Rest"?

There will be no true rest for any nation until the Kingdom is established, and all nations are obedient to the King. But there is a sense in which it can be said that those Jews who are in the land are at rest now. They are at rest from the interminable wandering, the threats of pogroms and persecution that has been their lot for so many centuries. They are at rest from that state of things described by Moses: "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but Yahweh shall give thee there a trembling heart, and failing of eyes, and sorrow of mind . . ." (Deut. 28: 65). For the Jews in the land, that state of things is over, and they have rest from it. They are no longer "emptied from vessel to vessel" in the land of captivity as in the past (Jer. 48: 11; Nah. 2: 2), so that the term "at rest" can describe Jews living a settled existence in the land. Such is their state today, though surrounded by enemies, though "wasting and destruction" is found within their borders.

And this state of security and rest can increase before Russia "ascends to take a spoil and a prey." As Brother Thomas has shown, Christ returns before the invasion takes place. Before Russia lays siege to Jerusalem, the Judgment Seat will be set up, and the approved will be made manifest. There will be the glorious association of the redeemed one with the other — and all this takes place before Christ and his immortal ones go forth against a world at war. Thus there is ample time for a change in the status quo of the Middle East. The Israeli State will probably develop in power and confidence before the end, and Jews will see in its accomplishments evidence of their own ability, and so be led into a course of folly that will be disciplined by the national judgments of the time of the end.

One thing is certain. Flesh in all its forms is to be humbled, and Yahweh alone exalted in that day (Isa. 2). And this, commencing at first with the household of faith brought before their Lord to account for the deeds of its members, will extend to all the world, and bring both Jews and Gentiles, humbly submissive, before the throne of the Lord. Let us read the signs, that we may apply the lesson of these last days to ourselves, before it is too late.

Meanwhile, we suggest the Reader consider what Brother Thomas has to say regarding the events associated with the time of the end as recorded in "Eureka," vols. ii and iii, under the headings: "The Position of the Rainbow Angel and



How it is attained," and "The Gathering to Armageddon." He has before him, in this article, an alternative suggestion concerning the state of Israel as depicted in Ezekiel 38. He has, also, a statement at the head of this article, of one who has considered both, and says: "I still find Brother Thomas' sequence of events to be the most reasonable and feasible." And to this comment we add: "Let every man be fully persuaded in his own mind."

—P.M.

### Britain, Russia and Israel in Bible Prophecy

We have been asked by Brother E. Watson to publish the following explanation of the statement in the above booklet that the invasion foretold in Ezekiel 38 will take place "just before the return of Christ." "The aim in this part of the booklet was to prove that the prophecy was to be fulfilled "in the latter days," which is the period just before the return of Christ, in opposition to the views of some commentators who claim that it was fulfilled in ancient times. Taking the invasion to include the preparations for it (as Ezekiel evidently does in v. 16), the statement in the booklet is correct, and as explicit as the context requires. However, we agree that it could be misconstrued, and though it is but a small detail in a booklet intended for the stranger, we have altered it in the 2,000 copies of the booklet which are yet to be printed."

We feel that this correction is an improvement in the booklet, and have no hesitation in recommending it to all who desire such a work for distribution purposes to the stranger. As we stated in an earlier edition, the book is well produced, and written in an interesting manner, and can perform a useful work in the Master's service. Copies can be obtained from the author at a cost of 6d. per book including postage. Apply to E. Watson, 39 Edward Street, Kingaroy, Queensland.



### An Invisible Presence?

A.K.—The argument that "Jehovah's Witnesses" base upon the word "parousia" is not a valid one. They maintain that the word "coming" in Scriptures such as Matt. 24: 30 is "parousia" in the Greek and signifies an invisible presence. That the word "parousia" signifies "presence" there is no doubt, but it does not suggest in invisible presence, which is the argument advanced by that sect. Paul uses the word in 1 Cor. 16: 17; 2 Cor. 7: 6; Phil. 1: 26, etc., where, quite obviously a literal, visible presence is taught. The "parousia" of Christ, will be his literal, visible presence, to the consternation of the members of this sect who have busily proclaimed the opposite. Because of the prevailing misunderstanding concerning the second advent of the Lord, that wonderful event will cause men to mourn as they, at last, recognise their past blindness (Rev. 1: 7).



### Blind Leading

"Jesus has warned us of the consequences of blind leading. No amount of sincerity will save the blind from the ditch; both the imperious, high-looking leader, and the humble, deluded lambs of the flock will fall together."

—R.R.

30  
Verse by Verse Exposition of Obadiah's Prophecy6.—Edom as seen by the  
Prophets*(continued)***The Sacrifice of Bozrah as Proclaimed by Isaiah**

In two highly dramatic prophecies, expressed in apocalyptic language, Isaiah predicted the coming triumph of his people over their enemies. The first one (Isaiah 34) summons all nations to view the great sacrifice of Bozrah, that they might see in the fate of Edom (Idumea—v. 6), a foreshadowing of their own destiny, whilst the second one (Isaiah 63) draws attention to the mighty Conqueror who shall preside over the sacrifice and destroy Edom with great slaughter.

The prophecy of Isaiah 34 extends into the following chapter. It speaks of the destruction of Edom in the "day of Yahweh's vengeance, and the year of recompenses for the controversy of Zion" (v. 8), but this overthrow is shown to be preliminary to the glory that shall be revealed in Israel, and the triumph of the Redeemed. It is obvious, as one reads the chapters, that the prophet was concerned with a power greater than ancient Edom, and that his words have application to the time of the end.

C. C. Walker, in "The Ministry of the Prophets," p. 498, writes:

"The opening of this chapter is an emphatic challenge of wide-reaching application, that at once tells us that we must not limit the matter to the times of Isaiah, or a century or two later, nor to the few hundred square miles of territory that properly belong to Edom in his day . . ."

If the prophecy is not limited to ancient Edom, to whom does it apply? The answer is given by Isaiah himself in language that is unmistakable: "The indignation of Yahweh is upon all nations, and His fury upon all their armies; He hath utterly destroyed them, He hath delivered them to the slaughter" (Ch. 34: 2).

Thus the prophet saw in the destruction of Edom, a type of the destruction that is coming upon the Gentiles as a

whole, and not upon one individual people, such as the Arabs.

At the epoch of Christ's manifestation in the earth again, the nations of Europe and Asia will be confederated under one head, called in the book of Revelation "Babylon the great," or in the prophecy of Daniel, "the Fourth Beast." In the latter place it is shown in fierce and dreadful aspect, with iron teeth and brazen claws, "devouring, breaking in pieces, and slaying the residue" of nations (Dan. 7: 7, 8, 19).

This Fourth Beast, in its latter-day manifestation, will wield tremendous Ecclesiastical and Military power, compelling men to acknowledge the spiritual ascendancy of the Pope of Rome, and the political power of Gogue, then entrenched in Constantinople.

But though the Gogian confederacy will wield a power and influence among men unprecedented in history, the iron shackles by which it will bind the nations together will be snapped by the Lord Jesus; and whilst it will be destroyed, they will be liberated to enjoy the felicity of the Kingdom when Christ rules. "I beheld," Daniel declared, "till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time," or 1,000 years (Dan. 7: 11-12).

This Fourth Beast symbolises the power of the flesh in political and religious manifestation. It is antitypical Edom, and for that reason the nations are called upon to consider the overthrow, and consequent desolation, of the ancient Kingdom of Edom, as a warning of what they will suffer by following in the way of Edom.

#### **The Gentile Fort to be Breached**

The prophet saw the sword of Yahweh bathed in the political heavens, and coming down with devastating force upon Idumea (Edom), "the people of His curse" to judgment (v. 5). Here was divine judgment, recompense, and vengeance in the "day of Yahweh" (v. 8).

When this is revealed on a world-wide scale, as it will be, the result will be disastrous for the powers that be. The "host of heaven shall be dissolved," and the heavens shall be "rolled together as a scroll, and their host shall fall to the earth" (v. 4). In plain language, the institutions of Gentilism will be completely overthrown, irreparably destroyed. There will be an utter end made of all systems and forms of

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government. Those in high office, whether kings, or presidents, or prime ministers, or statesmen of lesser order will be deposed, will be ejected from their positions of eminence and power, and being divested of their authority to rule will find their place with all other commoners, whilst a new aristocracy will take control in the name of Yahweh (Rev. 5: 9-10; Isa. 32: 1).

The full weight of this divine judgment is represented as coming upon Bozrah (v. 6). Bozrah was the capital of Edom (Amos 1: 11-12; Gen. 36: 33), and after centuries of desolation had hidden it from public view, it was rediscovered by the celebrated traveller and archaeologist, Buchhardt, in the early nineteenth century. Bozrah means "a fortified city." It is significant that the word "Rome" in Hebrew also means "fortification," and that Babylon was situated in the "plain of Dura" which likewise means "wall" or "rampart," or fortified place.

Etymologically, therefore, Bozrah, Babylon and Rome are linked together with a common meaning. Bible prophecy, likewise, links them as one, for Babylon the Great, Mystical Rome, and typical Bozrah all relate to the same thing, the "lofty city" of the Gentiles that Yahweh will bring low in the day that Zion is elevated (Isa. 26: 5). This city, of course, is a system, and of that system the Gogian confederacy is a manifestation in the time of the end. The mighty and widespread power of Gogue will wall in the political and religious institutions of the flesh, so that it will appear to them as a fort, protecting them against assault. But the wall will be breached through the zeal of Yahweh of armies (Isa. 9: 7). Yahweh's sword will be bathed in heaven, and will come down upon the "people of His curse" to judgment.

It is interesting to learn that the Jews understood the prophecies concerning Edom as having a double application, and relating ultimately to the Gentiles. C. C. Walker in "**Ministry of the Prophets**," p. 508, quotes Jewish writers to show how they saw in the oppression they suffered from Rome the "rule of Esau." They referred to the Roman Captivity as the **Jaluth Edom**, and saw in the miseries they suffered from A.D. 70 onwards an antitypical application of the oppressions their forefathers had suffered from ancient Edom. In their understanding of the prophecies, therefore, the destruction of the Fourth Beast would be tantamount to the overthrow of Edom. These references show that the Jews often had a deeper conception of their Scriptures than many give them credit for.

### Edom Devastated and Wasted

The effect of Yahweh's sword bathed in the political heavens of the "people of His curse," is painted by Isaiah in vivid colours. He presents a picture of a city and people desolated by war, wasted by famine, and given over to eternal desolation in a divine judgment that will not only deprive the land of its inhabitants, and leave it to impure beasts and birds, but shall render it completely uninhabitable as was Sodom and Gomorrah (Isa. 34: 9-15).

In Revelation 17 similar judgments are represented as being poured out upon Babylon the Great, linking the two prophecies as one.

The prophecy of Isaiah 34 had a primary fulfilment upon the literal city of Bozrah and land of Idumea, and the measure of the destruction then wrought shows how terrible will be the "time of trouble" that shall reduce to ashes the political and religious system known in Scripture as Babylon the Great — antitypical Edom.

One writer, speaking of the effect of the divine judgment upon the Idumea of history, has written:

"I would that the sceptic could stand, as I did, among the ruins of this city, among the rocks, and there could open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities of the world. I see the scoffer arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ancient city cries out to him in a voice loud and powerful as one risen from the dead; though he would not believe Moses and the Prophets, he believes the handwriting of God Himself, in the desolation and eternal ruin around him" (Stephens — "Incidents of Travel").

### The Land Inhabited and Restored

In drawing attention to the awful judgments of Yahweh yet to fall upon a disobedient world, Isaiah invites the reader to "seek out of the Book of Yahweh, and read" for not one of His prophecies shall fail (Isa. 34: 16). And then, as though as to emphasise the apocalyptic nature of the chapter, and to demonstrate that there is something typical in it beyond the mere overthrow of historical Edom itself, the prophet adds: "None shall want her mate; for my mouth it hath commanded and His spirit it hath gathered them" (v. 16).

These words refer to the wild beasts and unclean birds that the prophet had earlier stated would inhabit Idumea consequent upon its downfall. For that purpose the Spirit would gather them, together with their mates, as the birds

and beasts were gathered by Yahweh into the ark in the time of Noah. The prophet continues by saying that Yahweh has divided the inheritance of these birds and beasts that they might possess the land of Edom for the age, and dwell therein from generation to generation (Isa. 34: 17).

Birds and beasts here represent the nations as they do in Daniel's prophecy. In fact, Isaiah is here saying no more than what Daniel teaches in his 7th chapter, where he says that the "rest of the beasts" shall outlive the Fourth Beast for a "season and a time," or one thousand years. When antitypical Edom, or Babylon the Great, is destroyed, its territory will continue to be inhabited by the different nations of the earth. These are the birds and beasts of Isaiah 34 and Revelation 17. (See Daniel 4: 20-22, where birds and beasts are again used as a symbol of the nations). They are represented as unclean because they are Gentile powers.

Yahweh will appoint them their position in the Kingdom (Isa. 34: 17). Moreover, on their behalf, He will cause the "wilderness of Idumea" to become fruitful once more. This is the wilderness that John saw, in which sat the woman representative of Babylon the Great (Rev. 17: 3-4); it is the territory of the Fourth Beast, called in Psalm 2 the land "of the Gentiles," the "uttermost parts of the earth," soon to be given into the hands of the Son of God. Though very populous today, and in many places extremely fertile, it is spiritually a wilderness, a solitary place in which is very little growth to Yahweh. This is to be changed. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35: 1).

Who are the "them" on account of whom prosperity is to be brought into the wilderness of the nations? It is the "wild beasts of the desert" and the unclean birds of Isa. 34:

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#### Red Cross Activities

Brethren are well advised to keep apart from such entanglements, for though the objectives may be laudible enough, it is important to keep separate from the world as much as is possible, even in its so-called "good works," particularly as we "see the day approaching." There is ample work within the Body itself to engage all our leisure time, so that whilst other interests may be lawful, they are not expedient. The cry on every hand within the Body today is for more and more workers, and those who are shouldering the work find themselves overburdened with it. Let there be more co-operation in Ecclesial activities, and not only will the brethren themselves benefit, but the Truth will go forth more powerfully, and in greater measure. That is our bounden duty.

14 who shall inhabit the land of Edom when it is reduced to a wilderness. To leave the language of symbol, and revert to literal speech, Yahweh will bring prosperity to the nations (the birds and beasts) when He has destroyed the religious and political systems of the Gentiles (antitypical Edom or Babylon the Great).

The subsequent verses of the prophecy show how Yahweh will tame the unclean birds, and restrain the wild beasts. Wise and divine government will replace the maladministration of today, "the ransomed of Yahweh shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35: 10).

So Isaiah's prophecy concerning the destruction of Edom concludes with a picture of glory revealed in a disciplined and redeemed Zion. It is an exhortation to those who are fearful of heart to "faint not," but rather to lift up their heads in anticipation of the Lord's coming, and the glory that shall follow in his train.

—H.P.M.

#### "Phanerosis" Appreciated

"I have just marked my Bible up on the names and titles of Deity, and, in a way, I am rather sorry that I have finished, because it was a most exciting experience watching each verse unfold as I marked in the correct title or name as the case may be. For example, the full import of Psalm 50: 22 is not appreciated until the Divine titles are given their meaning, and then we read: 'Now consider this, ye that forget THE MIGHTY ONE, lest (I display my might and) I tear you in pieces, and there be none to deliver.' I am convinced that if only more would apply themselves to this uplifting study, we would see more of the unity in the Body that so many are vainly seeking."

—R.H. (N.S.W.)



#### "Herald of the Coming Age" Appreciated

"I would like to thank you for remembering me in sending the booklets, 'Herald of the Coming Age.' The last one I received was 'The Man Who Was Promised the World.' Indeed I do enjoy them. I mark the date when I receive one, and that gives me an idea when to look forward to the next mail. They are written very plainly and it makes it easy for me to follow. I take my Bible and study them. My whole desire lies now in the future to be revealed at Christ's second coming. There is nothing in this present life worthy to be compared with that grand hope."

—A.H. (N.Z.)



#### "Helps for the Christian Warfare"

Brother A. Peden, 41 Amiens Street, Gladesville, N.S.W., would like to obtain a new or second-hand copy of this work. Any reader who can oblige is asked to forward same to his address, together with cost.

Subject for Study

## Justification by Faith

*"Being justified by faith, we have peace with God through Jesus  
Christ our Lord" — Rom. 5: 1*

The early chapters of Romans deal comprehensively with this subject. The apostle proves that salvation is by God's grace, and not by works which man may do; that it is now available to Gentiles equally as to Jews; and that it is dependent upon justification of faith which, in turn, shows that the Jewish idea of salvation by the works of the Law is wrong.

The ecclesia at Rome probably had its beginning at the time of the great events of the early chapters of Acts. On the day of Pentecost there were assembled at Jerusalem Jews from all parts, and "strangers of Rome" are particularly mentioned. Many of these doubtless responded to the teaching of Peter on that occasion, and then returned to Rome with their new-found belief in Jesus. It is evident, however, that they still clung to the Law, and regarded it as most important. Belief in Christ was merely an addition to the Law, and not the end of it as a means of justification, whilst salvation was still for Jews only. The admission of Gentiles into their circle was not a thing they could easily accustom themselves to, and many were insisting that these newcomers must keep at least some parts of the ceremonial law, if not all of it.

The epistle to the Romans was designed to correct this false outlook, which not only viewed the Gentile converts in a wrong light, but involved a faulty conception of the relationship between faith and works; for it elevated the need for keeping the works of the Law to the virtual exclusion of faith.

### **Jew and Gentile Equally in Need of Justification**

The early chapters of Romans establishes the point that Jews and Gentiles were on the same footing. Even Jews were counted under sin.



These passages make the Jews no better off than the Gentile. His circumcision and law-keeping avail nothing. True he has an advantage in that he had direct access to the oracles of God, and he was in the channel of God's favour. But this only added to his responsibility, and as long as he sought salvation not by faith, but by the deeds of the law, he was still under sin.

**"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin" (Rom. 3: 9).**

**"Now we know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before God. . . . For all have sinned and come short of the glory of God" (vv. 19, 23).**

By contrast, only God was right and just. This is the important conclusion reached in Chapter 3: "To declare at this time His (God's) righteousness: that He might be just, and that Justifier of him which believeth in Jesus" (v. 26). What a shock for Jewry to be told that their adherence to the Law did not justify them! That only God was righteous; they, in common with Gentiles, were guilty!

### **It Requires Faith**

Having brought them to this conclusion, Paul introduces a new basis for justification. Actually it was not new, but it was a new idea to them. It was not new because it had been witnessed by the Law and the Prophets (v. 21). Which means to say that had they looked more carefully into that very Law in which they boasted, and to the prophets whom they honoured, they would have found this very principle established already, namely the principle that God justifies a person because of his faith: "Therefore we conclude that a man is justified by faith without the deeds of the law" (v. 28).

What does it mean to be "justified"? Young's rendering is "to make, or declare, right." Another is, "to constitute just," "not to forgive or pardon as if unjust, but to pronounce not guilty, acquit, vindicate." The word "righteous" is from the same root as "justify," and means "rightness," or "justice." To declare a man justified, or righteous, therefore, means that he is considered "right" in God's sight. What is implied in this "rightness"? It is the opposite of wrongness. Paul showed that all the world is "wrong;" it is guilty and under sin. And this wrongness brings death. "Rightness" is, of course, the opposite of this, and is a state bringing life. Therefore, when a man is declared right in God's

sight, he stands in hope of salvation, he is different from the world and its state of death. Paul shows, at the conclusion of Romans 3, that Jews and Gentiles stand on exactly the same footing in regard to this justification.

**"Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith" (vv. 29-30).**

*Romans 5: 7 reads: "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." What is the difference between a "righteous" man and a "good" man, that one would hardly die for the former, but might for the latter? The answer turns on the meaning of the word "righteous," and in the Greek signifies one who is justified. A justified person is not in need of a sacrifice, hence Paul's remark. But a "good" man could be in need of justification, as was Cornelius before his baptism, and for such "some might even dare to die." But "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Men not even considered "good," can be made righteous, or justified through faith, by the means established by God. Verses like this show the importance of the subject of justification.*

In Romans 4, Paul advances Abraham as an example to show that God takes faith as the basis for salvation.

**"For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (vv. 2-3).**

Here is the simple testimony that Abraham, because of his belief, was counted righteous in God's sight. He was justified, or considered "right," and therefore in the way of life. But what does it mean by "counted"? In the accepted sense, mere belief is not righteousness, but a doing of what is considered right. This is the sense in which the word is understood the world over, and also the sense which is generally conveyed in scripture. To the Jew, especially, righteousness was doing right, and this, to them, meant doing the Law. (Even there they failed, says Paul, because if they failed in one point they were guilty of all).

We see, then, the force of the word "counted." Contrary to the generally accepted sense of the term "righteous," God counted Abraham as having done a righteous action simply by believing what He had promised. This was quite a new conception to the Jew, who thought that salvation depended on a rigid and automatic keeping of the Law. Incidentally, we might compare the Roman Catholic system, which also

makes the **doing** of their law the standard by which salvation is measured. The Catholic **earns** his reward (or supposed reward) by payments, penances, attendance at Mass and the Confessional. This was rightly judged by the men of the Reformation as a gross distortion of Scripture, but some of the Reformers swung to the other extreme of saying that salvation was by faith, and faith alone.

It may help to read "faith-righteousness" instead of the words "righteousness of faith." These words occur frequently in Romans 4, e.g., v. 4: "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." If we read "faith-righteousness," the meaning of the verse becomes clearer. Thus it would seem there is what we may call "faith-righteousness" and "works-righteousness." There is not, however, any opposition between these two departments of faith, but rather are they two parts of one whole: the one is complementary to the other. Thus James says, "Faith without works is dead."

#### **Righteousness without Works**

In Romans 4: 6 Paul quotes David in support of the fact that faith is the first essential: "David describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

David's words show that God is pleased to overlook sins and not impute iniquity (or, count a man righteous) on the basis of faith and not of works. Why does God do this? Paul says it is because of what Jesus has done, it is through him:

**"Being justified freely by his grace through the redemption that is in Christ Jesus; whom God has set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3: 24-25).**

It is Jesus, then, who is the central figure of our redemption. God has arranged it so. He has set forth Jesus as the propitiation (mercy-seat) or covering. Our faith must not be confined to what God has promised concerning our future, but must include belief in Jesus as our sin-bearer. If we have faith that God has thus caused our sins to be removed in the death of Jesus, then He counts us righteous, He will not count us sinners.

How great is God's grace! And this salvation has come

even to us Gentiles who were not naturally in the channel of God's redemption. Paul brings this out very strongly in Romans 4, of which we quote the following:

**"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through faith-righteousness . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but that also which is of the faith of Abraham; who is the father of us all" (vv. 13-16).**

But why did God choose faith as a basis for salvation? In this He differs from men, for what man will reward another simply because he believes in him? Is it not rather the universal rule that a man pays another for what he does? But if God did that it would be a case of paying for services rendered. God would be obliged to make a reward like a master paying his servant. As Paul remarks, "Now to him that worketh is the reward not reckoned of grace, but of debt" (Rom. 4: 4). No, God operates on an entirely different principle from that of men, His ways are much higher. He wishes His grace to abound and be seen. Our love for Him must be much greater as a result. He says, in effect, I offer you salvation not because of works, but because you believe Me."

To illustrate further this principle of salvation by faith, Paul emphasises that Abraham was counted righteous **before** circumcision (vv. 9-10). He was great in faith: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed unto him for righteousness" (vv. 20-22).

Paul explains that the reason these facts are recorded is that we might understand that if we fully believe in those things which are now required of us — namely, the death and resurrection of Jesus — we, also, shall be accounted righteous. And the implication is that this imputation is before we have done any works. We see, then, that the believer in Christ (and this involves belief in the promises) stands in a different relation to God from the ordinary man who does not believe. The believer is now righteous — right — whilst the unbeliever is in his sins. What this change of status means is shown in Romans 5: 1-2:

**"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."**

### What Place have Works?

Have works no place then? It is sometimes thought that Paul is opposed to James on this point, but he is not. Even in Romans, works are shown to be necessary: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein" (Rom. 6: 1-2).

After faith has found expression in obedience to the requirement of baptism, it is necessary to walk in newness of life. Paul exhorts:

**"What then? shall we sin, because we are not under the law but under grace? God forbid. Knew ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"** (vv. 15-16).

Paul says we must become servants of righteousness; in other words, we must **do** righteousness. This, naturally, is after faith has wrought a change in us and in our status. Our faith must find expression in works.

James is in agreement with all this. It is interesting and significant that he, too, takes the case of Abraham to prove his point:

**"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?"** (James 2: 21-22).

We conclude, then, that justification comes about by faith and works. Faith, if it is alone, is dead; it cannot save. And works, without faith (**the** faith), is equally impotent. Faith must come first. A man hears the Truth, he receives it and has faith in God's word and promises. He is counted righteous in God's sight. He must then make that faith perfect by works.

In some cases, as it was with Cornelius, a man's works may commend him to God, and God in His mercy causes that man to come into the way of enlightenment. He is then able to believe and have faith; salvation has come to him. Thereafter he must patiently continue in well doing; and it is those subsequent good works, springing out of faith, which finally bring the reward of life.

Viewing the ways of God in all this; understanding His grace in counting faith as a righteous act, and thus starting a man — a sinner — in the way of right, we can only exclaim with Paul:

"O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor?" (Rom. 11: 33-34).

—H. Gates, England

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### Editorial Addition

We commend the subject of "righteousness" and "justification" to the reader. He will find that the words in the original are, to all intents and purposes, the same. They can, therefore, in many instances, be interchanged. An example is found in Galatians 3: 21, where the Apostle is represented as saying that righteousness could not come by the Law. In actual fact, righteousness, as the word is commonly understood, would come by the Law, for the Law guided men into right living. But the Apostle is here referring to righteousness, or justification, in God's sight, and so long as sin exists, there is no righteousness with Him. True righteousness, or justification, therefore, implies forgiveness of sins, the blotting out of transgressions, so that we appear free from fault in God's sight. This could not come by the Law which only cursed, and which men, through the weakness of the flesh, could not obey, but through faith in Christ Jesus in which was the forgiveness of sins.

Another example of the use of the word is found in Romans 10: 3: "For they (Israel) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Substitute the words "means of justification" in place of the word "righteousness" in this verse, and the meaning is made clearer. Israel was not ignorant of what God required in the way of right living, for they had the law to guide them into that. But the Law only showed them up to be sinners, for they constantly broke its requirements. Yet the more they sinned, the more they rested on a meticulous observance of the letter of the Law as a means of justification. The Law, however, could not forgive, but only curse those who did not observe its conditions in their entirety (Deut. 27: 26). Thus, having given Law and revealed to man his sinful state, and his need of a Redeemer, God presented Grace through Christ Jesus, as a means of forgiveness of sins, or justification. The Jews, in the days of Paul, were ignorant of that means of justification, and therefore they refused to submit unto the justification of God as preached by the Apostles.

Justification has a two-fold meaning: (1)—Vindication, declaring to be right, and (2)—Absolution, acquittal, covering, forgiveness, reconciliation.

The first sense of justification applies alone to Christ (see John 8: 46; Jhn. 16: 10; Rom. 1: 4).

The second sense applies to those sons of God who are covered by the sin-covering name of Christ, and whose iniquities are thus blotted out (Isa. 53: 11; 1 Cor. 1: 30; Gal. 3: 26).

Why should justification come by faith? Because our belief in Yahweh justifies Him in our hearts. We acknowledge our sinfulness, and recognise that we are dependent upon His forgiveness and mercy; we honour His word, and confident that what He has said can be relied upon, seek His covering. Thus we justify Yahweh by acknowledging His righteousness and our weakness, and He, in mercy, blots out our sins.

But having been justified in the forgiveness of our sins, there arises the need that we justify Yahweh's mercy towards us. This requires works of faith. At the judgment seat, these works will determine whether we shall attain unto life eternal. Abraham was justified both by faith and by works, for his faith was of such a kind that it dominated his life and actions.

Sometimes the word "righteousness" is used in the conventional manner, such as in 1 Tim. 6: 11, and relates to right actions. In other places the same word is used to denote the means of justification that Yahweh has established through the Lord Jesus. The context in every case determines the manner in which the word should be used, and we commend this as a subject that will greatly assist the student in his better understanding of the purpose of God in Christ.

#### **High-mindedness**

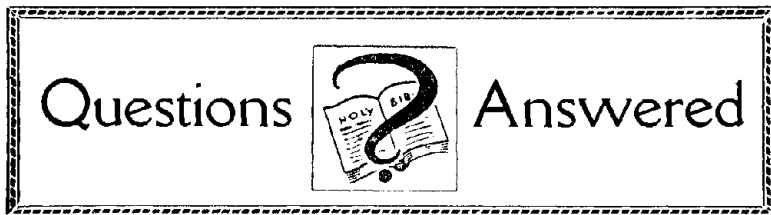
"He that can see a Pope in everyone at all useful to his generation is most ready to become the biggest and grandest of Popes; and pines in envy and vexation if no one will come to worship him."

—J. Thomas

#### **How to Become Misrepresented**

"Now if you are courageous, faithful, and valiant for the truth; if you are really a good and useful man in your day and generation, you may lay your account with being misrepresented, slandered and abused in various ways; but if you turn traitor in faith or practice, or in both, you will become popular, and obtain the applause of the ignorant and hypocrites. This is my experience, and it will certainly be yours."

—J. Thomas



**“BY WHOM ALSO HE MADE THE WORLDS”—Heb. 1: 2**

A reader requests an explanation of these words, so often used to teach the pre-existence of Christ



**Answer:** These remarks, as they are here translated, do not convey the meaning that the writer had in his mind. As you state, believers in the pre-existence of Jesus, interpret them as upholding their theory, whereas, if they would carefully analyse the writer's meaning in the rest of the epistle they would perceive his real intention in this verse. Instead of the word “world,” the Revised Version gives a marginal rendering, “ages,” which is in accord with the Greek original. Some of these ages are past (the “time past” or “ages past” of v. 1), and some have yet to be revealed.

But here the objector will say, “How were the past ages made by Christ if He did not then exist?” In answer to this query, we go to the scholars to see what they have to say respecting the word which is here rendered “by.” We find it is “dia” in the Greek, and is translated into various words, according to how the translators viewed its meaning, and the case they considered it to be in. Some of its English equivalents are: “by,” “through,” “because of,” “on account of,” “with a view to,” etc.

Parkhurst says of this word that “opinions differ (as to how it should be rendered) according to theological bias.” Authorities therefore agree that there is room for a difference of opinion respecting the meaning of “by” in this case. Grotius, an eminent Greek scholar, says that the passage should read, “with a view to whom He (God) made the ages.”

But there is no use in us accepting blindly any statement simply because it falls in with what we think must have been the writer's intention, and the Supreme Author never leaves us without sufficient evidence of His meaning if we will only diligently search for it. If we look at the things that have



transpired in ages past, recorded in the Bible, we will see always the shadow of coming events, particularly in relation to the Lord Jesus. Thus Hebrews 10: 1 declares that "the law was a shadow of the good things to come, but not the very image," and in line with this thought we see that the tabernacle in the wilderness was a shadow of a greater one, inasmuch as it signified the living tabernacle of the order called Christ. So we can conclude that it was constituted "with a view to" Christ.

They had a high priest over that sanctuary who entered into the holy of holies on their behalf. But that high priest was a type of the Lord Jesus; he was constituted "with a view to" Christ. The high priest went into the holy of holies, "not without blood" says Paul (Heb. 9: 7), and of the greater high priest he declares: "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (10: 12). The blood under the old covenant was a shadow of the blood under the new order. The one is not the very image of the other, even as the new tabernacle is greater than the old, and is built of different material. What blood did the Lord carry into the holy of holies (i.e., heaven itself)? Certainly not a literal image of the blood under the law, but His life poured out, the sacrifice that he offered. So we see that the principles of the Law, even to the atoning blood, was instituted "with a view to" the Christ.

With these, and many other things, in our minds, we are bound to accept the rendering of the word "dia," put forward by Grotius. We can see that the past ages were all designed to foreshadow the Christ, so that, in the words of Hebrews 1: 2, they "were made with a view to" him. And we know that the future ages are likewise made "with a view to" Christ, for they will reveal his glory.

In furtherance of that idea, let me draw your attention to another little fact revealed here to us. In the verse before us, the word "made" occurs. It seems that the poverty of our language did not permit the translators to express the strictly correct meaning. The word appears in our version to be in the past tense, but it is not so in the original. In our vocabulary we have three tenses, past, present, and future, but in the Greek there is a fourth tense, called the "aorist." This tense Dr. Newberry defines as "a point in the expanse of time, past, present, and future." The word "made" in Hebrews 1: 2 is in the aorist tense, and therefore in place of the idea here expressed that only the ages in the

past were made with a view to the Son, it states a larger thought, opening to our mind a state of things in keeping with the attributes of the Eternal Constructor, for as He had no beginning, but always was, always is, and ever is to be, so He has constructed the coming age with a view to the Son (Heb. 13: 8).

Paul informs us, in Romans 4: 17, that God calleth the things that are not as though they were; and the Lord told the Jews that all the faithful dead live unto God, because He is not the God of the dead, but of the living. The Builder of the ages is infallible. When He issues His plans and specifications, He has no misgivings as to whether they can and will be carried out. All ages, past, present, and future, are His; to Him time is not limited as with us, and when we are thus permitted to peep into the order of things of which He is the centre, the thought almost becomes too much for us. With Yahweh, time has no restriction; He lives in the future as much as in the present and the past.

And here is a concluding, and very wonderful thought. Says Paul, "As many of you as have been baptised into Christ have put on Christ." We thus constitute an element of the multitudinous Christ. It therefore follows that we, having become incorporated in the Son, it was also with a view to us in Him, that not only were the promises given, but the coming ages made.

—G.R.C.

#### Activity in Perth

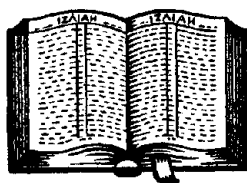
Special lectures have been conducted at Maylands, brethren J. Ullman and T. Stagg being the speakers. Brother Ullman lectured upon the subject: "Middle East Tension Heralds Christ's Return," and Brother Stagg upon: "The Kingdom of God—Where and What is it?" A nice attendance of strangers heard the addresses, which were apparently well received.

Meanwhile, the Ecclesia has a weekly study group, and studies alternatively the prophecies of Daniel and Zechariah. Some very interesting nights, and stimulating discussion has resulted from this study.



#### "Story of the Bible"

No. 1 of our second volume of this work is now due, but owing to sickness on the part of the Editor there will be a slight delay in its appearance. Meanwhile, we invite all who may be interested in receiving this work, to make application for it immediately to Box 226, G.P.O., Adelaide, South. Australia. One reader (from N.S.W.) writes: "Each copy of the 'Story of the Bible' provides enjoyment, and assists me to understand better the things contained in the Scriptures. In fact, I do not know which one I like the best: 'Logos' or 'Story of the Bible,'"



### The Way of Life

“Judge Not . . .  
lest Ye be Judged”

Perhaps no words of the Lord are more widely known than those quoted above, and contained in Matthew 7: 1-5. But it is also true that they have been ignored, misunderstood, and wrested by the unlearned and unstable.

What did the Lord mean by them? Was he teaching that his followers were to refrain from every kind of judgment? Or was he only referring to a certain kind of judgment?

Christ's own life gives the answer to this question. It is written of him that he “needed not that any should testify of man; for he knew what was in man” (John 2: 25). He knew men's thoughts, but did not always expose them. “Ye judge after the flesh,” he told his enemies, “I judge no man!” When the Scribes and Pharisees brought to him the woman taken in adultery, he said unto her, “Hath no man condemned thee?” The answer being “No,” he replied: “Neither do I condemn thee; go, and sin no more.” He did not judge the woman, but he condemned the sin, and in this incident he drew the dividing line between lawful and unlawful judgments. He was not sent into the world to condemn it. He came as a prophet, and shared the fate of the prophets in Jerusalem. Yet he did not judge any man in the sense of condemning him to death, but he condemned sin and error on every hand where the facts were in evidence.

Brethren of Christ should follow their Master's example in that respect. It is not for them to say who is worthy, or not worthy, to receive eternal life. It is not for them to judge the motives of others (which they are quite incapable of doing correctly); but it is their duty to condemn sin and error when they have clear evidence of it. It is, of course, incongruous for one to condemn a sin in another in which

he, himself, is guilty. Let him first cast the beam out of his own eye, in order that he can see clearly to cast out the mote in the eyes of others.

The ability to judge between good and evil, to discern between truth and error, is a gift from God. True happiness and well-being depend on the right use of this faculty. Failure to discern between one and the other can lead to sin, sorrow, and finally death. And the ability to rightly judge depends upon our knowledge of the Truth, which, the Lord taught, "shall make you free." Such knowledge can only come by the continuous application of the mind to Divine ideas. He who does that becomes skilled in the word of righteousness, otherwise he remains a babe in Christ.

### Examples of Good and Bad Judgment

The Scriptures abound with examples of judgment good and bad, with their varying effect. When Eve hearkened to the voice of the serpent, instead of the Word of God, it was a case of bad judgment which brought disastrous results.

When Isaac decided to give the blessing to Esau instead of to Jacob, it was an error in judgment that God had to correct.

When Solomon appealed unto God for "an understanding heart to judge Thy people, that I might discern between good and bad," he made a wise choice which is reflected in the three books of wisdom that bear his name in the Bible.

The Lord, of course, is the prime example of wise judgments. Whilst he did not condemn men to death, yet he never shut his eyes to obvious facts, and never hesitated to clearly set good and evil before his fellows that they might select the first and reject the last. In setting these things clearly before his contemporaries, and directing their attention to the will of God in these matters, he was "free from the blood of all men," though he sealed his testimony with his own blood.

If he had closed his eyes to obvious faults, if he had hesitated to direct his contemporaries to a more excellent way, he would not have been doing his duty to either God or man.

And these words apply also to us.

Paul gave a similar example to that of his Lord. To the elders at Ephesus he declared: "I take you to record this day, that I am pure from the blood of all men. For I have

not shunned to declare unto you all the counsel of God" (Acts 20: 26-27).

If Paul had not been forthright in his denunciation of evil, or if he had closed his eyes to inconsistencies and errors that existed among the Ecclesias, he would have been guilty of the blood of others. He would have been guilty of murder, though men might have praised him for his "charitable" disposition. These are harsh words, but consider the evidence—Ezekiel 3: 17-19.

At the same time Paul was ever ready to help those who had fallen, and to set them on the way of salvation. His judgment was tempered with mercy, and made more effectual thereby. Never did he condemn the work of those who sincerely endeavoured to serve God in truth, even though it may not have measured up to what he would have liked to have seen. In fact, he warned against unlawful judgments. He declared: "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand" (Rom. 10: 4).

On the other hand, he commended lawful judgment to the brethren. "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?" (1 Cor. 6: 5). If saints are unable to judge things pertaining to this life, or determine right from wrong, they can hardly expect to be made judges in the Kingdom of God.

But in this judgment, brethren must not usurp the judgment of Christ and say who is, or who is not fit for the kingdom.

#### **We Must Discern Between Truth and Error**

The Apostle upbraided the Hebrew brethren because of their lack of spiritual maturity. "When ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5: 12-14). The inability to discern between good and evil, or truth and error, is a confession of spiritual incompetence. We need to advance in spiritual things, leaving the first principles, and going on to perfection.

The apostle John, likewise, warned the brethren. He told them that the spirit of God was manifest in detecting the false from the true (1 John 4: 2-3). He wrote: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. If there come any unto you, and bring not this doctrine, receive him not in your house (the Ecclesia), neither bid him Godspeed, for he that biddeth him Godspeed is partaker of his evil deeds." (2 John).

Here is an exhortation to right judgment and keen discernment!

His words find further endorsement in the warnings of Christ against the seven ecclesias in Asia which John was privileged to pass on to his brethren, and to us. Constantly there is set before "those who have an ear open to the spirit's teaching" the need for discernment and careful choice between right and wrong. The ecclesias had in their midst those who would lead the brethren astray, and the Lord set before all who read his revelation, the individual responsibility of each one to reject the unwise counsel of the Nicolaitanes, the Balaamites, the Jezebel class, and seek the truth.

We must judge between light and darkness, between good and evil. We must, in these things, cause our judgment to be in accordance with God's revelation, and not according to the words of man — no matter how highly respected he might be in the world, or the ecclesia.

"Judge not according to the appearance, but judge righteous judgment," taught Christ on one occasion (John 7: 24). We can do this without falling into the error of wrongly judging such as the Lord condemned in the words that form the title of our article. And so James taught: "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5: 19-20).

We must exercise judgment to "convert the sinner," for we must be in a position of pointing out the error of his way. But such judgment is charitable; it is designed to help and not hinder, to save and not destroy. It is righteous judgment, and the exercise of it can have a powerful influence in obtaining for us mercy, and a place in the Kingdom the Lord will ultimately establish on the earth.

—H.J.

**"Notes on Archaeology and History"**

**THE EARLY CHRISTIANS AS CONSCIENTIOUS OBJECTORS**

*The following extracts from Edward Gibbon's "Decline and Fall of the Roman Empire" (Chapter 16) shows a familiar pattern to what many Christadelphians experience today.*

**Held Up to Public Contempt**

The Christians were not less averse to the business than to the pleasures of this world. The defence of our persons and property they knew not how to reconcile with the patient doctrine which enjoined an unlimited forgiveness of past injuries, and commanded them to invite the repetition of fresh insults. Their simplicity was offended by the use of oaths, by the pomp of magistracy, and by the active contention of public life; nor could their humane ignorance be convinced that it was lawful on any occasion to shed the blood of our fellow creatures, either by the sword of justice, or by that of war; even though their criminal or hostile attempts should threaten the peace and safety of the whole community. It was acknowledged that under a less perfect law, the powers of the Jewish constitution had been exercised, with the approbation of heaven, by inspired prophets, and by anointed kings. The Christians felt and confessed that such institutions might be necessary for the present system of the world, and they cheerfully submitted to the authority of their Pagan governors. But while they inculcated the maxims of passive obedience, they refused to take any part in the civil administration or the military defence of the empire. Some indulgence might perhaps be allowed to those persons who, before their conversion, were already engaged in such violent and sanguinary occupations; but it was impossible that the Christians, without renouncing a more sacred duty, could assume the character of soldiers, of magistrates, or of princes. This indolent, or even criminal disregard to the public welfare,\* exposed them to the contempt and reproaches of the Pagans, who very frequently asked, what must be the fate of the empire, attacked on every side by the barbarians, if all mankind should adopt the pusillanimous sentiments of the new sect? To this insulting question the Christian apologists returned obscure

\*That is, in Gibbon's opinion.

and ambiguous answers, as they were unwilling to reveal the secret cause of their security; the expectation that, before the conversion of mankind was accomplished, war, government, the Roman empire, and the world itself would be no more. It may be observed that in this instance, likewise, the situation of the first Christians coincided very happily with their religious scruples, and that their aversion to an active life contributed rather to excuse them from the service, than to exclude them from the honours of the State and army.

#### Deserved Magisterial Protection

If we seriously consider the purity of the Christian religion, the sanctity of its moral precepts, and the innocent as well as austere lives of the greater number of those who, during the first ages, embraced the faith of the gospel, we should naturally suppose that so benevolent a doctrine would have been received with due reverence, even by the unbelieving world; that the learned and polite, however they might deride the miracles, would have esteemed the virtues of the new sect; and that the magistrates, instead of persecuting, would have protected an order of men who yielded the most passive obedience to the laws, though they declined the active cares of war and government.

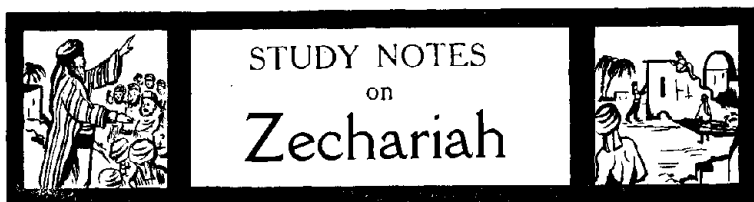
#### Preferred Death than to Yield

Maximian and Galerius entertained the most implacable aversions for the name and religion of the Christians. The minds of those princes had never been enlightened by science; education had never softened their temper. They owed their greatness to their swords and in their most elevated fortune they still retained their superstitious prejudices of soldiers and peasants. In the general administration of the provinces they obeyed the laws which their benefactor had established; but they frequently found occasions of exercising within their camp and palaces a secret persecution, for which the imprudent zeal of the Christians sometimes offered the most specious pretences. A sentence of death was executed upon Maximilianus, an African youth, who had been produced by his own father before the magistrate as a sufficient and legal recruit, but who obstinately persisted in declaring that his conscience would not permit him to embrace the profession of a soldier.

It could scarcely be expected that any Government should suffer the action of Marcellus, the centurion, to pass with impunity. On the day of a public festival, that officer threw away his belt, his arms, and the ensigns of his office,



and exclaimed with a loud voice that he would obey none but Jesus Christ, the eternal King, and that he renounced for ever the use of carnal weapons and the service of an idolatrous master. The soldiers, as soon as they recovered from their astonishment, secured the person of Marcellus. He was examined in the city of Tingi by the president of that part of Mauretania; and as he was convicted by his own confession, he was condemned and beheaded for the crime of desertion. Examples of such a nature savour much less of religious persecution than of martial or even civil law; but they served to alienate the mind of the Emperor, to justify the severity of Galerius, who dismissed a great number of Christian officers from their employments, and to authorise the opinion that a sect of enthusiasts, which avowed principles so repugnant to the public safety, must either remain useless, or would soon become dangerous subjects of the Empire.



(Cont. from page 256)

#### CHAPT. 7:

##### WARNING AND EXHORTATION

This chapter begins the second part of the book. Two years had elapsed since the previous visions (v. 1). The rebuilding of the Temple was well under way, and in the joy of seeing their efforts producing some results, the people desired to know whether they should continue to fast on certain occasions, as they had been wont to do (v. 3). The raising of this question gave the prophet opportunity to show the people how little they had taken to heart the chastening they had received during the seventy years' captivity. The natural heart cannot long endure sorrow, it seeks to escape its burden. The fasts of Israel did not express true repentance and

humility, but had deteriorated into an external show of self-pity. The prophet warned the people of this (v. 6), directed their attention to the spirit in which Yahweh delights (v. 9), and pointed to the experience of the past in warning of the present (v. 11).

##### A Deputation to the Priests (vv. 1-30)

**Verse 1: "The fourth year"** — Nearly two years had elapsed (cf. Ch. 1: 1), during which much progress had been made on the Temple. It was completed in the sixth year (Ezra 6: 15).

**Verse 2: "They had sent"** — In view of the progress in the building of the Temple, and the gradual improvement of conditions in the land, the Jews instituted the enquiry set forth in the following

verses. "Sherezzer" — The name means, "Protect the King." **Regem-melech** — i.e., "Friend of the King." These were evidently high officials associated with the Governor, Zerubbabel. Though Zerubbabel was not a king, he was heir to the throne (1 Chron. 3: 17-19). "And their men" — Their servants, in attendance upon the officials. "To pray before Yahweh" — Notice the marginal rendering; they desired to approach Yahweh with a request.

**Verse 3: "Should I weep in the 5th month?"** — When Israel was overthrown by Nebuchadnezzar, certain fasts were instituted by the Jews. The one here referred to, probably celebrated the destruction of the Temple (2 Kings 25: 8-9); Jer. 52: 12) which occurred in the fifth month. As the Temple was then in process of being rebuilt, this fast seemed out of place and unnecessary. Thus the request.

#### Neither Fasts nor Feasts Honored Yahweh (vv. 4-7)

**Verse 5: "Ye fasted in 5th and 7th month"** — The fast of the 5th month lamented the overthrow of the Temple, that of the 7th month the murder of Gedaliah, the ruler of the remnant, who had been left in the land after many of the people had been deported (2 Kings 25: 25; Jer. 41: 1-3). "Those seventy years" — This proves that the fasts had relation to the dispersion consequent upon the overthrow of Judah by Babylon. The exiled Jews are said to have instituted four such fasts: one in the 4th month (17th June) in commemoration of the breach made in the wall during the siege of Jerusalem (Jer. 52: 7); one in the 5th month (4th July) in commemoration of the burning of the Temple (Jer. 52: 12); one in the 7th month (3rd Sept.) for the murder of Gedaliah (Jer. 41: 2), and one in the 10th month (4th Dec.) in commemoration of the beginning of the siege (2 Kings 25: 1). The Jews made enquiry concerning the fast of the 5th month, because the calamity it recalled

was being repaired. "Did ye fast to Me?" — The fasting was conducted in the spirit of self-pity rather than in true repentance to Yahweh. The Jews mourned the loss of the Temple, and the fallen state of the nation, but did not recognize the cause of these calamities — their own wickedness and apostasy. Like all flesh, whether Jew or Gentile, they were blind to their own shortcomings.

**Verse 6: "When ye did eat, drink, ye did it for yourselves"** — They had no reverence for Yahweh in the celebration of their festivals either (Isa. 58: 3-7). They sought their own convenience, their own pleasure or self-pity in both feasts and fasts.

**Verse 7: "Should ye not hear the words," etc.** — The Jews had enquired, Should we fast "as we have done?" (v. 3). The prophet takes these latter words up, and replies, in effect: "There is no need for you to enquire of me; seek what the Word says; listen to the warnings and reproof of the prophets of the past, and apply the things they spake to yourselves." Both fasts and feasts should have reflected the spiritual condition of the people. The fasts should have been used to mourn their personal shortcomings before Yahweh; the feasts should have been an occasion to rejoice in their divine inheritance. But that was not done. Thus the fast was a mockery. The Jews had enquired: "Shall we do as we have been doing?" (v. 3). The answer was an emphatic "No!" They were to change their ways, to exercise true repentance from the heart. The fallen state of the nation was but a reflection of the low spiritual condition of the people. And that had resulted because they had failed to hearken to the warning of the prophets in former times when "Jerusalem was inhabited and in prosperity." Therefore, counselled Zechariah, Take heed! Change your hearts, and not merely your fasts!

(To be continued)

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Vol. 23

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hear with the things written in the Word of God. 'To the law  
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Paul.

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**Thoughts for the Times**

**The Coming of Christ**



There is no ground for expecting any good time apart from Christ. We need no other than God has purposed in Him. His mission contains every element of rescue from the morass of misery into which the world is slowly sinking. Who can break up and disband the crushing armies of Europe but he? Who can establish a strong, wise, just and kindly government but he? Who can fuse mankind into one happy family but he? If he punish the world first it deserves it, for there must first be righteousness before there can be peace. If he destroy its institutions first, and enforce his own single authority on its unwilling population, it is because it is good, for it cannot find well-being in its own ways. Six thousand years have proved the inadequacy of every form of human government; it has all been a failure. The Divine remedy remains and will come. The prophet Habakkuk declares: "The vision is for an appointed time, but in the end it shall speak and not lie, though it may tarry, wait for it, because it will surely come — it will not tarry." These words should instil encouragement into the hearts and minds of those who have set out to watch and wait for Christ's return. The watchers clearly discern the

nature of current times in relation to God's mighty programme and they can "lift up their heads for their redemption draweth nigh." The world, on the other hand, faces the greatest national, political, ecclesiastical and social catastrophe of all time; a "time of trouble such as never was, since there was a nation" (Dan. 12: 1). The troubles of recent times will pale into insignificance in comparison with that which is to come. And wisdom lies in sheltering in that Refuge that Yahweh has provided (Prov. 18: 10).

### "Eureka" in the Light of Today



JOEL refers to . . .

## THE HARVEST OF THE EARTH

*"The 'Harvest of the Earth,' according to Joel, and John's angel that comes out of the nave, hath been ripened; 'for their wickedness is great.' The harvest is composed of vast multitudes of ripened wickedness in the plain, or valley of judgment, unconsciously awaiting a terrible overthrow. Joel, in vision, saw them all assembled there, as expressed in the words, 'Multitudes, multitudes (hamonim, hamonim) in the valley of judgment, for the day of Yahweh is near in the valley of judgment'—ch. 3, 14.*

—*"Eureka," vol. iii, p. 430, old edition.*

"Put ye in the sickle, for the harvest is ripe." In this way, Joel describes the fields of wickedness, gathered in the Land of Promise, waving, as wheat waves in the field, ready to be reaped in the spirit of judgment, by Yahweh's Mighty Ones (Joel 3: 11, 13).

He uses descriptive language, biting in its irony, as we shall see when we consider what he wrote concerning Israel and its future.

He saw, as Zechariah did, "Jerusalem compassed with armies" for the final time, when "all that burden themselves with it shall be cut to pieces" (Zech. 12: 3); when Yahweh "gathers all nations against Jerusalem to battle" (Ch. 14: 2); and he saw the same thing that Ezekiel did when "the King of the North" comes from his lair, allied with the forces of Europe and Asia, "against Yahweh's land" (ch.



38: 16), and "upon the people that are gathered out of the nations" (v. 12).

What Joel saw, he stated with clarity: "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat. . . ." (ch. 3: 1-2).

It is here that the great threshing, concision, or cutting off of the wicked who have dared, for a final time, to violate Yahweh's land and people, takes place (ch. 3: 14—margin). Joel presents us with the picture of a multitude too vast to number, resembling the thickly sown valley ready for harvest. Their wickedness has ripened. The time has come for the ground to be cleared of its wickedness. The harvest is ripe!

And it is Yahweh who does the "cutting off." "Thy Mighty Ones" (Heb.—gibbor) of Joel 3: 11 is a term meaning Christ and the immortalised and powerful saints — the multitudinous Christ, who in this work are led by him who is El Gibbor — the Mighty Warrior, even Christ Himself (Isa. 9: 6).

What a harvest for the land! A curious harvest, indeed! The land itself comparatively desolate, still awaiting the curing processes that shall be dispensed by Christ and the saints when "the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters. . . ." (ch. 3: 18).

#### Israel and the Land

In vision, Joel saw it all. Though he lived near the end of Judah's Commonwealth, the land in which he lived was still a good land, "a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it" (Deut. 8: 7-9).

But with this description, there was added the warning: "When thou hast eaten and art full . . . BEWARE that thou forget not Yahweh thy Elohim (He Who will be Thy Mighty Ones)" vv. 10-11, and, in chapter 28, Moses related the fearful consequences of disobedience, when the heaven over their head would be brass, the earth beneath them iron, their rain turn into dust, their harvests diminish, and given, with

the trees and their fruit, to the locust (vv. 23, 24, 38-42).

Alas, these warnings fell on deaf ears. The very prosperity of the land itself, its fullness, the fact that they could eat without recourse to hardship, was Israel's undoing, and in the prophecy that is the Song of Moses, there was foretold what would happen:

*"Jeshurun waxed fat, and kicked:  
Thou art waxen fat, thou art grown thick, thou art covered with  
fatness;  
Then he forsook the Mighty One (Eloah) which made him,  
And lightly esteemed the Rock of his salvation"—Deut. 32: 15.*

Of this nation whose faithlessness was foreseen, Moses added these words from Yahweh:

*"For a fire is kindled in Mine anger,  
And shall burn to the lowest hell,  
And shall consume the earth with her increase,  
And set on fire the foundations of the mountains.  
I will heap mischiefs upon them;  
I will spend Mine arrows upon them.  
They shall be burnt with hunger  
And devoured with burning heat,  
And with bitter destruction;  
I will also send the teeth of beasts upon them,  
With the poison of serpents of the dust.  
The sword without, and the terror within,  
Shall destroy both the young man and the virgin,  
The suckling also with the man of gray hairs.  
I said, I would scatter them into corners,  
I would make the remembrance of them to cease from among men:  
Were it not that I feared the wrath of the enemy,  
Lest their adversaries should behave themselves strangely,  
Lest they should say, 'Our hand is high, and Yahweh hath not  
done all this'"—vv. 22-27.*

And then, in v. 29, he said:

*"O that they were wise, that they understood this,  
That they would consider THEIR LATTER END!"*

### Israel Removed—The Land Destroyed

What the Eternal Spirit said by Joel was but an amplification of that which we have already observed in Moses. It was "the word of Yahweh that came to Joel, the Son of Pethuel" (ch. 1: 1). And it told of a great wonder that was to happen in the land that Yahweh describes as "My land" (vv. 4, 6). It was a message that would bear repetition (vv. 2-3), but the repetition, unlike that of God's law, could not draw the people closer to their Creator, or lessen the consequences that were about to flow from their disobedience.

“That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten” (Joel 1: 4).

Imagine Yahweh's land, the covenant land, the land “flowing with milk and honey,” the land whose verdant countryside, evergreen trees and luscious fields were the pride of its people, and the envy of its neighbours, devastated by four waves of spoiling locusts, which were to swarm over its greenery, destroy its foliage, denude its soil — leave it bare!

There are 32 words in the English A.V. of Joel 1: 4, but only 12 in the Hebrew, and translated, they read:

*“Gnawer's remnant, Swarmer eats;  
Swarmer's remnant, Devourer eats;  
Devourer's remnant, Consumer eats.”*

According to the “Companion Bible,” what is represented here is the life-cycle of the locust. The palmerworm (Heb. Gazam, or gnawer) is the pupa, the locust (Heb. Arbeh, or swarmer) is the imago, the cankerworm (Heb. Yelek, or devourer) is the adult, and the caterpillar (Heb. Hasil, or consumer) is the larva stage — thus completing the full life-cycle.

Let us try to understand the imagery of this prophecy of Joel. We are told (1: 15, 2: 11) that this is “the day of Yahweh” which comes “as a destruction from the Almighty,” that the invasion of locusts comprise “His army” before whom He shall utter His voice; that His army will come down upon His land, so that the field will be wasted, the land will mourn (ch. 1: 10), the vine will dry up, and the fig tree will languish (v. 12), and the system of religious worship involved in the Mosaic Law will cease (v. 13).

Israel was the field, the fig tree, the vine, but when it produced no fruit, it was also the wilderness! Hence, the anguished cry of the prophet in ch. 1: 20: “. . . the fire hath devoured the pastures of the wilderness.”

#### Four World Empires on the Land

We are not left in doubt which invader comprised the first locust invasion upon the land, for, in vv. 6-7, the power which lays Yahweh's vine waste, and barks His fig tree, is a nation whose teeth are those of a lion, which could only have reference to the Assyro-Babylonian Lion of Jer. 50: 17. The teeth of the Lion upon the land were the first “teeth of

beasts" of which Moses spoke (Deut. 32), and were followed in due course by the other beasts of Daniel 7, the Bear, the Leopard and the Dragon.

So far as was concerned the destruction of the land, and the punishment of its people, Babylon, Persia, Greece and Rome were each, in turn, Yahweh's army. Nebuchadnezzar was to Yahweh pre-eminently "My servant" (Jer. 27: 6), Cyrus, his "anointed" (Isa. 45: 1), Alexander, in his conquest, was Yahweh (Zech. 9: 4), and the Romans, in A.D. 70, were Yahweh's "armies" (Matt. 22: 7).

All of these invasions came from the north, and lest it should be thought that Persia offered no duress to the people of Israel, we would do well to note the fact that one of the most fearful experiences in Jewish history was when the arch-antisemite Haman exercised power during the reign of the Persian Ahasuerus (Est. 1: 1-3).

Joel thus offered to Israel the spectacle of themselves suffering the fearful indignities of recurring invasions from the north, by which they would be removed from the land, and it would become eroded, barren and sterile.

### The Trumpet of War

So it is that in Joel 2: 1, the trumpet of War is sounded. This was the "Shophar" or "Ram's Horn," and its blowing indicated either war (cf. Josh. 6, Jud. 6, Jer. 4: 19), or the signal for the great day of Atonement in the Year of Jubilee (cf. Lev. 25: 9). In Joel's second chapter, it is blown twice, and the context in each case makes it clear as to what each blowing is meant to signify.

In the first instance, Yahweh is offering retribution for sin to His people. His locust hordes are moving from their position in the North; they are descending on the green fields of Israel to consume and destroy them; to leave the marks of desolation upon the land; marks that resemble those left by a fire which has swept through a countryside and destroyed everything in its path. "A fire devoureth before them, and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them" (ch. 2: 3).

We must remember that Joel saw this before it happened. There was no denying the awful nature of the vision. It meant the complete eclipse of Israel's "sun and moon" — political and ecclesiastical power. That being so, the cry

goes out (ch. 2: 11-14) to the people of Judah's Commonwealth to turn to Yahweh with their whole heart in the hope that He will repent of His intention to bring upon them the evil that would be theirs for failure to comply with His requirements. "Who knoweth whether He will return and repent!"

But the call went unheeded, and the retributive forces of Deity's wrath began to take their course, until all of the land had been consumed by the operation on it of the life-cycle of the locust!

It is anything but accidental that the symbol which the Eternal Spirit employed to show the power that would take over occupation of the land following the removal of the last remnants of Jewish population during the reign of the Roman Emperor Hadrian in A.D. 135, was the locust — the Saracenic hordes, which, in the seventh century A.D., after the rise of Mahomet, acquired (by conquest from Rome) the right of occupation of the land. The Saracenic "locusts" of Rev. 9, were, in due course, succeeded by the Euphratean or Turkish, "horsemen," who completed the word of destruction in the land.

Thus it was left to the locust!

#### Re-awakening in the Land

But the long night of Israel's eclipse is drawing to a close, and Yahweh has decreed that, just as the Euphratean River would overflow its banks, disgorging its punitive millions into the Eastern and Southern Roman Empire, so, under the influence of the sixth vial of wrath, its waters would be dried up "that the way of the Kings from a Sun's rising (i.e., Christ and the saints) might be prepared" (Rev. 16: 12-16).

This "way" involved the return of Israel to the land, now a matter of history following the World War 1 defeat of Turkey, Lord Balfour's famous "declaration," and the accelerating power of world Zionism that reached a crescendo following the cessation of the British Mandate over Palestine, and the proclamation of the State of Israel after World War 2.

When Israel returned to the land, it was a barren and desolate wilderness, for the most part unrelieved by the presence of water, except that which contained the breeding grounds for the mosquito called "anopheles" or "destroyer" because the malaria it carries yearly kills an estimated 17 million people throughout the world.

There is no explanation as to why Jews should want to return to this land, except Yahweh's providence — His desire that it should be so!

In a remarkable vision that Isaiah saw (ch. 6), he beheld the whole earth full of the glory of Yahweh Sabaoth — He Who will be Armies (vv. 2-3), and the work of Christ that would make this possible (vv. 5-10; John 12: 39-41). And then (v. 11), he asked the question that the saints in all ages who have been in training "as good soldiers of Christ Jesus" (2 Tim. 2: 2) have asked: "How long?"

The answer is most illuminating: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and Yahweh have removed men far away, and there be a great forsaking in the midst of the land. . . ."

He went on to say (v. 13) that "a tenth" would "return and be eaten," or, as the margin of the A.V. has it, "When it is returned and hath been broused" . . . "the holy seed shall be the substance (stock, or stem—margin) thereof."

This was said to indicate that:

- Israel's return would not be accomplished until it was beyond the power of man to bring it to pass, and God Himself would do it;
- The return would constitute a tenth of the people, and, presumably, the land;
- On return of the tenth, it was to be "broused," as beasts brouse a field eating up its grasses and herbages, making it bare;
- The position of Israel would thus be revealed as anything but secure.

### Deliverance from Gentile Domination

In these circumstances, Israel will cry aloud for its Deliverer, who will by that time have merged from the fastnesses of Sinai (Deut. 33: 2; Hab. 3: 3; Song 3: 6; Ps. 68: 17) and will come up to Zion, whence their deliverance will be effected (Isa. 59: 20-21; Rom. 11: 26-27).

The "northern army" of Joel 2: 20 to come down upon the land, is the "King of the North" of Dan. 11: 41, "Gogue of the land of Magogue, the Prince of Rosh, Meshach and Tubal," of Ezekiel 38, the "proud man" of the last days of Hab. 2: 5, who "cannot be satisfied, but gathereth unto himself all nations, and heapeth unto him all people." It is the

aggregate represented in the Fourth Beast of Daniel 7, the Image of Nebuchadnezzar of Daniel 2, the four horns of the Gentiles of Zechariah 1, the four plagues of locusts concentrated into one final plague, embodying not only the gnawer and swarmer, but the devourer and consumer as well. No wonder the Jews who have returned will be alarmed at such an invasion. Here, confronting them, will be the greatest array of human force the world will have seen; and concentrated within the territories of the covenant land (Gen. 15: 18) will be also the allied forces of the Anglo-American Merchants of Tarshish and the young Lions thereof (Ezek. 38: 13). And let us note well, the latter are there not because of any love for the children of Israel, or any desire to protect them from the rapacity of the Eurasian coalition, but for the singular purpose of protecting their own "capital investments" in the area.

This will be the "time of Jacob's trouble" (Jer. 30: 6), but "he shall be saved out of it."

### **The Trumpet of Release**

It is at this time the second trumpet is blown in Zion. In the first instance, it was the signal for war upon the land. On this occasion, it is the signal of Atonement, or Jubilee—the release of the land from its long bondage, the removal of the reproach of the children of Israel from among the nations. In Joel 2: 15-17, the blowing of the trumpet is associated with a national call to repentance, and the emergence of the Bride and Bridegroom from the place where they have been closeted. Yahweh's ministers, the priests, are represented as standing between the porch and the altar, and saying:

**"Spare Thy people, O Yahweh, and give not Thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?"**

In the extract we cited earlier from Deut. 32, Yahweh declared that "were it not for the wrath of the enemy," He would extinguish the remembrance of His people for their wickedness. Indeed, the attitude "we offend not, because they have sinned against Yahweh" (Jer. 50: 7) has been that of their spoilers throughout the long centuries that have passed since they were driven into captivity.

Now, however, it will be different. An attitude of repentance, the heart-rending plea for Divine assistance, the acknowledgment of Yahweh alone (and not their own arm of flesh) as the One who can help them from this time of trouble, associated, as it is, with the emergence of the mul-

titudinous Christ to execute the work that is to be done, will alter things.

Thus it is testified that "Yahweh will be jealous for His land, and pity His people. Yea, Yahweh will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen" (Joel 2: 18-19).

Not only that, "but I will remove far off from you the NORTHERN ARMY, and will drive him into a land barren and desolate, with his face towards the east sea, and his hinder part towards the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things" (v. 20).

Yahweh will deliver His people. He will transform the land, and make it beautiful, having rid it of the "beasts" He sent upon it, for He says (v. 25), "And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you."

### The Gathering of the Harvest

As we write, detail upon detail emerges concerning Russian intrigue in the Middle East, and mounting pressures have made it incumbent upon the U.S.A., as well as Britain, and "the young lions," to declare their intention to resist the southward march of the "King of the North."

Britain has joined Russia and the U.S.A. as the holder

### She Would Like to do More

E.H. (Eng.) writes: "I received my copy of 'Logos' together with a copy of 'Herald of the Coming Age,' entitled: 'The Man who was Promised the World,' being the second part in the series on the life of Abraham. It is, indeed, most interesting, but I felt at a loss at not having received the first part. Will you please let me have a copy of that issue? When I read these magazines I feel I want to do more for the Truth, and wish everybody could see it as I do. But, unfortunately, the majority of people do not even appreciate the effort, let alone understand the wonderful purpose of our heavenly Father with this earth, and His people Israel. . . ."

You are doing your part in making the effort. Noah was commended, not because he made converts, but because he proclaimed the Truth in faith. We can do this in the assurance that our efforts are seen and appreciated by the Father who will call those whom He desires to His truth. We can become the instruments in this service, and we will never really know the true value of our labours until it is revealed in the presence of Christ.



of the H-bomb, a weapon of terrifying destructive power, and both Russia and U.S.A. have on occasions indicated their intention to use it "if necessary." The Russians have issued threats to Britain, France, and practically every member of the North Atlantic Treaty Organisation, whilst in U.S.A. there have been constant pressures designed at involving U.S.A. in a preventative war with Russia, in which the H-bomb would be used.

In this atmosphere of "cold war," the small State of Israel, created following World War 2, sits at the junction of the three great continental systems of Africa, Asia and Europe, as it were, the "commercial crossroads" of the world, and she sits there in the knowledge that she has no real friends among the nations.

If the times in which we live are awe-inspiring for the destructive potential that they contain, they are also inspiring to the man or woman of God, who, through understanding His word, can see that Israel's night is nearly over, shortly to be followed by the dawn, and the rising of the Sun of Righteousness, whose multitude will reap this most unusual "harvest of the earth."

—E.M.S.

#### **The Enfield (S.A.) Ecclesia**

During recent weeks, a new Ecclesia has come into existence to serve the northern suburbs of Adelaide. It follows developments over recent years when a lecturing group of the Gospel Extension Society established a centre for the proclamation of the Truth in Collinswood. The new Ecclesia has acquired the use of the Rechabite Hall, on the Main North Road, Enfield, and opened their work with a very nicely attended and conducted Fraternal Gathering in May. Since then good attendances have been reported both at the Memorial Meeting, and the Public Address in the evening. Brethren and sisters visiting Adelaide are cordially invited to attend the Enfield Ecclesia and enjoy the fraternal association of the brethren in the district.

#### **"The Epistle of Barnabas"**

In an article by "P.W." ("Logos," p. 168) reference is made to the Epistle of Barnabas, and readers have asked where such can be obtained. The Epistle is not accepted in the canon of Scripture, of course, although it once enjoyed great authority in the church and is included at the end of the 4th century Codex Sinaiticus of the New Testament, in a sort of appendix. Scholars date it as early as 70-79. Copies of it should be found in the Public Library.

It is always well to be zealously affected — especially in a good cause. Some people can stand zeal in human things, but think it is out of place in those that are divine — as if the case ought not to stand the other way about. It all depends upon where the heart is as to how this is estimated.

—R. R.



## Verse by Verse Exposition of Obadiah's Prophecy

### 6.—Edom as seen by the Prophets

(continued)

~~et al~~

#### "Treading the Winepress of Bozrah" — Isaiah 63

In vision, Isaiah saw the Victor of Edom emerging triumphant and glorious from the holocaust of Bozrah, and marching on to the help of Israel. He saw his glorious garments dyed with the blood of the slain, and in answer to the question why this should be so, he was told that he, the Victor, will tread the nations, as men do grapes in the winepress, and the symbol of victory was the life-blood of those who will be crushed underfoot, shown sprinkled upon his raiment.

The picture is a symbolic one, of course. Christ will not wade through blood in the literal sense presented by Isaiah (ch. 63), nor will his literal garments be stained in the manner suggested. The vision is an apocalyptic one, and all too many have failed to grasp its true significance by a too literal interpretation of it.

The prophecy is in a perfect setting. It is preceded (Isa. 62: 10-12) by one that calls upon Israel to make every preparation to receive its Messiah—to "cast up" or restore the highway, to "gather out the stones" in readiness for the approach of the Mighty Victor who shall revive the greatness of Israel, though the Jews are unaware of his personal identity.

It is followed (Isa. 63: 7-19) by one that speaks of the loving-kindness of Yahweh, and the return of His mercy to His people, Israel. They, on the other hand, are represented as thoroughly humbled by the manifestation of Divine power, and ready to plead forgiveness (v. 17) for the rebelliousness they have revealed in past ages.

The one seen approaching from Bozrah comes "in the name of Yahweh." And because he shall tread underfoot the enemies of Israel, when they invade the land under the Russian Gogue, the dismayed and scattered remnants of the

people in the land (Zech. 13: 8-9) shall say, "Blessed is he that cometh in the name of the Lord" (Matt. 23: 39).

But who is he that so cometh? Israel does not know, for they have returned "in ignorance of the Messiahship of Jesus, and the truth in him," as "Elpis Israel" (p. 445), declares they would. And in the drama that the prophecy presents, they are represented as questioning the Victor as to his identity.

"Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?"

"I that speaketh in righteousness, mighty to save!"

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"

"I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my fury; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in my heart, and the year of my redeemed is come; and I looked and there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I trod down the peoples in mine anger, and made them drunk in my fury, and I poured out their life-blood on the earth." (Isa. 63: 1-6).

The quotation, above, is from the Revised Version, which follows the Septuagint in uniformly placing the setting of the verses in the past tense. For example, where the Authorised Version changes from the past to the future, as in v. 3, "I have trodden . . . and will tread," these other translations have, "I have trodden . . . yea, I trod."

Another significant variation in the text is found in v. 3, where the Revised Version has the plural "peoples" instead of the singular "people." This is important, for though there will be none of the "peoples" (i.e., nations) with Christ in the day of his triumph, there certainly will be many people, for his resurrected and glorified friends will be with him in that day. The honour of "executing vengeance upon the heathen, and punishments upon the people ("peoples" in the R.V.) and bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written" is to be given into the hands of the saints, as Psalm 149: 6-9 clearly shows.

The Victor of Edom, therefore, is not the Lord Jesus as an individual, travelling in glorious isolation after treading underfoot the nations, but the Spirit of Yahweh manifested through the multitudinous Christ. Isaiah 63: 1-6 should be linked with Revelation 19 and Song of Solomon 3: 6. In

Revelation, Christ is set forth as "King of kings and Lord of lords," and, as in Isaiah, his garments are represented as stained with blood after successfully leading his armies against his enemies. In the Song, a similar question to that of Isaiah 63 is asked, and the answer is given that the one emerging from the wilderness is the antitypical Solomon, surrounded by his warriors, all girded for war.

### Is Bozrah Figurative or Literal?

The latter-day Russian attack upon Jerusalem (Dan. 11: 45; Zech. 14: 1; Joel 3) will succeed to the point that the city shall fall, and the Jewish and Anglo-American defenders will be driven back in confusion before the overwhelming might of the Gogian confederacy (Ezek. 38). This drive could well take the King of the North into the precincts of Edom and Bozrah, so that having already seized Egypt and western Palestine, and with his opponents in full retreat, his impending triumph will seem assured.

But at the very apex of Gogue's power, when it will seem that the world is about to fall into his hands, a new Power will intervene in the political arena. Christ, in company with his glorified elect, will occupy Egypt, and overthrowing the forces of Gogue left to maintain power in the land of the south, will turn north to engage his main forces. Without doubt, the main point of conflict will be Jerusalem, as the prophecies clearly show, but an initial blow could be struck in the region of Bozrah, in Edom.

Some have interpreted Isaiah 63 in that way. Taking the A.V., they have pictured the treading of the winepress in Bozrah as preliminary to a further treading at Jerusalem; and so they interpret the change in the tense found in the answer of the Victor of Edom: "I have trodden the winepress," and "I will tread."

But as we have shown above, the Revised Version gives a uniform setting to these statements, and after due consideration of the facts, it seems that this chapter should take its place with the others relating to Edom, and instead of denoting the direction from whence Christ will approach Jerusalem, should be interpreted figuratively as depicting the general overthrow of the nations, or the flesh in political manifestation, here termed Edom (Adam).

The word "Edom" means "Red," whilst Bozrah can signify either "fortification," "sheepfold," or "vintage." If these two words are taken in the appellative sense, they can

denote, in general, the "blood of the sheepfold," or "vintage." The nations are to be figuratively gathered into the "sheepfold," or "winepress," here figuratively styled Bozrah, but which is, in fact, Palestine, and which will become for them "the place of slaughter." In this land, the battle of Armageddon will take place (Rev. 16: 15). The nations (Edom) will be gathered into it as the sheep into the fold, or the grapes in the vat (Bozrah), and there Yahweh will execute vengeance upon them in fury, because of their iniquity and wickedness, and their blasphemous repudiation of His mercy and principles.

Thus humbled, the tribes of Adam (Edom) will be reduced to a fit state to accept the way of righteousness concerning which the Lord shall speak (Isa. 63: 1). As Isaiah says in another place, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (ch. 26: 9). Thus the Lord will not only be powerful in war, but also "mighty to save" (Isa. 63: 1). And thus, also, is shown, the necessity for the bloodshedding of Armageddon, for without it the consummation of Yahweh's purpose in the earth would not be brought about. Without the humbling of Gentile pride, there can be no establishment of the Kingdom, no restoration of Israel, no redemption for the sin-dominated masses of humanity. But in all this work of vengeance and fury, justice will be tempered with mercy, and the hand of Yahweh constantly outstretched to save any who might hearken to Him. The nations, like Israel, will be "sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9: 9). True grains of corn will be saved from the chaff of the nations, to be planted in the Kingdom of God, and bring forth fruit to His glory.

### Yahweh's Salvation

The whole of Isaiah 63 is worthy of the closest examination and analysis, but space will not permit us that pleasure at the moment. We cannot leave it, however, without drawing attention to one important point. Prior to the manifestation of divine fury that shall result in a penitential confession and supplication of the Jews to the Victor of Edom, the Spirit declares:

"I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me" (v. 5).

The speaker is the Spirit, even Yahweh, and His arm through whom salvation is to come, is the Lord Jesus whose name (Yashua — Greek, Jesus) means "Yah's Salvation."

His salvation will come to the Jews at a time when it will seem as utterly impossible. Things will have been brought to such an extremity of hopelessness for Israel as to reveal that there will be no possibility of succour by human means. The stage will be reached in the triumph of Edom (the flesh in political manifestation) when righteousness and truth will seem to be far off, and salvation beyond any hope of realisation. Jewry will be threatened with complete destruction, will be hemmed in with a fire that will destroy two thirds of the people in the land (Zech. 13: 8-9), causing the remaining third in their utter misery, and the realisation that there will be no human aid to which they will be able to turn for help, to pour out their hearts in a despairing cry for succour to Him Whom they have largely ignored, for so long (Deut. 4: 30; Jer. 29: 13-14; Ezek. 37: 11). And He who will "never leave nor forsake" those who put their trust in Him, will "bring down the strength of Edom to the earth" (Isa. 63: 6), in fury and vengeance manifested through the multitudinous Christ, that His name and purpose, and His people and nation, may assume that position of prominence and elevation over all others, that He, from the beginning, has intended and designed. Thus, at last, "the elder shall serve the younger," and Jacob, transformed into Israel, a Prince with El, shall have the ascendancy over Esau or Edom.

—H.P.M.

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#### An Example worth Following

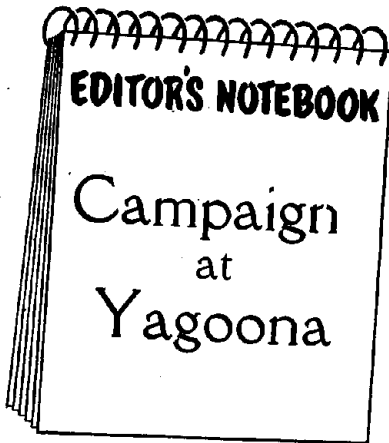
In Adelaide, a group of brethren, have established a study class on the following principle: (1)—Each member has agreed to attend regularly each fortnight; (2)—Each member has promised to read the section of "Eureka" set down for study on the evening. On the evening of the meeting, the brother appointed will give an outline of the matter read by each one, referring particularly to the Scriptures advanced in support thereof, and this is supplemented by comments from class members. It is planned, thereby, to cover "Eureka" in much quicker time than reading around the class, and the fortnightly meeting will really summarise the studies of each member for the past two weeks.

The class is not open to all and sundry to attend, but is limited by invitation to those who are prepared to observe the abovementioned essentials. But it is an idea that others might like to follow elsewhere.



"Eureka," vols. 1 and 2a

Brother K. Gould, 70 Newland Street, Bondi Junction, N.S.W., would like to obtain a copy of each of these volumes (1 and 2a only). Any offers can be made direct to him.



During the past month, at the invitation of the Yagoona (N.S.W.) Ecclesia, nearly three weeks of busy, but joyous, activity were spent among the brethren of the eastern states of Australia.

Yagoona is an outer suburb on the western side of Sydney, and there a small Ecclesia has recently struggled into existence. It originated through the efforts of brethren mainly associated with the Lakemba Ecclesia, to establish in the district a Sunday School for children whose parents are not in the Truth. Ultimately, a very fine school of

over one hundred scholars resulted. To extend their efforts, the brethren concerned also purchased a secondhand omnibus in order to pick up children who desired to attend, but who lived in parts not easily accessible to the School. Finally, two years back, an Ecclesia was established, and today some of the parents of the children have themselves embraced the Truth, and have assumed the work of teaching other children.

The Ecclesia has its difficulties. These mostly concern lack of amenities. The modest hall, in which the Sunday School and Ecclesial meetings are conducted, is not always available when required, and when we were present, the meetings oscillated between the usual place of gathering, and the adjacent "Guides' Hall." But a fine hall, and ample amenities, do not necessarily make for a virile ecclesia. In fact, where these things exist, there is sometimes a tendency to see in them an end of ecclesial objective. An abundance of material blessings can develop personal pride, and like the Laodiceans we can imagine ourselves as "rich, and increased with goods, and needing nothing," not recognising the poverty, nakedness and blindness of our spiritual condition in God's sight (Rev. 3: 17). When things are a little difficult, we can, perhaps, more clearly recognise our true position as "strangers and pilgrims in the earth, having no continuing city." It can act as a challenge to our faith if we, like Paul, are forced to meet in a "hired house" (Acts 28: 30), and when we see about us, in the notices of other meetings that often grace the walls of such buildings, the symbols of our state as "sojourners" in the present age. If we are virile in the things of the Truth, the lack of externals will not unduly worry us, but will act as a spur, driving us on to the work.

In accepting the invitation of the Lagoona Ecclesia, we desired to do so with a definite policy in mind, that might make of the visit something of more permanent value than the mere ephemeral appearance of an "interstate speaker." It is the firm belief of the "Logos" Committee that the influence of God's Word upon the heart of the believer is alone adequate for the building up of individuals in the faith. The Truth is the sanctifying power designed of Yahweh to that end (John 17: 17), and our Ecclesial labour is of little avail when that is lost sight

of. The Truth is capable of creating such a mental picture of the future as to act as a powerful incentive today, and cause any disability or difficulty of the moment to fade into comparative insignificance. We therefore decided, that, as far as Yagoona Ecclesia was concerned, to labour this point, and in all our talks, exhortations, and lectures to concentrate upon one theme. But what was that theme to be? After careful thought, we decided upon the life of Abraham. It is only fitting and right that we who claim to be the seed of Abraham should study the life of him who is called the "father of the faithful," and "the friend of God." In Romans 4: 19, Paul sets forth the life of Abraham as an example of the attitude of mind and faith that is acceptable to God. He is the "called" (Isa. 51: 22), the "chosen" (Neh. 9: 7), and the faithful (Rom. 4: 12); and those who will be the associates of the Lord Jesus, when he is manifest as "Lord of lords and King of kings," are likewise styled the "called, and chosen, and faithful" (Rev. 17: 14).

But is not the subject of Abraham so familiar to Christadelphians as to lack interest when suggested as a matter for detailed study? We thought so until we properly examined it. Then, after months of research upon the theme, after lecturing, exhorting and writing upon it, after conducting a fortnightly study group for nearly twelve months discussing it, we have not only been amazed at what such a study can reveal, but know it will excite the interest of any true student when his attention is directed to the deeper aspects of it. We presented some of the highlights of our findings at a well attended meeting convened by the Yagoona Ecclesia, and at which we were scheduled to present an exposition on a section of the Word of God. We suggested, at the same meeting, that a detailed study of the life of Abraham could well be adopted by the Ecclesial study class. We understand that this will be done, and have promised to contribute notes upon the matter.

Whilst in Sydney it was a pleasure and privilege to accept invitations also from the Hurstville, Granville, Sydney (Malvern Hall), and Lakemba Ecclesias; to attend various "Elpis Israel" Classes and Sunday Schools, as well as meeting with the brethren privately. It is a testimony to the interest of brethren and sisters in the Word, that night after night, well attended meetings were held; and if some of these went long beyond the normal time, we hope that we may be forgiven, for we were in the hands of the chairmen!

The effort at Yagoona was brought to a conclusion at the Gladesville "Elpis Israel" Class (at the home of Bro. and Sis. Peden) where some 70 brethren and sisters gathered around the Word of God. The Class is studying the prophecy of Daniel, and we touched upon aspects of the subject, drawing attention to features from chapter to chapter. After the meeting had concluded, an opportunity was made for expressing "God speed" to those "of like precious faith."

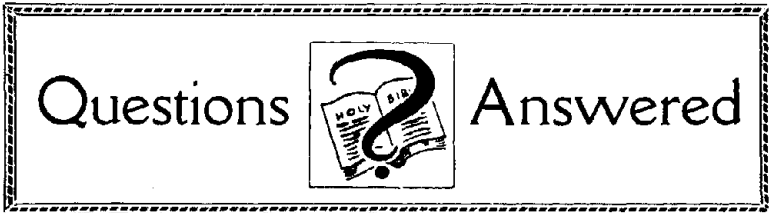
On our return journey, we visited Melbourne, and was afforded the privilege of exhorting at the Melbourne (Latrobe St.) and Balwyn Ecclesias. The latter Ecclesia now meets in its new hall, and is known as the Canterbury Ecclesia. In the evening we lectured at Hughesdale, and were pleased to renew fraternal associations, and enjoy the kind hospitality of brethren of that ecclesia.

We returned home, having traversed nearly 3,000 miles by road, and with almost as many pleasant memories of the effort. If any benefited from the campaign, we can assure them that we did so also. The Truth is like that, for the co-operation of brethren towards a common objective is mutually helpful. That is what Paul meant when



writing to the brethren in Rome concerning his impending visit to that city, he declared that he longed to see them that "I may be comforted together with you by the mutual faith both of you and me" (Rom. 1: 12). That "mutual faith" expressed in discussion around the Word, certainly caused us to enjoy the association of those we met with during our recent visit east.

—Editor



### THE CHALLENGE OF LOVE

*QUESTION: The Apostle John poses the query, that if a man "loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4: 20). He makes the definite statement that such a one, claiming to love God, and yet hating his brother, is a liar. Now the attributes of God are revealed to us through the Word, and though we have not seen Him, His revelation of Himself makes it comparatively easy for us to love Him. Far more so, I suggest, than it is for us to love those whom we do see, for, unfortunately, their imperfections are all too obvious. Yet John seems to teach that it should be far easier for us to love them than to love God, and he goes so far as to say that if we claim to love God, and yet hate our brethren, we are liars. On the contrary, I find it easy to love God, but not so easy to love some of my brethren. Therefore, I would like your comments upon the statement of John.*



**Answer:** The answer to your problem is found in the understanding of the word "love." In our vocabulary, this word defines an emotion, or feeling of affection, that may, or may not, find expression in action. But in the Scriptures, love is a concrete term involving action, something done: "This is love, that we walk after his commandments" (2 John 6). True love must therefore be revealed in deed. But what deeds of love can we do for God "whom we cannot see"? He is so remote from us that we have no opportunity of expressing our love in action. A true Scriptural love, a love that is manifested in action, can only be revealed among those with whom we mingle, whom we can see. And as God has commanded us to love our brethren, we show our love to Him by extending love to those "whom we see." If we don't do that, we have no opportunity of loving Him whom "we cannot see."

It is difficult sometimes to love our brethren because, as you say, we are often repelled rather than attracted by them. We may not see eye to eye with them in certain matters, they may have characteristics which annoy us, they may be openly antagonistic to us, and perhaps have injured us in some way. But if we truly love God, we will try and overlook all this, and extend forgiveness and help to our brethren "for Christ's sake."

We have said that love, as Scripturally defined, is used not only in the sense of a sentimental urge of friendliness towards those whom we find it easy to get on with, but rather, and more often, in acts of kindness. We are told to "love our enemies." We cannot "love" them in the conventional use of the word, but we can exercise kindness towards them, overlooking our natural antipathy for them, because God would have us do it. And if we do this, we may find, to our surprise, that we not only win over these enemies, but that ultimately they reveal characteristics which win us to them in turn, and create true friendship where once enmity existed.

Christ not only taught his disciples to "love your enemies," but also showed them what was implied in such a command by explaining, "Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be **the children of your Father** which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5: 44-45). Here love is defined, not by claiming to have an affection for those we really don't like, but overlooking their evil actions, by blessing, doing good, praying for them, and refusing to harbour a grudge against them. When we obey Christ's words in that way we demonstrate that we are really "begotten of God" and are His children, for we reveal His characteristics. And this is the only way of claiming true sonship, for sonship in the Scriptures is predicated upon actions and not upon mere words. The Jews claimed to be sons of Abraham, but Christ repudiated the claim by stating that if they were such they would do the deeds of Abraham. On the contrary, their actions revealed that they were dominated by the flesh, therefore, he said, "Ye are of your father the devil," though ye claim to be sons of Abraham (John 8: 39).

You will thus see that the claim of sonship is not easily assumed. Love is the principle that reveals the claim to be legitimate, and love is sacrificial in its manifestation. It

sacrifices what we would like to do, for what God would have us do; it demands that we set aside our natural inclinations, for the will and ways of the Almighty. Christ thus taught: "As God is kind unto the UNTHANKFUL and to the evil . . . be ye also merciful as your Father" (Luke 6: 35).

We are sure you will have no trouble in applying this principle to the words of 1 John 4: 20. What action can we do to express our love to Him whom we cannot see? The answer is: Love those we can see. Exercise compassion, forgiveness and help towards those who normally we might detest. This then becomes an expression of love towards God. The Diaglott renders the latter part of 1 John 4: 20: "He who does not love his brother, whom he has seen, IS NOT ABLE to love God Whom he has not seen." He is not able to do it because he lacks the opportunity.

The Lord told his disciples: "He that receiveth you receiveth me" (Matt. 10: 40). On the same basis, those who love their brethren, overlooking shortcomings, natural antipathies, and all such things, love God — because He has asked this as a measure of our love towards Him.

This is a great challenge to everyone who is brought nigh to the truth. Unfortunately, we oftentimes forget, and fail to maintain these principles to which we are called, and which really demonstrate whether our expressions of love really mean anything at all. Constant vigilance is required on our part, and if we exercise that, and conscientiously seek the ways of the Lord, we will not fail to reap in the age to come the results of loving deeds done because our heavenly Father desired them, and not because it was merely convenient for us to do them. That is the true measure of love.

—Logos Committee

### How to Read the Bible

Let your reading be at the right time of the day; at a time when your faculties are wide awake. To put it off to the last thing, just before going to bed, after your pith has been spent on other things, is not doing justice to yourself or to God. A little extra Bible reading at such a time — such as a psalm or a chapter from the epistles — is very well as a soothing finish to the day, but to leave your whole Bible reading till then is to attend to it under conditions that almost preclude the possibility of your getting the intended good.

Do not judge a man by a single act; it is very dangerous to do so, either for good or bad. Give him twenty chances, and he will show himself. A corrupt man will show himself corrupt in the long run.

**Sunday morning in the Bristol Ecclesia**

## Characteristics of the Bride

*"As the lily among thorns, so is my love among the daughters"*  
 —Christ's delight in his bride as expressed in  
*Song of Solomon, ch. 2: 2*

The Word presents many beautiful symbols which depict for us the present task of the saints of God, and their future glory. Of them all, perhaps the most beautiful is that which compares the relationship established by God between man and wife, to the love and unity which will exist in due time between Himself, the Lord Jesus, and all the saints. Christ is depicted as the "husband" espoused or married to the children of God, and the saints are represented as the "bride," or "wife."

This parable is capable of extended development. We have the betrothal, the marriage supper, and so on, all playing their part in this most expressive allegory. Paul, writing to our Corinthian brethren (2 Cor. 11: 2) lays hold of the thought when he says: "I am jealous over you with a godly jealousy, for I have espoused you to one husband that I may present you as a chaste virgin to Christ." We, then, in a figure, are waiting for our husband-to-be, even Christ our Lord. We have been invited to the "marriage supper," the "marriage supper of the Lamb" as it is described in the book of Revelation, and we long to hear the gladsome cry: "Behold, the bridegroom cometh!"

### A Perfect Bride

We meet this same thought again in the letter to the Ephesians, where the apostle dwells upon the desire of The Lord to present to himself as his bride "a glorious ecclesia, not having spot, nor wrinkle, nor any such thing, but that it should be holy and without blemish" (Eph. 5: 25-27). This figure is elaborated in many places in the Word. In Ephesians, Paul seems to be quoting from the Song of Solomon, where, in chapter 4 and verse 7, the king, extolling his spouse, says of her: "Thou art all fair, my love: there is no spot in thee." If you will consider the picture of the bride that is set before us in the Song, both as she waits for her lord, and afterwards, when married, she surveys her domi-

nion with him, you will appreciate that it is her personal appearance, her adornment in clothing and jewels, with her physical beauty, which are described and praised.

The Song is parallel in many ways with Psalm 45, which also speaks of the king and his bride, and in which the bride is exhorted: "Hearken . . . forget also thine own people, and thy father's house: so shall the king greatly desire thy beauty." (v. 10). This beauty in the parable, represents the "beauty of holiness," even that perfection of character which is required of all the saints. It is the "white linen" seen by John adorning the bride (Rev. 19: 8) which was declared to be "the righteousness of saints."

### Sharing His Glory

But "beauty of holiness" is not the only aspect of the glory that will be seen in the saints in that day to which we look. We know, too, that they will be organised as "kings and priests" to rule and reign. The twelve apostles will sit upon twelve thrones, judging the twelve tribes of Israel, whilst each individual saint will take his appropriate place, over ten cities, or five, or one. This is the theme when John was privileged to see "the bride, the Lamb's wife" (21 9). Her personal beauty is not mentioned. John sees instead, "that great city, the holy Jerusalem, descending out of heaven from God." Here is a divine municipality, centred on Zion, her organisation foursquare and perfect. Organisation in rulership is the theme.

Proverbs 21 presents yet another aspect of the same glory. Here neither the personal appearance of the bride, nor her dominion and authority, are dwelt upon. Rather do we see emphasised in many different ways the care, the loving concern, the maternal oversight which this faithful wife exercises toward her household. A beautiful figure, for the same attributes will be manifested in all the saints, towards the peoples under their hand in the Age to Come. Divine teaching and guidance in all things material and spiritual will flow through them to all the world. Thereby "an handful of corn in the earth upon the top of the mountains shall shake with fruit like Lebanon" (Ps. 72: 16), and of the peoples in that day it will be true that "thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Is. 30: 21).

### Waiting and Watching for Her Lord

This morning, as it so happens, our reading falls in the

2nd chapter of the Song, and on the broad background of the allegory I have reminded you of, let us spend a little time thinking about the aspect more particularly developed therein. The early chapters of the Song deal with the period of waiting, the time of separation; a time of tribulation, sorrow and sadness. The emotions of the Bride as she waits for her lord are before us: those emotions should, therefore, be ours also, if we love our Lord as she loved hers.

How did she pass this time of waiting: how did she show her love for her Lord as she looked for his appearing?

In the Song, ch. 2: 3, the bride compares her lord to an "apple tree." The translation is rather unfortunate: it should be "orange tree," of which the proverb says "a word fitly spoken is like oranges of gold in pictures of silver" (Prov. 25: 11). The beautiful golden oranges, hanging on the tree in the midst of the blossom is, indeed, a refreshing sight to the thirsty, and are compared by Solomon to "a word fitly spoken." How apt, then, for the bride to liken her lord to such a tree, seeing that he was "the Word made flesh," and testified of himself; "The word which ye hear is not mine, but my Father's, which sent me" (John 14: 24). How true it was to say of him that all his words were "fitly spoken."

What did the bride do? She tells us: she "sat down under his shadow with great delight." This is to say she dwelt in the shadow of the Word, lived within its orbit. But she says more than that — she says she found it a delight to be there. Transpose this thought to ourselves. We live in the "shadow" of the Word when we attend Bible Classes, come to the various meetings, read the Word at home, in company with our brethren and sisters. But are all these things a DELIGHT to us, or merely performed as "the thing done" in Christadelphian life? Does it give us JOY to hear the Word expounded, some new treasure exposed, to be in the company of brethren and sisters who speak of it? Are we happy in such atmosphere, and unhappy in any other?

But the bride did more, even, than merely sit down in the shade of this tree. She says also that "his fruit was sweet to my taste." So, then, she was eating of the fruit — **And** found it delightful. We also, brethren and sisters, should "esteem the words of God more than necessary food." We should find, as the psalmist found, that not only are they "more to be desired than gold," but that they are "sweeter also than honey and the honeycomb" (Ps. 119: 10). Here is

exhortation, not only to live in and love the atmosphere of the truth, but to make it one's own.

In the next verse, the figure is changed. Instead of a tree, we have a "house." "He brought me to the banqueting house, and his banner over me was love." She had been led of the bridegroom, in love, to his house. We know (cf. Heb. 3: 6) what "his house" is, even "the house of God, which is the ecclesia of the living God" (1 Tim. 3: 15). We all now stand in this "house" and the aspect emphasized here is that therein is offered food. It is a "banqueting house;" the "milk" and the "meat" of the Word are there (or should be). The bride ENJOYS it: finds comfort. "Comfort me with apples," she says. Thus she echoes that which we, each one, should find true also, that the things of the truth, when we feed upon them, become to us a "strong consolation," even an "anchor to our soul, both sure and steadfast" (Heb. 6: 19).

We cannot stay to elaborate all the figures before us in this chapter this morning: let us look at just one more. As we move on to the early verses of chapter 3, we find the bride seeking her lord. She "sought him, but found him not." Verse 3 finds her enquiring of the watchmen: "Saw ye him whom my soul loveth?"

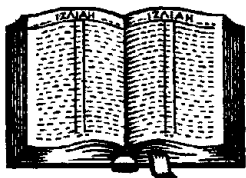
The bride enquired of the "watchmen"—Isaiah tells us that these "watchmen" are always available if we will but seek them out. "I have set watchmen upon thy walls, O Jerusalem," says God through the prophet, "which shall NEVER hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Is. 62: 6). Here we have, in a figure, those brethren who ponder the Word, mark out for us the "signs of our times," and warn us to "keep our garments" lest we be caught unawares. And we can enquire: "See ye him?" The answer today comes bold and clear: "He is nigh!"

—E. A. Stallworthy, Eng.

#### Antipas

"Antipas" was against all the Nicolaitanes, Balaams, and Jezebels; false teachers who had crept in unawares, corrupting and handling the Word of God deceitfully, that they might make it less offensive to the Jews and idolators, and so make the profession of Christianity more popular and consequently less dangerous to life, liberty, and happiness in the world.

—J. Thomas

**How Reliable is the Text of Scripture?**

*The*  
**OLD  
TESTAMENT**

**The first of a series of three articles recording interesting facts concerning the Bible.**

The Bible is of God; written by specially chosen men under the guidance and inspiration of the Holy Spirit. In fact, the Scriptures have had the Divine oversight throughout the centuries that have succeeded their time of writing.

The Old Testament had its beginning in the records of Moses, delivered by angels to him, and by him committed to Israel for safekeeping (Gal. 3: 19, Rom. 3: 2). Thereafter, "God spake unto the fathers by the prophets" (Heb. 1: 1) and His words were recorded for future generations. These writings passed into the hands of the priests who kept "the Book of the Law" in their safekeeping in the Tabernacle. It passed, in the time of the captivity, into the hands of those termed "Scribes," of whom Ezra was one.

**How It Was Preserved**

During the Babylonish captivity, copies were made from the original "Book of the Law," held finally by Ezra, and these multiplied as the Synagogue system arose, to serve each congregation. These copies appear to have been the chief source of the errors that will be mentioned later. Between the time of the return under Ezra and the time of Simon the First (one of the Maccabees), a class of men called "Sopherim" arose who made it their special task to take care of the Scriptures, and to prepare a defence against the abuse of them, i.e., the Old Testament) by future generations. They performed a remarkable work. They set out to map the Old Testament in such a way as to fix each letter of each word, each word and combinations of words, and even the expressions, permanently in their right place. To do that, they:



- (1) Counted each letter;
- (2) Counted each word;
- (3) Found the middle letter of each book;
- (4) Found the middle word of each book;
- (5) Divided each book into verses and numbered and counted the verses;
- (6) Counted a prodigious number of the expressions of each book, in fact all the expressions that would present any difficulty to the next scribe who would have to transcribe the book.

This they did for each book of the Old Testament, recording their findings in the margins of the several books. But even this they considered insufficient to make quite sure that the succeeding scribes could without difficulty transcribe exactly each letter and word of the book. There were some letters that they thought could still escape such protection, so they marked those with little ticks on their top, which they called "Taagin," that is little crowns, and they counted the number, and recorded the nature, of each. Especially did they do this with the letters, "Beth" (B) and "Kaph" (K), "Resh" (R) and "Daleth" (D), "Gimel" (G) and "Nun" (N), "Mem" (M) and "Samech" (SS), when they appear in the same word, because in the Hebrew characters, these letters are very similar to each other in appearance, and if their order in the word were changed they could greatly change the meaning of the word without changing the total number of each letter. Thus great care was taken that no mistakes should occur.

This work, as we have said, was done by men called "Sopherim," a word which means "counters," for they were Counters of the letters and words of the Scriptures. When they had finished their work, they gave the result into the hands of men whom they called "Massorites." This name signifies "Men to whom some duty is committed." To them was committed the work of guarding the preservation of the text, already accomplished by the Sopherim. It was also their task to make new copies as the need arose, and to study the aids prepared for them by their predecessors, so as to be able to reproduce each copy correctly to the minutest detail.

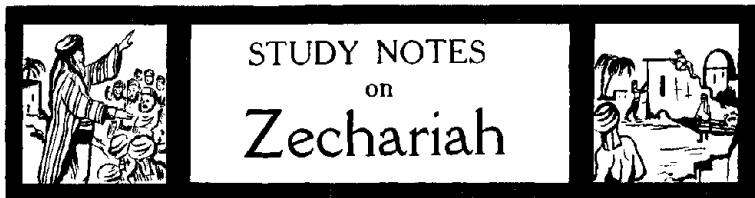
But some mistakes had occurred. Fortunately, however, they were very few. When the "Sopherim" set about their work, they found that for some words in the Scripture, there were different readings. This appears to have happened through some ignoring the practise that was customary in Israel, of making a new copy of any manuscript (for all the Scriptures had to be written out by hand in those days), of which even one letter began to be defective or faint, and

destroying the old copy immediately by either burning or burying it. Thus there came to be more than one reading of the same word in some places. But even these mistakes the Sopherim counted and recorded, so that in each new manuscript that was made there appeared in the margin the alternate reading, and by this means, no matter which version was right, the right one could not be lost. The number of these mistakes is estimated to be 47.

There is another class of mistake that is quite different. There is the deliberate mistake. Of these there are 152. The Sopherim were not all men of faith. Because of a superstitious reverence for the name Yahweh, they changed that name to "Adonai" in many places. This they did 134 times. But while doing it in the text of Scriptures, they left on record the places where the change was made, and we are able still, by marking these places in our Bible, to read the Name where God recorded it. That still leaves 18 of the 152 unnoticed. These were alterations of a different kind. In these places, it appeared to them that there was an expression insulting to God, or to some important man of whom the Scriptures spoke, and they changed it into something that to them did not appear so bad. But again they recorded each occurrence so that by noting these places we can read the Scriptures exactly as they left the hand of the writers. There appears to be no place at all in the Old Testament where there is any possibility of there being that gross "corruption" of the text which it is common for the faithless of this generation to claim. The Old Testament has been encircled through the work of the Sopherim, with what has been called a "Fence to the Scriptures." Each word and letter has been shut tightly into place.

There is another ancient version of the Old Testament called "The Septuagint." This translation was made at the command of Ptolemy Lagus, king of Egypt, from the Hebrew original, about 300 years before Christ. Their work is considered by some to be poor in places. It seems that they did not hesitate to tamper with the text of the Scriptures, sometimes inserting words, and even verses, where there was nothing in the Scriptures to copy from. But there is an important and valuable use of this translation which justifies its careful use by students of the Word. It shows us how Jews of that time understood the meaning of the Hebrew terms found in the Old Testament, by the way in which they translated them into Greek. This is true also of other translations such as the Syriac and Coptic versions.

—C. O'Connor



### Change Your Hearts (vv. 9-10)

**Verse 9:** "Thus speaketh"—The exhortation was proclaimed to Israel in the past (see Isa. 58: 6-7: "This is the fast that I have appointed." Also Jer. 7: 23; Mic. 6: 8), and was renewed by the prophet on this occasion.

### The Example of the Past (vv. 11-12)

**Verse 11:** "They" — Israel in former ages. "Pulled away the shoulder" — Withdrew their shoulder from the yoke of the Law. The metaphor is taken from refractory oxen that refuse to put their necks under the yoke.

**Verse 12:** "Hearts as adamant stone" — No entreaty or instruction could make any impress on that hard surface! "Therefore came a great wrath" — Because of the obstinacy of the people, Judah was overthrown and the nation taken into captivity (2 Chron. 36: 14-21).

### The Warning of the Past (vv. 13-14)

**Verse 13:** "As He cried" — That is, Yahweh, by His spirit, through the prophets. "They would not hear" — i.e., Israel would not hearken to the warning message. "When they cried, I would not hear" — In times of difficulty, Israel turned to Yahweh, but He refused to hearken to their cry because it did not express true repentance. They only turned to Him because there was nowhere else to go. Yahweh desires our loving service, not only in times of

trouble, but at all times; and in return He has promised, "I will never leave nor forsake thee." Israel had not fully learned that lesson, and the prophet took the opportunity of bringing it home to the people, when they made enquiry as to whether the fasts were to be discontinued. The specific answer to that question is given in Zechariah 8: 19.

## CHAPTER 8:

### PRESENT AND FUTURE BLESSINGS

This chapter is divided into two parts, prefaced by the statement: "the word of Yahweh came" (verse 1 and 18). These two parts are separated into a series of proclamations: "Thus saith Yahweh" (see Vv. 2, 3, 4, 6, 7, 9, 14, 19, 20, 23). The first section proclaimed the promise of ultimate glory for Israel, and in view of this wonderful vision of the future, called upon the people to put away all evil, and submit to Yahweh in word and deed. The second section gave a specific answer to the question stated in Zechariah 7: 3, as to whether the fasts of the past should still be commemorated, and provided the reason why they should be replaced by feasts of joy.

### Yahweh Does Not Change (v. 2)

**Verse 2:** "I was"—Should read "I am," as per R.V. and R.S.V. The heart of Yahweh will not change. He will not give up His love for His people. He may be

compelled to chasten them for His holy name's sake, yet He "loves them with an everlasting love" (Jer. 31: 3), therefore "they are not consumed" (Mal. 3: 6). "Great jealousy" — The passion of a lover, or husband, is made up of love and care for the object of his choice, and anger against those who would harm her. Thus Yahweh punished those nations that touched Israel, even though He permitted Israel to be disciplined by them. He did this with perfect justice, for the motives of the nations were those of personal aggrandisement, and not with any desire to serve Yahweh (see Ezek. 25: 3-4, Isa. 10: 12-13). He bends the schemes of men to His own purpose.

#### Zion to be Changed (v. 3)

Verse 3: "I will dwell in the midst of Jerusalem," cf. Ezek. 43: 2. "It shall be called a city of truth" — It has never been so styled since Zechariah's time, so that the fulfilment still rests in the future. Compare Mark 11: 7

with Jeremiah 3: 17, 31: 23. See also Isaiah 1: 24-27, 4: 2-4, 26: 1-5.

#### To be Restored (vv. 4-5)

Verse 4: "Men, women dwell in the streets of Jerusalem" — Jerusalem, in the future age, will be transformed from a city of streets as we know it today, to the "house of prayer for all nations" which Messiah shall build (Zech. 6-13). It is represented in Ezekiel as the "frame of a city" (Ezek. 40: 2) comprising a mile-square range of buildings enclosing a circular Temple surrounding Mt. Zion. As the city will be given over completely to Divine worship, how can it be said that old men and women shall dwell and young children shall play, in the streets thereof? The word rendered "streets" signifies "open spaces," and could apply to the space on the outskirts of Jerusalem. There, adjacent to the Temple, will be set up the houses of the mortal Levites (Ezek. 45: 5; 48: 13-15), in which will be found old men and women

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#### "Story of the Bible"

Orders for volume 1 of this monthly periodical absorbed all supplies with the exception of a few odd numbers — so much so that we were not in a position to supply full sets to all who desired them. We have, however, arranged with the printer to supply an additional 400 copies of volume 2, and are therefore in a position to receive additional subscriptions. The assistance of "Logos" readers will be appreciated in bringing this magazine before the notice of others. Subscription price is 10/- per year, and the magazine is issued monthly. One American reader has described it as a "commentary on the Bible for young people of all ages"!

Volume one of the "Story of the Bible," attractively bound in book form, and with the title printed in gold on the spine and cover, will shortly be available from "Logos" office at an approximate cost of £1 plus postage. These are extremely limited, and will be supplied in order of application. They make a very nice book in appearance, and cover the Story of the Bible from the Creation to the escape of Israel through the Red Sea.

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and young children at peace and happy.

**Yahweh's Power Adequate**  
(v. 6)

**Verse 6:** "If it be marvellous in your eyes . . . should it be marvellous in Mine?" — "Marvellous" should be rendered "difficult" (see margin). Israel's long and bitter history of trouble and persecution shows that a solution of the Jewish problem, resulting in such a peaceful condition as is indicated in vv. 4-5 will, indeed, be difficult, but Yahweh's power is more than equal to the need (see Jer. 31: 3; Ezek. 37: 25-27; Micah 7: 15-20).

**National Regeneration Promised**  
(vv. 7-8)

**Verse 8:** "They shall be my people in truth and righteousness" — The words "righteousness" and "justification" are similar in meaning. Israel will be justified by faith, when they believe and accept the truth in Christ Jesus — Jer. 23: 6; Zech. 13: 1; Rom. 11: 23, 26-27).

**Encouragement for Current Difficulties**

(vv. 9-13)

**Verse 9:** "Let your hands be strong." — In view of the wonderful future that Yahweh promised for the nation, and the prospect of personal participation therein if they proved faithful in the face of current difficulties, the prophet encouraged the people, as Haggai had likewise done (Haggai 2: 4). "Ye that hear in these days" — Haggai had likewise promised immediate blessings for the Jews of those days (Haggai 2: 18). "The prophets" — Haggai and Zechariah (Ezra 5: 1-2).

**Verse 10:** "For before these days" — Zechariah could point to an improvement in the condition of the people, due to the way they had laboured in the work of building the Temple of Yahweh, which was a token of the greater blessing to come when the fulfilment of verse 13 will be manifest in the

earth. "No hire for man or beast" — unemployment (Haggai 1: 6) "neither peace" — unsettled conditions "every man against his neighbor" — strife and civil war (Ezra 4: 4).

**Verse 11:** "But now" — Seeing the people were labouring faithfully in the work, an immediate blessing was promised, "the seed shall be prosperous; the vine shall give her fruit, the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnants of this people to possess all these things" (v. 12). Haggai promised the same blessing (Haggai 2: 19).

**Verse 13:** "And it shall come to pass" — All the blessings then promised were but a token of greater ones that the future will yet reveal. "As ye were a curse" — See Jer. 24: 9, Ezek. 36: 20. Yahweh's purpose in Israel is expressed in Jer. 13: 11, but note the words: "but they would not hear." "O house of Judah and Israel" — These words show that the scope of the fulfilment of this part of the prophecy still lays in the future when the tribes shall no longer be two nations any more (Ezek. 37: 21-22). "Ye shall be a blessing" — Yahweh's original purpose in His people (Jer. 13: 11) shall be fulfilled (Jer. 33: 8-9); the redemption of Israel as a nation will be followed by blessings extending into all peoples (Jer. 3: 17; Isa. 2: 2-4; Psalm 68: 29; Psalm 72).

**Exhortation as to Conduct**  
(vv. 14-17)

**Verse 14:** "I repented not" — The word "repent" signifies a change of mind or purpose. As Yahweh did not change His purpose in punishing His people, neither will He do so in regard to blessing them. Thus the exhortation: "Fear ye not" (v. 15).

**Verse 16:** "These things ye shall do" — If those who hearkened to the prophet, desired to participate in the blessings that will ultimately come, and that will change the political status of the nation,

they had to reveal a change of heart. He called upon them to: (1) elevate the truth as supreme, by speaking of it continually; (2) obey the truth in action thus ensuing peace; (3) allow the truth to dominate the heart so that not merely externally, but internally, its transforming influence would be felt, eradicating all secret evil one towards another; (4) let the principle of truth so rule, that false actions will be automatically rejected. On the other hand, false oaths, secret evil, warfare among brethren, hypocrisy that professes but does not act upon the truth, and a fear to confess it before man, are things "that I hate, saith Yahweh" (v. 17).

**Verse 19: "The fast . . . shall be joyful feasts"** — For the fasts referred to in this verse, see the comments on Zechariah 7: 3-5. The instructions of Yahweh to turn them into joyous feasts was in answer to the question of Zech. 7: 3. It indicated the changed conditions of the people, consequent upon the blessings of Yahweh being showered upon them.

#### All Nations to Participate

(vv. 20-22)

**Verse 20: "It shall yet come to pass"** — The converting of the fasts of Judah into joyful feasts, is revealed as a type of what shall be revealed world wide when Christ and mankind will enter into the joyous celebration typified by the Feast of Tabernacles (Zech. 14: 16).

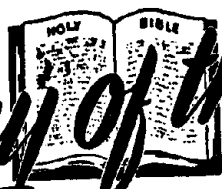
**Verse 21: "The inhabitants of one city shall say to another"** — Compulsory service no longer will be necessary. Men shall seek to serve Yahweh and enjoy His feasts (Isaiah 2: 2-4). "Let us go speedily — notice margin rendering — "continually." There will be continual processions of pilgrims to Jerusalem to worship in the "House of prayer for all nations" (Isa. 56: 7; Zech. 14: 16), and take back to their separate countries the wonderful impression of such a visit.

**Verse 22: "LORD of Hosts"** — Yahweh Sabaoth. This is Yahweh manifested through His army of glorified saints with Christ at their head (Rev. 19: 14). In praying before Christ in that day men shall pray before Yahweh in a similar sense to 2 Chron. 19: 6; Deut. 19: 17.

#### Israel Universally Acknowledged (v. 23)

**Verse 23: "Ten"** — The numeral "ten" is used in the Bible in the general sense of completeness, similar to the number "seven." See the following places where it is used: Amos 6: 9; Dan. 1: 20; Eccles. 7: 19; Lev. 4: 12; Gen. 31: 7; Num. 14: 22, etc. The Hebrew word comes from a root signifying "accumulation" (strong), that is, to the extent of the digits. Ten represents completeness, for it is another first after nine. Thus "ten men" is a general term signifying men everywhere. "Shall take hold" — Shall be identified with (Isa. 3: 6, 4: 1). In this case, they identify themselves with the hope of Israel. "Out of" — All mankind shall not at first accept Christ for "the nation and Kingdom that shall not serve thee shall perish" (Isa. 60: 12). The words "Out of" implies those who remain of the nations after the national judgments of the "time of the end." Those thus remaining will constitute the Ecclesia ("called out ones") of the Millennium. "All languages" — Philologists claim there are ten distinct groups of languages in use today among Indo-Europeans, whereas at one time there used to be twelve (F. F. Bruce in "The Books and the Parchments"). As the ten toes of the Image (Dan. 2) divided the nations that developed out of the Roman Empire into ten political divisions, Zechariah's prophecy does it philologically, thus implying that the nations will not only be politically subject to Christ, but in thought and speech also. Thus at last, Yahweh's purpose in Israel will be vindicated and acknowledged by Jew and Gentile alike.

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No. 11

July, 1957

Vol. 23

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Paul.

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**Thoughts for the Times**

## We Are Not Our Own



What the world says is continually dinned in our ears, so to speak, in one form or other; and we have all of us a nature sufficiently prone to feel a sympathetic response to its suggestions and maxims. There is consequently imperative need to resist constantly the world's pleasant doctrines, and to insist constantly on those of Christ, which though unpalatable to the natural man, bring purity and peace in our present experience, and enrich and tranquillise the prospect with promise of the life to come. We shall all experience at the last the truth of the statement that we are not our own. The judgment seat will reveal the case nakedly as it is — that we are the property of another and that all we have is his property, for the use of which we shall have to account. We shall then see that now in this time, when we are not permitted to see the fact, God has invisibly, but really by a series of perfectly natural arrangements on the surface, conferred upon us what time, health, money, or opportunity we have in trust for our trial. We shall see that it is a literal fact and not a pretty sentiment that the brethren of Christ

are not their own property, but actually belong to their now absent, yet cognisant, and then present master. Jesus plainly teaches that the decision of our case in judgment will hinge upon our stewardship in these present affairs in which most men can see no divine relation. He says: "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

—R.R.

"Eureka" in the Light of Today



The Star of Jacob

*There are two everlasting covenants of promise upon which the kingdom of God is based—the one made with Abraham, and the other with David. The former gives the land of Canaan to their Seed for ever; the latter, the kingdom and throne established upon it, as long as the moon endures. They are called David's because his family alone can possess the kingdom. David's kingdom, however, is also "the kingdom of God and of His anointed," or Christ; for, whether David, or David's Son of the twenty-eighth generation after him, sit upon the throne, they are both the Lord's Anointed, and ruling as His representatives in His Kingdom. The great difference between the two in regard to the anointing is, that David the First was anointed with holy material oil by the hand of Samuel; whereas Jesus was anointed with the Holy Spirit, at his emergence from the Jordan, direct from the excellent glory. Hence he is Anointed King in a higher sense than "his father David."*

—J. Thomas



The sad plight of the world today, the nameless horrors arising on the political horizon, are all matters of Scriptural illustration. But Yahweh has also caused to be written the "things concerning the Kingdom of God and the Name of Jesus Christ." Through the Apostle John, it is emphatically declared: "This is His commandment that we should believe on the name of His son Jesus Christ" (Acts 8: 5-13; 1 John 3: 23; Rev. 3: 8). These quotations are not only complementary, but they throw out roots into the law and the prophets, and thus constitute that which the Bible asserts to be the gospel.

These threads lead to a wider understanding, and it is at once seen that whilst the war clouds may gather, it is equally true that Shiloh shall come (Gen. 49: 10), the "one sent," "peace," i.e., the Prince of Peace. "Unto him shall the gathering of the people be." Here is a forecast of might and power: "There shall come a star out of Jacob, and a sceptre shall arise out of Israel . . . out of Jacob shall he come that shall have dominion." Then the theme bursts out in all its splendour: "The adversaries of the Lord shall be broken to pieces. Out of heaven shall He thunder upon them. Yahweh shall judge the ends of the earth, and He shall give strength unto His king, and exalt the horn of His anointed" (Num. 24: 17-19; 1 Sam. 2: 10). And it is recorded that He shall speak peace to the nations, and there shall be "quietness and assurance for ever" (Isa. 32).

Thus the evil of this world is dispelled in a blaze of divine glory when the Scriptures announce the impending changes, changes which will efface the grim picture of human misrule in the earth.

### The Basis of Divine Revelation

Linking the promises made to the patriarchs, the covenant made with David bridges the period into the prophetic revelation, and finally provides that wonderful chain of evidence upon which the New Testament rests. Take away the Davidic records, and the core of Yahweh's plan and purpose would be missing. Unless the covenant is understood, there is no appreciation of the kingdom of God, no means to detect the pious imposture of a pseudo-Christendom.

The life of David is more than a career, it is a living symbolism. Almost every movement in his crowded and colourful story was in step with the prophetic demands made by one or other of the preceding covenant developments — the Edenic, Noahic, Abrahamic, and Mosaic. The sum of all these remarkable pacts is to be found in David's own writing: "He shall abide before Elohim forever. O prepare mercy and truth which may preserve him" (Ps. 67). The subject of this prophecy is the Great King, David's glorious descendant, and Yahweh's own Son. It is but one of those many prophecies dispersed throughout the writings of the sweet singer in Israel.

The Covenants carefully reviewed, reveal a series of promises involving (a)—Salvation from sin and death; (b) — A spiritual fellowship with God, (c) — A royal-priestly order in a new creation of Abrahamic Elohim, (d)—The rule

of the Son of Yahweh in a millennial development of David's kingdom. Here is embodied all that had been expressed as the Divine purpose; and as a pledge they bridge the whole gap from Genesis to Revelation. The scheme of salvation is set forth in living symbolism. On this symbolism is reared the entire structure of Scripture.

Now it should be observed that these covenants are not by any means of the nature of mutual arrangements. The servants of Deity are called upon not so much as to assent thereto, but to OBEY. Scripturally, the word covenant is synonymous with "order," "command," for God expects obedience. "He declared unto you His covenant which He COMMANDED you to perform" (Deut. 4: 13). That performance is belief and obedience. David faithfully observed both.

### What the Covenant Promised

It is obvious from 2 Samuel 7, that unparalleled splendours are promised, together with never-ending mercies. And the Son is stated to be the eventual builder of a House for the Name of the God of Israel. In Jeremiah, the covenant is confirmed by an immutable oath (33: 19-26). God calls Israel to witness that if His covenant of the day and night could be broken, "Then may also my covenant with David My servant, that he should not have a son to reign upon his throne . . ." God also says that as the host of heaven cannot be numbered, so will He multiply the seed of David. Having regard to the countless myriads of stars which are now known to exist, and the multitudes out in uncharted space, this seems to infer a still greater unfolding of Divine plans than yet revealed to us.

The suffering of the Son, in bringing many sons to glory, is clearly set out in 2 Samuel 7: 14, since the original Hebrew admits of an alternate translation to that of the Authorised, as follows: "I will be his Father, and he shall be My son: even in his suffering for iniquity, I shall chasten him with the rod of (i.e., due to) men, and with the stripes of (due to) the children of Adam."

There is to be a sure dwelling place: "I will appoint a place for My people" (v. 10). Isaiah presents a repetition of the idea: "My people shall dwell in peaceable habitations and in sure dwellings" (ch. 32). That means the deliverance of Israel from the threatened destruction at the hands of the Gogian host. "Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs . . ." cries

the Psalmist (74). But there is a deeper meaning than mere national and material deliverance, for out of the terms of this magnificent covenant arise the grandeur of spiritual appreciation. Many a prophecy speaks of the splendour of the Land flowing with milk and honey, but when the Lord Jesus bade his followers not to let their hearts be troubled, "ye believe in God, believe also in me. In my Father's house are many mansions, I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself . . ." (Jhn. 14), Christ was putting the emphasis upon the spiritual aspect.

Thus salvation comes into view in the survey of the covenant, salvation from sin and death, to be realised in the matchless glories of an everlasting kingdom. David was to see this, and demonstrated his belief in the covenant God set before him with the prayer: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Ps. 17).

### The Everlasting Kingdom

This kingdom was not to be left to others, says the inspired Daniel (2: 44). With an immortal King, and with co-rulers of divine nature, the kingdom is established for ever, and the throne built up for all generations. Hence the appreciation unto life everlasting in the covenant which the Deity made with His chosen, set before David, and realised in the Lord Jesus (Ps. 89; Luke 1: 30-33).

Brother Thomas has left a beautiful version of Ps. 132, which brings out in a masterly manner the glories of the Seed dwelling before God for ever upon an everlasting throne, the throne of Yahweh in Mount Zion.

*For Yahweh has chosen to be in Zion;  
He has desired it for a dwelling for Himself.  
"This is My rest until the BEYOND;  
here I will dwell for I have desired it.  
Blessing I will bless her provision;  
I will satisfy her poor with bread.  
Her priests I will clothe with salvation,  
and her saints shall shout for joy aloud.  
There I will cause a horn to bud for David;  
I have prepared a lamp for MINE ANOINTED.  
His enemies I will clothe with shame,  
but upon him shall his crown flourish."*

God has declared that He will not lie unto David. The fulfilment of the promise is as certain as "the sun before Me." Christ is set forth as fairer than the children of men,

as one loving righteousness and hating wickedness, from whose lips poured words of grace, and who is blessed for ever. He is to ride prosperously because of truth and meekness, and majestically his Name will be held in remembrance for all time. In these expressions of Psalm 45, the personal character of the Seed, the Great King, is portrayed; together with the dignities and honours which follow.

And so, embedded in the terms of the covenant, are those manifold evidences of the identity of the One who was to be the recipient of endless mercies, because he was perfect in righteousness and faithful unto death. Hence he could truly say, "I have finished the work Thou gavest me to do," and on the cross he declared, "It is finished!" Now, at the right hand of Yahweh, he awaits the hour of return to face the Gogian muster, and to restore the throne of David, and to reign thereon in righteousness, peace, "quietness and assurance for ever." These words of Isaiah are not confined merely to the cessation of war, but to the spiritual interpretation implied in the utterance of Jesus: "My peace I give unto you." That is the peace of God which passeth all understanding and to which is attached that saying of the Master-builder in Israel, "All things are yours." Why? Because we are in Christ. It is the peace of the divine nature — the gift of God.

#### The King's Associates

Those associated with the covenant are linked in a delightful manner by the prophet when he set forth the assured truth that "a king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32: 1). In Brother Thomas' translation of Psalm 132, he mentions "the beyond." Here we have an allusion to the "third heavens" mentioned by the apostle Paul, concerning which he was forbidden to speak. The deeper we probe into the riches of the Word, the greater becomes the future, opening out before us. The more prophecy is studied, the clearer becomes that spiritual visualisation of the Divine purpose. We begin to get an understanding of the ultimate meaning of Yahweh's work with man, and to see along the distant horizons as we come to them, and our knowledge and wisdom permits us to see the "secret things belonging unto Yahweh Elohim" (Deut. 29: 29). Thus the Davidic covenant reaches into the timeless future, into the glories of the third heaven, the great **BEYOND**.

This brings us to the declaration that David's Son, the spiritual Seed, is to build for Yahweh an everlasting dwell-



ing place. David's desire to build was a foreshadowing of a greater building; not a house of stone, but a house of warm, living, sentient beings, all of the divine nature; a house of living stones for the indwelling of the Spirit — a new order of Elohim, the Abrahamic. This order Paul brings under review when he reminded the Ephesian Ecclesia that their preparatory walk in the Truth was to fit them for "an habitation of God through the Spirit."

The majesty, power and holiness of Christ's kingdom is expressed in Psalm 93. It speaks of the King as clothed in majesty, robed in strength, mightier than the noisy tumults of the nations, ruling a "world" that cannot be moved: an everlasting kingdom. "Holiness becometh thine house, O Lord, for ever." This Psalm is basic to Peter's first epistle, and chapter 2. The Apostle acclaims a chosen generation, a royal priesthood, an holy nation, a peculiar people, and sets forth the chief corner stone foundation of their spiritual house, even the Lord Jesus. "Ye also, as living stones, shew forth the praises of Him who hath called you out of darkness into His marvellous light." As Paul says in his demonstration of the Divine purpose, "Ye are God's building" (1 Cor. 3: 9).

These things were foreshadowed in Solomon's Temple, of which it was said that "the house was perfected" (2 Chr. 8: 16). Now nothing material is perfect in the spiritual sense, but in the Scriptures, material things are used in symbol to signify the spiritual. God takes the elements of time to teach His people the truths of eternity. Thus there is to be "a greater and more perfect tabernacle," "whose house are we, IF . . ." (Heb. 9: 11; 3: 6).

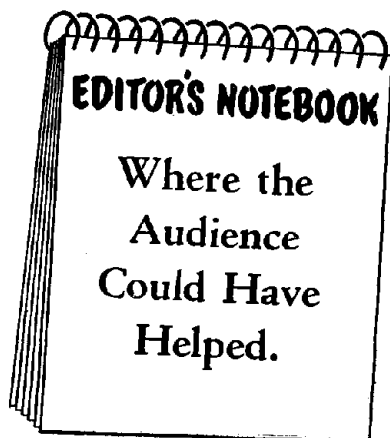
The Branch "shall build the Temple of Yahweh" (Zech. 6); so the return of the Sun of Righteousness has been long awaited. The Davidic covenant teaches that the Divine law will be impressed in Judah's mind, and written in Israel's heart, and they will be Yahweh's people, and Yahweh will be their God. All then shall know Yahweh, as the writer to the Hebrews declares (Ch. 8: 11). Meanwhile there remains the time of opportunity and preparation, 'ere these days of trial and tribulation, the chastening of the Lord, disappear into the splendours of the eternal.

With these precious promises before him, David had every confidence in declaring, "Yahweh is the portion of mine inheritance and of my cup; Thou maintainest my lot. The lines are fallen to me in pleasant places; yea, I have

a goodly heritage. Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore" (Psalm 16).

David knew that he would awake in resurrection to the likeness of his great Son, and was confident and satisfied that God would maintain his lot. So, out of these brief surveys of the covenant sworn by God unto His servant, emerges the realisation of a great personal responsibility: "Yahweh is my Strength and Son; He is my God, and I will prepare Him an habitation" (Exod. 15).

—H. E. Doust (Eng.)



★ ★ ★

Your attention and interest can definitely assist and improve the status of our speaking brethren. We enjoin herewith a few helpful hints of value to audience and speaker alike.

★ ★ ★

A great responsibility rests upon speaking brethren to thoroughly prepare the subject that they propose putting before a congregation. The success of a meeting largely depends upon them and their co-labourers upon the platform, and they are, in duty bound, by prayer and study of the Scriptures, to provide "meat in due season" capable of building up those before them. As they stand forth to minister to the Ecclesia, it should be as the result of much time and effort put into pondering over the Word.

That fact is generally realised by all. But it is my conviction that too great a responsibility is imposed on those who thus serve, and some of the exhausting effect of the labour, could be relieved, by a greater participation of the audience in what is set before them. Perhaps the following experience can best describe what I mean.

I recently accepted an invitation to exhort at an interstate meeting, and duly presented myself at the well-filled hall where the gathering was held. The subject I had selected was, to me, a thrilling and unique one, or, at any rate, I had never heard it expounded from the platform before. But to my mind, the true beauty of it was only revealed by the

examination of certain passages of Scripture, which, in the course of my address, I submitted for the consideration of the brethren before me.

Subconsciously I awaited the rustle of turning pages that often follows the announcement of a quotation, but it was lacking on this occasion. Few made the attempt to follow the references submitted—most were content to leave me to read them out as I desired.

Yet the real beauty of the exhortation was in the passage I submitted. I wanted the audience to view them in the light of what I had been saying, and with me, to thrill to the discovery I had made from the Word. The theme enthused me, and I wanted to transmit that enthusiasm for it to others, and there is only one way capable of that—by seeing it revealed in the Word.

And I felt a little disappointed to find so few interested enough to turn up the references. Something of my own enthusiasm lagged in the face of this cold reception.

Not that the audience intended it that way, of course. They were actually enthusiastic and appreciative, and expressed themselves so to me afterwards, but they had got into the habit of leaving the Bible closed at such a meeting. One brother explained it to me: "I know the references are there, and are as you quote them; I can follow your idea better this way!" In other words, it was the speaker's job to present an address duly documented by the Word, and they left it to him. And his job was made much more difficult as a result! For I had not quoted the passages merely to prove a point, or to show such a statement was in the Bible, but to bring what was to me a new light upon an old statement—to emphasise a point of a verse around which my talk revolved.

An interested friend once joked with me on this subject. He said, "Whenever you made a quotation, I noticed that all the Christadelphians turned to it! Don't they trust you?" But though he joked, it was obvious that he had been impressed by the earnest attention that each member paid to the Bible, and the care that the speaker had to pay in order that what he said was in exact accord with the Scriptures. Christadelphians have developed a reputation for "knowing their Bibles," as a result of such practises.

Moreover, there is something comforting and helpful to a speaker to find his audience following his references from the Word of God itself. He feels that he has them with him; that they are really interested in what he is putting forward. And even though the references might be well known to all, such an action is a testimony to the interested friend, as well as being a compliment to the speaker. It shows, anyway, that they are following what he is saying, and is a valuable way by which the audience can help the speaker.

I am confident, too, that such is a challenge to the speaker. If he knows that the audience is there to "hearken to the word," he will spend more time in searching the Scriptures, and less in retailing sermons. There is a growing tendency in speakers to avoid referring to the Bible, and rely upon mere "oratory" to get them through. And there, Christadelphians lamentably fail; for if they have not Scripture to present, they have nothing. This applies both to exhortation and the public address. True exhortation is based upon exposition, for we are what we are, because of what we believe.

The moral of all this is, if our congregations want our speakers to improve they must exhibit a greater interest in what they say, and follow the speaker's direction when he appeals to the Word. The speaker will respond to this interest, and in the course of time the improvement will be marked. And there is nothing more complimentary to a speaker than to engage him in conversation upon the subject of his discourse afterwards.

In "Elpis Israel," Brother Thomas has written:

*"Hearing 'sermons' is not 'hearing the word.' It is this we must hear if we would have faith; for 'faith comes by hearing the word of God.' If the gospel of the kingdom were preached in 'the churches,' and believed, there would be no more complaints of want of spirituality and life. There would be so much of these, that they would be too hot to hold the worldlings who overshadow them with the wings of death . . . Popularity must be utterly disregarded; and the question be, not . . . 'What will the people think?' It matters not what they say, or think, in the case; the simple question is, 'How is it written?' 'What saith the word?' Let this course be pursued in candour, and I doubt not, but in a short time a people will spring up in these islands prepared for the Lord, whom he will acknowledge at his return" (p. 389).*

Let us not neglect the wonderful heritage that we have, and degenerate into a sect noted for "hearing sermons," rather than "hearing the word."

—EDITOR

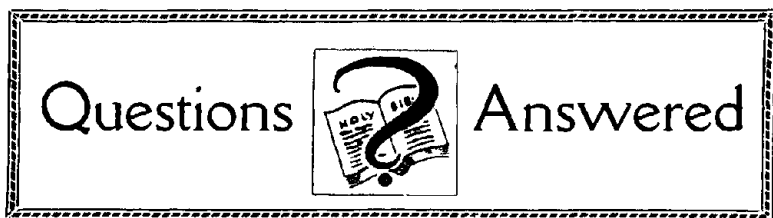
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#### South Brisbane's attitude to Fellowship

The Recorder of the South Brisbane Ecclesia has asked us to publish the following statement: "Since the inception of this Ecclesia, three years ago, our membership has more than doubled. In addition to transfers from other Ecclesias, we have had thirteen immersions (nine of whom were previously complete strangers to the Truth) and there are several more who are interested, and are being instructed in the way of life. During our occupation of this corner of the vineyard, we have had the pleasure of the company of visiting brethren from the south, who have given special addresses attracting good audiences of strangers, with pleasing results. From the beginning, this Ecclesia has adopted the Birmingham Amended Statement of Faith, and welcomes to its Fellowship any of like persuasion. In common with the constitutions of many other Australian Ecclesias, we refuse fellowship with any brother or sister who divorces and re-marries whilst their first partner is alive, also members of the armed services, or police constables, unless repentance is shown, and the sin forsaken. We desire this fact to be known throughout the Brotherhood because of misconceptions which have arisen regarding the Ecclesia's attitude to fellowship.

#### The Life and Times of Abraham

This is the study that is set down for the Rose Park "Elpis Israel" Class. The background to the life of Abraham will be considered in detail, together with the types that so clearly foreshadowed the word of God in Christ. Special attention will be given to suggested Bible markings, and it is earnestly recommended that any wishing to further their knowledge of this fundamental and interesting subject, regularly attend the class. Details can be obtained from Brethren K. Stewart or C. O'Connor.



## To Whom Should We Pray ?

*QUESTION: We learn from Scripture, that in the early days Yahweh was closely associated with man by means of the angels. The angels were more fitted to be in the presence of God, being of a higher order, but no man could see God and live. Even the angels appeared only to certain, chosen individuals. During the ministry of Moses, the system of approaching Yahweh through the High Priest was instituted, but this system ultimately became corrupt, and towards its end, the Lord Jesus came. Having been approved of God, he was exalted to the position of King, High Priest and Mediator between Yahweh and man. He ascended into heaven to sit at the right hand of Yahweh to await the time of the end, then to return to inherit the Kingdom. Whilst on earth, Christ taught his disciples to pray to our Father in heaven, and this was proper as at that time he had not been glorified. Surely now that he has been exalted, it is our duty to pray to him directly, asking him as our only mediator to intercede on our behalf. It does seem that too many prayers only mention Christ as a means of ending a petition. Are we not puffed up, in thus presenting our prayers, ourselves, at Yahweh's Throne of grace?*

*A few of the brothers in ——— have discussed this matter, and we are of the opinion stated above. What is your opinion?*



**Answer:** It is a pity if the glorious privilege of prayer should ever be permitted to become the subject of controversy and debate. There is sufficient in the Word to guide us in the matter. The words of Christ are surely conclusive: "I go unto the Father," he told his disciples, "and whatsoever ye shall ask (i.e., the Father) in my name, that will I do, that the Father may be glorified in the son" (John 14: 13). Paul likewise taught the Ephesians: "Through him we have access by one spirit unto the Father" (Ch. 2: 18), and to Timothy, he set forth the status of the Son in the heavens: "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2: 5).

There is a wonderful unity between the Father and the Son that the suggestion of our correspondent would disturb. That unity is expressed in John 17: 21: "Thou, Father, art in me, and I in thee." And the great privilege of similar

unity is offered to all: "That they may be one in us." But though there is this unity, the Father is still "greater than the son," who is "subject unto Him who doth put all things under him" (1 Cor. 15: 28); and in recognition of the Father's exalted position, all prayer is due to Him through the Son.

In our approach to the Throne of Grace, both the Father and the Son should be brought to mind. We desire to approach the Father in humility, in recognition of His exalted position and our low estate, and we can only do so through the Son of God. It is wrong to divorce either one or the other from our consideration. If we ignore the Father, and pray only to the Son, is not that glorious unity destroyed in our minds? Would the Son desire that we should do that? We are confident that he would prefer that we should recognise the exalted position of the Father, for did he not die to draw us unto God? Consider the following apostolic injunctions:

"Unto Him (i.e., the Father) be glory in the Ecclesia by Christ Jesus throughout all ages" (Eph. 3: 21). The previous verse shows that the Apostle had prayer in mind: "Unto Him that is able to do exceeding abundantly above all that we ask . . ." So the Apostle would have the Ecclesia to approach the Father through Jesus Christ to the glory of both.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3: 17). This is an Apostolic injunction, well worthy of our emulation, supported also by the Apostle's appeal to the Hebrews: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13: 15).

This being the Apostolic command and precept, why vary it?

The process of reasoning, by which you have come to your decision to pray only to the Son, is not conclusive. For example, you suggest that we are "puffed up" if we pray to the Father; yet Christ taught his disciples to pray to the Father. The point is, Were they puffed up in so doing? If not, neither are we. Further, you say that during the Mosaic era, the "system of approaching Yahweh through the High Priest was instituted," and you go on to say that ultimately the High Priest was superceded by the Lord Jesus. But

surely this would destroy the very principle you are trying to prove, for the Jews did not pray unto the High Priest, but unto God; and their prayers were accepted, not by virtue of the High Priest, but through the sacrifices they had presented — sacrifices that pointed forward to the Lord Jesus, so that, virtually, they were approaching the Father through him.

You further suggest that before the High Priest was set up in Israel, the angels acted as priests; but again this is not quite correct. Abraham, for example, presided over the altar and offering he made himself; Melchizedek is set forth as being "priest of the most high God" (Gen. 14: 18), and before the tribe of Levi was set aside, the "firstborn of Israel" acted as priests (Exod. 13: 2; Exod. 22: 29). In Exodus 24: 5 they are seen performing their priestly duties. Later, because of disobedience, this privilege was given to the tribe of Levi (Num. 3: 12).

The Lord Jesus is presented to us in Scripture as our "elder brother," and to pray exclusively to him would tend to destroy that beautiful position in which we stand related to him and to the Father, tending, we are afraid, to a Trinitarian concept of the Lord. Paul declares: "Both he (the Lord Jesus) that sanctifieth, and they (his brethren) who are sanctified are all of One (i.e., the Father); for which cause he (Christ) is not ashamed to call them brethren, saying, I will declare Thy (the Father's) name unto my brethren, in the midst of the Ecclesia will I sing praise unto Thee (the Father)" — Heb. 2: 11-12. That being the intention and desire of the Son, our advice is to follow it by humbly approaching the Father in prayer, through the means that He has provided — the offering of His son.

—"Logos" Committee

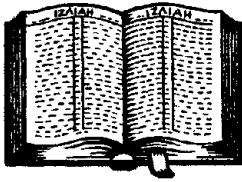
#### **The Doctrine of Jehovah's Witnesses Tested by the Bible**

This is the title of the current issue of "Herald of the Coming Age." The article treats with erroneous doctrines set forth by this sect, and appeals to the reader to search the Scriptures for the true way of salvation revealed therein. Application for copies can be made to Box 226, G.P.O., Adelaide, South Australia.

#### **Patriotism**

The saints had nothing to do with patriotism, or zeal for the country of one's birth or adoption. Christ, who is the Elder Brother and Firstborn of the Divine Family, "left an example that they should walk in his steps" (1 Pet. 2: 21). He was no patriot, nor did he inculcate patriotism, according to the flesh.

—J. Thomas



Is the Sermon on the  
Mount Practicable?

“Blessed Are Ye  
when . . .”

The Sermon on the Mount is admittedly the most completely characteristic part of the Lord's teaching. It has aroused the interest and received the attention of men of all ages since it was delivered. In it the great ideals of the Christian faith find their loftiest expression; their moral grandeur and spiritual excellence were never couched in a more arresting form.

The address stands in a class by itself, and has given the Christian message a uniqueness and exalted status as an exposition or rule of life which is unsurpassed. “Never man spake like this man,” was the verdict of contemporary history; and had the inspired record left us no more than this “sermon” it would have been sufficient to have warranted the description and given to Christ the character of the incomparable teacher, the Master of men.

#### For Whom it was Intended

Endless controversy has been waged over the practicability of such a philosophy of life and action as is here outlined. Many admit the excellence of the ideal, but refuse to believe in the possibility of translating it into action. As a perfect code it is much too perfect for an imperfect world, filled with peoples of varying racial temperaments and differing stages of moral development. It is claimed that the world would go to pieces were its principles enforced, and civilisation as we know it would disappear in a vortex of elemental passion and strife. It is esteemed Utopian, impracticable, unreal, beautiful as an outline of the perfect life, but too idealistic to be of practical use.

That this idea should obtain is due to a serious misapprehension of the scope and meaning of Christ's teaching. The Sermon on the Mount was never intended as a rule of



life for the unregenerate, or as a moral code for national life. Christ spoke to the individual; his primary regard was for the requirements of personal conduct. Christianity in its present stage is not concerned with the arrangements of national life. "My kingdom," says the Lord, "is not of this world," or order of things; and those who attempt to run the affairs of the world on the principles of the Sermon on the Mount, not only attempt the impossible, but attempt what it was never designed to achieve. Christ spoke, not to the world in general, but to His disciples, and through them to all who believe on Him through their word. Christian ethics are for the regulation of the Christian life, and the first essential is the acknowledgment of Christ as Lord, and the realisation of the obligation of discipleship.

This will be evident from the most cursory examination. The opening verses indicate it quite clearly. "And seeing the multitudes He went up into a mountain, and when He was set His disciples came unto Him; and He opened His mouth and taught them."

It is equally obvious from sundry descriptions and injunctions:

*"Ye are the salt of the earth,*

*"Ye are the light of the world,"*

*"Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."*

*"I say unto you that except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter in to the Kingdom of heaven."*

The world at large, and men in general were never so described, nor were they exhorted to follow a course so alien to the natural man. Similarly with the necessity of avoiding brotherly estrangement to ensure acceptance at the Altar of the Lord; the necessity of removing every hindrance and impediment to entering into life; the necessity of returning good for evil, even to those guilty of maltreatment and persecution. And so on; the whole address is full of the most precious instruction that can only have application to a select class, and is intended to find its scope and meaning in their personal Christian experience.

### **Why it Opens with Blessings**

It is important therefore to note that the Master's teaching here is for the regulation of the sanctified life, for the enlightenment of the Christian conscience in the way that

God approves, for the revelation of the distinguishing graces of the new man in Christ who belongs to a higher order. It is for the enforcement of principles of moral conduct in a hostile world, in a world whose hostility is manifested in ways that try the faith and patience of those who are in the world, yet not of it.

Accordingly, it opens with a series of beatitudes which not only unfold the Divine compensations of Christian experience, but imply the creation of qualities that are honoured with God's approval. That a blessing is attached to each implies that they are foreign to the spirit of the world . . . That blessing is predicated upon qualities which are the outcome of the reception of the Divine message, followed by a changed heart, and giving to each possessor a fresh outlook on life. Moreover, it was inevitable that the effects of the cleavage of thought between the spiritual concept and the standards of the world should be reflected in the experience of all who responded to His call. Christ was under no illusion as to the reception of His message. He knew that men in general, especially those in authority, would be bitterly resentful of His ideals of life and conduct and would visit with the severest displeasure those who inculcated their practice. And so Christ began His teaching by anticipating results, and by portraying the future beatification of all who would remain faithful to Him; those who by the manifestation of certain characteristics attempted to reach the moral and spiritual height He Himself had attained. It is but a study in cause and effect, with the ultimate supremacy of Divine values to give them point and meaning. The key to the understanding of the whole situation is the foreknowledge of the Lord, and in the definite assurance of the final triumph of spiritual power.

#### **It is a Study in Cause and Effect**

Christ knew that the message He came to reveal was intended to develop in those of good and honest heart poverty of spirit. They would be distinguished by the absence of arrogance and pride of heart. They would be gentle, docile and teachable, not self-assertive or guilty of vain glory, but manifesting "the ornament of a meek and quiet spirit which in the sight of God is of great price." At a later stage He taught them the solemn truth that "Except they received the kingdom of God as a little child, they should in no case enter therein" (Matt. 18: 3), thus cutting at the root of all self-sufficiency and pride of heart. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

Christ knew that the word He proclaimed would lead to conditions of mourning and sorrow of heart. "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household" (Matt. 10: 34-36). Since all men have not faith, nor the believing heart, division was inevitable; a cleavage of thought and diversity of spirit that could only lead to sorrow of heart. To be alienated in thought and sympathy from his nearest and dearest relations is a trial many a disciple has been called upon to endure. And inasmuch as Christ demands the first place, for he that loveth father or mother more than Him is not worthy of Him, this condition of things which faith compelled had to be accepted as part of the cross of discipleship. But if it was a sacrifice which loyalty exacted it would in due season yield its own return. "Blessed are they that mourn: for they shall be comforted."

Christ knew that the effect of His teaching would be to develop in those who heard it the spirit of meekness. Meekness is one of the fruits of the spirit against which there is no law (Gal. 5: 23). It is one of the qualities of the new man which makes the disciple like his Lord. He has to walk worthy of the vocation wherewith he is called, with lowliness and with meekness and long suffering (Eph. 4: 1-2). Again, "the servant of the Lord must not strive, but be gentle unto all men" (2 Tim. 2: 24-25). This quality of mind will not bring the approbation of the world, but it will bring the favour of God. Like the poor in spirit, to which they are akin, the meek will be recompensed in the future age. "Blessed are the meek: for they shall inherit the earth."

Christ knew that the words He taught would create in those who received them a hunger and a thirst after righteousness. In this respect they would be like their Lord, whose meat and drink it was to do His Father's will. Like the Psalmist, their hearts would cry out for the living God, and, being in tune with Divine things, they would be lovers of all that was good. And all who acquired this taste and had this desire would be filled to satiety as with the bread of life. While the fullness of blessing would come with the coming of the King, they would find a measure of compensation even now, for they would enjoy a peace the world could neither give nor take away. "I am the bread of life," said Jesus; "he that cometh to me will never hunger, and

he that believeth on me shall never thirst." This is the bread that came down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever" (John 6: 35, 50, 51). "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Christ knew that the doctrine which He came to teach would make its recipients merciful. As they had been forgiven, so would they forgive. As they had been the objects of the Father's compassion, the same tender feeling would be extended to others. What they had received they would give, not in like measure, but in degree. Why? Because it was a corollary of grace, an all-sufficient requisite to obtaining the favour of God. He deals with His children as they deal with their brethren, and, strange as it may seem, God assumes the same character in relation to them which they assume in relation with their fellows. "With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thy self upright; with the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward" (Psalm. 18: 25: 26). "Forgive us our debts as we forgive our debtors," we are taught to pray; and the condition is imperative and absolute. "For if ye forgive not men their trespasses" (Matt 6: 15). "Blessed are the merciful: for they shall obtain mercy."

Christ knew that the truth He came to express would lead to purity of heart. "The end of the commandment," says the Apostle, "is love out of a pure heart, of a good conscience, and of faith unfeigned" (1 Tim. 1: 5). If such was its meaning or design, then in our discipleship there must be no sham, no make-belief. All our spiritual life must be characterised by the spirit which makes the commemoration of the memorial feast acceptable — sincerity and truth. "Who shall ascend unto the hill of the Lord, and who shall stand in His holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully" (Psalm 24: 3-4). "And when there is no more curse God's servants shall serve Him, and they shall see His face" (Rev. 22: 3-4). "Blessed are the pure in heart: for they shall see God."

Christ knew that the message He came to unfold would inevitably create division. The antagonism of the world would engender hostility, and the atmosphere would be

disturbed. But the division would be created by loyalty to the truth, espoused by the disciple, not to the spirit of his profession. He is essentially a man of peace. The counsel given to him was as much as lieth in him to live peaceably with all men. He was to follow peace with all men, and holiness without which no man would see the Lord (Heb. 12: 14). All wrath, and bitterness, and everything calculated to cause dispeace had to be put away, with all malice, and the unity of the spirit kept in the bond of peace. Peace was his spiritual heritage; it was the parting legacy of the Lord Jesus; and those who favoured and promoted the ideals of peace were assured of His favour and blessing. They had to remember that "where envying and strife were there was confusion and every evil work. Whereas the fruit of righteousness is sown in peace of them that make peace" (Jas. 3: 16-18). Therefore as they had received the gift of peace, in peace they should live, and by peace they should walk, and thus prove their son-ship to the God of peace. "Blessed are the peace-makers: for they shall be called the children of God."

#### **It is a Revelation of Christ's Character**

Here it may not be amiss to emphasise what has already been suggested, that the qualities of heart and life outlined in these beatitudes was a portrayal of Christ's own character, thus delicately conveying the truth that "the disciple was not greater than the Lord," Christ was poor in spirit, for He made Himself of no reputation, but humbled Himself and was obedient even to death (Phil. 2: 7-8). He knew what it was to mourn, for He was a man of sorrows, and acquainted with grief (Isa. 53: 3). He was numbered amongst the meek of the earth, for when He was reviled He reviled not again: when He suffered He threatened not (1 Pet. 2: 23). He, in a supereminent degree, "hungered and thirsted after righteousness," for His meat was to do the will of Him that sent Him, and to finish His work (John 4: 34). In His dealings He was merciful almost to the point of weakness, for the bruised reed He did not break, and the smoking flax He did not quench (Matt. 12: 20). He was "pure in heart" — none more so — for He did no sin, neither guile found in His mouth (1 Pet. 2: 22). And He was in the highest and best sense "a peace maker," for though we frequently read that "there was a division amongst the people because of Him (John 7: 43), He lived and taught the way of peace. By His message of life He "preached peace;" by the blood of the cross He "made peace," and He did both as the Son of

God. And we remember that He comes again as the Prince of Peace, and when He speaks peace it shall be accomplished in the earth. Thus in the precepts He inculcated Christ taught a rule of life to which He personally did conform. And the fact that in the beatitudes we have a delineation of the Christ spirit reveals at least two things: In the Lord's exaltation we have the seal of the Father's approval, and the glorious assurance of the ultimate triumph of all who possess it, and therefore the strongest inducement to obey His commandments and to follow His steps. Let this mind be in us which was also in Christ Jesus, should be pre-eminently the aim of all spiritual achievement, remembering the warning: "If any man have not the spirit of Christ he is none of His" (Rom. 8: 9).

### It is A Call To Heroes

And so with the two Beatitudes that remain: "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven." "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." They bespeak an experience, fortunately that the passage of time and the softening influences of Christian thought have considerably modified. But the day was when the world was a hard place for the follower of the Master. Then the command to forsake all and follow Him had to be literally obeyed, when the only certain compensation for the sacrifice was the suffering of grievous affliction. Then it was literally true that "through much tribulation they would enter into the kingdom of God" (Acts 14: 22). The test was loyalty, faithfulness, endurance: loyalty to the Master's name, and faithfulness to the cause He represented, while the assurance given was "he that shall endure to the end, the same shall be saved" (Matt. 24: 13). It was no easy matter not only to endure but to rejoice in tribulation. Paul could do it by the grace given unto him, and he exhorted the disciples to acquire the same power because of the bracing, disciplinary effect on the mind and heart: "it yielded the peaceable fruits of righteousness in all who were exercised thereby." The Master knew the danger when He described "the stoney-place" hearer of the word as one that dureth for a little while, but had no root in himself, for when tribulation or persecution arose because of the word, by and by He became offended (Matt. 13: 20, 21). And He

sought to inspire the qualities of constancy and devotion by showing that they not only stood in the true line of prophetic succession, but that in the coming age great would be their reward.

The Divine scale of values runs counter to the accepted standards of the world. With the Cross as the emblem of victory, virtue becomes triumphant in apparent defeat. From the shadows of life emerge the things that endure: to lose one's own life is to find it; to humble one's self leads to exaltation; from loss comes gain; from sorrow comes glory; from life comes death. Such philosophy requires faith as a basis and a guiding principle; and only the mind that is able to look to things unseen can be persuaded that while things seen are temporal and fleeting, the things unseen abide for ever.

Such is the philosophy inculcated by the beatitudes; and though circumstances change, and the difficulties vary with each succeeding age, they remain an abiding index to the way of life, the qualities of heart and life that bring the favour of the Lord, and in the final adjustment, when all will be rewarded according to their works, when the counsels of the heart shall stand revealed, and every man have praise of God, there will be ample compensation for all service rendered, and every sacrifice made for the Master's sake.

—D. Young

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### The Prophecy of Daniel

Good progress is reported from the Cumberland "Elpis Israel" Class upon this subject. The Class has reached the half-way mark in the prophecy, and good, enthusiastic attendance is reported. The close, analytical study of the Word of God is capable of lifting any out of a state of spiritual lethargy, and a cordial invitation is extended to all to attend this class.



### Lakemba "Elpis Israel" Class

For over 10 years brethren and sisters of this area became familiar with the inside of Brother and Sister Ryan's home, 49 Macdonald St., Lakemba, for there, regularly, the "Elpis Israel" Class was held, and many a grand evening, and stimulating study, was enjoyed. The Ryans have now shifted to Peakhurst, however, and the class is now held at the home of Brother and Sister Harry Crewes. At present "Eureka," vol. i, is under study, and recently some 70 members attended for a special night on the prophecy of Habakkuk.



Verse by Verse Exposition of Obadiah's Prophecy

## 7.—Edom as seen by the Prophets

(continued)

~~67/155~~

### The Lion of Judah Versus the Shepherd of Edom —Jeremiah 49

In line with the other prophets, Jeremiah likewise gloried over the ultimate triumph of Israel over Edom. His wording is almost identical with that of Obadiah, showing that it came from a common origin: the mouth of Yahweh. The following comparison will show how closely the language of the two prophecies agree:

#### Jeremiah 49

"Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished? (v. 7).

"If grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself" (vv. 9-10).

"I have heard a rumour from Yahweh, and an ambassador is sent among the heathen, saying, Gather ye together, and come against her, and rise up to the battle . . . Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock" (vv. 14-16).

Other points of almost complete identification will be found if the two prophecies are considered, but then each adds statements that are not found in the other. For example: though Jeremiah, in common with Obadiah, predicted the complete destruction that would be brought upon Edom, he adds words, omitted by Obadiah, that are illustrative of the work and person of Edom's Conqueror. For example, there is the following passage:

#### Obadiah

"Shall I not in that day, even destroy the wise men out of Edom, and understanding out of the mount of Esau? (v. 6).

"If thieves came to thee, if robbers by night (how art thou cut off!), would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes? How are the things of Esau searched out! how are his hidden things sought up! (vv. 5-6).

"We have heard a rumour from Yahweh, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle . . . The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock" (vv. 1-3).



"Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her; and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?" (Jer. 49: 19).

In a primary and typical sense, these words were fulfilled by Nebuchadnezzar. He was the "servant" and "sword" of Yahweh (Jer. 27: 6), into whose hands Edom was delivered. But the words in their complete fulfilment look forward to one far greater than Nebuchadnezzar, who is likewise the "servant" (Isa. 42: 1), and "sword" (Rev. 19: 15) of Yahweh, and into whose hands the tribes of Adam (latter-day Edom) will be delivered. This is the Lord Jesus Christ, the Lion of Judah.

### The Lion from the Swelling of Jordan

The phrase that Jeremiah uses is very appropriate to the work of the Lord Jesus when, as the Lion of Judah (Rev. 5: 5), he shall again appear from his present hiding place in the heavens, to the confusion and fear of his enemies. The Jordan rises in the time of harvest, and in parts spreads over its banks, causing the lions that lie in the thickets to leave their covets and infest the surrounding countryside. The simile is not only appropriate, but the time also. It will be "when the harvest of the earth is ripe" (Rev. 14: 15), that the Lion of Judah will appear in ferocious aspect, against the kingdoms of men (antitypical Edom). The nations will be gathered "as sheaves" into the valley of threshing, there to be threshed to the glory of Yahweh, and the humiliation of flesh (Joel 3: 13).

"But I will suddenly make him run away from her," declared the prophet, according to the Authorised Version. This does not appear to make sense, and an alternative rendering of the Hebrew has been suggested as follows: "I will rouse him up, and make him run upon her." This is more in accordance with the context, and has the support of the A.V. in other places. For example, the same Hebrew word rendered "from" in the A.V. of Jeremiah 49: 19, is translated "upon" in 1 Kings 9: 5, and if altered in the verse before us, changes the entire sense of the passage in accordance with the alternative rendering suggested above.

Yahweh's statement, "I will rouse him up," can be linked with Jacob's prophecy of the "last days." He referred to the Lion of Judah as combining the strength and virility of

youth with the experience of age: "a lion's whelp" stalking the prey, and crouching as an old lion. Observing him as such, with all the suggestion of power and strength that the King of beasts always presents, Jacob was prompted to ask: "Who shall (dare) rouse him up?" In the verse before us, we have the answer. "I will," saith Yahweh. He will send His son against Edom, against the Gentiles assembled at Jerusalem (Zech. 14: 1), that he might possess the "habitation of the strong," even the uttermost part of their possessions (Ps. 2: 8). "I will rouse him up, and make him run upon her."

### Michael the Destroyer

The Lion of Jordan is styled Yahweh's "chosen whom He has appointed over Edom," the one "like unto Him" who is to be manifested at the set time. This undoubtedly points to the Lord Jesus, whom Yahweh has styled, "the man My fellow" (Zech. 13: 7), and among whose titles are Michael (Who is like El?) and Immanuel (El with us)—Dan. 12: 1; Matt. 1. The mission of the Lord is to bring antitypical Edom, alias Babylon the Great, or the Fourth Beast, to destruction. He will do that by first overthrowing its political power then vested in the Gogian confederacy, and afterwards destroying its religious affiliations headed by Roman Catholicism.

Other prophecies show that when Gogue marches against the land of Israel he will have papal support (Dan. 8: 25), and even after the destruction of the Invader, Catholic Europe will continue to resist the ever-widening influence of Christ's power (Rev. 17: 14). But the Lion of Judah will invade these territories, "rebuking strong nations afar off" (Micah 4: 3), and using Israel as His battle-axe and weapons of war (Zech. 10: 3), will bring antitypical Edom to the ground.

The papacy will be the evil genius of the times, moving men to resist the Divine decrees that will call upon the nations to submit to the Lion of Judah (Rev. 14: 6-7), but ultimately suffering the destruction reserved for those who will not obey the good news that shall then emanate from Zion (2 Thess. 1: 8-9). Thus the great climax of the ages will be a contest between the Shepherd of Rome, and the Lion of Judah.

### The Flock Ravaged by the Lion

Jeremiah saw that contest. "Who is that shepherd that will stand before Me?" asked Yahweh through the prophet

(v. 19). To "stand before" Yahweh is to oppose Him, and this, indeed, is the true character of Roman Catholicism despite its pretensions to Christianity and the universal church. The shepherd of Jeremiah 49: 19 can thus be identified with the worthless, idol shepherd of Zechariah 11: 17, or the false prophet of Revelation 16: 13. He is described by Paul as "that wicked one" who "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he (sets himself up) as God sitting in the temple of God, shewing himself that he is God" (2 Thess. 2: 4), but whom "the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming" (v. 8).

As a shepherd, he has charge of a sheepfold, and the context of Jeremiah 49: 19 is faithful to this thought. The words "habitation of the strong," which the lion of Jordan is represented as stalking, can be rendered the "strong sheepfold" (R.S.V.). So that the verse sets forth Edom as a strong sheepfold, over which there presides a shepherd opposed to Israel and to Yahweh, but which will be ravaged by the Lion of Jordan. The application of the symbols is clear, and needs little elaboration. Despite the strength of the sheepfold of Edom, and the lying wonders of its shepherd, the pope, the Lion will triumph, and the flock of the wicked one will be scattered.

Changing the figure from a Lion to a Lamb, but still speaking of the destruction of Edom, Jeremiah declared: "Surely the least of the flock shall draw them out" (Jer. 49: 20). The "least of the flock" comprise the despised of the earth. Chief among them is the Lord Jesus who was, and largely still is, "despised and rejected of men." Daniel was told that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and WILL SET UP OVER IT HIM WHO IS SET AT NOUGHT BY MEN" (Dan. 4: 17—Septuagint version). This one, he who is set at nought by men, is none other than the Lord Jesus, whose right it is to sit on David's throne as king and monarch of the world. With him in that day will be the "meek of the earth," the "least of the flock" (Luke 12: 32), men and women gathered out of every clime and generation who have so learned to discipline themselves in accordance with the Father's precepts, that it becomes His good pleasure to give unto them the kingdom. They are the so-called "foolish of the world," chosen by God to confound the wise; they are the so-called "weak," selected to confound the mighty, they are the so-

called base and despised, appointed to reduce to impotence the powerful among men (1 Cor. 1: 28). Yahweh uses the "least of the flock," the so-called foolish, weak, base and despised to bring to nothing the mighty sheepfold of anti-typical Edom, that men might see in the stupendous victory that it is "not by might, nor by power, but by His spirit" that flesh is subdued, and the Kingdom established (Zech. 4: 6). Thus, "no flesh shall glory in His presence" (1 Cor. 1: 29).

Again Jeremiah changes the figure, and likens the Lion of Judah to an eagle (Jer. 49: 22) flying swift and direct to the prey, hovering over the sheeppcote of Bozrah, waiting the opportune moment to swoop down and carry off, and thus causing fear to all the inhabitants below. He again changes the figure, and likens Edom to a house whose foundations are shaken out of place, so that it crashes to the ground, the fall of which so startles all its neighbours and causes fear in their hearts (v. 21), that a cry of despair echoes to the ends of the earth. "The noise thereof was heard in the Red Sea." The borders of Idumea extended to the Red Sea, so that by this figure, the thought is expressed that the destruction of the house of Adam (Edom) will be as widespread as the power of flesh extends.

### The Birthpangs of a New Era

But the troubles of the time of the end will be the birthpangs of a new era. "When they shall say, Peace and safety," declared Paul, "then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5: 3). The pain and travail of Edom's destruction will not be in vain. Gentile pride and power will be swept into the discard, it is true; a period of confusion and chaos will be in evidence in all parts of the world as the institutions of the flesh are destroyed; but that is inevitable to the arising of a new order to the glory of Yahweh, and the well-being of man.

Jeremiah saw that time in vision. He saw that it was dependant upon the destruction of Edom in a typical sense, and the triumph of the true Israel of God. As ancient Edom was either absorbed into Israel, or perished by the sword, so shall the nations at Christ's coming (Isa. 60: 12). Edom thus became the type of Yahweh's intentions with the Gentiles, when the Lion of Judah shall reign, not only over all Israel, but also over the tribes of Adam, the antitypical Edom of the prophets.

—H.P.M.

# Why CONSCIENTIOUS Objectors ?

The refusal of Christadelphians to participate in the military forces, or political parties, of the Kingdom of Men, is amply supported by Scripture, and is consistent with the attitude of the Ecclesia since Apostolic times. Nevertheless, the country in which we reside often requires us to state our reasons, and it is needful that we be ever ready and able to do so, and in the manner commanded by the Apostle: "with meekness and fear" (i.e., respect—1 Pet. 3: 15).

Many feel that our stand is inconsistent with the record of the Old Testament, with its history of battles waged by faithful men of old, in the name of Yahweh. But there is no inconsistency between the Old and New Testaments in this matter; it is only the circumstances that have changed. In Old Testament times, Yahweh was politically manifested in His Kingdom on earth, set up at Sinai (Exod. 19: 5-6; 1 Sam. 8: 7), and for this Kingdom His servants fought that it might be established in the land. Centuries later, however, when Rome dominated Palestine, the Jews refused to fight for the Empire, and, according to A. C. Bouquet, in "New Testament Times" (p. 19), as a nation they were exempted from service in the Roman legions. A true Jew, therefore, would fight for only one Kingdom; and that was the principle upon which wars were waged by men of faith, in ancient times.

## Circumstances Alter

The wickedness of Israel caused Yahweh to overturn His kingdom, to scatter the people into all parts of the earth, and ultimately to "turn to the Gentiles," to take "out of them a people for His name." The "times of the Gentiles" thus commenced, times that are overruled by the angels according to the purpose of Yahweh, until He again re-establishes His own divine, political Kingdom (Dan. 2: 21, 44; Rev. 11: 15). The present "times" are only temporary, and are destined to give place to Messiah's Kingdom. It is

therefore quite evident that no true servant of Yahweh could fight and kill in order to maintain that which He will eventually destroy. To do otherwise might find us hindering His purpose, fighting against that which He has purposed.

At the "set time" that He has appointed, the present-day army of heaven (the angels) will relinquish their work to immortalised men who will then proceed to establish by force the Kingdom of Yahweh on earth (Ps. 149: 8-9); Rev. 2: 26). Christ said, "If my Kingdom were of this world ("kosmos"—order) then would my servants fight" (Jhn. 18: 36). The implication of his words is that when the time comes to set up his kingdom, his servants will not hesitate to fight (Rev. 19: 11).

Some urge that if the cause is right and just, our attitude in this matter should change. But the example of Uzza (1 Chr. 13: 9) should illustrate the folly of such reasoning. In the goodness of his heart, he tried to stop the Ark from falling, when it seemed in danger of doing so. He paid the supreme penalty for his action, for Yahweh had specifically commanded that the Ark should be touched only by a certain class—and Uzza was not among them. So with our action in refusing to fight. We are not in a position to determine if a cause is right or just in Yahweh's sight; whatever are the circumstances, we must obey His commands.

We may be condemned for so doing, as Jeremiah was. He was called a traitor because he warned the people that Jerusalem would fall to the enemy (Jer. 38: 3-4). But events proved him right. Today, in the same way, men mistakenly call us traitors and cowards because we predict the imminent overthrow of the Kingdom of men, and refuse to do anything to prevent this. Little do men realise that war is caused by Yahweh as a punishment on mankind for his continued wickedness (Amos 3: 6; Eph. 5: 3, 6). The flood, the plagues on Egypt, the fall of Jerusalem, are examples illustrating that fact.

### **Individuals Called out of Prevailing Wickedness**

The purpose of Deity is to take out of the nations "a people for His name" (Acts 15: 14). Such constitute His sons and daughters, called to the position they hold that they may be His followers, constantly hearkening to His commands (1 Cor. 6: 17-18; Rom. 8: 14-18). They have been bought with a price (1 Cor. 7: 22; 1 Pet. 1: 18-19), and have

thus become the slaves, or bond-servants, of Christ. They are therefore not their own (1 Cor. 6: 19), and cannot become the slaves, or bond-servants of men (1 Cor. 7: 22-23). As such, they cannot accept service in the army in any capacity, for the army demands that they become its bond-servants. Called out of the nations they are really "strangers and pilgrims" in this present dispensation (Heb. 11: 13-15).

Christ held himself aloof from the things of this world. He refused to judge in worldly matters (Luke 12: 14); he rebuked Peter for resisting the soldiers of Rome (Matt. 26: 51). He came to save men from an age that drifted to destruction (Luke 9: 54). He warned his disciples of the impending destruction of Jerusalem at the hands of the Romans, and specifically instructed them to stand aside from any participation in the defence of the country. When Jerusalem was encompassed with armies, they were not to become enmeshed in the trouble, but, if possible, to flee the city (Luke 21: 20-21).

Josephus, the Jewish contemporary historian, who witnessed the Roman invasion, wrote that the Christians fled to the mountains when Jerusalem was surrounded by armies. They faithfully followed their leader's injunction.

Gibbon, the historian of Rome, in several places of his work, made reference to the refusal of the early Christians to take part in politics or the army. In vol. ii, p. 154, of "The Decline and Fall of the Roman Empire," he stated: "Their simplicity was offended by the use of oaths, by the pomp of magistracy, by active contention in public life. They refused to take any active part in the civil administration, or the military defence of the Empire."

Gibbons' evidence is confirmed by a host of letters and reports that archaeologists have discovered relating to the times.

Those who accept the invitation of Yahweh, accept Him as their King, giving their allegiance to Him through the

#### A true Saint

A saint is one who believes and does the truth with the docility and readiness of an obedient child. He is, therefore, styled a saint, that is, a separated or holy person—the saints are God's representatives in this evil world, who having acknowledged God, or rather been acknowledged by Him, are the pillar and support of His truth in His controversy with sinners.

—J. Thomas

blood of the new Covenant (a word that in the Hebrew signifies: "a league through cleansing"). They are therefore unable to give unqualified allegiance to any other without becoming a traitor to Christ. He says emphatically that they cannot serve two masters in that fashion (Matt. 6: 24).

### Our Leader's Instructions

Christ is our Leader and Commander (Isa. 55), and we are his soldiers (2 Tim. 2: 3-4). To us he has given specific commands, and we must obey. We are told, that for the moment, the weapons of our warfare are to be spiritual and not carnal (2 Cor. 10: 4), that our defence is to be the armour of faith and hope (Eph. 6: 13-17), the only offensive weapon we are permitted to use is the word of the spirit which is the Word of Deity.

Our Leader commands us that in worldly things, we are to "resist not evil" (Matt. 5: 38-39), to "love our enemies" (Matt. 5: 43-44), to "revenge not ourselves" (Rom. 12: 19-22), "not to kill" (James 2: 11), "to recompense none evil for evil" (Rom. 12: 17-19), and to avoid the works of the flesh (Gal. 5: 19). We are to always remember that the friend of the world is the enemy of Deity (James 4: 4), and therefore we are not to love the world, or to be of it.

Paul very beautifully likens the position of a true servant of Christ to the powers that be, by stating that the Apostles were his ambassadors (2 Cor. 5: 20). An ambassador lives in a country as a stranger; he represents his distant government, as is responsible for all matters relating to it; he enjoys immunity from such things as national service in the country where he is located as ambassador. The same applies to ourselves. We live in a country, proclaiming and representing a distant King, showing forth his wishes, performing his will.

In all things we render to Caesar the things that are Caesar's, but to God, the things that are God's. It is our duty to faithfully obey the laws of the land, except where they conflict with those of God; then, obedience to God takes priority (Acts 4: 19; Acts 5: 29).

Those who become enmeshed with the affairs of the nations are in danger of being involved in the destruction that will surely fall upon them. To use the words of Christ: "They that use the sword shall perish with the sword" (Matt. 26: 51-52), and for those soldiers of Christ who flee in the face of enemy action, or of danger, the Apostle says, it



would have been better had they never known the Truth.

It is within the power of God to save (Isa. 59: 1). He will not see us tried beyond that which we can endure, and if He be for us, who can prevail against us? Ultimately, none.

And finally, there comes the exhortation of the Apostle Paul: the true soldier of Christ will ultimately reign with him (2 Tim. 4: 7-8).

—D. Hurn (W.A.)

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## “Come and Rejoice with Us . . .”

—The Woodville (S.A.) Ecclesia



We acquaint readers of the invitation extended to them by the Woodville Christadelphian Ecclesia, to attend the week of special activities arranged for the opening of their new Hall during August, 1957.

After months of effort the hall has been completed, furnishings are almost ready, and the official opening will be from Saturday, 10th August, to Sunday, 18th August.

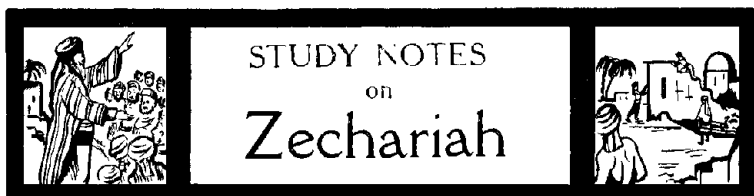
The opening will comprise a meeting of thanksgiving to be held on Saturday evening, commencing at 7.30 p.m., and which will conclude with light refreshments.

The week's activities will revolve around the two memorial meetings, as the centre of the life of the Ecclesia. These will be supplemented by three special lectures to be delivered in the new hall on Sunday, 11th August, Wednesday, 14th August, and Sunday, 18th August. In addition, there will be spiritual gatherings, including meetings conducted by the Mutual Improvement Class, the Dorcas Class and so on. A spiritual feast of good things is assured.

A cordial invitation is extended to all brethren and sisters to join with the Woodville Ecclesia in this week's activities. The local brethren are deeply grateful for the loving response that those of "like precious faith" have made to their appeal for assistance to build the hall. It has revealed to them the bonds of fellowship and goodwill which exist in the Brotherhood of Christ, and they hope that some brethren interstate may be able to be with them on this happy occasion.

Should any interstate brother or sister desire to holiday in Adelaide during this week and join in this activity, accommodation can be arranged for them on shortest notice by application to Brother A. Thompson, 9 Rodney Street, Woodville, South Australia.

—R. Robinson, Recorder



### CHAPTER 9: DIVINE PROTECTION FOR ISRAEL

Though some of Judah's neighbours were used as chastening rods to discipline the nation, they took advantage of Israel's troubles to increase their own gains, and this inevitably brought them under the eye of God for punishment.

That is the subject of the present chapter. It traces the progress of the attack of Alexander the Great upon the Middle East after the battle of Issus in B.C. 333. Alexander defeated the numerically greater forces of Darius, and by this decisive blow overthrew the Persian Empire. He entered the Middle East en route for Egypt, subjugating the nations as he passed through. He demanded provisions of the Jews, and when these were refused, he threatened to destroy Jerusalem. He was placated by the High Priest and his companions who met Alexander in their robes of state as he was approaching the city, and the conqueror was so impressed that he stayed his hands from the threatened destruction. Alexander ultimately occupied Egypt, then moved north against the Euphratean valley, and finally invaded India. The swift and overwhelming success that attended his exploits in the military field, are used in the chapter before us as a basis of comparison with an even greater conqueror, the Lord Jesus Christ.

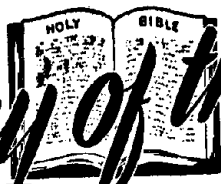
Zechariah prophesied before the days of Alexander, of course (see Ch. 7: 1), and thus predicted that whilst Judah would largely escape destruction at the hands of Alexander, her neighbours would be punished for their anti-Semitic attitude to the return of the exiles, and the rebuilding of the Temple (see Ezra).

**Verse 1: "Hadrach"** — A city in the neighborhood of Damascus. **"Damascus"**—Chosen by the Persians as their headquarters for the district, it felt the full weight of Alexander's attack. **"The rest thereof"**—Judgment rested particularly upon these places as Alexander directed his army against them. **"The eyes of man, as of all**

**the tribes of Israel shall be towards Yahweh"** — R.V. margin reads: "Yahweh hath an eye upon men and upon all the tribes of Israel." Nothing man does escapes the eye of Yahweh, and in all His dealings with man, He has in view His purpose with Israel (Ps. 14: 2).

(To be continued)

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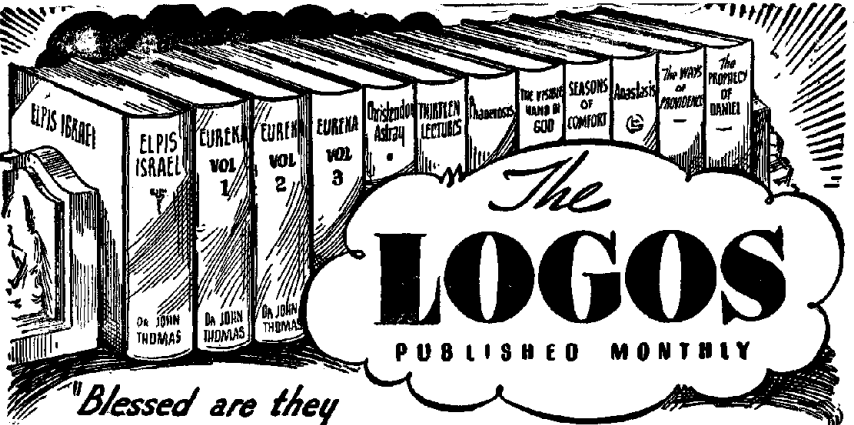
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A PEOPLE CALLED OUT OF GENTILE DARKNESS  
UNTO DIVINE LIGHT"**

(Acts 15: 14)

No. 12

August, 1957

Vol. 13

*"We dare our opponents to hear us, and to compare what they  
'hear with the things written in the Word of God. 'To the law  
and to the testimony'; it is here we would meet the reader. By  
this we stand or fall."*

*—J. Thomas*

Edited by H. F. MANSFIELD

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Paul

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**Thoughts for the Times**

## The Present Duty of the Bible



"The Spirit and the Bride say, 'Come!'" Is this done without means? Is it done by complacent quietude and silence? By each individual of the community exhausting his energies upon the secular affairs of life? Surely if there is one thing more than another we have to guard against in this age, it is against being docketed as slothful, unprofitable, parsimonious, do-nothings—lavish of time, labour and riches in the service of the flesh; but covetous of all in the extension of the Truth. It is the duty of the Bride to sustain the Truth by the Press and oral proclamation, individually and collectively. Let her voice be heard in reverberating echoes amid the hills and mountains of the world till the isles break forth in song, and forests clap their hands. True, this consummation will not obtain till the Grand Master be apocalypsed; nevertheless, when he comes, let him find us so doing.

But what is the value of this effort? Are not people apathetic and indifferent to the appeal of the Truth? Do not we expend time and energy in efforts that apparently are productive of no fruit? From the eye of flesh it may

seem so, but from the viewpoint of God's Word we know that no effort designed to elevate Yahweh performed in accordance with His will, and pursued in faith, will lack its reward. If we desire to please God we will continue our efforts like Noah in the face of opposition, and in spite of the apparent lack of results. After all, God, alone, can give the increase, and in the age to come we may well be surprised at the fruits of our labour.

### "Eureka" in the Light of Today



The Origin and Location of

## TARSHISH

*"It is impossible to speak with certainty of details not revealed. When we touch upon them, we speak only of what may probably be the course of things leading to a specified result. With this understanding, I may say, that the alternative before the British Government, consequent upon its maritime disasters visited upon it in the Red Sea (Ps. 48: 7) will be that of peace, or war, with the new Arabian Power (i.e., Christ and the saints). If the British Sheba Cabinet have acquired accurate knowledge of its divine Elohistic character, there is sufficient Millennarianism in high places, to counsel and to cause it to seek as a suppliant, the favor of the 'greater than Solomon,' so that, as a protector of the Tenth in the midst of the land, including the ancient territory of Tyre, it might be accepted, after the example of Hiram of Tyre and the Queen of Sheba, as the humble servant and ally of 'the Great King.'"*

—"Eureka," vol. iii, p. 600-601.



"Thou breakest the ships of Tarshish with an east wind." In this way, the Psalmist (Ps. 48: 7) foresaw the calamity that is to befall the ships of Tarshish in the period of transition from the Kingdom of Men to that of God. Psalm 48 deals with the Kingdom established in the City of the Great King (vv. 1-2, 8-14), and of the impact that the emergence of this kingdom has upon certain other kings, and their kingdoms (vv. 4-7).

Similarly, in Isaiah 2, the glories of the Kingdom of God (vv. 2-5) are to be preceded by the "day of Yahweh Sabaoth" (He Who Will Be Armies—v. 12), "when He ariseth to shake



terribly the earth" (v. 19), a day noted for the bringing down of "the loftiness of man" and "all the ships of Tarshish" when "Yahweh alone shall be exalted" (vv. 16-17). After Christ is in the earth, and before the Kingdom is fully established, the Navy of Tarshish is to be humbled, and in such a manner as will make Tarshish a willing partner in the work assigned by Deity to her merchant marine—the work of restoring the scattered remnants of fleshly Israel to the land (Isa. 60: 9).

Expounding upon Isaiah 2 in 1858, Brother Thomas said:

"This prophecy is clearly unfulfilled as yet, for 'the powers that be' are not humbled, the Lord alone is not exalted, and the idols are not abolished. The reader will perceive, then, that contemporarily with the sole exaltation of the Lord, 'the day of Jehovah is upon all the ships of Tarshish.' This is explained in the forty-eighth Psalm, which is prophetic of the time when Zion, the City of the Great King, shall be the joy of the whole earth. But before this comes to pass, it foretells the assembling of the kings against her; that is, the kings of Gog's confederacy; and their flight with precipitation and terror, which seizes upon them as the pains of a parturient woman. It is then added as a contemporary event, 'Thou breakest the ships of Tarshish with an east wind.' This implies that the ships broken and scattered are a fleet in the Mediterranean, which would be exposed to a hurricane from the east. This will, doubtless, be the British Mediterranean fleet co-operating with the land forces against the Russian armies in the Holy Land. The pride of Britain, and **PROBABLY** of America, in maritime alliance with her against the common enemy of constitutional government and liberty, will be laid low by the wreck of the most powerful fleet that ever floated upon the Sea of Tarshish. This will cause the maritime powers to abase themselves, and to yield obedience to the 'Shepherd and Stone of Israel, whom even the winds and the sea obey'" (From "Britain's Part in the Latter Days," by J. Thomas).

### Does Tarshish Include America?

The reader will note that Brother Thomas was never in any doubt as to the identity of Tarshish with Britain—and though he was not sure in his own mind whether U.S.A. would form, with Britain, the Tarshish of the last days, he inclined to the view that it did.

About five years later (1863), writing the third volume of "Eureka," he was not so sure. Dealing with Psalm 45, which depicts the wedding feast of Christ and the Saints as Bridegroom and Bride (cf. Matt 22; Heb. 1), and which states (v. 12), "the Daughter of Tyre shall be there with a gift," he wrote:

"This can be no other than Britain, which inherits the wealth and commerce of her ancient mother; who, after being forgotten seventy years, revived and sang as a harlot; and like her British daughter, 'committed fornication with all the kingdoms of the world

upon the face of the earth." The merchandise and revenue of the revived Tyrian Mother passed from her to Alexandria, Venice, Lisbon, and, at length to Britannia; who holds on to them as her own peculiar and especial inheritance. She hopes to monopolise them as long as the sun and moon endure. Though this is objected to by other nations, and **AMONG THEM THE UNITED STATES**, they have not the ability, and never will have, to divert them to their own ports and coffers . . . The commerce and riches of the world, instead of migrating westward, are to return to the Holy Land, where Tyre of old used to rejoice with Israel, when Solomon and Hiram were in league . . . in the words of the prophet, "The merchandise and hire of Tyre shall be holiness to Yahweh; it shall not be treasured nor laid up; for her merchandise shall be for them who dwell before Yahweh, to eat sufficiently, and for durable clothing." (Isa. 23: 18).—"Eureka," vol. iii, pp. 409-410.

The reason advanced here by Brother Thomas for his somewhat tentative exclusion\* of U.S.A. from the Tyrian Tarshish power of the latter days is that the merchandise of that power is required to return to its ancient home—to enrich the Kingdom of God, and that it would not therefore be available for transfer to another location.

Anything which seemed to preclude the re-conversion of the wealth of latter-day Tyre to the source from which it emerged in ancient times, the prophetic necessity of the case, seemed to him impossible of fulfilment.

Then, too, he was expecting the "time of the end" to be ushered in about five years after he wrote the foregoing extract, and it must have seemed to him there was insufficient time for U.S.A. to assume "the mantle of Tyre" from Britain, or, at least, to share it with her. But even when he seemed to reject the idea of Anglo-American coalition in the Tyrian-Tarshish role of the latter days, he managed to convey the feeling that he had reached this conclusion with reluctance.

---

\*Brother Thomas does not exclude U.S.A. from participation with Britain in the defence of the Middle East against Russia in the extract from "Eureka," but expresses that time is too short for any other nation to completely grasp the full power of Britain's mercantile trade. This still remains true today, for despite the riches of U.S.A., Britain still remains the greatest mercantile marine power in the world, though her armed navy is now second to that of America. Meanwhile, the tide of the world's riches is turning towards the Middle East where the greatest oil deposits of the world are to be found. Brother Roberts wrote, some sixty years ago: "Dr. Thomas was of the opinion that in the last phase of human affairs (just before the setting up of the Kingdom at the coming of Christ), America would co-operate with Britain in her efforts against the world in arms . . . America would certainly make a fine, strong, young lion, to roar in support of the young lions who will raise a chorus of growls against the Northern Bear when she comes down to assail the old mother."—Editor.

There is no doubt that, if Brother Thomas were alive today, the "probability" that he felt in 1858 about U.S.A., Britain and the "young lions" being allied for the work of resisting Gogue (Ezek. 38: 13), and then co-operating with Christ in the work of setting up the Kingdom (Isa. 23: 18; 60: 9; Ps. 45: 12; 72: 10), would have become a matter of firm conviction. As it was, he did not know the length of time that remained, and he had no way of knowing that the oil discoveries of the Middle East would prove such an attraction to English and U.S. capital, that they would be joined together (despite mutual trade rivalries) in their fight for preservation of their investments and dividends, and exclusion of Russia from the area of their operations. Although Daniel had prophesied (Ch. 12: 4) that "the time of the end" would be marked by increased speed and knowledge, no one in 1863 could have accurately visualised the astounding progress in modern technology and its complete dependence on oil, the only exportable surplus of which (in quantity) is to be found in the Middle East!

The general exposition of Brother Thomas in connection with the identity of the latter-day Tyre and Tarshish seems to be established beyond reasonable doubt, on the basis of the facts as they exist. But strange as it may seem, it is not unusual to find here and there a voice raised, doubting the identity, not only of the U.S.A., but also of Britain, with the prophetic or latter-day Tyre and Tarshish.

This calls for a re-examination of the evidence on which the exposition is based. Naturally enough, since the subject of our research is so remote, the evidence that can be adduced is not voluminous, and in its several aspects, is purely circumstantial. It should, at the same time, be stated that this is the best because it is the **only** evidence available. What, then, are our reasons for believing Britain and the U.S.A. constitute the latter-day Tyrian-Tarshish power, which is destined, with the young lions (Commonwealth countries), and Sheba and Dedan (Arabian powers) to oppose the entry of Gogue's Eurasian Confederacy into the oil-laden Middle East?

### **The Origin of Tarshish**

According to the Biblical evidence, Tarshish was Japhetic, being one of the four sons of Javan. The record is in Gen. 10: 4-5: "And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."

It is important to note that, according to Dr. Young, the Hebrew "i" translated "isles" in Gen. 10: 5, also means "sea coasts," for this establishes the nature of the settlements of Tarshish and his three brothers — settlements in the islands and along the coasts of the Mediterranean, which later became known as the Sea of Tarshish. On this point, it is interesting to read Brother Thomas:

"Tarshish is a proper name, occurring first in Genesis 10: 4, designating the second son of Javan, who was the fourth son of Japhet, eldest son of Noah. Alexander the Great is styled by Daniel 'King of Javan,' MELECH YAVAN (translated King of Grecia—Dan 8: 21); and it is worthy of note that the Hindoos called the Greeks Yavanas, which is the ancient Hebrew appellation. Tarshish was, then, the second son of him from whom the Greeks descended. He was doubtless an important personage in the original settlement of the coasts, which are always colonised before the interior of new countries. Coasts and islands are represented by the same word in Hebrew. Javan is in apposition with 'the isles afar off' in the last chapter of Isaiah. His descendants are a maritime people to this day, inhabiting the isles and coasts of the Archipelago, etc. The Javanese settled the coasts of the Mediterranean, the Adriatic, and the Atlantic region above the straits of Gibraltar. It is to be expected, therefore, that the settlements would be named after their patriarchs, namely, 'Elishah, and Tarshish, Kittim, and Dodanim.' The Mediterranean was named the Sea of Tarshish because, it is probably, his settlements were more commercial and enterprising than those of his brethren. The southern coast of Spain, abutting both on the Atlantic and Mediterranean, is considered as peculiarly his. One of his Atlantic settlements was called Tartessus, or, as it occurs in Polybius and Stephanus Byzantinus, TARSEION. Hartessus is probably a contraction for TARSOU NASOS, Tarshish's island, for Tartessus was originally an island formed by the two mouths of the Beotis, or Guadalquivir, and the Atlantic; one of the channels is dried up, so that it is now a part of the peninsula." Article op. cit. (1858).

We also add, as a point of identity of Tarshish with the sons of Javan, that when Tyre was exalted as the merchandising centre of the ancient world, its merchandise came from "the isles of Chittim" (Ezek. 27: 6), and the "isles of Elishah" (v. 7), whilst its merchants included Tarshish (v. 12) and Javan (v. 13). Tyre and Tarshish were irrevocably joined together, whether in prosperity or in adversity. In prosperity, the theme was as set forth in Ezek. 27: 35: "The ships of Tarshish did sing of thee in thy market, and thou wast replenished and made very glorious in the midst of the seas," whilst, in Tyre's adversity, it was a case of "Howl, ye

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#### The Book of Revelation

This is the subject of consideration at the Kingswood "Elpis Israel" Class, and some enthusiastic meetings are reported where the subject of the messages to the seven ecclesias are at present under review.

ships of Tarshish, for it is laid waste . . ." (Isa. 23: 1). The fate of one was that of the other. Their fortunes were inseparable.

### Location of Tarshish

Whilst it is certain that Tyre (whose ancient ruins today are plainly visible) was a city of the Mediterranean east coast area known as Phoenicia, it is not so easy to trace the areas that bore the names of the sons of Javan, including Tarshish.

The Tarshish with which Israel did business was in the east. King Solomon made a navy of ships at Ezlongeber (modern Elath) on the Red Sea, and in concert with Hiram, king of Tyre, who provided the sailors, imported "gold, and silver, ivory, and apes, and peacocks" every three years (1 Kings 9: 26-28; 10: 22; 2 Chron. 9: 21), and at a later time, Jehoshaphat joined himself with Ahaziah in a purpose that was thwarted, "to make ships to go to Tarshish" from the same place (2 Chron. 20: 36-37).

The length of the journeys to and from Tarshish undertaken by Hiram's servants on behalf of Solomon may be seen from the period of about 18 months that they lasted. This factor, allied to the nature of the products imported, which included "peacocks," indigenous to India, suggests that India was the eastern Tarshish whose goods enriched the Court of Solomon.

There was, however, a western Tarshish, to which Jonah fled from Joppa, a Mediterranean seaport just north-west of Jerusalem (Jon. 1: 3; 4: 2). This western Tarshish is further indicated in Isaiah's burden of Tyre (Ch. 23), where its inhabitants are exhorted to "pass over to Tarshish" and to Chittim (vv. 6, 12).

"Chittim," or "Kittim," was Tarshish's brother and confederate with Tarshish in the Phoenician trade. According to Josephus, Chittim is Cyprus. He says:

"Cethimas (Chittim) possessed the island Cethlma; it is now called Cyprus; and from that it is, that all islands, and the greater part of the sea coasts, are called Cethim by the Hebrews; and one city there is in Cyprus that has been able to preserve its denomination; it is called Citius by those who use the language of the Greeks, and has not, by the use of that dialect, escaped the name of Cethim" (Antiq. book 1, cp. 6, sec. 1).

In the "Ministry of the Prophets (Isaiah)" Brother C. C. Walker observed that "Phoenician inscriptions have been found at Larnaka, the site of this ancient Citium, which

speaks of the inhabitants at Chitti, thus endorsing the testimony of Josephus, of nearly 1,900 years ago" (p. 389).

The next important thing to note about Isaiah's burden of Tyre is that Tyre, which is described (v. 10) as the "daughter of Tarshish" (no doubt because she subsisted on the merchandise brought from Tarshish), having received its instructions to flee to Cyprus, is told (v. 12)—"THERE ALSO THOU SHALT HAVE NO REST."

The Kingdom of Tyre, a "mart of nations" (v. 3) was about to be abased by Nebuchadnezzar, of Babylon, and though it would arise, and continue and expand its trade under Persia, its doom was sealed. As Zechariah declared (ch. 9: 3-4), Alexander the Great would "smite her power in the sea" and "devour her with fire" — and for this very reason, Isaiah foretold that "HER OWN FEET SHALL CARRY HER AFAR OFF TO SOJOURN" (v. 7).

The importance of Isaiah 23 cannot be over-emphasised, for not only does it establish the intimate relationship that existed between ancient Tyre and Tarshish; it is also evidence that:—

- there was at the time a western Tarshish, apparently a colony of Tyre, the result of Tyrian exploration and seamanship;
- Tyre the mart of nations, was to leave its ancient location, and travel, via Cyprus, to a place "AFAR OFF," by name TARSHISH, where it would "SOJOURN";
- though uprooted and transferred in location, Tyre would exist, a merchant power, at the setting up of the Kingdom of God, "for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing" (v. 18).

### Historical Evidence

In view of the prophetic evidence, it is essential to examine the products of Tarshish that were traded in ancient Tyre. According to Ezekiel 27: 12, these were, in addition to a multitude of other riches, "silver, iron, tin and lead." The following extract from Brother Thomas' 1858 article (quoted earlier) is pertinent:

"Having arrived at the westernmost coasts from Ararat, the sons of Tarshish would extend settlements wherever the land line would indicate. Following this in a northerly direction, it would at last lead them in view of Britain, along whose southern coast they might spread themselves to the Land's End, a part of the island abounding in tin. These Spanish and British coasts are indicated as the settlement of Tarshish, or some of 'the Isles,' or coasts, 'afar off,' by the articles they brought for sale at the Tyrian fairs. . . ."

The matter is not, however, one of conjecture, for there is a very large and detailed history of the Phoenician nation,

of which Tyre and Sidon were the principal cities, and that history serves as confirmation of Brother Thomas' remarks outlined above. In his "Phoenicia" (1889), G. Rawlinson details the colonies that the Phoenicians established—including such places as Cyprus, Rhodes, Crete, Malta, Sardinia, and the area of Spain near Gibraltar known as "Taresus." He writes:

"Phoenician colonisation—or colonisation from Phoenicia proper—was thus in all probability limited within the extremes of the Dardanelles to the north, Memphis to the south, and Gadeira or the Cassiterides to the west. . . ." p. 71.

Again, on page 69, we find the following:

"The Phoenicians had one more colony towards the west, which has a peculiar interest for all English-speaking peoples. Phoenician ships from Gadeira (Spain) braved the perils of the open ocean, and coasting along the western shores of Spain and Gaul, without (apparently) making settlements, crossed the mouth of the English Channel from Ushant to the Scilly Isles, and conveyed thither a body of colonists who established an emporium. The attraction which drew them was the mineral wealth of the islands and of the neighbouring Cornish coast, which may have become known to them through the Gauls of the opposite continent. It is reasonable to suppose that the Phoenicians both worked the mines and smelted the ores. They certainly drew from this quarter those copious supplies of tin and lead, which they imported into Greece and Asia, and from which they derived so large a profit. They called the islands and shores on which they had settled the 'Cassiterides' or 'Tin Islands' . . ."

On page 164, he adds:

"Tyre, at the height of her greatness, sent her ships year by year through the stormy Atlantic to the British Islands, to fetch a commodity which has largely flowed back to the country of its birth as an ingredient of the precious bronzes that are to be seen in English collections."

A very unusual feature of Phoenicia, to which Rawlinson draws attention, was the reluctance of the various cities to unite in a common government—even though language and customs were the same. This unusual aspect is preserved today, on a grand scale, in the countries that comprise U.S.A. and the British Commonwealth. So far as the latter is concerned, the old conception of Empire has given, or is giving, place to a new idea, that of an independent family of nations who are united only by culture and/or by commerce, and who each realise that, while cherishing independence, no one can be really independent in a world in which war means "total war."

U.S.A. and Britain may well be likened to the "Tyre and Sidon" of modern Phoenicia in that they represent the spirit

of ancient Tyre in modern dress. Tyre has arrived at its ultimate destination: the "mighty dollar" rules the economic world of the West, and boasts itself of its capacity to do all things well for itself, to the defeat of its enemies. Its merchants are "Big Business" and it, like its predecessors, is a mart of nations.

### The Fleets of Tarshish

British and U.S. fleets guard the Red Sea and Mediterranean, or Sea of Tarshish. The British power controls fortresses embracing almost every important ancient colony of Tarshish—Gibraltar, Malta, Cyprus, Aden—whilst among the Commonwealth countries, "the young lions," there is found India, the ancient eastern Tarshish.

If the dream of "Empire" has ended for British minds, it may equally be said that the dream of "isolationism" has ended for American minds. Both are being drawn by common interests and common needs of defence, into the Middle East. More than that — they have been drawn there, a modern Tyre to face a modern Alexander in the person of "Gog, of the land of Magog, the prince of Rosh, Meshech and Tubal" (Ezek. 38). But the victor of the contest will be He who breaketh the nations in pieces together, that His purpose may prevail (Rev. 2: 26).

—E.M.S.

### "A United World — Under Christ"

The above was the title of a recent issue of the "Herald of the Coming Age," which was well received by readers in many parts of the world. Some 9,500 copies in all were circulated. Here is a comment from a recipient in America:

"Dear Sir: Have just finished 'A United World Under Christ' and enjoyed it so much! To me it explains completely John 14: 2: 'In my Father's house are many dwellings' (Diaglott). For years I have searched for understanding of this verse, though I realised it had nothing to do with heaven-going. Neither could it mean the temple then standing as there was no place prepared for the disciples since there was to be not one stone left upon another. So if the House of Prayer of Ezekiel's prophecy will house a million worshippers, surely this is the Father's house spoken of by the Son in which a place would be prepared for his disciples.

"Could you tell me how I could obtain H. Sulley's book on 'The Temple of Ezekiel's Prophecy' (mentioned in the 'Herald')? Also any books on the prophecies of Daniel, Isaiah, etc.

"I am no longer satisfied with the milk of the Word, and hunger for the meat. Any help you can give will be greatly appreciated."

—N.G.



## FALLACIES OF "NAZARENE" TEACHING CONCERNING THE SACRIFICE OF CHRIST

*In recent months, Brethren have been deluged with a flood of literature advocating the theories of the Nazarene Sect. Here are some facts concerning this matter.*



The Nazarene Fellowship is a small, contentious faction of ex-Christadelphians, who are trying to revive the exploded teachings of the late Edward Turney, by circulating pamphlets for the most part crudely expressed and acrimonious in style. The late Brother I. Collyer remarked truly of this "literature" that "it attempts to atone for poverty of argument by a vigour of expression which degenerates into a type of rudeness futile in controversy." Scripture enumerates strife and debate as among the works of the flesh, and certainly the fruit of the spirit is not very evident in these cantankerous publications (Cp. Jude. 9).

### HISTORY

The teaching of this factor was first propounded by a Brother David Handley, of Maldon, in 1871. His views were taken up and developed by a business man of Nottingham, ex-Brother Edward Turney, who learned it from conversations with Brother Handley. In 1873 Turney lectured upon it, in Birmingham, in the old Temperance Hall, and in a brother's house, and elsewhere. The same year he and a few supporters separated from the main body of the brethren, causing the first division in the brotherhood only two years after the death of Brother John Thomas.

The group came to be known as "Renunciationists," because Turney published a statement in which he "renounced" all he had formerly believed and taught as a Christadelphian concerning the Sacrifice of Christ and the nature of sinful flesh.

In 1878 Turney started a magazine called "The Lamp," to advocate his new views. It continued for two years until in 1880 it "flickered out," in the apposite phrase of the late Brother C. C. Walker. About that time (1880) the author of the doctrine, David Handley, came to see the unsoundness of it, and he had the courage and the humility to abandon it, and confess his error in a letter to the "**Christadelphian**" for November, 1881. He then went about among the brethren trying to undo the damage that had been done.

He wrote, "In 1880 . . . I saw substitution to be unscriptural . . . and . . . that what was known as renunciationism was not true, and the lecture by E. Turney on "the Sacrifice of Christ was erroneous, therefore misleading and worse than useless." Surely a weighty admission from the originator of the doctrine!

His brother, C. M. Handley, also abjured the error publicly in a letter in the "**Christadelphian**," June, 1881, in which he said, "It was the blinding dogma of substitution that bemuddled our minds." He mentions twenty others, who had also come to realise the unscripturalness of these views and had returned to the Truth. But Turney clung to it.

Coming to the present day, it is just the same "blinding dogma of substitution" that is being advocated by a new generation prominent among whom is ex-Brother E. P. Brady, late of the Suffolk Street ecclesia, who "went out" and was re-immersed on the basis of this "dogma." He picked it up from a casual reading of Turney's magazine which he found lying about while on a visit to a brother's house at Derby. Brethren should be careful what kind of books they leave around.

The present writer tried to dissuade E. P. Brady from embracing these false doctrines.

#### **"Nazarene" Teaching**

The mere statement of Nazarene doctrine, stripped of unnecessary verbiage and polemical fireworks, should help anyone versed in the Scriptures to see that it is not the soul-satisfying faith that its exponents claim.

Their error begins in Eden. They allege that when God decreed to Adam and Eve, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2: 16-17), it meant that they must die a violent death by execution on the very day in which they should transgress. "Natural death," the ordi-

#### **"Malachi — The Messenger of Yahweh"**

This is the title of a protracted study that the Prospect (S.A.) "Elpis Israel" Class has commenced, and to which a cordial invitation is extended to any to attend. The initial meeting has been most promising, and the study promises to be a most interesting and helpful one. It relates to a condition in Israel when the early enthusiasm after the return from Babylon had lagged, and the people had to be reminded of their "first love" once more. An interesting feature of the first chapter is the revelation of the attributes of Yahweh as Father and Lord. The writings of the pioneers have been extensively used in the preparation of the matter.

nary death which men die from old age, decay, or disease, is not the consequence of Adam's transgression.

Adam and Eve having broken God's law, it was found impossible to carry the penalty into effect, because to have done so would have meant the extinction of Adam's race, since as yet they had no children. God's purpose in creating them would have failed at the very start, had he executed them there and then.

So God in His mercy suspended or postponed the penalty He had decreed. He permitted them to live and beget offspring because He had in view His purpose to provide Jesus ages afterwards, who should pay the penalty for them. He was the Second Adam, it is urged, and since he suffered a violent death, shedding His blood, on the cross, it must have been because he stood in the place of Adam and suffered his punishment.

This arrangement, it is said, satisfied the claims of divine justice gloriously. A sin had been committed, and the due penalty paid. The account was balanced. This showed forth the perfect justice and righteousness of God.

But there is something more. If Christ was to pay the penalty of Adam's sin he must have what they call a "free life." He must stand in the same uncondemned position as Adam did before the Fall in order to offer his life in Adam's stead. This means that he did not in any sense share in the liability to die that came upon Adam and his posterity. His "life" was "free," unforfeited. He received it direct from God being begotten of the Holy Spirit. This gave him an absolute right to keep his life intact without ever dying so that he could, had he so chosen, have entered upon eternal life without passing through death.

But, in love for God and man, he chose to fulfil God's purpose. He laid down his life for his brethren, paying the penalty that should have been paid by Adam and all in Adam's loins. Hence, all of Adam's race are released from that liability to die a violent death in which all would still be held by God's immutable law apart from Christ's substitutionary death.

Thus, as a man might pay a fine for his brother who was not able to pay it himself, so Christ paid Adam's debt, suffering the punishment due to him. He has ransomed humanity paying the price that we might be released.

If we ask to whom was this price or ransom paid? Was it to God? We are assured by Nazarene writers that it was not paid to God. Here are the emphatic words of one whose writing is considered by this sect to be a "masterpiece." "We scrupulously maintain that the death of Christ is no ransom paid to God for man's deliverance, but a ransom paid by God to the Government of Sin for the release of man"—A. L. Wilson. That is the theory stated as fairly as we can.

### Fallacies

When we analyse it in the light of the Spirit's teaching we find it is wrong on every fundamental point. Take the idea of Substitution. It makes a travesty of justice, as Brother Handley came to realise. An innocent victim suffers the punishment due to a guilty man who is let off scot free and the claims of justice are supposed to be satisfied. In other words, it does not matter who suffers punishment as long as somebody does.

Is that an ethical idea? Would it display the righteousness of God? Of course not. Even human justice would not countenance a perversion like that.

And scripture repudiates such a principle. "The son shall not bear the iniquity of the father." "The soul that sinneth, it shall die" (Ezek. 18: 2, 20. See also the rejection of Moses' offer to die as a substitute in Exodus 32: 31-35).

Again; the death of an innocent man four thousand years after the crime was committed could not satisfy the terms of the Edenic Law, for God said to Adam, if "thou" eatest thereof **THOU** shalt surely die." For that law to be upheld it required the death of the actual transgressor — "Thou" — not some other person.

Further, to argue that the penalty thus announced to Adam could not be inflicted without frustrating God's purpose in creating him, is to charge God with foolishness. Would the All-wise One make a law and attach to it a penalty which He knew beforehand He could never inflict?

Moreover, this suggestion amounts to blasphemy for it makes God a liar and the serpent tell the truth. The serpent said, "Ye shall not surely die," — and he was right, according to this foolish theory?

The foundation stone upon which this theory rests, as A. L. Wilson admitted, is the assertion that the phrase,

"Thou Shalt surely die" (Gen. 2: 7) means instant, violent death by execution involving the shedding of blood, and does **not** mean the "natural" death which closed Adam's life.

This is blatantly false. Nazarene writers ought to make sure of their facts. "Dying thou shalt die" is a Hebrew idiom occurring in various forms to express emphasis and certainty. "Eating thou shalt eat" (Gen. 2: 16); "Seeing we saw" (Gen. 26: 28); "Honouring I will honour" (Num. 22: 17-37); "Fading thou will fade" (Exod. 18: 18), etc., etc.

Here it expresses the **certainty** that death would follow transgression; there would be no reprieve, no escape. The A.V. and R.V. correctly convey this sense. The phrase does not express the **mode** of death. Reference to Numbers 26: 65 with 14: 32-33 will show that it is applied to "natural" death — the ageing and slow decay over forty years of the generation (Deut. 2: 14) that died in the wilderness. It is applied also to the death by sickness of David's child — 2 Sam. 12: 14-18.

The mode of Adam's death is revealed in Gen. 3: 19. "**Because**" he had disobeyed God, he was to pass the remainder of his days in labouring and sorrow upon ground accursed, until, in process of time, his body decayed and returned to its parent dust. This shows what "Thou shalt surely die" meant, and it is so understood by Paul in Romans 5: 12-14.

How did death "reign" from Adam to Moses? As an unpaid liability to die a violent death, or as an actual fact? Read Genesis 5 and note the refrain, "and he died," ringing through the chapter like "a death-knell" and you have the answer.

### No Free Life

Two other fatal fallacies deserve mention. Nowhere do the Scriptures say that Jesus had a "free life." Nazarene writers wrest John 5: 26—"The Father hath given the son to have life in himself" — to bolster up their crotchet. It has nothing to do with their construction of it. It refers to the power of Jesus to raise the dead and bestow immortality upon those he adjudges worthy.

The word says that **now** "death hath no more dominion over him," implying that formerly death did have "dominion over him." How, then, had he a "free life"?

"He was crucified through weakness." His corruptible body made it possible for him to be put to death. "Flesh and blood cannot inherit the kingdom." There was no "free life" in his flesh and blood. "He was made sin." He possessed a nature in which resided the impulses to sin as seen in his temptation; and, "He was made a little lower than the angels for the suffering of death." God purposed that he should die: no "free life" there. As we partake of flesh and blood "he also himself likewise partook of the same that through death," etc. "He took not on himself the nature of angels but he took on him the seed of Abraham," and "in all things was made like unto his brethren" (Heb. 2).

There is no suggestion of a "free" or different kind, or status, of life in those scriptures. All emphasise his "oneness" with humanity so that he was truly a "son of man." "Free life" is a pure fiction invented by Edward Turney to complete his theory of the atonement.

Lastly, these errorists lay great stress on the idea that Jesus died to pay a ransom to the "Government of Sin."

But the "Government of Sin" is an abstraction, a mere figure of speech, personified by the use of capital letters. You cannot literally pay a ransom price of shed blood to an abstract idea, a literary device, so that that abstract idea will release real men and women from a legal liability to die a violent death!

Yet that is the utter confusion this theory introduces into the sublime truth of the Atonement.

Brother W. F. Barling, in his articles on this subject, has pointed out to the discomfiture of these false teachers, that this theory logically requires a belief in a personal devil to make it complete:

"Before redemption in the strictly legal sense of the term can be transacted, there must be an article in pawn, someone to redeem it, a redemption price to be surrendered in exchange for it, and essentially also a pawn-broker to whom the price is paid for its release. Consequently the Nazarene theory (which presupposes that redemption from sin is a wholly legal matter) has to identify each of these in turn. Thus the forfeited article is said to be Adam's life, God is the purchaser, and the blood of Christ the price of man's redemption. But the theory is not complete in itself until it discloses the identity of the pawn-broker."

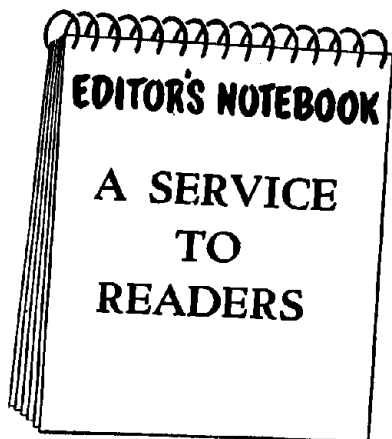
Who then is this pawn-broker? It can only be a personal devil. But he is not wanted by Nazarene writers! So they are driven by the deeds of their theory to postulate an

abstraction, personify it, and proceed to reason about it as if it were a real, living party to a commercial transaction.

No wonder Brother Handley admitted their minds were "bemuddled."

Perhaps it is a subconscious realisation of the weakness of their case that makes these writers avoid a simple, straightforward exposition of what they believe, supported by constructive exposition of scripture. They prefer to censure personalities, make innuendoes, impute bad motives, and attack fragments from their opponents' writings which they do not understand, all of which amounts to polemical dust-throwing of no profit in the sight of God or man.

—A. Collins, England



During the past month, it was our pleasure to attend the Prospect (S.A.) "Elpis Israel" Class, when a new subject for study was commenced — a verse by verse analysis of the prophecy of Malachi.

This type of subject has gained favour among some of the Classes in recent years. Whereas once, books like "Elpis Israel," "The Law of Moses," or "Eureka" were used, some classes are now taking specific books of the Bible, such as Malachi, Daniel, or the Life and Times of Abraham.

In view of this development, can the Classes justify their name? We believe they can. For one thing, "Elpis Israel" (the name means "the hope of Israel") still remains the motive, and further, the writings of our pioneers are still used as the basis for the particular exposition undertaken.

Above all, an "Elpis Israel" Class still differs from a normal Ecclesial meeting in certain essential particulars that gives it a character peculiar to itself.

First of all is its informality. It meets as a study group. The old Jewish, or Apostolic method is followed, in which the teacher sat down to instruct the gathering (Mat. 23: 2), rather than stand up and harangue them. It will be noted in the record concerning the Lord's visit to the synagogue at Nazareth, that although "he stood up for to read" from the prophecy of Isaiah, he again "sat down" when he proceeded to address the Jews upon the portion read (Luke 4: 20). And there is presented in the narrative, a picture of orderly informality, during which the incomparable teacher led his audience to the Word.

This informality gave opportunity for questions to be asked, and answers to be given (vv. 22, 23), and this in turn permitted the exposition to be further explained, or developed, along a line not originally intended by the speaker when he commenced his exposition. In Class, it also gives opportunity for others who may have considered an aspect of the subject even more deeply than the speaker, to express their findings upon it at the very time when the matter is under consideration—and so the general meeting is benefited.

Finally, an "Elpis Israel" class is not bound by time in exposition. What is not completed one night will be carried on into the next until the subject is exhausted. Thus, when the subject of study is a book of the Bible, it will be examined verse by verse until the whole is covered. The speaker does not have to conclude the subject on one night. In fact, it may be that in dealing with questions and comments interjected by the group as he is expounding, he may have opportunity only to finish a verse or two of the subject set down.

Over the past decade or more, the "Elpis Israel" Classes have performed a useful service by mailing out at regular intervals to brethren and sisters all over the world, roneoed study notes on the various books that have been studied, such as "Elpis Israel," "Law of Moses," "Blood of Christ," and so forth. Many who have received these notes have found them of great benefit, for they have helped them to the better understanding of the Word of God. But all these books have now been completed by some. What now? Study notes on other subjects are now in course of preparation, and will be available (God willing) to all who desire them. To date these cover complete verse by verse expositions of the Prophecy of Daniel, the Epistle to the Galatians, and the Prophecy of Haggai. Any one of these is available to readers by application to "Elpis Israel" Study Group, Box 228, G.P.O., Adelaide, South Australia. In applying for these, we remind the reader of their purpose — to form the basis of a study of the book in question with the aid of the writings of the pioneers. The Classes, or those responsible for mailing these study notes, are always interested to hear from those who receive them; they invite the recipients to treat the matter as though they are in class — to comment upon it, to ask questions regarding it, to present their findings upon the matter considered. And may the result of this close, analytical study of the Word aid in the development of the Class ideal—"A people prepared for the Lord."

—Editor

### The "Logos" Corrected

Brother Philip Hall, of Bristol, England, writes: "In the current issue of 'Logos,' in the exposition of 'Edom as Seen by the Prophets' (p. 237), you make the following observation: 'The stormy lashing of waves had subsided, the sea had calmed, the drowned host of Egypt was hid from sight by the quiet waters which reflected the deep blue of heaven's vault.' That is, if you will kindly pardon a brotherly criticism, incorrect! Exodus 14: 30 states: 'Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea shore.' See Prov. 9: 9."

We thank our brother for this correction. It is obvious from the Scriptural narrative that the host of Pharaoh was drowned, thus hidden from sight, and then the action of the waves threw up some of the bodies upon the shore.





## Verse by Verse Exposition of Obadiah's Prophecy

### 7.—Edom as seen by the Prophets

(continued)

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#### How Ezekiel viewed the Destiny of Edom

On no less than four different occasions (Ezek. 28: 8; 12-14; 32: 29; 35; 36: 5) Ezekiel prophesied concerning the destiny of Edom. His language is couched in similar terms to that of the other prophets. It treats of Edom both literally as relating to the nation of antiquity, and figuratively, of Gentilism as a whole.

Ezekiel's words threaten Edom with Divine judgment and vengeance, because of the spirit of anti-semitism that dominated the nation. This was shown in its implacable hatred, its unceasing hostility, and its unremitting violence against Israel. The prophet showed that Edom would be repaid in kind by Yahweh, and that complete and utter destruction awaited it. He also predicted through whom this retribution would come: "I will lay my vengeance upon Edom by the hand of my people Israel" (Ezek. 25: 14). And the time when this will be fulfilled; "Thus saith Adonai Yahweh: **when the whole earth rejoiceth**, I will make thee desolate" (Ezek. 35: 14).

These words have never been fulfilled as yet. They await the establishment of the Millennium, in which there will be found no place for antitypical Edom (Babylon the Great).

It is obvious, from Ezekiel's words, that Edom does not apply to the Arab nations, for as other prophecies show quite conclusively (e.g., Isa. 60: 6-7), the Arabs will find a place in the Kingdom of God, whereas antitypical Edom will be destroyed.

Antitypical Edom relates to the political and ecclesiastical institutions of Gentilism. It is analogous to Babylon the Great of Revelation 17, the fourth beast of Daniel 7, or the Gogian confederacy of Ezekiel 38. These Gentile systems

are to be completely wiped out, that the "residue of men" might seek after Yahweh (Zech. 14: 16).

We have seen this, in our consideration of Obadiah and other prophets. It is just as completely revealed in the words of Ezekiel. It is Edom (the Gentile religious systems and particularly the Roman harlot) that today boasts: "Even the ancient high places are ours in possession" (Ezek. 36: 2), for all the so-called sacred places of Israel are dominated by the churches of Christendom. It is Edom (as represented by the U.N.O.) that "has appointed Yahweh's land into their possession" (Ezek. 36: 5), for it has presumed to limit the expansion of Israel, and to threaten the continued existence of the nation. It is Edom (the world at large, both political and religious) that derides the Hope of Israel, saying: "Behold, the house of Judah is like unto the Gentiles" (Ezek. 25: 8), and thus refuses to acknowledge the Divine purpose in Jewry.

Because of these sins, Edom (the world of Adam, the political and religious institutions of Gentilism) is to be destroyed by the overwhelming judgments of Yahweh, and this at the hands of the people they despise: Israel. Thus will the Edom of contemporary times experience a like fate to that of its ancient counterpart.

### **The Fate of Edom Foreshadowed That of Nations**

In this series of articles, we have already referred to the remarkable fate of Edom, but to impress the reader with the wonderful type that it presents we again submit it for his consideration. For centuries Edom was as a thorn in the side of Israel, ever ready to spoil or attack the Jews as occasion provided. Any enemy of Israel was assured of support from the Edomites, and any reversal of Judah was a cause of rejoicing in Idumea.

Both nations suffered at the hands of Nebuchadnezzar, described in Scripture as the sword of Yahweh. But after the overthrow of Babylon by the Medes and Persians, both Israel and Edom rebuilt their respective power. The period of the Maccabees (175-135) was the epoch of Judah's greatest power. Yahweh was with Israel at that time, and the Maccabees won many notable victories over their enemies (Dan. 11: 34). The borders of Judah were extended on every side, and the Jews became a real power in the land.

Among the territories dominated by the Maccabees was that of Edom. The Idumeans were decisively defeated and

were given the choice of either accepting Judaism or the sword. Whilst many fell by the latter, others embraced the former.

The Idumeans, thus absorbed by Judah, ultimately faded from history. Their once fertile country became neglected and forsaken, and finally degenerated into a weed-infested, barren wilderness. Edom became merely a dark shadow on Jewish history.

The same fate awaits the Gentiles: either to embrace the Hope of Israel or the sword, for Yahweh hath declared: "The nation and kingdom that shall not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60: 12).

Thus the Prophets saw in the fate of Edom the ultimate triumph of Israel over the forces of Gentilism.

#### Israel to Administer the Vengeance

Yahweh's vengeance against antitypical Edom will be administered by the nation of Israel itself (Ezek. 25: 14). This will be a political miracle in the earth. Brother Thomas refers to it in "Elpis Israel" thus:

"What would the reader think of the little kingdom of Greece undertaking to subdue the whole world? Yet when the Lord appears in this little kingdom of Judea, He will undertake, to deliver every Israelite in bondage, establish David's kingdom to its full extent, overturn all kingdoms and dominions among the Gentiles, abolish all their superstitions, enlighten them in the Truth, and bring them to submit to Him joyfully as their lawgiver, high priest and king. He will begin this mighty enterprise with Judah; for 'he 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 the Lord is with them, and the riders on horses shall be confounded' (Zech. 10: 3-5). And the governors of Judah shall say in their heart, 'The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God!' 'In that day,' saith the Lord, 'I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left.'

"Such is the illustration of their prowess. The nations will be as wood, or as sheaves, subjected to the action of fire. They may resist, but they are certain to be subdued without further power of resistance. 'They shall tread down the wicked; for they shall be ashes under the soles of their feet.' Their conquests will begin with the countries contiguous to Judea. For when the Assyrian shall invade their land, the Judge of Israel having caused him to fall, 'Judah shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he that is to be ruler in Israel deliver them from the Assyrian when he cometh into their land,

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and when he treadeth within their borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord' (Micah 5: 1-7).

"Having thus conquered the land which God promised to Abraham and his seed for an everlasting possession, and made Judah as a bent bow in the hand of the King, the next thing is for the Lord to fill it with Ephraim as His arrow-headed weapon of war (Zech. 9: 12-16). In other words, 'the Lord will seek to destroy all nations that come against Jerusalem' (Zech. 12: 9) under the banner of Gogue; and to accomplish this so as at the same time to bring back the ten tribes to the land of Canaan, He will cause Judah to make war upon Greece, and blow the trumpet to war against the ten kingdoms of the habitable, and the populations of the west, among whom 'the remnant of Jacob' is dispersed. These scattered tribes will have been 'hissed for' or invited to leave the lands of their oppressors, and to make common cause with Judah. They will respond to the invitation; and as 'the arrows of the Lord they will go forth as lightning; and they shall devour and subdue.' 'And they shall be like a mighty man and their heart shall rejoice as through wine. And I will bring them, saith the Lord, again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and Ephraim shall pass through the sea with affliction and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down; and the sceptre of Egypt shall depart away' (Zech. 10: 7-11; Isa. 11: 5-16).

"Let us, then, attend more particularly now to the relation subsisting between the king of Israel and the ten tribes, designated as 'Ephraim' and 'the remnant of Jacob' in the word. Addressing them, the Lord says by the prophet, 'Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; with thee will I break in pieces captains and rulers' (Jer. 51: 20-23). This has never been the case since the prophecy was delivered; it remains, therefore, to be fulfilled. With Judah as his goodly war-horse and well-strung bow, filled with Ephraim arrow, and wielding the Israel battle-axe, 'The Lord will go forth with the whirlwinds of the south.' 'The remnant of Jacob will' then 'be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.' By such a weapon as this, the Lord 'will execute vengeance in anger and fury upon the heathen, such as they have not heard' (Micah 5: 8. 15).

"This belligerent state of things between the King of Israel and the nations of Gogue's dominion, styled 'the goats' will continue for forty years. The subjugation will be gradual, as Israel is made to 'go through' from kingdom to kingdom.' 'Feed thy people,' saith the prophet, 'with thy rod, the flock of thy heritage, which dwell solitarily in the wood; let them feed in Bashan and Gilead as in the days of old.' In answer to this petition, the Lord replies, 'According to the days of thy coming out of the land of Egypt will I show unto him (Israel) marvellous things.' This is forty years; for so long were they in passing from Egypt to Canaan, which was the type of their coming out from among nations to the Holy Land under the generalship of Elijah, the Lord's harbinger to the Ten tribes. The 'marvellous things' to be shown them will not be per-

formed in private, but will be as notorious as the plagues of Egypt; for 'the nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord, the God of Israel, and shall fear because of thee' (Micah 7: 14-17).

"Thus the little kingdom of Judea will become 'a great mountain' or empire, 'filling the whole earth.' The 'Economy of the Fullness of Times' will now have fairly commenced, and the Day of Christ in all the glory of the Sun of Righteousness have opened in all its blessedness upon the nations of the earth. The gospel preached to Abraham, saying, 'In thee shall all families of the earth be blessed,' will be a reality. The Lord with Judah as his bended bow and Israel for His arrow, having subdued the nations and 'bound their kings with chains, and their nobles with fetters of iron' as His conquests progressed, will have transferred their much-abused power to his saints, who shall rule them with a rod of iron which cannot be broken" ("Elpis Israel," pp. 448-453).

Thus will Israel's triumph over Edom be complete. All the power and glory of Gentilism will be prostrate in the dust before the triumphant and glorious King of Israel who will reign "in Jerusalem before his ancients gloriously" (Isa. 24: 23). Antitypical Edom will be no more. The tribes of Adam will be subject to the Son of God.

—H.P.M.

## "Let Us Rise Up and Build."

**OPENING OF CHRISTADELPHIAN HALL AT WOODVILLE**

(S.A.)

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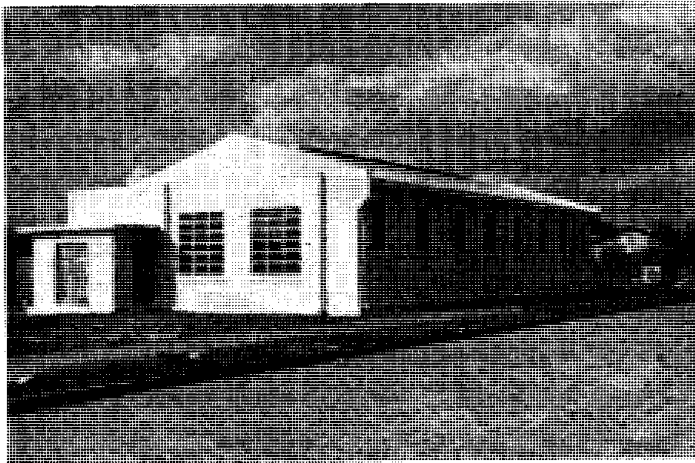
The 10th August, 1957, has proved a notable date in the calendar of the Woodville (S.A.) Ecclesia, for it witnessed the opening of their own Hall for the proclamation of the Truth in the district. This is the consummation of efforts that commenced eight years ago with the proclamation of the Gospel from the Rechabite Hall, Bower Street (the new Hall is in the same street).

On the night of the opening some 430 brethren, sisters and friends crowded into the Hall to enjoy a service of Thanksgiving that commenced a week of activity in the work of the Lord. It was followed by normal Ecclesial activities plus a combined Gospel Extension meeting of the four Ecclesias in Adelaide, three special public addresses, a combined "Elpis Israel" study, a mutual improvement class

meeting, and a Young Folks' Study Meeting. On the Tuesday afternoon, a splendid attendance of sisters from the four ecclesias met at the Sisters' Class.

The meetings were well supported, and were generally of a high standard, so that the Woodville Ecclesia got away to a very fine start in their new Hall.

A feature of this hall is the attention given to Sunday School work. In addition to the main hall, there are a series



of small rooms around the side to accommodate individual classes, whilst at the back a larger Hall serves to cater for the needs of the Kindergarten.

A cordial invitation is extended to interstate brethren and sisters to visit Woodville when next in Adelaide, and to those many friends who contributed to the cost of the building, the Ecclesia extends its grateful thanks. A special booklet and programme was prepared for the opening week's activities, and copies of these will be sent free of charge to any who may desire them. Application can be made to Brother A. Thompson, 9 Rodney Rd., Woodville, South Australia.

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#### Notes on Daniel's Prophecy

Complete verse by verse notes on the prophecy of Daniel are now to hand, and can be obtained from Brother K. Stewart, 21 Albion Ave., Glandore, South Australia. These can be used to advantage in a detailed study of the prophecy, particularly if used in conjunction with the "Exposition of Daniel," by Brother Thomas.

### How Reliable is the Text of Scripture?

## THE NEW TESTAMENT

*The second of a series of three articles recording interesting facts  
concerning the Bible.*

The New Testament began its history with the Epistles of the Apostles. Then followed, in sequence, the four Gospels, the Acts of the Apostles, and, finally, the Revelation. In common with the Old Testament, all these writings were acknowledged as inspired. They constituted the Word of God, given through Spirit-inspired men. This enabled them to record in true light the sayings of Jesus which they often very imperfectly understood at the time he uttered them (Mark 9: 32). The Holy Spirit not only taught them all things, but also brought all things to their remembrance (John 14: 26).

The history of the preservation of the New Testament is very different to that of the Old. The former comprised epistles written to certain men or ecclesias over a period of about forty years, and by those persons or ecclesias they were lent to others (Col. 4: 16). Copies were made, and multiplied, both for private use, and also to offset the risks of wearing papyrus. In those early days, when the faith was virile, and the Apostles still worked in the midst of the Ecclesias, we can be reasonably sure that their writings were transcribed with the utmost care, so that nothing would be lost or changed, for the Word of Yahweh was precious. Men of the Roman apostasy, however, were not so reverent and far less careful, so that in later ages, with the multiplication of copies, mistakes were made in greater and greater degree. The result is the existence today of various readings for a number of passages of the New Testament. But in spite of this, there is no need for undue concern. So many copies had been made earlier that it is impossible for the correct reading of any word or verse to have been lost completely. This is as to be expected, for we are led by the Scripture itself to expect such providential care of its contents. Isalah declared: "The word of our Elohim shall stand for ever"

(Ch. 40: 8). Our previous article demonstrated how this was achieved in relation to the Old Testament, and it is our object now to submit the evidence showing that this is true also of the New.

Many hundreds of manuscripts, incorporating various parts of the New Testament, have been found and used by scholars in their search for the correct reading of each word in it. These manuscripts, laboriously written by hand, found their way into the archives of the churches of their day, and into the great libraries of the eastern Roman Empire, and have been preserved up to our present time. The number of manuscripts extant in our day number many hundreds. Of these, about one hundred are believed to be extremely old. Their age has been determined by such considerations as the character in which they are written, the setting out of the columns, the nature of the parchment, the absence or rarity of punctuation, the arrangement of the books, and so on; and with very general consent, it is agreed that these manuscripts belong to the first two or three centuries after Christ. There are about 1,500 others whose characteristics mark them as belonging to later times. The greater number of these consist of only portions of the Scripture, or even only parts of a book, and there are only three which contain nearly all the Bible in each case. These are the "Vatican," the "Sinaitic," and the "Alexandrian," which have been largely used in the revision of the Bible

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#### Names and Titles of Deity

The Cumberland (S.A.) Ecclesia recently conducted a series of three special addresses upon the memorial Name of Yahweh, with marked success. Good attendances were reported at the meetings, and the interest of both brethren and strangers was high. The interest of some of the latter has still been maintained with the result that it is hoped that some may ultimately be baptised "into the Name." The Cumberland Ecclesia has featured many such efforts, around deeper aspects of the Word, with marked success whilst, at the same time, it has not neglected the simpler style of subject. Both have a place on our platforms as the experience of the past has shown. For example, "Elpis Israel" was written for strangers, and comprises public addresses delivered by Brother Thomas during his first visit to England in 1847.

To assist the special effort by the Cumberland Ecclesia, a roneoed brochure was prepared, setting out the names and titles of Deity, and the Ecclesia still has copies that it is prepared to send free of charge to any desiring them. In that regard, application should be made to the Recorder, Brother W. Gurd, 11 Marlborough Road, Westbourne Park, South Australia. It is suggested that those so applying should include a postage stamp for return postage. The Cumberland Ecclesia is always happy to welcome visitors to its meetings, and Brother Gurd would particularly like to hear from any interstate speakers at any time.



that took place in the years 1881-1885, though with considerable, and justified, caution. Men skilled in the languages of the Bible, and armed with what information they could gather, to help estimate the age of the manuscripts, set about to study them to determine, if possible, the age of each, so that they could gauge their worth for finding out the exact words that the inspired writers penned. They classified them in this way, and then compared them all together. If they found that some manuscripts differed from others in certain details, they set themselves to number the times the different readings occurred. Their investigations revealed that the majority of manuscripts agreed upon the greater part of the text of the New Testament, regardless of the age of their writing. Some discrepancies were found to occur many times in the oldest manuscripts, whereas other differences were found only in a few of manifestly later date. Usually, but by no means invariably, the oldest and most frequent readings were taken as the correct ones. However, they did not feel that they could reject a particular reading merely on that evidence, and knowing the early believers had, in their writings, quoted very copiously from the Bible, they went to those writings to find what readings were recognised in their day as correct. They found that nearly all of the New Testament was thus quoted. Some have said that if all the manuscripts of the Bible were lost, and there were no other Bibles left in existence, they could reconstruct nearly all the New Testament from these quotations alone, so copiously were the Scriptures quoted by those early writers. In addition to these quotations, there were translations of the Bible made into the languages of the world at the time of the first Ecclesias, such as the Syriac and Coptic versions of the Bible, which are still preserved today. Those engaged in the study of the manuscripts believed that these early translations and quotations of the Bible would be a good field to explore for confirmation of their conclusions upon how the true text of the New Testament read when first given to the world, and for elucidation of the significance of the words employed, or, at least, to discover how they were understood by the men who used them. The information they gathered from these sources has made them certain that the Greek text of the New Testament, which was used in the Revised Version of 1885, is as nearly the same as was written by the inspired writers, as men are able to get.

While this may be so, it is important to recognise that these linguists lacked a knowledge of the truth; and it is the

Truth that provides a true touchstone by which all points of difference in the selection and translation of words can be tried and resolved.

Our own conclusions are these. In regard to the Old Testament, the Hebrew text appears to be unimpeachable. The cavilling of "higher critics" and infidels is based upon their repudiation of the Truth as it is in the Anointed Jesus. It rests upon bias, and often of bad logic, as is not difficult of demonstration, treating the Bible, in more or less degree, as Karl Barth treated it when he called it, "A human book, like any other." The Truth is not lumbered with the need to explain the "Trinity," a "fiery hell" of torments, or a "heaven of felicity" such as have invited the contempt, or the ridicule, of critics who imagine that these errors are taught in the Scriptures. The saints have been given the priceless heritage of understanding, and upon them rests the responsibility of exercising the gift in order that the Father's name may be honoured in a faithless generation.

In regard to the New Testament, the multitude of manuscript copies of it extant today, and the general agreement found among these copies impart a confidence in the reliability of the text of Scripture that enables us to trust in it implicitly without any blinding of our eyes to the fact of occasional disagreement. The knowledge of the Truth, if we diligently consult it, should enable us to discern between any such discrepancy. It is our personal conviction that all the words of Deity are extant (Isa. 55: 11), and that historically, the authenticity of the New Testament is placed beyond doubt. It is now recognised as an historical fact, even by men who may

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#### The Jews and the Ecclesia

The Federal President of Youth Aliyah in Australia, Mr. I. Lewinnek, recently wrote in "The Sydney Jewish News" regarding an evening spent with the Ecclesia at Croydon, Sydney. He speaks of being greatly impressed with the warmth manifested towards the things of Israel by the Christadelphians, and stated that he felt he was amongst friends. The following expressions of Mr. Lewinnek are of interest, because we sometimes do not realise that visiting speakers take stock of us also: "Of the audience itself I would like to say that it was really a good, down-to-earth, cross-section of the Australian population. In spite of the fact that the meeting was held on a Saturday night, traditionally reserved for seeing the pictures or sampling other entertainments, all age-groups were represented. Particularly striking was the fact that whole families turned up: father and mother, with the married daughter and son-in-law holding their baby in their arms. It was an evening which not only spread the story of Youth Aliyah, but gained intense goodwill for Israel."

doubt that the Bible is true, that Jesus Christ and his apostles existed upon the earth. It is also recognised that there exists a chain of writings stretching back to the days of the Apostles themselves, and which ascribe the books that now form the New Testament to the very authors whose names appear therein. After weighing all the evidence, Frederick Kenyon remarked: "Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established."

We intend, God willing, to proceed in the next article to a consideration of the English Versions of the Bible from that of Wycliffe to the late "modern speech" translation, with special notice of the four most prominent, namely, the Authorised, the Revised, the Revised Standard Version, and the Diaglott translation of the New Testament. It is important to us, whose lives are so closely bound to the Scriptures, to know the standing of these in order that we may be able to discriminate in our use of them.

—C.R.O.

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An Exhortation to Faithfulness

*More Precious Than Gold*

*"Wisdom is better than rubies; and all things that may be desired are not to be compared to it" (Prov. 8: 11).*

What is wisdom? It is not mere knowledge. True, you cannot have wisdom without knowledge; but you may have knowledge and not be wise. Wisdom is the right use of knowledge in all things. It is the doing of those things, the adoption of those courses, the observance of those conditions, that will lead to life and well being. This definition will cover all thought and action. It will justify our assembly at the Table of the Lord, and the concentration of our minds upon Christ. Yea, it will compel the attitude we now occupy: for the working out of the principle will show us that no man is truly wise who does not embrace Christ with all his heart and purpose.

True wisdom is a complete affair. If it only goes half-way it loses its character like only half a bridge. To be wise

in small things and foolish in those that are great, is to be foolish on the whole. Some people are wise in those things that concern the flesh, and foolish in those that appertain to the Spirit; of what avail will their flesh-wisdom be in the long run? It is as if people should be wise on one side of facts only. It is wise to eat, but what if a man were to go on eating — he would find death in that which gives life. It is wise to rest, but if a man go on resting he is a sluggard, and on the road to ruin. It is wise to be warm, but death to have too much of it. So with everything under the sun. Wisdom means everything in its right place—no extremes in anything; observing the right measures to secure life and well-being—putting in every element that wisdom calls for. A man may be wise in business and make money; but if at the same time he is foolish in the way he uses himself, death comes and his success in business goes for nothing. Folly in one point destroy the whole.

Here we may bring the matter home. There is an application of wisdom to which the mass of mankind are totally blind. They are, many of them, disposed to be wise concerning life as it is for the moment, but almost all of them are foolish as to the bearing of futurity. The facts are simple enough for a child to receive and apply. Here we have a weak, frail, dying life that will certainly disappear from the face of the earth in a short time. But forward, as we gaze into futurity by the light shed on it by Christ, we see an incorruptible, perfect, everlasting life, which the risen Lord will give to those who have pleased him, when the gloom of the grave shall be chased away by his presence. In view of these two simple and indisputable facts, who is the wise man? Is it he who labours for the present life alone in disregard of the Lord's will as to how it should be used? For the moment, such a man, especially if he succeed, is considered the wise man, and seems the wise man. But manifestly, it is a fallacious appearance. The successful man of the world seems wise, but is a fool. His wisdom is a partial affair. He secures good results for a moment at the sacrifice of the permanent results of an age that has no end. He lives not for God, but for himself; and he will reap as he sows. He has no life in himself. His life draws daily to its end: and the hour will strike at last when his power will fail him, when his eyes will glaze, when his heart will cease to beat, and when he will be carried from his house to the grave, leaving behind all he holds dear, no more to return.

Is not wisdom truly with the other man who redeems the present evil time by allying himself with the only name under heaven given among men whereby we must be saved? He may have to appear a fool for a time. It often is so in the operations of wisdom. The man on board a sinking ship within sight of land who unbuckles and throws away a belt of sovereigns from his waist that he may swim for dear life, would appear a fool if his action were considered apart from its bearings. The day that is coming will show the wisdom of the man who loses the life that now is that he may obtain that which is to come. It is wisdom to lay hold of life everlasting. "All that hate me," saith Wisdom by Solomon, "love death"—not that they love death in the abstract, but loving the way that leads to death they may be said to love death itself. Wisdom calls to the sons of men to come away from death: to embrace life. "Hearken unto me, O ye children," she says imploringly, in the chapter that has been read, "My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment. Riches and honour are with me, yea, durable riches and righteousness. Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, waiting daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord" (Prov. 8).

Is it possible for true intelligence to resist such enticing entreaty — the entreaty compared to that of a gracious and enlightened woman? "Length of days is in her right hand: in her left hand riches and honour. She is a tree of life to them that lay hold on her. Happy is everyone that retaineth her." The parable is beautiful and the interpretation sweet. It is one of the desolations of the present age that it should be so disregarded. The man who follows wisdom is considered an undesirable person in every way. The mass of people are wholly absorbed with the affairs of this fleeting existence, which while of some importance in their place, become positive evils when exalted out of their place. They are taken up with that which pleases the eye; that which fills the pocket; that which gratifies the sentiment of self-consequence. Speak of God to them, you strike no chord of understanding; speak of Christ, you solemnise them with a superstitious solemnity; speak of the promises made to the fathers; of the day when there will be peace on earth, when the Lord will build again Jerusalem, and establish

His Kingdom, and govern the nations upon earth—and you seem a fool in their eyes, and worse—a person scarcely fit to be at large. Under such circumstances, the pursuit of wisdom is difficult. It requires determination as strong as iron and death. If you slack your grasp, you will inevitably be carried away with the current that is everywhere drawing all to folly and death.

Remember that in this Christ himself has set up an example. He was alone in the midst of many people, doing the Father's will — hated of those around him because he did not and could not speak and act in harmony with the instincts and sympathies of the carnal mind. He held fast to the Father's work in spite of the indifference and the opposition of such as had no sympathy with it. For the time success seemed with those who hated him. He recognised that it was their time to be up and prosperous and to prevail against the sons of light. "Now is your hour, and the power of darkness," said he to his enemies. In this he gave us a useful motto or watchword. We are often made to feel, and feel bitterly, that the way of error and the way of sin is the prosperous way. The wealth and the honour of success are with those who know not God and obey not the gospel of our Lord Jesus Christ. If we view the situation wisely, we shall not envy them. We shall say, "Now is your hour; it belongs to you to shine now and to carry all before you now. We are not of your world. We have here no continuing city; we seek one to come. We have accepted the position that still belongs to Christ in the present evil world, and we are content to wait the great reversal that will take place at his coming."

—R.R.

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#### "Israel dwelling Safely"

Three months back (see p. 258) "Logos" published an article upon this theme relating to the present-day confidence of Israel in the Arm of flesh—a confidence that will be humbled before the end. We have received from New Zealand the following comment upon the article: "I have read with real interest the article: 'Israel—Dwelling Safely and at Rest,' and would like to state that without any reservations, I can heartily endorse the contents. You advise readers to be 'fully persuaded in their own minds,' and personally I am thus fully persuaded—in harmony with the whole article. I cannot conceive of the Lord entering into an alliance with any power, Gentile or even Jew, as at present constituted. I recently attended by invitation a documentary film upon Israel today, which only served to endorse your article, for it showed how Jewry look upon their own right arm as having done all. God's coming judgments will help to bring that desired state of humility as expressed by the Lord Jesus: 'Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.'"

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