

VOLUME TWENTY FOUR
THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Introduction to Volume 24



This issue marks off another milestone in the life of the "Logos," and introduces the Reader to Volume Twenty-Four. As in other years, we again remind him that the early remittance of his subscription—due at this time—greatly helps us in the work. It relieves us of much of the drudgery of book-work, and permits us greater time for Bible research and the editing of the Magazine.

Due to the continued liberality of certain subscribers who do not limit their contribution to the subscription rate, we are able to offer the "Logos," or any of the other periodicals issued by our office, free of charge to any who cannot afford to pay the price suggested. We are very anxious that any in such circumstances, who may desire these periodicals, should receive them; and we ask them not to hesitate to apply for them. At the same time, we feel in duty bound to those who liberally support this work, to use the money they provide to the best of advantage, and therefore desire that all who are on our free list should renew their application annually. A short letter advising that the periodical is being received, and is still desired, would therefore be appreciated.

Does the "Logos" Justify its Existence?

The policy of "Logos" has not varied since the inception of the Magazine. It stands for the Truth, which it believes is

satisfactorily expressed in the Amended Birmingham Statement of Faith, and it has been this consistent attitude over the years that has played no small part in the doctrines expressed in this Statement being better understood and appreciated by many in Australia. This, in turn, has assisted to bring together groups that have previously been divided.

The "Logos" believes that the Truth has been discovered and presented for the obedience of faith in the system of belief brought to light by the pioneers of the Christadelphian movement. The business in hand, therefore, is not the discovery of the basic elements of Truth, for they have been revealed, but the application of them. As Brother Roberts once wrote: "The apostles did not go about asking, "What is Truth?" That was a heathen's question. The apostles occupied themselves in preaching the truth. That is the business of all who follow the apostles. Though the apostles are dead, the truth they proclaimed is not dead. It survived them, and has been preserved during all the ages since in a divinely written form from which we can learn it. In the goodness of God we have been permitted to learn it, first by Dr. Thomas pointing us to the records, and secondly by a daily and continuous intimacy with these records ever since. If some do not know it, or doubt it, or are dim about it, let them not insist on others getting down into the bog where they flounder. If they won't allow those who stand on the firm ground to help them out, let them at least cease their invitations for the people on the firm ground to come down into the welter where they are. Their invitations will be regarded only by the simple. Wise men will shut their ears. 'Discussing everything and settling nothing' has produced in some quarters a race of spiritual starvellings, lean and bony and cold and sharp, and in many cases scarcely alive, and in some cases actually dead—twice dead, plucked up by the roots. If there is any healthy saintship on earth at the present moment—fair and comely and well-favoured, glorifying God and blessing man by the abundance of the fruits of the Spirit—in all faith and confidence, and zeal, and joy, and love, it is to be found where the truth has been preached as the apostles preached it . . . as a thing of broad demonstration of fact and faith for the purification and comfort of men."

The "Logos" aims to provide a monthly budget of prophetic, expository, and exhortatory matter that comes within the category of the last sentence quoted above. It has assisted, and is prepared to continue to assist, in the exposition of the Word, or the extension of the Truth. It is at the service

of readers or Ecclesias in that regard; and is prepared to offer suggestions, and supply notes for study, or co-operate in the proclamation of the Truth with all who desire to work in those directions. This is part of the service for which "Logos" has been known, and still wants to be known—a service, we believe, which has justified the existence of the Magazine.

What is our Objective?

All the work of the Truth, in the diversified forms in which it is found, should be devoted to one end: acceptable worship unto Yahweh. But what constitutes "acceptable worship"? The word "worship" comes from an Anglo-Saxon origin which could be translated "worthship" — that which is "full of worth." It has been described as "any experience in which we ascribe value to the thing we **do** value." In the scope of religious worship, it is that service we render the Father which honours Him, reveals our trust in Him, expresses our appreciation of His loving kindness to us, or sets forth the reality in which we view Him and His purpose.

Thus true worship takes many forms. It finds its reflection in our love of the Father, and an outlet in service to others because of the Father.

Fundamentally, acceptable worship depends upon an understanding of the Father, such as is revealed in the Word: "the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (Jhn. 4: 23), and "This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent" (Jhn. 17: 3). The understanding does not have to be deep or profound, but it must be manifest in order to channel into correct forms the worship we desire to offer. As we learn more and more of God, we come to appreciate and love Him more, and our adoration and loving gratitude will demand an expression which communal worship in the Ecclesia, or individual private study and prayer in the home, helps to satisfy.

Acceptable worship, therefore, has its foundation in knowledge. Paul, to the Colossians, illustrated this when he made mention of his hope that certain ones might be comforted in heart, "being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the secret of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge" (Col. 2: 2-3). This statement shows how love, unity, acceptable worship is bound up with "the assurance of understanding" and "the treasures of wisdom and knowledge." From

this knowledge, which is an activity of the intellect, there springs forth the offering of the emotions, and from this will develop the desire for personal service: the giving of ourselves willingly unto the Father in the way He desires, which is the offering of the will unto Him. But it all primarily springs from the "full assurance of understanding."

And that is our objective. "Logos" is designed to help in acceptable worship by providing sound matter for study and thought, by directing the attention of its readers to outstanding features of the Word, by drawing their notice to facets of the truth designed to assist in making worship acceptable. To that end, we have called upon contributors from all parts of the Ecclesial world, and have not hesitated to extend space for articles of outstanding merit.

As an introduction to the present volume, therefore, let the Reader browse through the last. He will find much that is well worth re-reading — and that is the real test of value. "Logos" is designed as a serious contribution to the thoughtful exposition of the Word, and not merely to provide for the passing phase of the moment, or as a mind tickler of little moment. We believe that each volume is worthy of a permanent place on the Reader's bookshelf, and we therefore advocate the binding of the volumes as they appear.

In opening our new volume, we remind Readers that we always delight to hear from them personally. This individual contact is most valuable to us, and is very helpful in the production of the Magazine; and we invite his collaboration in these efforts by that means. We also solicit his aid in extending the scope of the Magazine, by bringing the existence of "Logos" before others, that the greatest possible good may come of these efforts.

To condense this Introduction into a simple sentence: Our objective is that this periodical should reflect to the glory of Yahweh, and the well-being of its readers. We pray for the blessing of the former, and look to the co-operation of the latter to attain unto our ideal in that regard.

—Editor



Prophecy in the Light of Our Times



WILL 1957

PROVE A TIME OF BLESSING ?

"The idea prominently sustained through the book of Daniel is one dominion under divers administrations, styled the kingdom of men, or of Babylon, as opposed to the kingdom of Judah, which is Yahweh's. Both these kingdoms have their times, or periods, during which their reigns are unrivalled. The two kingdoms, however, being essentially hostile and destructive of one another, it so happens that when one reigns prosperously the other must be in adversity, or extinct. This being the case, it is obvious that the prosperity of the two kingdoms must pertain to different and successive ages, and that the practising and prospering of the one is at the expense of the others . . ."

—J. Thomas, "Exposition of Daniel."



Mahomedan or Moslem Times?

There are three important prophetic times given by the Spirit through the prophet Daniel for the information of God's servants in the time of the end, namely: 1260, 1290, and 1335 day-years (Dan. 12). In "Elpis Israel" and "Eureka," Brother Thomas has given an exposition of these periods, aligning them with the work of the Papal abomination, the little horn of the West (Dan. 7: 8), as it oppressed and trod underfoot the saints of God (v. 25). But history reveals another abomination, or desolator, in the Mahomedan or Moslem Powers. The work of this Desolator has been largely confined to the downtreading of the land and natural seed of Abraham, rather than Israel after the spirit; and we propose to consider the above periods in this light.

The 1260 period is also mentioned in Daniel 7, under the designation of "time, times and dividing of time" (v. 25), but there the period has clearly to do with the Papal "little horn" of the West, which so terribly oppressed the saints during the dark ages. This chapter foretold the uprising of the same four universal empires as the Image of Daniel 2, and the same ten kingdoms into which the fourth Empire, Rome, was divided. But then it adds the additional infor-

mation relating to the uprising of the "little horn" (v. 8), or Papal domination of Western Europe, as ultimately came to pass. It has nothing to say about events in Eastern Rome. They are dealt with in chapters 8, 9, 11, 12, and we are there shown the uprising of the "little horn" of the Grecian goat (Dan. 8: 9), the power of Rome in the East, and its desolating influence over the land and people of Israel (vv. 11-12, 23).

Dominion over eastern Rome has undergone a number of changes since the uprising of Daniel's fourth beast. First it was ruled by pagan Rome, then by papal Rome. But a rival to the Papacy arose in A.D. 622 with the flight of Mahomet from Mecca which commenced the uprising of Mahomedanism. This rival rapidly grew in power, and finally received great impetus when Turkey embraced the Moslem faith. In "Eureka," Brother Thomas writes at length concerning the influence of Turkey on prophecy. He identifies the "great river Euphrates" of Revelation 9: 14 and 16: 12 with this power. According to Revelation 9: 15, 18, it was part of the mission of Turkey to politically "kill" the Roman power in the East. This it did in 1453 when the Turks overthrew Constantinople, and making it the capital of their empire, assumed the domination of the East.

A careful study of Daniel, chapters 8 to 12, will show that this section of the prophecy almost exclusively deals

Faithful Leaders

How much depends on wise and faithful leadership. How apparent is this in the case of the Ecclesia at Corinth. When Paul was in the midst of this Ecclesia, guiding affairs, and setting a Christ-like example, it flourished, and was an influence for good in the brotherhood, but when he left, and his place was filled by unworthy leaders—worldly-minded brethren, tinged with pagan theology and human philosophy—the Ecclesia fell at once into a state of all-round apostasy. In less than six years from the date of the apostle's departure this Ecclesia had become in miniature, like modern Christendom—split up into factions, loose in morals, and astray in doctrine. This seems incredible, but it is true, "Ye are yet carnal," "Ye are puffed up," "I speak to your shame," "I praise you not," "Awake to righteousness and sin not," are among the things penned in sadness by Paul to the members of this once thriving and useful meeting. Let all this be a lesson to us, brethren. Let us be very careful in our selection of leaders. A great responsibility rests upon us in this matter. Let judgment and not mere feeling move us. Let not the fear of giving offence, or any unworthy consideration, deter us from doing our duty. Let the principles that govern our choice be not the mere admiration of fluency of speech, attractiveness of person, or genial manners, but those set forth in Titus 1: 7-9. If the Truth is to prosper, our leaders must be well-grounded in the Scriptures, and exemplary in character—men, who not only know the way of the Lord, but who themselves walk in it; and men, too, of experience, if these are available.

—A.J.

with events in the East. It predicts the crucifixion of Christ (Dan. 8: 11; 9: 25) and the uprise of Christianity; it implies that the capital of Rome would be transferred to Constantinople in the east (Dan. 8: 9; 11: 36), and reveals how that from that centre Emperors like Constantine, Justinian and Phocas would play their part in the exaltation of the Bishop of Rome to the supreme control of all the churches, so that he would be "magnified above all" as stated in Daniel 11: 36. In "Elpis Israel," Brother Thomas quotes history in elaboration of this, showing how these rulers in Constantinople honoured the "god of guardian saints" (the Pope) in the West, causing churches to be erected in his honour, and the world's riches to be lavished upon him (vv. 38-39).

If Daniel 11: 36 to the colon of verse 40 is carefully studied, it will be seen to cover a long period of 1983 years, from the uprise of the "little horn of the goat," or the emergence of Rome in the East in B.C. 65, to the push of Britain, the King of the South, against Turkey in 1917/18. This long period is made up as follows:—

B.C. 65 to A.D. 312—Constantine's entry into Rome	377 years
312 to 533—Uprise of the Papacy in the West	221 years
533 to 1453—Overthrow of Constantinople, the capital of Rome, by the Turks	920 years
1453 to 1918—Evacuation of Palestine by Turkey	465 years
Total	1983 years

The rest of Daniel 11 foretells the invasion of the Middle East by the King of the North, or Gogue of Ezekiel 38, and his defeat by Christ and the saints. In Chapter 12: 1-3, the prophecy sweeps on to the uprise of Michael the great, from the resurrection of "many that sleep in the dust of the earth," until they shine forth as the brightness of the firmament, and as stars in the political heavens for ever and ever.

The revelation of all these wonders raised a question which was propounded by "the man clothed in linen, which was upon the waters of the river." This man is the same as that in Daniel 10: 5, and his question is a very important one as far as we are concerned. He enquired: "How long shall it be to the end of these wonders?"

Now it is evident that the times given in answer to this question (vv. 7, 11, 12) must refer to both East and West, to both Moslem and Papal times, for both are involved in the prophecy. The application of these times to the Papacy has been dealt with by Brother Thomas, and we do not propose referring to it now. We shall concern ourselves mainly to Moslem times.

Moslem Times in Relation to National Israel

Daniel 12: 7 declares that the 1260 years were to reach to the beginning of a time when "he shall have accomplished to scatter the power of the holy people," that is, the Jews, and when "that determined shall be poured upon the desolator" (Dan. 9: 27). The 1290 years (Dan. 12: 11) were to commence from the time an "abomination that maketh desolate" was set up over them. When was this abomination set up? History discloses that in its Papal phase it was set up in A.D. 529/34, when Justinian sponsored the claims of the Roman Bishop for the title of Universal Bishop. The Moslem phase, however, dates from A.D. 622, when the flight (called the Hegira) of Mahomet took place. The Moslem calendar was dated from the Hegira in 622, and continued in use until 1917 when it was discontinued. It marked off time in lunar years instead of solar years as the normal calendar does. We cannot urge the significance of this fact too strongly, for it means that the time-periods must be calculated in both lunar and solar years, at least during the currency of the Moslem lunar calendar.

1260 lunar years equals 1222 solar years.

1335 lunar years equals 1295 solar years.

Daniel tells us, in effect, that at the end of "a time, times and an half" (1260 day-years), events would happen that would ultimately accomplish the overthrow of the power then desolating the "holy people" (Dan. 12: 7), for "that determined shall be poured out upon the desolator" (Dan. 9: 27).

We are in The Time of the End

The outstanding event in the process of scattering the power of the desolator, and delivering the "holy people" has been the re-emergence of the King of the South of Daniel 11. This has been accomplished in two stages: first, the rebellion of Mehemet Ali of Egypt against Turkey, who controlled that country in 1838, and whose "push" against Turkey resulted in religious liberty being granted the Holy Land in 1844; secondly, the occupation of Egypt by Britain in 1882, and the continuation of the "push" against Turkey to its consummation in the war of 1914-18, when Turkey was driven completely from Palestine. Mehemet Ali wrested Syria and Palestine from the Sultan, but, on the intervention of the Great Powers (England, Russia and Austria) was forced to return them to Turkey. Turkey, on her part, was required by those Powers to concede religious liberty to the

inhabitants of the land. This occurred in June, 1844, 391 years and one month (the Apocalyptic "hour, day, month and year" of Rev. 9: 15) from the fall of Constantinople (29th May, 1453), and constituted a move in the deliverance of the "holy people" (the Jews) from the oppression of the abomination that had trodden them down for so many years.

How does this measure up to the time-periods of Daniel? It answers exactly to the requirements of the prophecy. The years 1844 was the year 1260 according to the Moslem calendar, which, as stated above, commenced from the flight of Mahomet from Mecca in 622. From 622 to 1844 is 1222 solar years, but 1260 lunar years, and as the Moslem calendar was computed on the latter basis, the Desolator has **marked off in his own calendar** the terminal date of his own power. Could anything be more significant! Had the Moslems not adopted the lunar calendar there would have been no reason to suppose that this time period of 1260 years could be measured by lunar as well as solar years. It seems that the Spirit of God has overruled the actions of men in this regard, and caused them to adopt the calendar that suited His purpose.

These time periods, however, do not exclusively relate to the Moslems, so that they should be measured in solar as well as lunar years. Taking this basis, and giving the same commencing date of 622, the 1260 period takes us to 1882. That is the year Britain occupied Egypt, and became "de facto" King of the South (Dan 11: 40). Since then, God has used Britain, more than any other mortal power, to "dry up" the Turkish Euphratean Power from off the land of Palestine. The occupation of Egypt by Britain in 1882 was an outstanding fulfilment of prophecy. It not only revealed Britain as King of the South, but it did so in the very year prophesied by Daniel, insofar as his prophecy concerns the Moslem desolator of Palestine.

To summarise: the setting up of the Moslem desolator was the year 622. The commencement of the pouring out of "that determined upon the desolator" occurred in the era 1844 to 1882. The first date completed a period of 1260 lunar years according to the Moslem calendar; the second date completed a period of 1260 solar years according to the general calendar. The foregoing does not conflict in any way with the exposition Brother Thomas has given us of the 1260 years of dountreading of the saints by the other great desolating power: the Papacy. This came to pass between the years 610 and 1870.

1335 Time Period

Daniel was told: "Blessed is he that waiteth and cometh to the thousand, three hundred, five and thirty days" or 1335 year period. This prophetic period relates to Jerusalem both spiritual and literal. Under the figure of the "holy city" (Rev. 11: 2), the saints are represented as being trodden underfoot by the papal power; but in relation to the literal holy city of Jerusalem, the Moslem power has been largely instrumental in its fulfilment. In 637, the Moslem Arabs captured Jerusalem, and commenced a period of downtreading that later passed into the hands of the Turks. But, as with the 1260 period, the commencing date of the 1335 period, as far as the Moslem aspect of it is concerned, seems to be the year of the Flight of Mahomet, A.D.622.

THE IMPORTANCE OF PROPHETIC TIME-PERIODS

The Scriptures clearly show that in relation to Yahweh's covenant with Abraham, as in all similar agreements, "time is the essence of the contract." In other words, He has not only decreed the rise and fall of nations, and the ultimate establishment of His Kingdom, but also the times when these things shall occur. Thus Christ spake of the "times of the Gentiles" coming to an end (Luke 21: 24), and Paul taught concerning the nations that God hath "determined the times before appointed, and the bounds of their habitation" (Acts 17: 26). The Epistle to the Hebrews also declares: "In faith we perceive that the Ages have been thoroughly adjusted by God's command" (Ch. 11: 3—Diaglott). From these statements, it is obvious that matters are not left to chance or caprice, but are carefully regulated in accordance with the Divine purpose, and at the times He has decreed.

The duration of this period in relation to the Moslem abomination has been known, in part, by Christadelphians for some years. It has been seen that 1335 lunar years equals 1295 solar, or ordinary, years, and if this is added to 622, it brings us to 1917. In that year, on 9th December, the deliverance of Jerusalem from the Turk took place, due to the successful "push" of General Allenby from Egypt. The domination of the Moslem Desolator over Jerusalem was largely at an end.

Daniel was told that the end of the 1335 year period would witness a time of blessing. In a preliminary way, the year 1917 was a time of blessing for Jerusalem: a time of blessing, not the time of blessing. The latter is yet future, and will usher in the Millennium. The proclamation of the

Balfour Declaration offering the Jews a national home in Palestine was, indeed, a blessing to a nation that had been without a home for the greater part of two millenniums. Out of that blessing came the State of Israel in 1948.

A Further Year of Blessing

But what of the prophecy calculated in solar, or ordinary years? 622 plus 1335 brings us to 1957. If the 1260 year period had a fulfilment in both lunar and solar years, will not the 1335 period likewise have a dual fulfilment? We believe it will, and that a further blessing awaits Jerusalem in this year of 1957. At present, half of Jerusalem is still in possession of Arab Moslems, and constitutes a great embarrassment to the Israeli State, but we believe that shortly the entire city will be freed of such domination.

We have seen that what was commenced at the end of 1260 **lunar** years when religious liberty was granted Jerusalem in 1844 following the futile "push" of Mehemet Ali, was brought to a further stage at the end of 1260 **solar** years when Britain occupied Egypt in 1882, and the King of the South of the latter days was fully manifested. In like manner, we may expect that what was commenced in 1917 when Jerusalem was freed from the hand of the Turk, will be completed in 1957 by the deliverance of the city, and possibly all of Palestine, from the Arabs. The present cold war, uneasy truce, and active clashes between the countries of the Arab Federation on the one hand, and Israel on the other, point to open conflict; and the result, if our understanding of this prophecy is correct, will be certain victory for the Jews.

It is significant that the era from 1917 to 1957 is 40 years, for in Scripture, that is the period of probation, and answers to the time of the wandering of the Israelites in the wilderness. For the past 40 years, Jewry has experienced an era of affliction which could well end in a further preliminary deliverance, prior to the complete deliverance at Christ's coming. It has opened the way for a second exodus from the Egyptian-like lands of their enemies. Persecution in those lands, particularly the German persecution under Hitler from 1938 to 1945, resulted in mass emigration from those countries, and a steady immigration into the land of Promise. Thus prophecy was fulfilled, and at the very time that students of the Bible could well expect it to be.

A Significant Day in the Calendar

The substance of the foregoing remarks was first noted

by the writer some four years ago. Since then, some very significant events have taken place:

- The Suez canal dispute resulted in the invasion of Egyptian territory by Israel, Britain and France. The lightning advance by Israel demonstrated the war capacity of the Israelis.
- The treaty between Jordan and Britain was mutually dissolved, thus removing one obstacle to Israeli operations against the Jordanians who hold half Jerusalem.
- Internal trouble in Jordan has revealed many weaknesses, giving rise to speculation as to how long it can escape being swallowed up by its more powerful neighbours. In the event of an Arab invasion of Jordan, Israel is expected to attempt the taking over of Jerusalem and that portion of Jordan to the west of the river Jordan. This would fulfil our expectations.

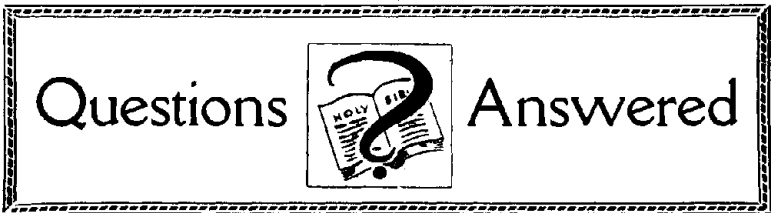
There is even a hint as to the time of the year we may expect such deliverance. In 1917, the city surrendered on the 9th December. This was the 24th day of the 9th month of the Hebrew ceremonial year, i.e., the 24th Kislev (Casleu), which is the third month of the civil year. In these last days, Zionism corresponds to the partial restoration of the past under Ezra and Nehemiah. Haggai prophesied during that period, and makes mention of the 24th day of the 9th month as a time of blessing: "Consider now from this day and upwards," he told the people of his time, "from the 24th day of the 9th month (from before a stone was laid upon a stone in the Temple of the Lord, v. 15) . . . consider it. Is the seed yet in the barn? Yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree have not brought forth: from this day will I bless you."

These words can apply to the position of Palestine in 1917 when Jerusalem was captured from the Turks by General Allenby on 24th Kislev. Haggai's prophecy seems to point forward, and will doubtless have its complete fulfilment in the Millennium. Meanwhile it seems to have had a preliminary fulfilment, for on the exact anniversary of the day that God blessed Israel in Haggai's time, Jerusalem was delivered from the Turk in 1917. The possible date of the coming deliverance of Jerusalem and blessing of 1957 could therefore be again on 24th Kislev. The 24th Kislev, 1957, falls on the 17th December. Just as Zionism received the blessing of God in 1917, and notwithstanding setbacks, has gone steadily forward to the attaining of its first objective—a national home and nationhood—so we may expect a further blessing this year, 1957, probably on 17th December, at the end of 1335 solar years of Moslem times. Daniel was told: "Blessed is he that waiteth, and cometh to the 1335 days."

The final blessing of Jerusalem will come with the establishment of the Kingdom of God which, of course, is not this year. But there are preliminary blessings leading up to that great consummation, some of which we have touched upon in this article.

The application of this time of blessing to Israel according to the Spirit, i.e., the saints, does not come within the scope of Moslem times. They were specifically exempted from the operations of this abomination. "It was commanded them that they should not hurt the grass of the earth, etc. . . . but only those men which have not the seal of God in their foreheads" (Rev. 9: 4). There are other Moslem times that we have not considered, but which have measured off very interesting periods relating to the time of the end, and we hope to consider these in a further article at a later date.

—A.R.S. New Zealand



HUMAN BONES FOUND IN LIMESTONE ROCK

"Having visited the British Museum, and seen a human skeleton embedded in limestone, will you be kind enough to inform me how you think it came there, and how long there, and where it came from: and the same as to a slab of limestone mixed with human bones, on a table opposite."



Most of the limestone rocks are very old, but the limestone rock in which these human bones are found is a rock of recent formation, owing to the cementing power of the carbonate of lime. For when the carbonate of lime becomes mixed with shells, corals, sand, pebbles, bones, and such like substances, they soon become cemented together and hardened into rock. Such rocks are being formed now in many places, and such is the nature of the rock at Guadaloupe, in the West Indies, from whence the stone came which our friend saw in the British Museum. There are in that rock various mixtures, such as sand and fragments of shells, corals, etc., as well as human bones; and the corals and shells belong to the same species as those now on the shores

and coasts of that island, and, indeed, similar rocks are still forming there, composed of like concretions. Seeing, then, the rock is one of recent formation, there is nothing more to be wondered at in human bones being found in it than there is in other remains being embedded in it, and therefore the fact supplies no evidence against the scriptural record as to the recent origin of man. Indeed, if there were ten thousand discoveries of human remains found in rocks at various depths, they would not shake our faith in the testimony of Scripture as to the recent period of man's existence. What has become of the millions of human beings destroyed at the deluge, when the fountains of the great deep were broken up? What becomes of the human remains carried away by mighty streams which, like a branch of the Ottawa River, plunge down chasms and flow subterraneously through the deep, dark caverns of the earth, and are seen no more? What has become of the thousands who, in different ages and countries, have been swallowed up by earthquakes, like Korah, Dathan, and Abiram, and their families? Where are the multitudes of human beings submerged by landslips and convulsions, that have often rent, tilted, twisted and contorted the earth, burying cities and their inhabitants many fathoms beneath and lifting up the primitive rocks from many fathoms deep to the surface? Seeing such changes have taken place, is it at all unlikely that human remains should now and then be found in rocks of various ages? Is not this discovery, indeed, just what we should expect? You do not want to be disturbed at what sceptical men may say about the supposed antiquity of man. God's word is truth.

—W.C.

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.

Sister Cooper, of Carlsbad, New Mexico, U.S.A., 49 years of age, formerly Church of Christ, and rejoicing in the Truth in comparative isolation, would like a sister to correspond. She would enjoy this correspondence fellowship very much. Would any sister willing to write contact Brother B. Philp, 117 National Ave., Loftus, N.S.W., for full address of Sister Cooper.

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.

The English Translations of the Bible

**From Wycliffe,
to the Revised Standard Version**

*Continuing the series of articles on the text of Scripture
commenced last volume.*

The English Bible has a long and remarkable history, which commenced with the 14th century. Prior to that there were no English Bibles. Bibles in England were printed in the Latin tongue, and therefore of no use to the great majority of people. Fierce opposition was raised against attempts to translate any portion of the Holy Scriptures into English for the use of the common people. The first to make such an attempt was John Wycliffe. He suffered for his labour of love. His uncompleted Bible was condemned and he was excommunicated by the Church — for translating the Bible into English!

Wycliffe was twice tried for heresy, and for a time lived under the shadow of death by burning at the stake — the usual penalty for offending against the authority of the Church — but he was ultimately permitted to return to his home, where he continued his work of attacking the church system and translating the Bible.

Wycliffe's translation of the Bible was all written by hand, for printing had not then been invented. Despite the labour, many copies were made by him and his assistants, and many more by laymen who desired to read the Bible for themselves. The copies multiplied so quickly, that even today, at the distance of five centuries, there still remain 170 copies in existence.

Tyndale was the next translator of importance. Instead of translating from the Latin Vulgate Version as Wycliffe had done, he went direct to the Hebrew and Greek texts. The malice and jealousy of the clergy drove him from England, and he was forced to print his Bible in Germany, where printing had now been established. The first printed New Testament in English was thus published in 1525, and thousands of copies were transported from Germany to Eng-

land, where the minions of State and Ecclesiastical tyranny tried their best to stop its entry. They seized every copy they could find, taking them from the ships in which Tyndale had consigned them concealed in barrels, in bales of cloth, and in sacks of flour. They proscribed the possession and reading of the Bible, and tried those who disobeyed like common criminals. Nevertheless, copies continued to pour into England, for with the invention of movable type in printing, they could be multiplied indefinitely, the only additional expense being that of paper, ink and labour of working the press.

The opposition of the clerical authorities knew no bounds, however. For possessing a copy of Wycliffe's or Tyndale's Bible, men and women were indicted, and often burnt with copies around their necks. Husbands were forced to witness against wives, and children to light the death fires of their parents. The clergy well knew that a people enlightened in the Scriptures, and educated in the wisdom from above, was to be feared, for they would rebel against the traditions of men in which they had been educated to that time. Thus the trade and living of the clergy would be in jeopardy.

It is interesting to note the relative cost of producing these Bibles with the modern process. It took Wycliffe's copyists ten months to produce one copy of the Bible, reckoned in cost of money (in 1938) at about £40 per copy. On today's money value that cost would be increased four-fold. Today a complete Bible can be produced at the rate of 120 an hour, and can be purchased for a few pence.

After Tyndale, a succession of translations appeared, ending, at last, with one issued by the Church, called the "Bishops' Bible." All of these were little more than copies of Tyndale's. Even the "Authorised Version" is largely dependent upon Tyndale for its beauty and power of expression.

In 1604, at the instigation of King James Stuart, a council of fifty-four learned men was set up to produce an entirely new and revised Bible that would be suitable for the use of all. The help of every learned man in the Kingdom was enlisted in the execution of the work, and the King issuing a direction that every capable man in his realm should be asked to send to the readers in Hebrew at Cambridge and Oxford, any comments that they had upon the text, or any information that could help resolve difficulties, or correct

mistakes, in the former translations. These suggestions and comments were to be considered by those charged with the task of making the new translation. He directed that the Bishops' Bible should be used as a basis, and only departed from when the text required it; that any competent authorities should be consulted about special difficulties; that differences of opinion should be settled at a general meeting; that divisions of chapters should be left as near as possible as they were; and that there should be no marginal notes except those necessary for the explanation of Hebrew or Greek words.

"Never before," says Paterson Smyth, "had such labour and care been expended on the English Bible." By that, of course, he means never before had so many been called together for that one object. But if "labour" and "care" is to be truly measured, would the combined efforts of all these learned men amount to the courage and work of Wycliffe and Tyndale who not only laboured alone, but in the face of tremendous opposition and difficulty, and under the constant shadow of imprisonment and death. We have reaped a wonderful heritage from the determined labours of such men.

The revisers were divided into six companies, each of which took its own portion, and every aid accessible was used to make their work an outstanding success. They carefully studied the Greek and Hebrew texts, using the best commentaries of European scholars, as well as the Bibles in Spanish, Italian, French and German in order that no pains might be spared to express the original in clear, vigorous, idiomatic English. All the excellences of the previous versions were noted for the purpose of incorporating them in the work, and even the Rhemish (Roman Catholic) translation was used for some expressive phrases which it contained. The result, concludes Paterson Smyth, "was the production of this splendid Authorised Version of which Englishmen are today justly proud."

The "Authorised Version" has many excellent qualities; in fact, far more than most translations that have followed. Those who laboured in its production attempt to render faithfully into English the sacred text as they found it. It still remains one of the best translations available. It is alleged that there are more than 30,000 errors in the A.V. That may well be so, but this number includes errors of punctuation, and differences of spelling, which account for a large part of them, and therefore reduce the total of un-

deniable and important mistakes to a very modest figure. The translators had a degree of reverence for the Word, and an honesty of approach to the work that is very refreshing in comparison to the looseness and presumption of most modern translations. There are examples of bias in the A.V., however, and these are found mainly in the use of such words as "Devil," "Satan," "Church," "Soul" and so forth, but the modern versions have largely failed to correct these. They have often followed the A.V. in its weaknesses, and frequently departed from it in its strength. In general, the A.V. maintains fidelity to the correct sense of the original as the translators understood it, and thus its use is to be strongly commended. The Authorised Version was published in 1611.

The Revised Version of 1881 (or Versions, rather, for there was one published in America as well as in Great Britain) is likewise the production of men who shared with their predecessors a measure of reverence for the Word they were translating. It is an undoubted improvement over the A.V., and the best easily accessible English Version in existence. It represents the results of recent research and scholarship applied in a responsible manner. It labours to give an exact rendering of the original (which is, after all, the greatest virtue of any translation) consistent with the English idiom. The American Revised Version is almost identical with the English, for the two groups of scholars worked in conjunction with each other. The English R.V. usually includes a list of passages where the American version differs from it. In addition, the American Revised Version incorporated the name "Jehovah" in the place of "Lord" and "God" printed in small capitals in the English version.

Subsequent to the Revised Version, the "Modern Speech" translations have made their appearance. Frequently they are poor. The "easy-to-read" language in which they are clad is their greatest disadvantage, though this is their translator's first concern, for the reader passes rapidly through an Epistle, a Gospel, or a Prophecy with the pleasurable feeling of well-being, but unconscious of how little he understands as he reads. For this reason they (and particularly the recently produced J. B. Phillips' translation) have found a large measure of approval from such denominations as the Salvation Army, the Congregational, the Presbyterian, or the Methodist sects. They serve their purpose because the serious study of the Scriptures is largely discouraged by those who serve as their guides. Many of these "Modern

Speech" versions amount to little more than a paraphrase of the words of Inspiration — often so expressed as to give greater prominence to the beliefs or interpretations of the translator than to the Voice of God. Such presumption is to be expected of men who count it their happiness not to hold "fundamentalist views on inspiration," and who vigorously reject the fact that the original Scriptures were inspired and infallible. As an example of this, consider J. B. Phillips' translation of Colossians 1: 15. Instead of reading, as the A.V. of Jesus Christ that he is "the firstborn of every creature," Phillips has it: "He existed before creation began . . ." Or Philippians 2: 6: "Who being in the form of God" (A.V.) is rendered: "For He, Who had always been God by nature . . ." In his Introduction to the Revelation, Phillips sets forth his ideal to confine the range of vocabulary to such words as can be styled "work-a-day" language, the result is a very poor translation of the original.

Some "Modern Speech" translations, rich as they might be in fluent, contemporary English, are poverty stricken when it comes to sound words of truth. We have no objection to "Modern Speech" versions as such, except when they descend to modern vulgarity and slang (for example: "clans of Israel," and "David's burg," such as we find in Moffatt's version, together with the excising of complete verses or paragraphs if the translator does not understand their meaning, or the taking of sections of Scripture out of the context—all to be frequently found in Moffatt's translation). In fact, a "Modern Speech" translation, accurately produced would be a great acquisition. But those which we have seen have all failed in point of accuracy. In "Phanerostis" (p. 98—"Logos" Publications edition), Brother Thomas gives expression to a maxim that is not only important, but indispensable to a truthful and useful translation of Scripture. He says of a translation which he submits, that it is "**more correctly**, and therefore, more **intelligibly** translated." In Scripture we are dealing with the words of Him whom the world by its own wisdom does not know or understand, and when it seeks to augment His revelation, or in its puny wisdom to lessen and condense it, the result is always bad.

In 1952, the Revised Standard Version was sent forth from America claiming to be the successor of the former American Revised Version. It claimed to have corrected the mistakes of that and other versions before it. Upon some of the minor defects of these, it did improve, but almost exclusively in the realm of New Testament words that had

found illustration on papyrus and pottery fragments discovered in Egypt. The most extravagant estimate of the number of these, that is, the publisher's own, is 300. But in addition to this, there are 1,292 places where the translators have ventured to make "conjectural emendations," that is, emendations "based on admittedly insufficient evidence" (Oxford Dictionary). Of these, says Dr. Young, "Over one third are simply guesses, completely and admittedly unsupported by any Manuscript or Version evidence. The other two thirds are surmises." That is, they are suggested by at least one reading of a manuscript or version.

It is significant, that many of those engaged in the work of translation are notorious for their denial of the Scriptural doctrine of inspiration. We offer these examples:

Dr. Burrows abandons "the verbal infallibility" of the Word of God. He writes: "The crossing of the Red Sea was not miraculous," and "In their journeys a volcano far off guided" the children of Israel in the wilderness.

Dr. Cadbury states: "I shall be especially cautious about using the fourth Gospel as history at all."

Dr. Goodspeed rejects the Pauline authorship of Timothy and Titus, places Jude as written in the early second century, and 2nd Peter even later.

Dr. Grant tells us that the "fiery, ill-tempered, jealous, vindictive God of the Old Testament is not the God and Father of our Lord Jesus Christ."

Dr. Weigle rejects the Mosaic authorship of the Pentateuch.

Dr. J. Moffatt said, "Once the translator is free from the theory of verbal inspiration, the difficulties (of translation) cease to be so formidable."

What is the conclusion to be drawn from all this? Our own is this: As Modern Higher Critical opinions take hold of those engaged in the work of translation, the value and reliability of their work decreases proportionately. It is unwise to use any one version only, and it is unwise to use any version at all without testing its translation to the limit of the information available. The lexicons of Hebrew and Greek, and sound works of reference where it is possible to follow the writer's reasoning and examine his evidence can assist in this direction. If one understands the Truth, and reverences the Divine Oracles, a prayerful, unbiased consideration of the evidence will lead him to correct and God-honouring conclusions, causing him to grow in understanding, and strengthening his conviction of the perfection and unlimited power of the Mind and Hand behind the production and preservation of the Bible; for he will see that perfection exhibited in every page of the inspired writings.

—C.R.O.

The Way of Life by Contrast

The Wages of Unrighteousness

"Who have forsaken the right way and are gone astray, following the way of Balaam, the son of Boser, who loved the wages of unrighteousness; but was rebuked for his iniquity, the dumb ass speaking with man's voice forbad the madness of the prophet" (2 Pet. 2: 15-16).

The story of the man who "led Israel to sin" is one of the unforgettable episodes of Old Testament history. It unites a strange blending of the human and the divine; it reveals the frailty of one who was an instrument of God. In him there was the treasure of divine knowledge in a vessel of earth; a messenger fitted for honour turned to dishonour and contempt. He was the personification of the sin of covetousness, that greed of gain which has caused many to err, that fatal snare that leads many to perdition. His is one of the warning voices of the past that teaches by contrast the way of life, a danger signal to the children of wisdom and the sons of faith. His example has been a repeated warning to succeeding generations against the indulgence in such folly, and today the admonition is as salutary and as helpful as of yore.

Balaam the Prophet

Balaam was one of the earliest of the prophets. Where he came from,* who he was, how he came to be chosen, what was his mission, to whom he ministered, are all lost in the mists of antiquity. He suddenly appears on the scene, and as suddenly departs. The antecedents of a prophet are not always given, but there is usually some indication of his call and the purpose of his mission. But Balaam is a sinister figure that emerges from the mists of nowhere, and passes into the unseen a dishonoured name. We read of his death—for he was slain in the campaign against the Midianites (Num. 31: 8)—but we never read of his birth, or nation, or antecedents, or selection, or endowment, or how he came to wear the mantle of the prophet. Certainly he was not of Israel, or he would never have been asked to pronounce

*Balaam came from Pethor, by the river Euphrates, in the land of Aram (Num. 22: 5; 23: 7) which was in Babylonia. He was thus a prophet of Babylon, recognised as such by Balak, and used by Yahweh for His purposes. It is by no means certain that he was a true worshipper, for the use of the divine titles in the narrative can easily be explained apart from this hypothesis—Editor.

curses on that nation, yet to some extent he must have had a knowledge of God and His purpose.

Of more interest than his probable identity is the fact that he was a prophet, and as such was able to command and to have access to the ear of heaven; and this suggests the interesting feature that God had relations with nations outside the people of His choice. Their nature, extent and purpose we cannot tell, but it seems clear that in those far-off days God had vessels of wrath that knew His will, that had a knowledge of His mind and purpose outside the nation He had chosen. Does not this remind us of Peter's words: "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: 34-35). This is a principle of Divine dealing which has been true from the beginning of time, revealed in stray gleams down the course of history, but unfolded in a burst of glory when the time came for the evangel of life to make its universal appeal. While we give to Israel its primacy, and the special privilege which was a unique feature of that nation, it should never blind us to the wider aspects of the great purpose whose fullness and design is to "bless all the families of the earth."

His Virtues

And what was Balaam's offence? It was not the sin of cowardice, for he openly acknowledged his relationship to God, that his action was dependent on His approval, and that he was wholly bound by the fiat of His will. When the messengers of Balak came with their request and the king's reward in their hands, Balaam manfully asked them to tarry and he would bring them word "as the Lord spoke to him." And when permission was refused the first emissaries of the king had to return to their own land even as they came. Even when the temptation was renewed in a stronger form, he still maintained his allegiance to God, and owned His power.

Neither was it the sin of presumption. He knew and confessed his limitation. True, one revelation of God's mind regarding His people ought to have been sufficient, yet when he went to enquire the second time, the prophet told the servants of Balak: "Though Balak should give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more" (Num. 22: 18). These words ring true to a mind that acknowledges the supremacy of God, and had the prophet only been as sure of the integrity of his own heart all would have been well.

Nor to all appearances was it the sin of self-seeking. Whatever he may have thought in the secrecy of his own heart, he outwardly acted as became a prophet of the Lord. He consulted God; he hearkened to His counsel; he was guided by His advice. He only saddled his ass, and undertook the journey when God gave him leave to go. And when his "madness" was brought home to him by the angel of the Lord, showing the perversity of his way, he humbly owned his offence, and offered to retrace his steps. "I have sinned," said he, "for I knew not that thou stoodest in the way against me. Now, therefore, if it displease thee, I will get me back again" (v. 34). Surely acknowledgment, confession, and submission are good qualities, and on the surface at least give the appearance of the right attitude and the appropriate spirit. Whatever, therefore, his offence may have been—and it was heinous enough—his outward action gave little indication of its nature.

The Beauty of His Prophecies

Then we look with amazement at the quality of his prophecy. How beautifully it is expressed! How true to the character of the theme, and how eloquent of Israel's future and glory! Three times he essayed to curse, and three times he blessed instead, and in each blessing he unfolded a different aspect of the history and character of the people. It would almost seem as if the glowing picture he described was in inverse ratio to his secret unwillingness to pronounce a blessing.

In his first attempt he describes the future singularity of the people, how down the ages they would maintain their own distinctive life, while their numbers would be as the sand of the sea. "How shall I curse, whom God hath not cursed? Or, how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see Him, and from the hills I behold Him; lo, the people shall dwell alone, and shall not be reckoned amongst the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel" (Num. 23: 8-10). Truly a remarkable forecast, showing clearly that "the Lord had put a word in Balaam's mouth;" and that he could only speak the word which was given unto him.

The second time he essayed to curse Israel, he showed that the security of Jacob rested on the unchanging character of God. "God is not a man that He should lie; neither the son of man that He should repent. Hath He said, and shall He not do it? Or hath He spoken, and shall He not

make it good? Behold, I have received commandment to bless, and He hath blessed; and I cannot reverse it" (vv. 19, 20). Then he showed them to be invincible and invulnerable, for God was their King, and no weapon formed against them could prosper while the Shield of Omnipotence was their bulwark. "Surely there is no enchantment against Jacob, neither is there any divination against Israel. According to this time it shall be said of Jacob and of Israel—What hath God wrought!" (v. 23).

At the third attempt Balaam was convinced that God's intention was that His people should be blessed, and he no longer resisted. He turned his face towards the wilderness and saw Israel abiding in his tents according to their tribes, and when the spirit of God came upon him, he broke forth into rapture and gave a picture of surpassing beauty and excellence. "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar besides the waters. His seed shall be in many waters and His kingdom shall be exalted. Blessed is he that blesseth thee, and cursed in he that curseth thee" (Num. 24: 5-9). Balak's anger was kindled against the prophet at this repeated thwarting of his desires; but no cajolery, no remonstrance, no threat, no temptation, could make him change the description.* "I cannot go beyond the commandment of the Lord to do either good or bad of mine own mind; but what the Lord saith, that will I speak" (v. 13).

The compact having failed, the interview terminated, but ere Balaam departed he completed his "parable," and with true prophetic vision, overleaping the barriers of time, and sweeping aside the intervening centuries, he sees in a frenzy of spiritual rapture Him in whom all prophecy centres. "I shall see Him, but not now; I shall behold Him, but not nigh. There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite all the corners of Moab, and destroy all the children of Seth. Out of Jacob shall He come that shall have dominion, and shall destroy him that remaineth of the city" (Num. 24: 17-19). All these utterances are magnificent in their conception, and irre-

*Balaam would have willingly changed the description and the prophecy, but found it impossible to do so. There was no credit to him in the glory of the expressions used, or the wonderful future that he revealed for Israel. All credit was due to Yahweh who was working through the unwilling prophet of Babylon who found himself dominated by a force he could not resist nor gainsay (see 1 Peter 1: 10-12).—Editor.

proachable in their expression. They could have come with great propriety from one whose mind was in tune with the Infinite; and to think that they were uttered by one who is spoken of as "loving the wages of unrighteousness," and of "teaching Israel to sin," makes God's ways as mysterious as the heart is full of evil.

The Extent of His Wickedness

What then was Balaam's offence? It was the sin of hypocrisy. He belonged to that class of religious professors for whom the Lord Jesus reserved his harshest terms. Outwardly he served the Lord, and paid Him lip homage, while he was alien in spirit. He secretly coveted the king's preferment, and longed to make them his own. That is why he persisted in his evil course. That is why one refusal was not enough. That is why the miracle of "the dumb ass speaking with man's voice" reproving him for his folly could not turn him from his way. He coveted the honour and worldly advantage the king had promised, and he was blind to the consequences which might ensue. That was why he so readily followed Balak to the different points of vantage, hoping the change of outlook might induce a different inspiration, and he might thereby earn the king's reward. "He loved the wages of unrighteousness," and well it was for Israel that no divination or enchantment could change the Divine purpose.

That this is a correct estimate of the prophet's character is evident from the sequel. Balaam was the crafty instigator of the incident related in Numbers 25, which aroused the anger of the Lord and caused the loss of 24,000 people. The horror of that act was never forgotten, and was used again and again as a warning against following an evil course. Thus: "But I have a few things against thee, because thou hast them that hold the doctrine of Balaam who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication" (Rev. 2: 14). There acted the prophet's evil heart; there he revealed himself in his true character. What he could not accomplish by the spoken word he achieved by the unrighte-

Manifestations of the Truth

The Bible is the truth in a book; Christ is the truth incarnate; and a Christian is the truth in his heart lovingly obeyed. It is nonsense for a man to talk of "loving the Lord Jesus" while he receives not His words. The Lord thanks no man for a mere lip-love, a love that rejoiceth not in the truth, believeth not all things, and hopeth not all things.

—J. Thomas

ous deed. As the messenger of the Lord he could not bring a curse, but as an agent of the adversary he led to their undoing. Trading on the weakness of the flesh, he placed temptation in the way of the people, and they fell and sinned grievously, and through him idolatry and impurity became rampant in the camp.

Had he been a true prophet he would never have been guilty of so atrocious a deed. Had he been a true prophet, the honour of God's people would have been as dear to him as the honour of God Himself, and instead of causing Israel to sin he would have scorned the impious suggestion. But because he "loved the wages of unrighteousness," he earned a dishonoured name, and is remembered only as one who became a snare and a curse to his fellows.

The Responsibilities of Privilege

If privilege always brings responsibility, privilege and worthiness do not always go hand in hand. But nothing is more obvious or more pathetic in life than this: that those who have received the most are often the least worthy of their heritage. Balaam was richly blessed with knowledge, with endowment, with a relationship and a mission, but he was caught in the snare of worldly mindedness, and he was entangled in a yoke of bondage. He attempted the impossible task of trying to serve two masters, and he ended by serving neither, and made a failure of his life. He was a special messenger of the Lord in the days when the light was dim, and the knowledge of the Lord was a rare thing, but "his heart was not right in the sight of God," and all he received, and was privileged to enjoy, was prostituted to base ends and devoted to ignoble purposes; and he who could and should have been a blessing was a curse; and he who should have brought the light of life only, brought, and was overtaken by, the darkness of death.

Now if responsibility be proportioned to the measure of light vouchsafed, what shall be said of those who have been blessed with the rich heritage of faith, who have seen the golden gleam of hope, and received the promise of life everlasting? The Apostle gives the answer and the true issue. "This I pray, that your love may abound yet more and more in knowledge and in all judgment. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Christ Jesus unto the glory and praise of God" (Phil. 1: 9-11). —D.Y.

The Ingathering of the Exiles Still Continues



HUNGARY, EGYPT and Jewish Immigration



A new influx of immigrants, the like of which our country has not experienced for several years, is today reaching Israel. It originates in countries where the Jews have for a long period been cut off from all contact with us, without hope of joining us here, or of participating in the upbuilding of our homeland.

Developments in the latter part of 1956 in Hungary set in motion a flow of refugees to Austria. Since then Jews from Hungary are arriving in Israel. Certain of the eastern European countries have begun to realise that it will be to their own advantage to rid themselves of their Jewish problem. At the same time they have learned that the web of fabrications and lies about the State of Israel are completely devoid of any basis in fact, and that Israel is a peace-loving country aiming at the ingathering of the exiles and the constructive development of her soil and resources. These are the factors which have led to the current influx of newcomers from eastern and central Europe. The eastern European States are becoming increasingly aware of the fact that the existing regime has not solved—indeed is incapable of solving the problem of their Jewish minorities, and that the only way out of the impasse is emigration to Israel.

Concurrently we are welcoming the Jewish refugees expelled from Egypt by Abdul Nasser. The Jewish community of Egypt, one of the most ancient in the world, is become dispersed before our eyes, without world public opinion, or the institutions of the United Nations able to do anything about it.

This renewal of mass immigration implies great and new responsibilities for Youth Aliyah. The young people coming to us today include the sons and daughters of families who consciously and deliberately severed their ties with Judaism, who in many cases did not know that they belonged to the Jewish race, who only had the fact revealed to them

by their parents on the eve of their departure to Israel. Among those coming to us are children who have lost one of their parents, or who have emerged from a family life destroyed by the separation of their parents, one of whom was not of the Jewish faith. Every day that passes provides us with a new lesson of the tragedy of life in the Golah. Is there any other body or organisation capable of providing for these young people and children, who can re-imbue them with a Jewish consciousness, with the feeling of belonging to Israel? Is there anybody able to convert them into full partners in the pioneering mission of our generation, other than Youth Aliyah and its allied organisations, chief among which are the workers' settlements?

Hundreds of these boys and girls are today knocking at our doors, seeking admittance, but we are not able to respond immediately, because of the difficulties we are encountering in placing them in the settlements . . .

If these fail us we cannot hope to succeed. The staff of the Department, too, and especially the personnel of the Absorption Division, must evince a spirit of dynamic initiative; to ensure that young people, in the first weeks they spend in this country are inspired by a feeling that they have a new future to look forward to; that they can rely on our help in striking root in the soil of our country. The successful absorption of the children will constitute a source of encouragement to their parents and relatives struggling to adjust them to the new conditions of Israel, seeking suitable housing and employment. Youth Aliyah's efforts can have tremendous effect on the absorption of the mass of newcomers reaching our country every day.

But we have by no means forgotten the thousands of young people who have come to us from North Africa in recent years, and who are still accommodated in Ma'abarot and development areas. We must help to extricate them from their distress and misery. We must also continue our efforts on behalf of the children of the slums who look to us for help. We must not neglect them because of the other tasks with which we have to deal.

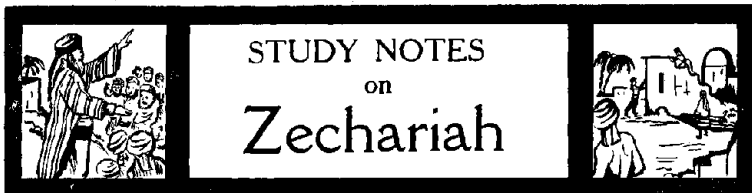
In sum we must expand the bounds of absorption, above all in the settlements. The close partnership between them and Youth Aliyah is the cornerstone of our work in educating the thousands of boys and girls at present coming to Israel, in providing for those who are already in the country, and for the under-privileged young people of the slums

... The time has come to translate the conclusions drawn (at recent conferences) into practice.

—M. Kol, Israel



(The above forms portion of a report on Youth Aliyah work in Israel, and comes direct from the Land itself. It speaks of some of the difficulties facing the Jewish State today, and the problems that Youth Aliyah must solve to assimilate the Jewish boys and girls arriving daily from all parts of the world. The Ma'abarot areas to which reference is made, are groups of temporary homes, usually little more than galvanised iron sheds in which the migrants must live pending some better form of home. "The under-privileged young people of the slums" hardly serves to express the facts to anybody who has never witnessed these slums, for many of them are no more than hovels hewn out of the rubble and ruin of Arab bombing in the so-called War of Liberation. In fact, as the report above suggests to anybody with firsthand knowledge of the conditions, the Jewish people are facing tremendous difficulties in absorbing the returning exiles, and in this work of help, the Youth Aliyah organisation is playing no small part. It is well worthy of support. Christadelphians look forward to the time when Jeremiah 31: 16-17 will be fulfilled: "Thus saith Yahweh; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded; and they shall come again from the land of the enemy. And there is hope in thine end, saith Yahweh, that thy children shall come again to their own border."—Editor.)



(Continued from page 352)



Verse 2: "Hamath also shall border thereby"—R.S.V. reads: "Hamath also which borders thereon." That is, Hamath would not escape invasion by the Invader. Hamath was a city on the Orontes, the capital of a section of Syria, forming, at one time, an independent kingdom of the same name. It is mentioned in Num. 34: 5 as forming a northern border of Palestine. "Tyrus and Zidon, though it be very wise" — Despite the reputed wisdom of these

powers (see Ezek. 28: 3), they would likewise be subjected, as, indeed, they were.

Tracing the Progress of Alexander's Attack on the Middle East After the Battle of Issus

vv. 1-8

Verse 3: "Tyrus did build herself a stronghold" — See Ezek. 26 for predicted destruction of Tyre. Originally the city of Tyre was on the mainland of Syria, but it was overthrown by Nebuchadnezzar,

and the Tyrians transferred their possessions and treasures on to an island about half a mile from the shore, where they were impervious to attack, for they had a navy capable of resisting all others. On this island fortress they re-established their power, and was soon again foremost in the ancient world for their mercantile trade. They defied Alexander, who was determined to break their power. He had not the naval might to contest the island with the Tyrians, however, and, instead, he built a ramp connecting the mainland with the island fortress, using the ruins of the original city for that purpose, and so fulfilling the words of Ezekiel 26: 12. Along this ramp the soldiers of Alexander marched to besiege, and finally destroy, the city of Tyre. **"Heaped up silver as dust, etc."** — A reference to the great riches of the Tyrians.

Verse 4: "He will smite her power in the sea" — Ezek. 26: 17. Alexander's defeat of the Tyrians finished them as a sea power. **"She shall be devoured by fire"** — So it came to pass after a seven-month siege by the Macedonian forces of Alexander.

Verse 5: "Ashkelon shall see it, and fear, Gaza also" — The destruction of Tyre brought consternation to the adjacent nations. Their fears were well founded, for ultimately Alexander also marched against these Philistine cities of the south, bringing them under his power.

Verse 6: "A bastard shall dwell in Ashdod" — Ashdod was another city of Philistia. The R.V. margin has "a bastard race," i.e., a mingled people. The term speaks of the gradual decline in the once powerful nation of Philistia. The Hebrew derivation signifies "strangers," and implies the infiltration of others into the affairs of Philistia. **"I will cut off the pride of the Philistines"** — They were greatly weakened by the conquest of Alexander, and then sub-

jugated by the Maccabees, after which they disappear from history.

Verse 7: "I will take away his blood out of his mouth, and his abominations from between his teeth" — The metaphor is that of beasts of prey gorging themselves with blood. This the Philistines had been to Israel, but now the time had come when it should be no more. **"He that remaineth shall be for our God"** — The Philistines were humbled by Alexander, and then later, when the Maccabees rose to power, they were completely subjugated, and the remnant of those that dwelt in Philistia were proselytised to Judaism, and thus were brought over "for our God." **"Shall be as a governor"** — "Governor" is rendered "clan" in R.S.V. The remnant of those that dwelt in Philistia were incorporated as a province in Judah. **"Ekron as a Jebusite"** — Ekron was a town of Philistia which suffered the fate of the Jebusites. The Jebusites held Jerusalem in the days of David, and only after long resistance were driven out and absorbed by Israel. Philistia was the same. Josephus says that many proselytised to Judaism (Ant. Lib. iii, c. 15: 5, 4).

Verse 8: "I will encamp about mine house because of the army" — In all the anxiety, and chaos, and destruction wrought by the campaigns of Alexander, the Temple in Jerusalem was preserved, for Yahweh protected His people. The events of the times became a type of the future when the prophecy will be fulfilled in greater measure by Christ, and "no oppressor shall pass through them anymore."

Christ a Greater Conqueror than Alexander—vv. 9-17

Verse 9: "Thy King is just and having salvation" — See margin. This is endorsed by the R.V. "He is just and saved." The Lord saved himself that he might save others. He was brought from the dead by

"the blood of the everlasting covenant" (Heb. 13: 20), that is, by his own blood. He had to be saved from the nature he bore, the death-stricken nature of Adam. Trinitarians cannot understand that doctrine, but it nonetheless endorses a Scriptural truth (Heb. 2: 14). **"Riding upon an ass"** — See Matthew 21: 5. The triumphant entry of the Lord into Jerusalem 1,900 years ago will be repeated on a more glorious scale at his second advent.

Verse 10: "I will cut off . . . he shall speak peace" — The verse speaks of war being removed from Ephraim and Judah (i.e., the twelve tribes), and Jerusalem endorsing its title — the City of Peace. The pronouns "I" and "he" speak of the same person, the Lord Jesus Christ. He is "I" because he is the manifestation of Yahweh; he is "he" being the one through whom Yahweh is revealed. See Zechariah 12: 10, where a similar theophany is referred to.

Verse 11: "By the blood of thy covenant" — The blood of Jesus — Luke 22: 20; Heb. 13: 20. **"Prisoners out of the pit"** — i.e., the grave. They are "sent forth" at the resurrection. Cf., Isa. 49: 9.

Verse 12: "Turn to the strong hold" — i.e., to Yahweh. Cf., Nah. 1: 7; Ps. 27: 1; Prov. 18: 10. **"Prisoners of hope"** — The Hebrew provides the definite article: "Prisoners of the hope." **"Even to day"** — This day of lowest distress, I promise you comforts double to your sorrows. **"I will render double unto you"** — That is the

firstborn's privilege. Cf., Deut. 21: 17. These prisoners of the hope constitute the "Ecclesia of firstborns," as Heb. 12: 23 can be rendered. See James 1: 18; Rev. 14: 4. As Yahweh's firstborns, His resurrected and glorified sons will inherit a greater blessing than the rest of mankind (Zech. 14: 16).

Verse 13: "Bent Judah . . . filled the bow with Ephraim" — Here Yahweh shows that He will use the twelve tribes of Israel as "His bow in the battle," that through them He may subjugate the nations. When Christ returns, Judah will be found in the land (Zech. 12: 7), but the ten tribes (Ephraim) will still be scattered abroad. The fullness of the ingathering will then take place, and Ephraim will fight its way back to the land (Ezek. 20: 23-37). Meanwhile, from the land itself, the army of Judah will emerge, officered by the saints (Ps. 149), to extend the conquests of Christ throughout the world. Thus the twelve tribes will become the army of Christ through which he will shoot at his enemies. **"Raised up thy sons, O Zion"** — Zion's sons are those "prisoners of the hope" referred to in v. 11. Resurrected and glorified they will command the Jewish forces when, after the battle of Armageddon, they go forth to conquer the world. **"Against thy sons, O Greece"** — The early portion of this prophecy predicted the amazing success that would attend the arms of Alexander the Great of Greece. After the death of Alexander, his empire was divided among his four generals (Dan. 11: 4), and from out of these four there came the

The Home

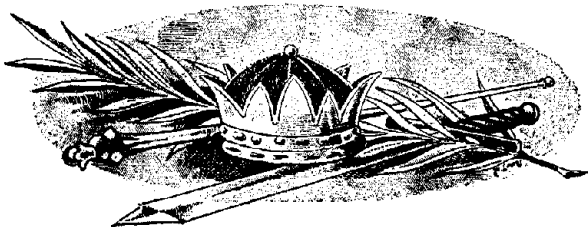
Home-keeping means a study into things strange and complex, an inquiry into the greatest questions of life. Here, under one roof, clusters a little circle of wonderful beings — human beings. They are quite different one from another. Each has his queer little ways. Some even are thought to be most "peculiar," though if the truth were known some good cause lies underneath it all. And some are fond of this, and some of that. Yet here they must live, and live in harmony, just as colours must blend and contrast to give joy—for the home must be the centre of joy, else it is not really "home."

"kings of the north and south" (see Dan. 11: 9, 13), a division among the nations that will be in evidence at the "time of the end" (Dan. 11: 40-45). The "sons of Greece" therefore constitute the Gentile nations that, at the time of the end, will be divided into the two divisions referred to in prophecy: the Gogian and the Anglo-American confederacies.

Verse 14: "Yahweh shall be seen over them" — The manifestation of Yahweh will be evident in these resurrected and glorified sons of Zion. They will reveal His power unto men (Isa. 30: 27). Thus their victory will be "not by might, nor by power, but by my spirit, saith

Yahweh Sabaoth" (Zech. 4: 6). **"His arrow"** — Shoots forth as lightning. Here is the power of the Spirit directed against the enemies of Yahweh. It is a symbol of Divine wrath, which the forked lightning in the heavens appropriately symbolises (Psalm 144: 5-6). **"Shall blow the trumpet"** — See Numbers 10: 5. The trumpet sounded an alarm in Israel when the tribes went forth to war. **"The whirlwinds of the south"** — That is, of Teman, or Sinai, from whence the resurrected and glorified sons of Zion shall emerge against a world at war (Deut. 32; Hab. 3: 1; Ps. 68: 17; Song 3: 6).

(To be continued)



VOLUME TWENTY FOUR
THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

WHY CHRIST WEPT

When Christ contemplated the horrors which were to accompany the overthrow of Jerusalem, he wept (Luke 19: 4). With clear prophetic insight he could foresee the miseries and bloodshed that the people to whom he was sent would bring upon themselves because of their wilful blindness and folly. In like manner, if we realised the full extent of the appalling judgments which are soon to befall our sinful generation, we, too, might shed tears. The terrors of the sixth vial (now outpouring) have been dreadful enough, but those of the seventh will be far worse. It is significant that John was not permitted to record them in detail (Rev. 10: 4); and perhaps their awfulness may have been the reason for this. Poor human nature can be told too much! Sufficient, however, has been revealed to enable us to picture the world in the day of heaven's great wrath. Fear, anguish, remorse, panic, revolution, anarchy, crime, cruelty, bloodshed, famine, pestilence, desolation, horrible plague, are among the evils which are to mark the passing of these Gentile times (Isa. 66: 15-16; Mic. 7: 16-17; Isa. 2: 19; Psalm 48: 6; Zech. 14: 12; Rev. 19: 15). For this time of great trouble (Dan. 12: 1), the nations are now preparing, and as the preaching of the Apostles sounded in the ears of those of the doomed generation who were prepared to hearken, so should ours: "Save yourselves from this untoward generation!!" (Acts 2: 40). This is a great work in which all imitators of the Lord and his apostles should be engaged.

"Eureka" in the Light of Today**MIDDLE EAST OIL :***The Bait Drawing the Nations*

"In Isaiah 66: 18, the Spirit saith, 'It shall come that I will gather all nations and tongues; and they shall come and see my glory;' and in Mic. 4: 12, 'Yahweh shall gather many nations as the sheaves into the floor' for threshing: 'therefore wait ye upon me, saith Yahweh, until the day that I RISE UP TO THE PREY; for my determination is to gather the nations, that I may assemble the kingdoms, to pour out upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy' (Zeph. 3: 8). The Spirit of Christ also informs us of the place to which he will gather them. In Zech. 14: 2, he says, 'I will gather all nations against Jerusalem to battle; and the city shall be taken;' and in Isa' 3: 2, 14, 'I will gather all nations, and will bring them down to the Valley of Jehoshaphat—the Valley of Threshing.' These are sufficient to show that it is the Spirit in apocalyptic manifestation who is the gatherer."

—J. Thomas, "Eureka," vol. iii.

An Essential in the Modern World

The turn of the present century was a year stirring with great possibilities throughout English-speaking countries. Among the men of vision whose foresight was destined to have an immeasurable influence upon the world's destiny, the name of William Knox D'Arcy stands out prominently. He was a man of enterprise, who after winning a fortune from gold in Australia, went to Persia in the year 1901. His far-seeing and practical mind could visualise that one day the world would be clamouring for oil. He interviewed the Shah, and obtained from the Persian Government a concession lasting for 60 years granting him the right to drill for, produce, and pipe away natural gas, petroleum and so forth. Thousands of pounds were spent on bores and geological survey, and after seven years of heartbreaking work, oil was at last found in abundance. In 1909 the Anglo-Persian oil company was formed.

By this time others were becoming aware of the possibilities of oil. Motor cars were gaining in popularity and efficiency. Bleriot had flown the channel and focussed at-

tention upon areoplanes. A powerful German Empire was building a huge navy. British naval circles were demanding larger ships powered by oil rather than coal.

In Ezekiel 38: 4 the Russian Gogue is represented as a Leviathan in the sea of nations, drawn by an irresistible bait to invade the land of Israel. What constitutes the "bait" is quite clear today, and comprises not merely the undoubted strategic prizes of the Middle East, but also the rich deposits of oil that are found underneath its sandy wastes, and which are so vital to the modern world. It is estimated that two-thirds of the entire resources of the world's oil are to be found in the Middle East, and scientists maintain that unless other fields are discovered, within ten years the world will be completely dependent upon the Middle East for its supplies of oil. This explains the present competition between East and West for the control of this highly important area. But from a Scriptural point of view, is it not significant that the Creator of heaven and earth not merely established the strategic importance of His land, but also thousands of years ago provided the rich deposits of oil that make it so desirable to all nations today!

In 1912, the first oil flowed through the Persian pipe lines, and in 1914 Britain invested £3 million in the Anglo-Persian oil company, and her interest in Persian oil played a great part in the bitter, fateful years of 1914-18. In the years following the first world war, the company was greatly developed, and today remains one of the largest in the world. Her present equipment in Persia alone exceeds £300 million, and the company has extended in many other parts of the world.

Oil is not only vital to Britain's economy, it is also an integral part of the Middle East, where hundreds of wells tap the world's richest reserves of this "black gold." The Middle East now supplies Europe with 90 per cent. of its crude, and more than 75 per cent. of all its oil. The utter dependence of Britain upon the Middle East was demonstrated in the Suez crisis of October, 1956, when the threat to cut Britain's supplies was early followed by the capitulation of the Eden Government. It is now obvious that any power that could wrest the oil of the Middle East from Britain and America would have the entire world at its command.

The Red Shadow over the Middle East

The Anglo-American Governments recognise the tremendous threat that the Red Shadow casts over its treasured

interests and possessions in the Middle East. Whilst America may try to oust British influence from this area (as per the October, 1956, crisis), they combine against the common enemy. The untold and as yet unmeasured strength of Russia is ever the unsettling factor, and will continue to be until it is levelled to the dust by the Lord Jesus himself.

Two thousand five hundred years before our time, the prophets of the most high God foretold this crisis. They knew nothing of oil, or the internal combustion machine, but they could see a bait (Ezek. 38: 4), drawing all nations to the Middle East to war, and we live to see the fulfilment of their words. We can certainly re-echo the words of Daniel: "How great are His signs and how mighty are His wonders, abasing those that walk in pride, counting the inhabitants of the earth as nothing, whose works are truth and His ways judgment."

God revealed to Daniel that in the days of the last great Gentile times there would arise a power having no regard for the law of God, but honouring the "God of forces," and intent upon acquiring the treasures of the Middle East. Ezekiel, likewise, mentioned this power in his 38th chapter, and using the Revised Version, spake of him emerging from "the uttermost parts of the earth" (v. 15).

Stretching across the whole of northern Asia and the greater part of northern Europe is the U.S.S.R., whose power has penetrated into many European and Asian States so that today over 800,000,000 people have come under its sway, and a quarter of the entire land mass of the earth is dominated by it. It lies in the uttermost parts of the north, no territory or power being further north. Both Ezekiel and Daniel predict that this power will descend south, and the latter prophet declares that it will extend its influence over Egypt,

Gospel Publicity in Queensland

Brother H. Twine writes concerning the successes attending the proclamation of the Truth throughout Queensland, where he is kept busy with his Gospel van, going from town to town, preaching the Word. At Townsville, nine people were baptised, and at Bundaberg two. Brother Twine writes: "This last three months has been the most exciting for many years." With the use of a tape recorder, he has taken exhortations of brethren to Yungaburra, Townsville, Elaroo, Mackay, Gladstone, Bundaberg, Pinalba and Moggill. He expresses appreciation of the valued assistance of helpers throughout these parts, as a result of which many more are showing interest. Despite depletion of funds, Brother Twine writes: "I intend, God willing, to spend as much time as possible on the Gospel work, as I feel the times are urgent."

“which will not escape” (Dan. 11: 40-45). To fulfil this, Turkey and the Dardanelles, Syria, Persia, Egypt, and finally Palestine must come under its control.

Quite apart from prophecy, the modern world envisages such a possibility—showing how close we are to the fulfilment of these things. Russian policy requires an outlet to the Mediterranean through the Dardanelles. Russia is deficient in oil, and would delight to have the Western world dependent upon her for this precious commodity. Both lines of thought cause her to look to the Middle East.

Bible Lands are Coming to Life

Thus the ancient lands of the Bible are no longer looked upon as sandy wastes of no consequence. They are recognised as among the world's richest possessions, and their governments are wooed by all the Great Powers. The old lands of the Bible: Persia, Mesopotamia, Syria, Palestine, Arabia, Egypt, constitute a rich prize lying in the path of an invader. That is the significance of current headlines in the Daily Press — headlines that speak of Russian intrigue in Persia, Syria or Egypt. Lenin called Persia, “the Suez Canal of the Russian Revolution.” He looked upon Persia as of invaluable economic and strategic importance in the Middle East; and though, in 1946, the U.N.O. effected the withdrawal of Russia from Persia, this attitude is but a temporary one (see Ezek. 38: 5). Meanwhile, the internal problems of backward Middle East countries like Syria, Persia, Egypt constitute a fertile ground for Communist propaganda, and Russia has not hesitated to foment trouble in those parts. The Anglo agreements are being repudiated one by one, and it is obvious to all that the Middle East is at the threshold of a new era. What that new era will be only the Scriptures reveal.

It can be seen, then, that while the oil of the Middle East is the drawcard of the nations, the political, religious and economic confusion of the area assists any unscrupulous power. The notorious plotting cliques and venal political regimes of the Arab countries make them fertile fields for Communist intrigue, and the Soviet is not shy about stirring up the muddy waters of those parts. Thus the Middle East is in constant ferment, and countries that are rich in ancient history today make headline news. It is significant, to the whole purpose of God, that His land should be the birthplace of western civilisation, and the centre of the world. The whole geographical and geological layout of it is admirably suited for the purpose for which these lands were intended by

the Creator of all, Who formed the earth (Isa. 45: 18) and laid the foundations thereof (Ps. 102: 25).

Iraq stands on the site of the Garden of Eden, where our first parents sinned, where conflict between the forces of good and evil were first exhibited, and where the promise of a redeemer was first given (Gen. 3: 15). Israel is the land that witnessed the wanderings of Abraham, where the promise of future glory was given (Gen., Chs. 12 and 13). Jordan constitutes part of ancient Palestine and part of Edom and Moab (Dan. 11: 41). Syria, Egypt, Constantinople are places prominently found in Bible history and prophecy. All are drawn into the whirlpool of international politics today. Present conflict and travail will ultimately bring forth that new age wherein will dwell righteousness, when those who by faith in, and obedience to, these promises, shall inherit the earth (Ps. 37). Meanwhile, the aim of Russia is becoming increasingly obvious. V. G. Reuther, Education Director of the United Auto Workers of America, stated some time back, when addressing the National Committee for Labour: "The Russian Politburo view the Middle East as of vital strategic import in the Communist plan for world conquest, maintaining that Communist strategy requires the destruction of free Israel. Communist strategy counts upon war by the Arab States against Israel as a preliminary to reducing all the peoples of the Middle East to puppets of the Politburo."

God's Land Must Not Be Desecrated

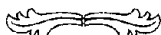
But Palestine, the holy land, belongs to the people of God, spiritual Israel, by covenant (Gal. 3: 26-29). Over the centuries, its holy ground has been desecrated by the tramp of Gentile feet, as mighty hosts have ravaged it by war; but the eyes of the Lord have been constantly directed towards it, and shortly, for the last time, the sound of battle will be heard in the Valley of Decision (Jehoshaphat—Joel 3). God's controversy with the nations (Jer. 25: 31) is moving to its climax. The strategical position of the Middle East, its rich oil deposits, are causing the nations to be drawn towards that city that witnessed the repudiation and crucifixion of Jesus Christ by Jew and Gentile 1,900 years ago, and which is yet to become the place of his glory and triumph in the future (Isa., Chs. 63, 65). There the Judgments of God will be meted out to a world that has spurned His authority and repudiated His way of life.

Meanwhile, we stand in a privileged position, in that He who "hath determined the times before appointed, and

the bounds of the habitation" of the nations (Acts 17: 26), has revealed to us His will, and called us to His truth. We, as Watchmen upon the walls of spiritual Zion, are able to see how the wise and omniscient Creator not only placed the oil in the earth in the very spot where the cupidity of the nations would contribute to His purpose, but is also using the schemes and ambitions of men and nations to that end. The land of Israel stands at the very centre of the universal whirlwind of trouble that is developing (Jer. 25: 32), but because we know His purpose, we can look with equanimity upon these things, knowing that soon the Lord Jesus will be apocalypsed from heaven to superimpose upon the policies of men His Divine purpose, and reward those who have faithfully served him, and watched for his appearance (Rev. 16: 12).

—C. Milverton (S.A.)

An Antidote to Doubts



My Dear Brother ———,

Greetings with love in the Name we bear.

It was with sympathy and concern that I heard from ——— that your faith was passing through a time of trial. My prayer is that it may come out like gold tried in the fire. If I can, in any small measure, help you to overcome these doubts about the truth of the Bible, I desire to do so. This, however, will only be a short note. I hope to write further to you, but would particularly like you to come and stay with us one week-end in order that we may talk at length upon the problems that are worrying you. Above all, don't come to any hurried conclusions. The matter is too vital to be dealt with quickly. A steady, quiet application of your mind to certain facts, and the development of logic that arises out of those facts will breed conviction in due time. Meanwhile, you are faced with the choice between the philosophy of hopelessness and the Hope of Israel. May I suggest that you approach this matter with the childlike docility of "Lord, I believe! Help Thou my unbelief!"

I went through a similar stage in my middle teens. Like you, I had accepted the Truth, and it would have been a tremendous step to have left it. I read "Vox Dei," by I. Collyer, and "The Trial," by R. Roberts, and felt the logic of their arguments. Stated simply, these facts emerged:

1. There was a man named Jesus.
2. He was crucified.
3. His disciples met some experience which changed them from a mood of utter defeat to one that found them ready to die in defence of their belief that Jesus had risen from the dead. They were either mad, or liars, or they spoke the sober words of truth. Reading the lofty moral of their writings, only the last conclusion is possible.
4. Therefore Jesus must have risen from the dead, and is therefore of Divine authority.
5. Jesus endorsed the Old Testament, proving conclusively that the Bible is the Word of God.

This very brief summary of what I read by no means covers the full picture. Consider the influence of the Bible on men and history. Every effect must have a cause commensurate with it — what else but the Truth and Divinity of the Book can account for its influence? Consider the witness of prophecy. Yea, even that which is before our very eyes. Today's headline states: "Russia accuses the Jews." We have the fact of the State of Israel, the gathering together of the nations of Europe, significant developments in Europe and Egypt. All these things can be aligned with Bible prophecy. Is not God speaking to us today?

More Than Logic Required

Yet in my mid-teens, while I could see that **logically** it must be true, yet I could not get the full conviction that "I **KNOW** it is true." However, like you, I desired to believe, and it was several years before I fully shook off the feeling, "Just suppose it weren't all true!" And is there a brother who does not occasionally have to fight a twinge of doubt like that passing through his mind in a weaker moment?

Thus logical reasoning is not the complete answer to your problem. The approach which has put me on a rock is a **broad** one — it has a large scale view, and takes time to develop. It requires that you suspend considering the **side** issues of unbelief, cease concerning yourself with the problem of evolution, or whether this or that supposed Bible contradiction can be satisfactorily explained; and instead seek to get an increasingly clear vision of the message the book itself presents. Read it carefully and reverently, and ask yourself: "Is the system of ideas presented here of man?" "Could flesh conceive such a wonderful purpose?" As you

read diligently, comparing Scripture with Scripture, you will increasingly come to realise that in this book you have a miracle — just as emphatically as the feeding of 5,000 with a few loaves was a miracle. But to perceive the miracle of the Book you must give yourself time. It can't be done in a day, or a week, or a month. It is something that must grow gradually upon you, and if I have estimated your disposition aright, I am convinced that you will ultimately admit: "These are none other than the ideas of Heaven and the wisdom of God. Earthly, sensual man could never have elaborated such conceptions."

In addition to direct contact with the Word itself, read and re-read the first section of "Elpis Israel." What human book could have invented the Bible doctrine of human nature? Consider the tangible realities of the Hope of Israel — the fact of the land, the city, the temple of the future. Let the glorious possibilities of the future, when all the world will be under the new Law, stir your soul. Then through the pages of the Bible, learn to converse with Abraham, Job, Moses, Joshua, David, Hezekiah, Josiah, Nehemiah, Isaiah, Jeremiah, the Lord Jesus, Peter, Paul. Fellowship their minds, try to view things from their standpoint, forget yourself, enter into the spirit of their hopes, catch their enthusiasm. Is it possible that they were following a phantasy or a myth? Surely it is an utter impossibility.

Think of the ultimate purpose God has in mind. He wills to become you and I. That is the significance of His name Yahweh. He is choosing out of flesh and blood a tabernacle for His own moral and physical indwelling; and in the Bible He has given the material which will automatically transform from earthiness to heavenliness the mind that becomes steeped in its teachings.

Dear brother—endure to the end—let not the natural possession of all men—"an evil heart of unbelief"—capture you. If you carry on drawing near to God, He will draw near to you. If your university training is the satan, and you feel you cannot withstand, then "as an offending right hand" cut it off. The kingdom must be sought first, and then He hath promised "all things will be added unto you."

This letter is hurried, and has many imperfections—but it is written with true meaning. I am confident of your real disposition, and am sure that you will battle through, and in the grace of God, attain unto His Kingdom.

With love in the patient waiting for Christ,

Your brother,

E. Wille.



Verse by Verse Exposition of Obadiah's Prophecy

8.—Edom as seen by the Prophets

(continued)

SYNOPSIS OF PREVIOUS ARTICLE

During the course of our last volume, we presented a detailed study of the first fifteen verses of Obadiah's prophecy. We found that it set forth the nation of Edom historically and typically, as a prefigurement of the consummation that Yahweh has in store for all nations. Edom's history presents a record of unceasing hostility towards Israel, but the climax came in the days of the Maccabees (B.C. 175-135) when Israel finally triumphed over Edom, and the Idumeans were forced to either accept the principles of Judaism or suffer complete banishment from their country. Edom thus became assimilated into Judea, and finally passed entirely from history. This will be the fate of all nations (Isa. 60: 12), so that Obadiah declared: "As ye (Edom) have drunk . . . so shall all the nations drink" (Obad. 15).

Accepting Edom as a type, what nation did it typify? We found that in spite of the geographical position, Edom does not typify the Arab nations, but Gentilism as a whole; not the Arab Federation, but the Gogian Confederation, known to prophecy as Daniel's fourth beast in its latter day manifestation, or Babylon the Great of the book of Revelation. Edom thus represents the power of the flesh in political manifestation. As Edom was either converted to Judaism, or put to the sword, so will the political and religious systems of the Gentiles. Etymologically, Edom is the same as Adam; it signifies Red, the sin power (Isa. 1: 18). Rebekah was told that her twin sons (Esau—i.e., Edom—and Jacob) typified "two manner of people" and that the "elder shall serve the younger" (Gen. 25: 23). These "two manner of people" represent Israel and Edom, the sons of God and the sons of Adam. During the course of history, the sons of Adam have triumphed, but the time is coming when sons of God will have the pre-eminence, and the elder shall serve the younger. Edom was noted for its warlike, quarrelsome, anti-Semitic ways: a true type of Gentilism about us.

From considering the first portion of Obadiah's prophecy, we proceeded to examine all references to Edom found in the prophets, and had almost completed this review when the volume came to an end. We found that Edom is extensively referred to throughout the Bible, most often as a type of Yahweh's purpose in the future, and that these references to the future all serve to endorse our treatment of Obadiah's prophecy.

Daniel

The prophet Daniel makes brief mention of Edom in Chapter 11: 41, where he declares that the territory of this ancient kingdom will escape the tentacles of the Russian colossus from the north, which will be stretched forth to embrace all the countries of the Middle East. The reference is distinctly to the country of Edom, however, and not

to the nation of that name, so that it does not properly enter into these considerations.

Joel

In chapter 3: 19, Joel declares that "Egypt shall be a desolation, and Edom a desolate wilderness," because of their attitude towards the children of Israel, whereas "Judah shall dwell forever, and Jerusalem from generation to generation."

Other prophecies, however, show that Egypt is to be redeemed, to receive the Divine benediction: "Blessed be Egypt my people . . ." (Isa. 19: 25), and that the desert shall blossom as the rose. How can these apparent contradictions be reconciled? By looking a little more closely at the Word. The word rendered "desolation" comes from a root signifying "to stun," or "stupefy," to "make amazed," or "to be an astonishment." Egypt, then, is to be stunned, and amazed at the transformation that Yahweh will effect in Israel. Egypt shall see the elevation of a people they have long despised, whilst they, themselves, suffer the "smiting of Yahweh" (Isa. 19). On the other hand, Edom "will be a desolate wilderness." Here, again, the Hebrew helps us, for the word rendered "wilderness" signifies a "plain" (Strong's Concordance). Thus, in a symbolical sense, Mount Seir is to be depressed to a plain; or, in more literal language, Edom is to be completely destroyed.

Egypt and Edom were the great antagonists of Israel, and in Scripture are used both literally and mystically. For example, Babylon the great in Revelation 11: 8 is "spiritually called Sodom and Egypt." Thus there is a spiritual, or typical Egypt, as there is a typical Edom, and both pre-figured Babylon the Great. This great power, now arising among the Gentiles to its predetermined greatness will be stunned or amazed at the great power yet to be manifested in Israel, and from a "great destroying mountain" (Jer. 51: 25), shall be depressed to a desolate wilderness, never to wield power over the nations anymore.

Amos

In Amos 1: 11-12, the prophet proclaimed the judgments of Yahweh that were impending over the ancient nation of Edom in his day. "For three transgressions of Edom, and for four, I will not turn away the punishment, saith Yahweh," was the warning message of the prophet. This style of language is frequently used by Amos, and is a Hebrew idiom expressing that the iniquities of the nation are not

only full to overflowing, but are continuous as well; their transgressions are multiplying and increasing (see Job 5: 19; 33: 29; Prov. 6: 16; Ps. 62: 11; Mic. 5: 5, where similar expressions occur). That being the case, no pardon could be extended on the part of a just Creator.

The punishment which the prophet predicted overtook the nation of Edom when Nebuchadnezzar conquered the country, and later when they were forced to either proselytise to Judaism or accept the sword. These utterances by Amos, therefore, do not come within the scope of our present considerations.

But in Chapter 9: 12, the prophet refers to Edom in a way that is fundamental to our subject, and indicates how the ancient nation was used as a type to illustrate future events. Through Amos, Yahweh declared: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they (Israel) may possess the remnant of Edom, and of all the nations, which are called by my name, saith Yahweh that doeth this."

The "day" referred to is the Day of Yahweh now impending; that "day" in which "He will judge the world in righteousness by that man whom He hath ordained" (Acts 17: 31), namely, the Lord Jesus. That Day will witness the restoration of the throne and kingdom of David, with the Lord Jesus reigning thereon (Luke 1: 32-33), when the age-old enmity between Jacob and Esau (Jew and Gentile), Israel and Edom (Sons of God and Sons of Flesh) will cease in the former dominating and absorbing the latter. Then will the elder (Esau-Edom) serve the younger (Jacob-Israel) as promised to Rebekah (Gen. 25: 23), and the typical history of Edom will have its fulfilment in the subjugation of the nations.

Obviously, Edom, in the terms of Amos' prophecy relates to the Gentiles, and not exclusively to the Arab portion of them as supposed by some. James, who cited this passage in Acts 15: 17, used it in that light, for he rendered "the remnant of Edom" as "the residue of men." In his use of the term "Edom," we have an inspired comment on the typical significance of that nation. Thus the statement of Amos, and the use that James makes of it, shows how relevant is the type, particularly when the fate of ancient Edom is called to mind.

Malachi

The last of the prophets of the Old Testament drew the attention of his people to the privileged position in which they stood as the sons of Yahweh (Mal. 1: 2, 6). He contrasted the state of Jacob and Esau, the twin boys of Rebekah, and showed how that Yahweh had loved the former, but rejected the latter. Despite all the difficulties that hedged Israel in from time to time, and the reverses that the nation suffered, the people still experienced the Divine love, and could look forward in hope to the future greatness of the nation that the Messengers of Yahweh had promised.

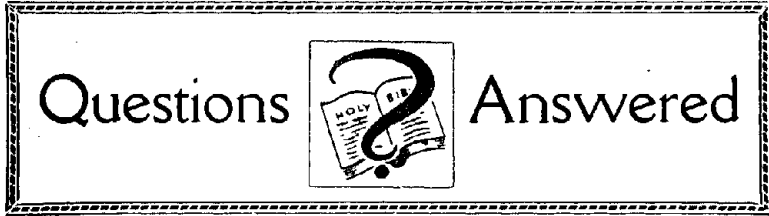
But there was no hope for Edom. Already, in the days of Malachi, the people had witnessed how Edom's mountains had been laid waste, and his heritage given over to the jackals (dragons) of the wilderness. And though Edom might try to rebuild their national power and former status, and restore their lands, Yahweh declared through the prophet: "They shall build, but I will throw down; and they shall call them, The border of wickedness (i.e., the Land of Wickedness), and, The people against whom Yahweh hath indignation for ever" (Mal. 1: 4).

Edom tried to build, but the Maccabees (B.C. 175-135), "strengthened by God" (Dan. 11: 34) overthrew their efforts, and absorbed them into the Jewish State. With this final reverse, the Idumeans ultimately faded from history, as the Fourth Beast of Daniel, or Babylon the Great of Revelation, will do likewise. Edom was the nation "against whom Yahweh hath indignation for ever."

Malachi told the Jews of his day: "And your eyes shall see, and ye shall say, Yahweh will be magnified from the border of Israel" (Mal. 1: 4). This will be the case when the Lord Jesus will extend his power and influence from the borders of the Promised Land in all directions. We have already referred to this by quoting an extract from "Elpis Israel" last issue. The Jews of Malachi's day saw it fulfilled in type, when the Jews under the Maccabees successfully extended the borders of the Jewish State in all directions. But the final fulfilment is yet in the future, and will be revealed on a world scale when all Gentile rule, authority and power will be subjugated to the Kingdom of God. The flesh in its political manifestation will then be irreparably destroyed, and Yahweh shall be universally acknowledged and worshipped in truth (Mal. 1: 11).

This brings to a conclusion our review of the references to Edom as a type found in the prophets, and we now propose to revert to the concluding verses of Obadiah's prophecy, that we might bring to a completion our verse by verse exposition of his "vision concerning Edom."

—H.P.M.



AS OTHERS SEE US

Correspondence with an English reader of "Logos" who is not a member of the Christadelphian faith.

Dear Mr. Mansfield,

Once again I have to thank you for a further copy of your delightful "Logos" magazine, and the Bible study course. Believe me, I do appreciate your kindness. I would hesitate to say that I find some of your teachings are "not so beautiful and helpful;" shall we say that perhaps they are not so easily understood by one of a different school of thought? May I illustrate by mentioning four points?

1.—What is your belief concerning the sacrament of Holy Communion? Obviously not transubstantiation, nor the Lutheran doctrine of Consubstantiation. Do you accept the doctrine of the real presence of Christ, or the doctrine of a "memorial" — "until he come"?

2.—I seem to notice (and I write with all courtesy), a tendency to cast doubt upon the positions held by other Christian bodies on several points for which one feels there is more than sufficient Scriptural evidence, e.g., the Divinity of Christ, the Trinitarian doctrine.

3.—To what extent do you accept the evidences of the early Christian fathers?

4.—Military Service. I have no axe to grind here. I am an ex-British Army officer who served in both the world wars, and am too old for further military service. I have no illusions concerning the bestiality of war, but, like it or not, one feels that in this imperfect world our social order in its entirety is, in the last resort, based on force. Unpleasant duties like paying taxes are enforced by the aid of the policeman! Men pay because they are obliged to! In primitive communities disputes are settled by open violence. The stronger party carries the day. Among ourselves we have political conflicts, though perhaps we count heads rather than break them!! As civilisation advances, we are told the use of force is abated and conduct becomes moralised. When the State's existence is endangered, it has a right, surely, to call upon its citizens to take up arms in its defence? I believe, long ago, the

Anabaptists rejected this, as do the Quakers today. [Does not Tolstoi also argue that since all war is evil (which it is) therefore Christians should endure suffering and death rather than fight?] Frankly, I feel it difficult to avail myself of State protection of myself and my property, and yet refuse to support the State in defending itself by war against destruction and pillage by an external foe.

With respect, I would submit that when we turn to the New Testament, our Lord accepted social conditions as he found them. He did not attack abuses as war and slavery; rather he laid down principles through the acceptance of which such abuses would be abolished.

Again, Paul exhorts slaves to do their work faithfully. Yet in due time the conscience of Christendom came to see that slavery was inconsistent with the gospel of Christ.

Soldiers, you will agree, were not told to abandon their profession (Luke 3: 14; Acts 10: 48). Our Lord seems to me to approve of armed force by the "kingdoms of this world." The more Christian we become, the more we are shocked with the horrors of war. But I do not see how it can be outlawed by any external legislation. The State is not yet wholly Christian. In it many citizens are not even Christian in name. The difficulty for the individual Christian is that he is compelled to live at two levels. As a member of the State he must assist the State to live up to its highest standard, and that standard includes resistance to evil by force. As a Christian he believes that evil can never be conquered by force. In a sinful world this dual standard is unavoidable. Human sin has made the test impossible; we are perforced to accept the second best.

I hope I have not encroached upon your time too much. I should like your own viewpoint explained by you. I realise that I have opened up wide fields in this letter. One feels the need, among the many voices each of which claims to speak only "the Truth," to follow the advice of the Bereans — with help. What do you think? Yours sincerely, C.S., D.Lit. (England).

Answer

Your letter advances four points in the teaching advanced by "Logos" that you find "not so beautiful or helpful," and the purpose of this reply is to clarify those points for you.

1. The Lord's Supper. You are right in supposing that we neither accept the doctrine of Transubstantiation, nor Consubstantiation. We reject as utterly unscriptural the idea that Christ, in real presence, is located in the emblems. We accept the teaching of Christ that the emblems he provided, **represent** His body and blood "given" and "shed" for his disciples respectively; and as a memorial of him. Christ's disciples were commanded: "This do in REMEMBRANCE of me" (Luke 22: 19), and as his disciples we obey his command. We believe that this memorial supper may be observed validly only by those "in Christ," and that those who subscribe to the doctrine of the Trinity are not so placed. This brings us to your second point.

2. The Trinity. The articles of Religion set forth in the book of Common Prayer include a provision that "... in unity of this Godhead there be three Persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost."

Suffice it to say that this cannot be sustained by Scripture given by inspiration of God. Can you supply us with chapter and verse?

Suppose we take John 10: 30: "I and my Father are one." Does this mean that Jesus is of the same power and eternity as the Father? Does it mean that the Father did not precede him, either in power, or in time? If so, what of v. 29, "My Father . . . is greater than all . . ."? Or John 14: 28: "My Father is greater than I . . ."? What are we to make of John 17: 21: ". . . That they (all believers) may be one; as thou, Father, art in me, and I in thee, that they also may be one in us . . ."? Are we to make a place in the Godhead for every acceptable disciple of the Lord?

We believe that whilst the doctrine of God as a Trinity cannot be sustained, the doctrine of God manifested in multiplicity can. For example, Jesus, in rebutting the Jews who had claimed he was guilty of blasphemy because he said he was the Son of God, and who would have stoned him, drew attention (John 10: 34) to what was written in the 82nd Psalm and applied to mortal men: "Ye are gods (Elohim)." This word, "Elohim" signifies "Mighty Ones," and, in Psalm 8: 5 is translated "angels." A comparison between Exodus 3: 14 and Acts 7: 35 will show the same connection. The angels are those in whom is vested the power of the great Increate, in accordance with the principle set forth in Exodus 23: 20. They are, as it were, extensions of the Creator: "the heavens," who declare "his glory" (Ps. 8). Being the representatives of the Creator, with authority to operate in His name, they can, and do, say things that, in themselves, owe their origin to the Deity, whose plenipotentiaries they are.

God is thus already manifested in a multitude of angels who speak with His voice, and act in His name, and the promise of the Gospel is that mortal men may become "equal unto the angels" (Luke 20: 35). This being the case, Paul declared that we are "in hope of the glory of God" (Rom. 5: 2), Peter taught that we can attain unto His nature (2 Peter 1: 4), and Christ promised that His name may be named upon us (Rev. 3: 12). Mortal men are therefore promised the glory, nature and name of God—but though

they may possess all this, it does not follow that they become integral elements of the Godhead, anymore than these things spoken of the Lord Jesus makes him the second person of a Trinity. He and they are manifestations of the One God who is above all (1 Cor. 8: 6). Understanding this, the Lord's statement in John 10: 30, and his prayer for believers in John 17: 11 become intelligible. He is speaking of a oneness of mind in things eternal that is a necessary prerequisite to the elevation of a person physically into the multitude in whom the glory of God will be revealed at the second coming of Christ (1 Cor. 15: 23; 2 Thess. 1: 10).

In short: God in multiplicity, not God as a Trinity, is the Bible doctrine.

3. **The early Christian Fathers.** Evidence from this source is incomplete, and perhaps because of that, conflicting. In our view, the Apostolic faith was continuously assailed by heretics and heretical doctrines, evidence of which is to be found in the doctrines of the early Christian fathers, and more so as the Apostolic times became more remote. Apostasy was prophesied. 2 Thess. 2: 3 and (v. 7) "already at work."

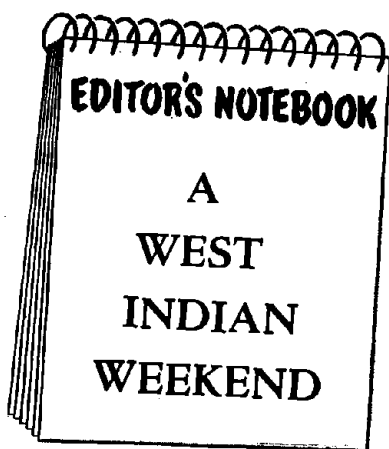
The writings of these men, as time advanced, became so cluttered up with nonsense as to render the writings themselves useful only to the extent that they illustrate the progressive decay of Apostolic doctrines and practises engendered by the commandments of men. It is to the Scriptures we must all go if we would find eternal life (John 5: 39; 1 Pet. 4: 11), and Christadelphian doctrine is based exclusively upon that source.

—E.M.S.

(The question regarding Military Service will be considered next issue—God willing).

The Clergy and the Bible

Recently Dr. Eugene L. Smith, chairman of the board of the Division of Foreign Missions of the National Council of the Churches of Christ, spoke out on the way the Bible is commonly handled. Too many pastors, he said, "expurgate the gospel." These preachers, he explained, "cut the gospel down to a size that fits easily into our culture" and then expurgate "those elements which embarrass us by their radicalness, their grandeur, their terrifying purity . . . Consider the process which so often takes place in our established churches. In the comfortable, well-to-do congregations, which easily become so much like middle-class clubs, we select those elements in the wide spectrum of Christian truths which seem most attractive to us. From these we form our theology."
—New York "Times."



Hardly a day passes without the Mail-bag presenting some evidence of the efforts of individuals or Ecclesias trying with Noahic faith, to warn their contemporaries of the impending crisis, and point to the only way of salvation in Christ. It may be an application for literature from some stranger in the prairies of Canada who has seen it advertised in the local paper, or a cutting from a newspaper in Hobart inserted by a sister, or a voucher from a booklet distributed by a brother in New Zealand. Thus in all parts of the world, in different ways, and often unknown to their contemporaries, this work of faith proceeds — a service of love in the cause of Christ. It seems to me that, very

often, those who spend their time, energy and money in this service, believe that their efforts fall only on hard, stoney soil — without producing any fruit at all. Little do they realise that, due to such efforts, something like 500 applications for literature are received yearly — leading sometimes to a great interest in the things of the Truth, and sometimes resulting in baptism.

Among the evidences of such service is a report I received some time back from the Kingston Ecclesia in Jamaica, West Indies, outlining a special campaign of preaching that was inaugurated during a holiday week-end. The report shows that when determination is harnessed to faith, fruit can be produced to the glory of Yahweh in these closing days of the Gentiles.

Here is the background to the week-end effort. In May, 1956, the Kingston Ecclesia numbered three: a native of the Caribbean, and a brother and his sister wife newly arrived from England. But though the numbers were small, and the resources meagre, plans were made for the proclamation of the Truth in the island; plans that were committed to the Father in prayer, that His blessing might be with them.

Results were soon in evidence. A year later the Ecclesia numbered 19, and a growing interest in the Truth was apparent on the part of many others.

Many Jamaicans live in abject poverty. A house of two tiny rooms with most primitive conveniences, may be required to do service for eight or more people, whilst many live in even worse conditions.

But as in the day of Christ when "the poor had the gospel preached to them," and rejoiced in the glad tidings because of the great contrast it presented to the conditions they normally experienced, so in Jamaica today.

This holiday week-end witnessed three more passing through the waters of baptism, as well as the occupation by the ecclesia of a new leased room for the proclamation of the Truth, described as "neither

large nor impressive, but possessing a simplicity which commends itself to those whose worship is modelled on the intimacy of the 'upper room' rather than the magnificence of the cathedral."

The report tells of the first meeting held in the new room, the majority of the participants being native of the island:

"We always love to meet each happy Sunday to remember our Saviour's love. This Sunday, in our new room, and with three new faces on the front row, we could hardly be sad. According to our custom, Brother Bernard, as president, voiced a short prayer for blessing, and we followed by the singing of Hymn 4 about the fragrance of love. Brother Hugh Tingle then led us in the reading from Proverbs. Hugh has been four years in hospital, suffering from tuberculosis, and this day was for him a new experience. Finding the Faith in hospital, he had not before met on Sunday morning with his fellow-pilgrims, but only with those who visited the hospital. By permission of the doctor, he was this morning allowed to join with his brethren around the emblems. Brother Kelly read the N.T. portion. The exhortation which followed urged us all to follow the Lord Jesus as our example, and not fallible men. He is the only head of the Ecclesia, and we are all brethren, none above another, all dependent equally upon his grace, in need of courage and help from him. Following the exhortation, we stood and sang together that beautiful prayer expressed in the hymn: 'Father, Whose depth of love unknown,' and Brother Bernard welcomed the elderly sister, the wife and mother, and the young brother to share the Lord's remembrance.

"That evening, the Gospel message was preached to a full room comprising some 19 interested friends, and 15 Christadelphians. The speaker was Brother Rudolph, who was baptised in 1955 in Georgetown, British Guiana, the son of a convert from Mohamedanism. He spoke vigorously, expounding upon the resurrection of Christ, showing that this fact proved him victorious over sin. People so often misunderstood the nature of Christ, thinking his victory was easy, even automatic, whereas only by tears and agony was it accomplished, and his triumph made sure.

"After the address came 'question time.' There were several, all thoughtful. What did John mean: 'He shall baptise you with the holy spirit and with fire (Mat. 3: 11)?' 'Which day was the sabbath referred to in Matthew 28: 1?' And so on. The literature table was very popular afterwards, and animated discussion continued for some time afterwards."

The Report speaks of open-air meetings, held once a week on a street corner, or a vacant lot. "A few minutes' talk from one of our two open-air speakers, and a small crowd begins to gather. The brethren and sisters hand out leaflets; questions are invited, the crowd grows. Two hours—straightforward first principles all the time—rarely less, then some Rastafari (adherent of a fanatical and aggressive negro sect) will try to break up the gathering, demanding a degree of tact from the brother on the rostrum until order is restored. Despite the hard, workaday lives in the wearying heat, Ecclesial members loyally support these efforts, even when the site chosen may be some distance from their homes."

The Report continues: "The wonderful thing about these open-air meetings is the fact that there is no forcing of a message on unwilling ears. The West Indians, only a few generations from slavery, and often

crushed by poverty and despair, live closer to reality than those in societies which are cushioned and pampered. 'What happens after death?' 'What is the resurrection?' 'What is salvation?' Those are the questions they ask, and they demand a clear answer, convincing and coherent, from the Book they have come to revere above all else."

The holiday week-end, with which the report particularly deals, ended with a fraternal picnic, in which members of the Ecclesia at Broughton, Jamaica, participated. To be with their brethren in Kingston they had travelled since dawn across plain and mountain, and together they reminisced on the incidents that led to the re-establishment of the Truth in the island. One brother spoke of the initial efforts of two young brethren from Canada who held meetings in a desperate, downtown district, but which, through many difficulties, ultimately bore fruit to the glory of God. Another spoke of his labours for the Truth in the public hospital, where he regularly addresses groups of the patients, and conducts a Bible study class. Brother Rupert Howard, of Broughton, told about the work in Westmorland, the western and most remote part of Jamaica where people come to the meetings in their hundreds. By means of a specially-equipped campaign van provided by Rupert himself, the Truth has been taken to a whole group of villages far beyond the reach of public transport — places like Old Hope, Revival, Content, Fullersfield, Orange Hill and many others whose names reflect the vicissitudes of West Indian history. The religious pattern is remarkable. One village is predominantly Roman Catholic, the next Church of God, Moravian, and so on, according to the kind of mission operating there. Broughton's only place of meeting is a grass and thatch hut that is also used by the Jehovah's Witnesses. Even in the Catholic villages, the interest in the pure gospel of Christ is quite remarkable, claims the brethren of Jamaica. It is the reasonableness, and solid Bible basis which appeals to the people. Bible doctrine, straightforward and without trimmings, is demanded and given.

And so the effort continues, in this remote part of the world, and a few, a tiny few, hear and accept the grand message of salvation. The report thanks those brethren abroad who have assisted the work by contributing to its expense, but the thanks of the brethren are to those who labour so continuously in such a difficult environment. May Yahweh countenance their efforts and bless them in their labours; may He see in it a labour of faith and love, and may it receive the approbation of His Son at his appearance: "Because thou hast been faithful—I will make thee ruler."

Finally, let those little groups in all parts of the world—in British Guiana, in Jamaica, in Germany, in New Zealand, Great Britain, France, Norway, U.S.A., Canada, Australia be strengthened by the thought that they constitute small links in a chain that stretches around the world; and though their efforts may seem feeble in the sight of men, they labour not for flesh and blood but in the service of the Great King who will soon return to crown their efforts with his approval. May that be the lot of our brethren in Jamaica.

—Editor

Some are alleging that immigration of Jews to Israel is falling off, but, in actual fact, over 200,000 Jews are clamouring to enter the land, but Israel cannot take more than 100,000 in this current year.

Typical History**THE SPIRITUAL ROCK**

"They drank of that spiritual Rock that followed them . ." (1 Cor. 10: 4).

On two occasions water was caused to gush forth from the rock in order to sustain Israel in the wilderness. The first occurrence was shortly after leaving Egypt and before arriving at Mt. Sinai, and the second occurrence was at Kadesh in the wilderness of Zin during the first month of the fortieth year of wilderness wandering.

On the second month after leaving Egypt, the children of Israel were led by the pillar of cloud to the place called Rephidim. This is a barren expanse of desert, with no water available for man or beast. Yahweh had brought them to such a terrible place, in order to test them; and under the trial they proved utterly destitute of faith in the promises of God, accusing Moses of bringing them into the desert to die.

But in thus contending with Moses they were contending with God. "Why chide with me?" he asked the people, and he showed them that in so doing they were actually "tempting Yahweh." The nature of the tempting is shown by the testimony of the Psalmist, in that he declared they "limited the Holy One of Israel" (Ps. 78: 40-41). In their unbelief, the children of Israel expressed doubt in the power of God to bring them unto the land covenanted to their fathers; they doubted the ability of God to provide water in such an arid desert. The issue they raised was "is the Lord among us or not?" Such doubts were offensive to Yahweh, so much so that it was later established as a law in Israel that "Ye shall not tempt the Lord your God, as ye tempted Him in Mashah" (Deut. 6: 16).

Yahweh instructed Moses to take the elders of Israel, and the serpent-rod wherewith he had smitten the river of Egypt unto the rock in Horeb. When Moses and the elders came unto the place, the pillar of cloud descended upon the rock, and Moses was commanded to smite it, upon which

there flowed forth life-sustaining water for the people to drink. Thus God "clave the rocks in the wilderness, and gave them to drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers" (Ps. 78: 15-16).

The incident was memorialised by calling the place "Massah" (trial or temptation) and "Meribah" (strife). There is another Meribah, commemorating a similar incident in the wilderness of Zin close to Kadesh, and which is styled Meribah-Kadesh.

These names have gone down in the inspired records of Israel, witnessing both to the guilt of Israel and to the faithfulness of God, inasmuch as His hand was not shortened that it could not save.

When Moses Failed

At Meribah-Kadesh, the circumstances were similar to those of Rephidim. A new generation had arisen in Israel, and they were again in a desert where water was scarce. Again the cry arose: "Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? It is no place of seed, or figs, or of vines, or of pomegranates; neither is there any water to drink" (Num. 20: 4-5). Again they revealed what Paul styled "an evil heart of unbelief," lacking faith in the gospel that had been preached to them.

On this occasion Moses was told to take the rod, and gather the assembly together with Aaron his brother. He was commanded to speak unto the rock before them all, and it would give forth water for man and beast. The rod on this occasion was Aaron's rod that had budded, and which had been laid up in the Tabernacle. This rod was a token of the Divine authority which Moses and Aaron wielded in executing the laws and ordinances of Yahweh in Israel. It was a reminder to Israel of a previous time of rebellion (Num. 16: 49; Num. 17) when 14,950 people had died through murmuring. Moses, accordingly, took the rod from before the Lord, and with Aaron his brother, gathered the congregation together before the rock. But the faithlessness of Israel had adversely affected Moses. The Psalmist declared: "They angered him also at the waters of strife, so that it went ill with Moses for their sakes: they provoked his spirit, so that he spake unadvisedly with his lips" (Ps. 106: 32-33). "Hear now, ye rebels," declared Moses in the heat of his anger, "must we fetch you water out of this rock?" So say-

ing, he lifted up his hand, and smote the rock twice with the rod, so that the water came out abundantly that all might drink of it.

But Moses incurred the anger of the Lord for not scrupulously following His instructions. "Because ye believed Me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them," was the Divine sentence upon him. Not only had Moses failed to sanctify God by attributing the power of extracting the water to himself and Aaron, but he had also smitten the rock instead of speaking to it—and had thus destroyed the type, as we shall see.

Meanwhile, there is a wealth of instruction for those of discerning minds in this failure of Moses. It reveals the need of being meticulously correct in carrying out Divine ordinances, for "I will be sanctified in them that come nigh me, and before all the people I will be glorified," saith Yahweh (Lev. 10: 3).

What the Smitten Rock Represented

In blessing the tribes of Israel before his death, Moses said unto Levi: "Let thy Thummim and thy Urim (thy glory and light) be of the Man thy Holy One whom thou didst prove at Mashah, and with whom thou didst strive at the waters of Meribah" (Deut. 33: 8—J. Thomas' trans.). "The Man, thy Holy One," was "the angel of Yahweh's presence," who went before the children of Israel in their journeyings, and in whom Yahweh had placed His name (Ex. 23: 20-23). Thus invested with Divine authority and power, this Holy angelic man came and stood upon the rock in Horeb, and in the name of the God of Jacob caused water to flow out of the rock of flint.

In this incident there is a graphic portrayal of a wonderful truth to which Paul makes references when he says, "they did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ" (1 Cor. 10: 4). The Elohistically enveloped rock was a representation of Christ who is the embodiment of eternal wisdom, power and authority, and the death of Jesus was prefigured in the allegory when Moses smote the rock with the rod in his hand. The rod used at Rephidim was the same as that which had turned into a serpent in the presence of Pharaoh. It thus represented the bruising of the seed of the woman by the serpent power, and being in the hand of Moses it pointed forward to the nation of Israel

who would do this. "They shall smite the judge of Israel with a rod upon the cheek," prophesied Micah, speaking of the treatment Jesus would receive at the hands of the rebellious Jews (Mic. 5: 1). Zechariah predicted the same thing: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts. Smite the shepherd, and the sheep shall be scattered . . ." (Zech. 13: 7). This is undoubtedly applicable to Christ from his own words, spoken on the night of his betrayal (Mat. 26: 31). "He is despised and rejected of men," saith Isaiah, "a man of sorrows, and acquainted with grief, and we hid as it were our faces from him . . . we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53: 3-5).

When the rock was smitten at Rephidim, life-sustaining water gushed out. In a figurative sense, the same thing happened when the Lord was smitten on Calvary. To the woman of Samaria, the Lord declared: "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (1 John 4: 14). The opportunity of draining of this life-giving water has been made available through the offering of Christ, so that he, himself, declared: "If any man thirst, let him come unto me and drink. He that believeth on me as the Scriptures hath said, out of his belly shall flow rivers of living waters" (John 7: 37-38).

The brethren of Christ have drank of this living water inasmuch as they have believed and obeyed the gospel which was preached unto them, so that the apostle Paul could write: "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 to himself a glorious Ecclesia, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5: 25-27).

The holy and unblemished character of Christ's ecclesia is only maintained through constant contact with the cleansing power of the Word. Each individual member ought to "delight himself in the law of Yahweh, and in His law meditate day and night. Then 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: 2-3). The water of Christ's providing shall

be in him a well of water springing up into everlasting life.

Why the Rock Should Not have been Smitten Twice

At Meribah-Kadesh, Moses was not commanded to smite the rock, and in doing so he spoilt the type. The Rock represented Christ, and in smiting it the second time, Moses was acting the part of those who "crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6: 6). For this fault he was prohibited entrance into the Promised Land. It was not intended that the sufferings of Christ should be prefigured, but rather the glory to follow. At this time, the children of Israel were near the end of their wilderness journey, having reached the fortieth year. Soon their armies would go in and possess the land promised them upon the basis of the covenant made with Abraham. This is significant when the anti-type is considered, for this second outpouring of the water of life from the Rock typified the bestowal of eternal life by Jesus Christ upon his brethren, prior to their entry into the Land under the anti-typical Joshua. Then will be fulfilled the promise contained in Revelation 21: 6: "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

The children of Israel in the waste, howling wilderness are typical of ourselves as the Israel of God. Their experiences "happened unto them by way of figure, and they were written for our instruction" (1 Cor. 10: 11—R.V.). Just as God proved them to see whether they would be faithful or not, so will He prove us. When our faith is put to the test it will become manifest whether we will tempt Him as they did, or be among the Joshuas and Calebs whose faith remain unimpaired by difficulty or trial. Let us not tire in the journey, and so smite the Rock twice, by denying the Lord, and "putting him to an open shame." Let our eyes be steadfastly, resolutely fixed upon the Promised Inheritance, seeing the end of the journey just ahead of us; like faithful Moses having "respect unto the recompense of the reward" (Heb. 11: 26). For though Moses failed in this point, and in order to keep the type consistent was prohibited entrance into the Land, the years of faithful service he rendered his God will prove him in good stead ultimately, and will reap for him, as for all others who are so like-minded, an abiding inheritance in the Kingdom soon to be established.

—R. Thompson

A Word in Season

When Levity is Unbecoming



The Apostle Paul directed the Ephesian brethren to a very important first principle of individual and communal conduct, which being contrary to strong fleshly instincts, is not given the consideration it deserves. It is to this effect: "But let it not be once named among you as becometh saints . . . not foolish talking, nor jesting which are not convenient, but rather giving of thanks" (Eph. 5: 2-4).^{*} In the light of such an authoritative injunction, the question presents itself, as to whether this particular precept has not, in measure, been lost sight of, or, at least, somewhat left out of the calculations of brethren today.

What prompts such an observation, is the inexcusable state of levity which frequently manifests itself in the assembly of the saints. Who among us has not, at times, been filled with dismay and sadness, after listening to an instructive and upbuilding address, to find at the close, that many thoughtless individuals in the congregation, instead of engaging in profitable reflections, act in just as unbecoming a manner, as do those who have been to a secular entertainment? On one occasion, after having fulfilled a public engagement, we remarked to the Recording Brother, when the "labour of love" was completed, that anyone passing the hall and hearing the uproar, would have no option but to conclude there was a disturbance inside. "Cannot something be done to prevent a recurrence of such confusion?" we enquired. "No," he replied. "I have striven to inculcate becoming restraint, but all to no purpose."

Unfortunately, this is not an isolated case. Some time back, a sister had a most disconcerting experience when holidaying in the south of England. On Sunday morning she approached the advertised meeting place, but after listening for a while to the boisterous laughter emanating from

^{*}With no desire to deprecate from the excellent advice and warning of this article, we point out that Paul's comments in Ephesians relate to obscenity and unclean lusts, "the foolish talking and jesting which are not befitting" (R.V.) being of that nature. Nevertheless, the principle advanced in this article is to be commended to the notice of all, the evil which it attacks being mainly due to thoughtlessness—Editor.

inside the building, said to herself: "This surely cannot be the place of worship to which I was directed, there must be a mistake somewhere." Admittedly the churches and chapels have gone to an extreme in creating an atmosphere of "sanctity," but, on the other hand, it seems that some of our company have gone to the other extreme. The spirit of becoming reverence, one time manifested in the gatherings, is often now conspicuous by its absence. Thus has the liberty, which has providentially been vouchsafed us in the mercy of God, degenerated into licence.

The Apostle Paul's advice to Timothy, his son in the faith, was: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God; which is the Ecclesia of the living God, the pillar and ground of the truth" (1 Tim. 3: 15).

Many years ago, the late Brother Islip Collyer, after giving the word of exhortation, was introduced to a brother from South Wales, who said how it had thrilled him to see the brethren engaged in such animated conversation. When relating this incident, Brother Collyer remarked: "I wonder what he would have thought had he known for certain what they were talking about!"

Another brother of repute, now deceased, once wrote:

"Why immediately before and after the meeting for 'breaking of bread,' that solemn remembrance of the Lord, should some brethren and sisters find so much pleasure in talking about their business and its vicissitudes? Why not leave it entirely alone for the occasion, and concentrate on greater things? Surely six days should provide

How Israel Absorbs its Immigrants

Twelve thousand immigrants from Europe, North Africa and Egypt arrived in Israel in the month of May. This is the largest number to arrive in the country in any month in the past six years.

Two hundred million pounds (Israel's pounds) will be required for the absorption of the 100,000 immigrants expected to arrive in Israel in the present year. The Absorption Department of the Jewish Agency has planned the erection of 30,000 housing units, of which 20,000 are to be built in development zones. It is hoped to absorb 3,000 families in agricultural settlements.

In conjunction with the Ministry of Labour, the Department has set up special funds for granting loans to new immigrants for the acquisition of tools and implements. Special efforts are being made for the absorption of older immigrants and members of the academic professions. Since October, there have been 788 immigrants belonging to academic professions. The majority have found work and received housing, but 200 are still living in hotels and awaiting placement in work. Such immigrants are overcoming the language difficulties by attending special Ulpanim (intensive Hebrew courses).

ample opportunity to 'talk shop.' Can we not make the meeting a place to contemplate the greater things — the divine things — and put these other matters away?"

Said the Lord Jesus: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20). That being so, what must that One, who still "walks in the midst of the Ecclesias" (Rev. 2: 1) think, as he observes the fickle and unbecoming deportment of certain of those called to be saints?

But that to which reference has been made is not confined to any one meeting, or, for that matter, to the rising generation! On the contrary, some who have had a prolonged association with "the things which pertain unto life and godliness," not infrequently so far forget their "high and holy calling," as to indulge in a spirit of unbecoming joviality! Who has not witnessed it?

By way of illustration, the late Sister Firth, when referring to a certain brother, with 50 years record of public service, remarked: "Having such a profound knowledge of the Scriptures, he could, at times, take you right up into the clouds, and then, almost in the same breath, he would, I am sorry to say, drag you down into the mud."

This brings to mind a very disconcerting and, we trust, unusual experience. Many years ago, when on business in the north of England, our attention was drawn by a member of the local Ecclesia, to a special address to be given by a visiting brother. Would we go? Certainly! The lecture was an inspiration, if we may so describe it, and generally satisfaction was expressed. Before retiring for the night, opportunity was afforded to meet the speaker. When everyone had settled down at the host's table in a spirit of expectancy, with anticipations of a profitable conversation, consternation was felt by most everyone present, when the aforesaid brother, with an air of suppressed excitement, said: "Has anyone seen this week's 'Punch'?"

How very easy is it for any brother to jeopardise his reputation by a thoughtless expression, a word **not** fitly spoken (Prov. 25: 11). It has been left on record: "Dead flies cause the ointment of the apothecary to send forth a stinking savour, so doth a little folly him that is in reputation for wisdom and honour" (Ecc. 10: 1).

The above incident is a case in point. But who is there among us, high or low, who has not, at times, likewise erred, and "spoken unadvisedly with his (or her) lips?" Apostolic

admonition is to this effect: "Let your speech be always with grace seasoned with salt" (Col. 4: 6). An oft repeated word of advice from a dear old Victorian "Mother in Israel," highly esteemed in love for her works' sake, was: "The thought of foolishness is sin—he who refraineth his lips is wise." Our late Brother Roberts once wrote: "If a man know God, that man is purified and sanctified; gravity and sincerity become habits of speech with him. Light talk is the order of the day. From this the Truth calls upon us to purify ourselves. Let our estimate be not as to how we look in mortal eyes, but how we look when compared with the 'holy angels.'" And in line with this advice are the words of Eccles. 7: 6: "For as the crackling of thorns under a pot, so is the laughter of a fool."

In writing in such a strain, we wish it to be distinctly understood that it is not our intention, or design, to discourage legitimate joy and gladness, for the simple reason that such is obligatory. If proof be required, here it is: "Speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5: 19-20). But the difficulty with some, both old and young, is to know just where to draw the line between wisdom and folly. If we follow the line set by men and women far removed from the knowledge and fear of God, it is inevitable that we shall, in due course, exhibit and foster a like spirit of unrestrained frivolity with consequences that hardly bear thinking about (Matt. 12: 36-37).

Paul's counsel to the believers at Corinth was, "Be ye followers of me as I am of Christ" (1 Cor. 11: 1). By no stretch of the imagination, is it possible to conceive of the Lord Jesus deporting himself in any other way than with becoming dignity and grace on all occasions. And there is not the slightest indication that the Lord Jesus, or the Apostle to the Gentiles, countenanced latitude in any department of the divine service.

Our aim is to create confidence in the Holy Oracles in a day when practical unbelief is all but universal; to strengthen the hands of those who walk in the light of these Holy Oracles; to encourage those who are toiling in this day of evil and of darkness to walk in the narrow way that leadeth unto life; and incidentally to antagonise every thing opposed to those precious interests; to fight against unscriptural sentiments and unsaintly practices; to oppose error and every high thing exalting itself against the knowledge of God.

—R.R.

Speaking for himself, Paul said: "Ye are witnesses, and God, also, how holily and justly and unblameably we behaved ourselves among you that believe. As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory" (1 Thess. 2: 10-11).

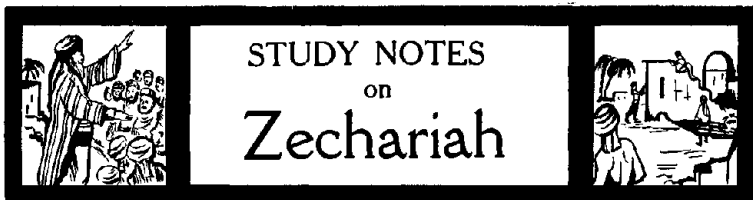
If we have not hitherto risen up to a full apprehension of what is required of the faithful, let us resolve that henceforth we will never again, either in thought, word or deed, give our brethren, or the adversary, occasion to speak reproachfully. How better can we conclude this brief treatise other than in the words addressed to a first century "fellow labourer": "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say to you" (Titus 2: 7-8).

—Philip Hall (Eng.)



Postscript

In regard to the matters recommended above, example can become a powerful influence in an Ecclesia. Let brethren quietly take their seats well before the meeting is due to commence; let them occupy the time that elapses in personal prayer, or in the reading of the Word, so that their minds are prepared for the wonderful privilege that is to follow. The effect and benefit of such an example will be followed by others with profit to the whole gathering. We have attended many meetings where this has been the custom, and have been very impressed by the general atmosphere of solemnity and reverence that the assembled Ecclesia has manifested; we have also had experience of other meetings such as are referred to in the article above. We are convinced that the atmosphere of confusion, noise, and even levity, is due mainly to thoughtlessness on the part of brethren. Let us take heed, and so conduct ourselves as though Christ is personally present in the gathering, as, indeed, he is in spirit—Editor.



(Continued from page 32)

Chapter 9, Verse 15: "They shall subdue with sling stones" — Sling stones" are reminiscent of the victory of David over Goliath, a victory which shall be emulated by the Jewish people over the world at large. From the natural standpoint, the conquest of the nations by "Judah and Ephraim" (v. 13) will appear just as impossible as that between the untrained shepherd boy and the giant warrior. But as Yahweh directed the sling-stones of David, so He will the "sons of Zion," and their victory will be complete. "They shall drink" — The rest of this verse introduces the tokens of sacrifice, and this is appropriate to the subject, for the overthrow of the nations at Christ's advent is likened to a great national sacrifice (Ezek. 39: 17). The Jews are represented as drinking wine, thus identifying themselves with the blood shed, for wine is a symbol of blood. "Make a noise as through wine" — They shall rejoice. "Filled like bowls, and as the corners of the altar" — The blood of sacrifices was put in cups, or bowls, and poured upon the four corners of the altar (see Exod. 24: 6; Lev. 4: 18). The terms here used mean that Yahweh will use Israel as the means by which the sacrificial bloodshedding of the nations will be effected (Ezek. 39: 47). The four horns, or corners, of the altar (Lev. 4: 18) point to the four great divisions in which the tribes of Israel were divided (Num. 2).

Verse 16: "Yahweh will save them as the flock of His people"—

Thus Israel will be restored to their previous state of privilege — Ps. 80: 1; Ezek. 34: 20-23; Micah 4: 8; Rom. 11: 23-26. "As the stones of a crown" — Precious in His sight. "As an ensign upon His land" — A sign to all mankind — see Jer. 33: 9.

Verse 17: "For how great is His goodness and His beauty" — This expresses the ultimate joy of Israel in Yahweh as manifested in His representatives, the multitudinous Christ ("Yahweh our Elohim" of v. 16). Jewry shall acknowledge the Messiah, and rejoice in all the goodness revealed towards Israel. "Shall make the young men and maidens cheerful" — Corn and wine are symbols of plenty and joy. This will be the condition of Israel when all nations are subject unto the theocracy reigning in Zion (Psalm 72).

ZECARIAH, CHAPTER 10

A necessary precursor to the political and national blessings that are to be showered upon Israel is the acceptance of the Truth by the people. Paul declared that God "is able to graft them in again" (Rom. 11: 23) if they abide not still in unbelief, and he reminded Gentile believers that the time of blindness in Israel would ultimately give way to light. At that time, "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11: 26).

Promise of the Latter Rain Vv. 1-4

Verse 1: "Ask of Yahweh rain" The figure of "latter rains" is ap-

appropriate for blessings to come upon Israel in the latter times. But what constitutes the "latter rains"? Joel 2: 23, 28-29 uses the term "former and latter rains" as typical of the outpouring of the Spirit of God. The first rain of blessing came down upon the people at Pentecost when the Holy Spirit was given, and the Truth was proclaimed for the first time in the name of the Lord Jesus. Peter, in explaining the significance of the occasion, applied the prophecy of Joel to the events of the time (Acts 2: 17-18).

The outpouring of the Spirit then, both in the bestowal of gifts and the proclamation of the Word, constituted "early rains," but as the prophecy shows there are yet to come "latter rains." These "latter rains" will reveal the blessings of Pentecost in far greater measure, and will cause the fullness of the harvest to be brought in. It is for this spiritual "latter rains" that Israel is exhorted to ask of Yahweh; for this is a "rain" that "will strengthen them in Yahweh" (v. 12), and prepare them for the time when He will use the nation as His "goodly horse in the battle" (v. 3). At the moment there is a spiritual drought in Israel such as Amos predicted (Ch. 8: 11); but this is to be broken. Christ is to come down "as rain upon the mown grass" (Ps. 72: 6, cp. with Deut. 32: 2). In Deut. 11: 14, rain is used as a symbol of Yahweh's blessing, and Hosea declared: "Yahweh shall come unto us as the rain, as the latter and former rain unto the earth" (Hos. 6: 3). He came as the "former rain" at Pentecost, when the spirit was poured out, and the Truth proclaimed for the obedience of the nation; He is yet to come in greater measure. The outpouring

of the Spirit in the "latter rains" will bring from the dust those who are to be judged, and will result in the clothing of Divine nature upon the righteous; it will witness the outpouring of Yahweh's spirit, or Truth, into the hearts of Israel (Ezek. 36: 26), as a result of which they will accept the Lord as Messiah. True Israelites are here exhorted to pray for that time. "**Bright clouds**" — Usually bright clouds do not presage rain. The rendering of the margin is better. Instead of "bright" it reads "lightning." Rain is formed by lightning (Jer. 10: 13; Ps. 135: 7). So the clouds are rain-clouds, formed by the lightning, which is used elsewhere for the Spirit. The figure speaks of the impending blessings of Yahweh to be bestowed upon Israel by the outpouring of His spirit (Ezek. 11: 19). "**Showers of rain**" — The influence of Christ's teaching upon mankind (Ps. 72: 6).

Verse 2: "**The idols have spoken vanity**" — The apostasy of Israel, still manifest today, is shown to be empty and in vain. "**They went their way as a flock**" — Like sheep they followed one after the other in the ways of the flesh rather than the way of Yahweh. Contrast the "way of the flesh" with the "way of Yahweh" in the following places, Gen. 6: 12 — "His way corrupted;" Gen. 18: 19 — "keep the way of Yahweh;" Acts 2: 28—"way of life;" Acts 9: 2; 18: 26; 19: 9. Contrast with Acts 14: 16: "**There was no shepherd**" — No true shepherd to guide the sheep, therefore the flock remains scattered to this day (Ezek. 34: 5). The Lord Jesus came as the "good shepherd" to care for the sheep (John 10), as promised by the prophet (Ezek. 34: 23), but Jewry ignored his call, and continues to do so to this day.

(to be continued)

VOLUME TWENTY FOUR

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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"Eureka" In the Light of Today

The British Moabite of the Last Days



"The residue that remains to be stamped (by Daniel's Fourth Beast in its 'latter day' manifestation under Gogue), are the 'many countries' to be 'overthrown' inclusive of Turkey, Egypt and part of the Glorious Land. Edom, Moab and part of Ammon will evade the stamping process. These three countries will be 'the front' of the forces of 'Sheba, Dedan and the Merchants of Tarshish and the Young Lions thereof'—the Anglo-Indian Leopard empire of the latter day (Ezek. 38: 1-6; Dan. 11: 40-44) . . . In the approaching scramble for the effects of the Sick Man of Ottomanism (Turkey), she (Britain) will most likely secure for herself, or at least take possession of, Egypt and Syria. But Daniel shows that whatever power may primarily become seized of these countries, will not be able to prevent their being stamped by the feet of the Bear. 'The land of Egypt shall not escape' the power of the King of the North. . . ."

—*"Eureka,"* vol. iii, pp. 192-3 (old edition)



Frustrated in his desire for favourable terms of trade with the Anglo-American coalition and Western Europe, Egypt's dictator, Gamel Abdel Nasser, has turned to the Russian economic bloc of nations, and is getting help, as he puts it, "without any strings attached." In his public pronouncements, he has stated that this move was necessary for the country's economic survival.

At the same time, Syria has turned to Russia for a supply of armaments — a reported two shiploads each week, and Communists have been appointed to principal Government and Army posts.

Manoeuvres by the U.S. Sixth Fleet in the Mediterranean Sea (the Sea of Tarshish) near the Syrian coast were challenged by both Syria and Russia as an act of provocation designed to secure grounds for intervention and overthrow of the pro-Russian Syrian Government.

Thoughts for the Times

PUBLIC DISCUSSION

The usefulness of public discussion depends very much upon the way it is conducted. The duty of the Bride is to proclaim, teach, convince gainsayers, and put to silence the ignorance of foolish men. She does not invite the crazy old man of the flesh to discuss the truth, if by "discuss" is meant by ventilate, or fan it with the wind of stupidity. We used to invite discussion until we found the general public incompetent to the work. Erratic geniuses would start up under pretence of discussing the subject before them, for no other purpose than to preach their own crochets and vagaries. We take higher ground. We undertake to teach, not discuss with the ignorant; yet to answer questions put for the purpose of obtaining information. An ignorant man cannot discuss any subject profitably to himself, and certainly only to the annoyance of those who hear him. No man can examine an object without light. The ignorant are in darkness, and can see nothing; so to discuss with them is to throw pearls before swine, and give things holy unto dogs. The first thing to be done is to "declare the testimony of God;" then reason out the propositions contained therein so that the blind may be made to see out of obscurity, and the deaf to hear the words of the book. Let them ask as many questions about the testimony as they please, and even show the fallacy of the reasoning if they can; but not to introduce their wild crochets as they are too apt to do. In short, it requires tact, as well as talent and information, to conduct impromptu a public discussion with and in the presence of a promiscuous concourse of brains, ignorant of the whole subject in all its premises and conclusions, anterior to its special introduction by yourself.

—J. Thomas

This action was followed by a Russian threat to the West that any interference with Syrian sovereignty could not be "localised" — in other words Russia threatened U.S.A. with World War III.

To those conversant with the truth of God's Word, more important than the drift of the news is the way it has been anticipated by the prophets, and expounded by the brethren, as in the extract recited above. Though Britain and her American colleague in the Tarshish coalition strive with might and main to retain Egypt and Syria within their sphere of influence, they "will not be able to prevent their being stamped with the feet of the Bear." In fact, the intention of the Russian Bear to do just this is reflected in the current news; and Syria and Egypt, having embraced the serpent, will yet feel its bite.

The British Moabite

Students of God's Word know well the part that Russia is to play in this final drama of the times of the Gentiles. But not so well known is that part assigned to Britain (using "Britain" in the wider sense of English-speaking countries and British Commonwealth countries) as the Moabite antagonist of Russia in the last days.

In "Elpis Israel," Brother Thomas, having identified Britain as "the land shadowing (Israel) with wings" (p. 443), and "assuming the sovereignty of the Holy Land and promoting its colonisation by the Jews" (p. 442), goes on to say:

"But from the subjugation of the Jews for a short time after they have been colonised, the protection of the shadowing power would seem to have been inefficient. So it will be, as far as the mountainous parts of the land are concerned; but, then, it is testified by Daniel (Ch. 11: 41) that 'Edom, and Moab, and the chief of the children of Ammon, shall escape out of the hands of the king of the north.' These countries will be a place of refuge for those who fly from the face of the spoiler, as Turkey has recently been for the Hungarians, who have fled from the same power. The Lion-power of Tarshish being in military occupation of the countries that escape, is enabled to continue their protection efficiently. Hence the prophet addresses it, saying, 'Take counsel, execute judgment; make thy shadows as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth. Let Mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler.' The context shows that this has reference to a future time; for, having shadowed them from the spoiler, who during their coverture in Moab, has met with his overthrow at the hand of Michael, the great Prince of Israel, the prophet goes on to announce the good news, saying, 'The extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land' (Isa. 16: 3-4).

"This cannot be said of any period of Jewish history since the prophecy was delivered; nor can it be said of the land in its present state, for the extortioner and oppressor still keeps it in subjection. But what follows shows conclusively that the time referred to is yet future; for, as soon as the deliverance of the land is declared, and the spoiler is no more, the prophet directs the reader's attention to the setting up of the Kingdom, as the next event to come to pass, saying in these words, 'In mercy shall the throne be established, and HE shall sit upon it in truth in the Tabernacle of David, judging, and seeking judgment, and hastening righteousness' (Isa. 16: 5). But Moab's population is vanished, and the country a mere wilderness, whose solitude is disturbed only by the howl of beasts, or the occasional tramp of the Bedouins. For Moab, therefore, to respond to the prophetic exhortation, a power must take possession of the country capable of outstretching its wings for the defence of a people, 'whose land the rivers (invading armies—Is. 8: 7) have spoiled' (Is. 18: 2), and that power, I believe, is Britain, the Moab of the latter days" ("Elpis Israel," pp. 444-5).

British Interest in the Land

The British-sponsored return of Israel to the Glorious Land is now a matter of history. So also is the "inefficiency" marked by Britain's retirement from the Land, following the cessation of her League of Nations' Mandate, and the declaration of the State of Israel on 14th May, 1948. Not so well noticed, but none the less spectacular, is the remarkable chain of events that enabled her to retire into Trans-jordan—the modern site of most of ancient "Edom, Moab and Ammon," where, in fact, Ammon is the capital.

"Moab's population is now vanished, and the country a mere wilderness, whose solitude is only disturbed by the howl of beasts, or the occasional tramp of the Bedouins," wrote Brother Thomas in 1848, and when, in 1922, Britain was given a Protectorate over the area by the League of Nations, she established it in the hands of the Hashemites, who were sufficiently hated by their Ishmaelitic brethren as to constitute them in continuous need of British "friendship."

There was a problem, however. Its pastures and fruitfulness, so lush and plentiful in ancient times, had given place to the barrenness and sterility of desert. It was a country without resources, and it is a remarkable tribute to British foresight that successive Governments saw the necessity of preserving this strategic outpost at the cross-roads of the world by subsidising its economy, and by military alliance, building its army, the Arab Legion.

In more recent times, with the emergence of intense Arab Nationalism throughout North Africa and the Middle

East, and the expulsion of the British military leaders, it was feared that British influence in Jordan would follow the same declension that had been noted in Nasser's Egypt.

It fell to the lot of Jordan's young king, British-educated Hussein, to unmask a Communist plot that aimed, with Egyptian and Syrian influence, to overthrow him and capture his kingdom, and in the subsequent moves, there has resulted a reaction not only by Jordan, but also by Saudi-Arabia, against Russian control — the logical implication of Egyptian and Syrian intrigue — and a resurgence by them of pro-Anglo-American activity.

The recent action of President Eisenhower of U.S.A. in flying in weapons to Jordan is not interpreted by anyone—not even by Israel, as anything but a move to counter-balance the rush of Communist arms to Syria and Egypt, and to prevent strategic outposts such as Jordan from falling within the Russian sphere of influence.

Events have confirmed that whatever issues may divide Britain and America, they are joined together in their resolve to defend the Middle East against Russia, as Russia is resolved to conquer it!

Setting of the Moabite Prophecy

The application of Isaiah's Moabite prophecy to Britain is one necessarily allied to the prophecy of Gogue (Ezekiel 38) and the "King of the North" (Dan. 11: 40). In Ezekiel 38: 13, it is "Sheba, Dedan (Arabian powers) and the merchants of Tarshish, with all the young lions thereof" (Arabian-Anglo-American and Commonwealth nations) who challenge the spoiling intention of Gogue, but in Daniel 11: 41, it is to be seen that, notwithstanding this challenge, the progress of the "King of the North" is un-impeded and Israel overthrown. "But these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon."

The only meaning this could have would be that those who challenge Gogue, being repulsed, retire into Moab to continue their resistance. Further, that the occupant of Moab, being friendly disposed towards Israel, any Israelite who "fled from the face of the spoiler" (Isa. 16: 4) would, in Moab, at that time, find sanctuary.

Apart from its work of enticing the Russian Bear from its lair in the north, this work of hiding those whom Yahweh styles "mine outcasts," is the main work at this epoch

assigned to the British Moabite -- certainly not the destruction of the Eurasian host, for that is a work given to Christ and the Saints (Dan. 8: 25; 7: 22; Ps. 149).

The Moabite of the last days is described as "a wandering bird cast out of the nest," and so it will be, for the preponderance of Russian arms and military might will swamp all before it as it sweeps south into Egypt. "The daughters of Moab," i.e., the nations which at that time occupy its ancient territory, are shown as defending a line bounded by the river Arnon, one of Moab's ancient boundaries. Across this line, those Jews who escape the terror of the Gogian invasion will flee for refuge.

That the prophecy of Isaiah 16: 1-5 refers to events associated with Armageddon and the subsequent setting up of the Kingdom is to be seen, not only from v. 5, which points forward to Christ occupying the throne of David, but also from v. 1 which reads: "Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion."

In this verse is hidden a beautiful antitype, which becomes apparent with a knowledge of Moab's history, during part of which it was tributary to Israel (2 Sam. 8: 3), when its king, on the accession to power of Israel's king offered in tribute (perhaps yearly) 100,000 lambs, and a like number of rams with the wool (2 Kings 3: 5). In remembrance of this ancient custom, the modern Moabite is commanded to "send the lamb to the ruler of the land," even Christ.

Quite obviously, the land of Moab, having been reduced to ruin, "the breeding of nettles, and saltpits, and a perpetual desolation" (Zeph. 2: 9), and the nation, having been "destroyed from being a people" (Jer. 48: 42), it is in no position today to offer the tribute that will be demanded of it when Israel's King, the Lord Jesus Christ, sits upon his throne. So as to "send the lamb to the ruler of the land," a resourceful power must occupy its ancient territory, as is the case today, when the "Merchants of Tarshish with all the young lions" occupy, or at least, have access to, its territory. There must, of necessity, be a fulfilment of Jeremiah 48: 47: "Yet will I bring again the captivity of Moab in the latter days, saith Yahweh."

But the type in the history of Moab which has special reference to the context of Isaiah 16, is the incident when, prior to David's accession to kingship, while he was being pursued and persecuted by Saul, he entrusted the keeping

of his parents to the King of Moab (1 Sam. 23: 3-4). When Yahweh's outcasts are hidden with the Moabite of the last days, it is only until "David's greater Son" assumes the sovereignty which is his by birthright, and turns to redeem his people.

—EMS.



Verse by Verse Exposition of Obadiah's Prophecy

9.—When Israel Shall Triumph!

"But upon Mount Zion shall be deliverance, and there shall be holiness (or, 'it shall be holy'—margin); and the house of Jacob shall possess their possessions" — Obadiah 17.



The short chapter, into which the entire prophecy of Obadiah is compressed is a model of condensation, for it not only sets forth Yahweh's indictment against ancient Edom, but also sweeps on into the future, and in a few words, full of meaning, presents the ultimate triumph of Israel over antitypical Edom, or the world of Gentilism.

We have already considered the early verses of this prophecy in previous articles, and have also presented a review of all references to Edom in the prophets, thus showing how frequently this nation has been used to typify Yahweh's purpose with the nations.

As Edom was overthrown, and absorbed into the Commonwealth of Israel in the days of the Maccabees, so shall all nations be finally (Isa. 60: 12). This epoch of humiliation for the world of Adam (with which the word Edom is etymologically identified) will synchronise with a period of glory for Israel. "Upon Mount Zion there shall be deliverance," declared Obadiah, and "it shall be holy."

It will be holy, because it will become the site of the glorious "House of prayer for all nations" (Isa. 56: 7) which the Lord Jesus will cause to be erected (Zech. 6: 13). Zion will then be changed in status. It will become known as "the hill of Yahweh," His holy place (Psalm 24: 3). No longer will Gentile feet desecrate it as they have done down the centuries. No longer will Romish and Protestant superstitions defile it as they do today. A tremendous earth-

quake, that will "shake terribly the earth" (Isa. 2), and split in twain the Mount of Olives when Christ and his glorified brethren appear before the embattled hosts at Jerusalem (Zech. 14: 3), will also bury deep those relics of religious ignorance that pollute it today. Zion will be "lifted up" high above its present elevation (Zech. 14: 10), and will be set apart, or made holy from the country round about. Upon that Mount, no mortal feet will tread, for it will be sacred, as the Most Holy Place in the Kingdom of God, and reserved only for the Priests of the Melchizedek order (Heb. 7). "Who shall ascend into the hill of Yahweh? or who shall stand in his holy place?" asked the Psalmist (Ps. 24: 2). And the answer comes: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sword deceitfully. He shall receive the blessing from Yahweh, and the righteousness from the God of his salvation." In further explanation as to who these will be, the Psalmist adds: "This is the generation of them that seek Him, that seek Thy face, O God of Jacob — Consider!" (vv. 3-6).


These immortals, representatives of all tongues and races, constitute the "Israel of God." They have repudiated their Edomite (Adamic) origin, and have embraced the covenant of Abraham, to inherit with him the glory and the land, and to rejoice in the triumph of Yahweh over all wickedness and evil.

"The house of Jacob shall possess their possessions," says Obadiah. Jacob the supplanter, relates to Jews after the flesh. As Jacob supplanted Esau in the matter of the birthright and the blessing, so will the Jewish nation supplant the Gentiles (Edom) in national birthright and blessing. "To you it shall come," declared Micah, "even the first dominion; the Kingdom shall come to the daughter of Jerusalem" (Mic. 4: 8). This is the great, dramatic consummation that Yahweh has determined; a consummation that will reflect credit and glory to Him. It is one seemingly so impossible, that when it is accomplished it will be obvious that it is His hand that has performed it. Jeremiah, speaking of future events, but using the past tense to demonstrate the certainty of its fulfilment, declared: "For Yahweh hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he" (Jer. 31: 11).

How ridiculous the suggestion appears from the natural standpoint, that Israel—weak, impoverished and isolated in the world of Gentilism—shall one day dominate all nations, and become supreme in all the earth. Such a possibility

seems completely devoid from reality, and it is not contemplated even by the Jews themselves. Yet it is the purpose of Yahweh, and "His strength is perfected in weakness." In fact, He uses the very things that the world despises to bring to nothing that which has been established in power, in order that "no flesh should glory in His presence" (1 Cor. 1: 29). He selects humble men and women for the purpose of elevating them into the aristocracy of the Ages to come. He separates them by His truth, educates and guides them, moulds them for His purpose, and so prepares them for a great and enduring future. "Ye see your calling, brethren,

We remind those readers who may have overlooked remitting their subscription for the current volume that the early receipt of the money assists us greatly in this work, relieving us of book work, and freeing us to give greater time to the study and exposition of the Word, which is such an important feature of "Logos." We would therefore appreciate their co-operation to that end.

 See inside back cover of this issue for full details

that not many wise men after the flesh, not many mighty or noble are called, but God hath chosen the foolish, the weak, the humble to confound the great, the powerful, the mighty." Men see this Divine choice and wonder at it. It is not the way they would act, if they had the power. When told that those so selected will become the rulers of the Millennium, they mock, saying, "Save me from such an age if such incompetents shall rule!" But they know nought of Yahweh's power to transform lives. The saints shall not rule as they are now, but will be changed into the Divine likeness, and elevated mentally by Divine wisdom, shall stand forth ultimately as men and women of superlative power and intellect.

So with Jewry. It will not be the Israel of today that will "possess the possessions" of Edom, but a changed, transformed people; a people as different from the Jewry of today, as the chastened man who was given the name Israel was different from the Jacob that hurriedly and in fear left his father's home. Modern Jewry will be humbled by adversity and disciplined by trouble. When Christ appears at Jerusalem as a conquering hero, they will recognise their past blindness (Zech. 12: 10-14), and will be restored to Divine favour by embracing the one faith (Rom. 11: 23, 25). This people, cast down by reverses (Ezek. 37: 11), educated in the Truth (Zech. 13: 1), and restored to greatness (Hos. 2: 23), will not only comprise the Kingdom of God on earth, but will go forth, in power, to subdue other nations under the banner of the Lord Jesus. For, saith the Spirit, "I will raise up thy sons, O Zion, against thy sons, O Greece, and make thee as the sword of a mighty man" (Zech. 9: 13). For centuries Israel has been in the dust and political Edom (Gentile power) has been in the ascendancy, but this is all to change: Israel will rise in the scale of the nations, and Edom will be completely destroyed.

Gradual Extension of Israel's Power

Under the new rule to be inaugurated by the Lord Jesus consequent upon the victory of Armageddon, the Kingdom of Israel which will be the Kingdom of God (Jer. 3: 17) will extend its power on all sides. The idea is presented in the symbology of the metallic image of Daniel 2. The little stone, the symbol of the Kingdom of God, grew until it became a great mountain filling the whole earth (Dan. 2: 35). In Obadiah, the same principle is exhibited. First deliverance upon Mount Zion, and then the extension of Christ's power in all directions, so that the house of Jacob (the Supplanter) supplants Esau in all its possessions.

In this work, the prophet presents a picture of a united Israel, as fire and flame, sweeping through the Gentile fields of stubble, and reducing to ashes the dry stalks in the ground. "The house of Jacob shall be a fire, and the house of Joseph a flame (the twelve tribes again united in the land — Ezek. 37: 22; Micah 5: 8), and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for Yahweh hath spoken it" (Obad. 18).

The stubble remains after the harvest has been reaped. Christ shall call upon the nations to acknowledge his authority and power, and submit to his rule, but those who refuse

shall be destroyed. The command will go forth: "Arise and thresh, O daughter of Zion, for thou shalt beat in pieces many people; and I will consecrate their gain unto Yahweh, and their substance unto the Ruler of the whole earth" (Micah 4: 13). The nations must become incorporated into the Israelitish covenant if they would inherit the Kingdom as mortal subjects (Zech. 14: 16). Those who reject this offer of mercy will be the stubble, to be given over to utter destruction. "I beheld," says Daniel, "even till the beast (the fourth beast—Babylon the Great, or antitypical Edom) was slain, and his body destroyed and given to the burning flame" (Dan. 7: 11). Thus complete annihilation faces antitypical Edom: "There shall not be any remaining of the house of Esau." All previous adherents will have transferred their allegiance to Israel, who, as Amos 9: 12 says, "will possess the remnant of Edom." (see also Paul's comment in Acts 15: 16-17).

The remaining verses of Obadiah's prophecy show how the borders of Israel shall be extended on all sides, gradually bringing under subjection all the forces of the Gentiles, that all may accept and obey the King in Jerusalem. The ancient territories there referred to can be projected on to the current scene, and given a modern application. Thus, ultimately, all mankind shall be brought under the rule of Christ, and Israel's triumph over Edom will be complete.

—H.P.M.

We must "contend earnestly for the faith once delivered to the saints," though it cost us a right hand or a right eye; and every imagination which exalts itself against the knowledge of God must be cast down. This is our warfare; not only to advocate the truth, but to contend against, and, if possible, abase the truth-subverting traditions of the age.

—J. Thomas

Truth is a fixed thing. A man may not have the faculty of discerning it. He may be of those of whom Paul speaks, "ever learning and never able to come to the knowledge of the truth." In this case he will always be groping, always investigating, never certain about anything, and in his case, steadfastness of faith will seem non-progressiveness.

—R.R.

Literary Work in the Truth

The conducting of a periodical whose function is to subserve party purposes is a light affair; but to sustain one that is to teach the Word, not to gabble about it, but to make it intelligible . . . is an onerous work, a flesh-wearying, and time-consuming labour; . . . This is my experience with the "Herald." — J. Thomas.

Consider Him!*Greater Love Hath No Man
than this—*

"For ye know the grace of our Lord Jesus Christ, that, though he was rich yet for your sakes he became poor that ye through his poverty might be rich" — 2 Cor. 8: 9.

The purpose of the Father was to bring many sons unto glory. The process involved the production of a Son, a single son, who was to lead the way, open up the path to life, one who should be the captain of salvation to all his brethren.

It was necessary for this first Son to be made like unto his brethren, in order that he might "feel" for them and be sympathetic towards their failings and weaknesses. It was necessary that he should go through the same trials and temptations as his brethren and come out victorious. It was necessary that he should suffer and be made perfect through suffering.

Having come through that suffering and trial he could then be a merciful and faithful high priest and have compassion on others who were struggling against sin's flesh. He could be a mediator and intercessor on their behalf, and by his ministrations in that capacity, bring them through to victory.

God, in His wisdom and mercy, provided such a Son. He sent forth His only begotten into the world to save sinners. He produced him of human flesh, made him like unto his brethren, in order that he might suffer all the effects of sin, even death itself—the full wages of sin. And, having lived a life of sinlessness, to taste death for every man and break its power.

The Father could have produced a son like Himself in every way. He could have made him of His own immortal nature. He could have invested him with power, and made him to inherit all things immediately, without submitting him to any suffering at all. Doubtless God would have done so if such had fitted in with His purpose. But that would have nullified His plan completely, as we well realise. We

could well say, however, that Jesus, being the son of the great Creator by direct descent, was entitled to the nature of his Father, entitled to eternal life without passing through "this vale of tears" first. Further, being not only the son, but the firstborn son, he was entitled to the estate of the Father. Indeed, Jesus himself refers to his position as the "heir" in the parable of the nobleman; and in Hebrews he is called the "heir of all things."

Consider, then, the high position of Jesus—the firstborn son of the great Uncreate, the Eternal. The highest position next to the Father that is possible. And yet, consider the low position in which he found himself! Born of a woman, born of Adamic stock, subject to passions and afflictions, born even of one of the humblest of women, born in obscurity, not in a royal palace, brought up in a place of no repute, cursed and burdened with sin's flesh, compassed with infirmity, tempted, tested, tried, bruised, scourged, spitted on, hailed before judges and priests as a malefactor, condemned to death, nailed to a cross, dying the death of a felon, even making his grave with the wicked!

Such was the position this firstborn son of the great Creator of the universe found himself in. And not once do we find him protesting at his position. Not once does he exclaim to the Father, "Why hast thou made me thus?" Never do we find him resentful, or cursing the day wherein he was born. Never did he object to the low position in which he was born. He did not even cite the case of Enoch, a man who walked with God and was translated that he should not see death. How much more deserving of translation was Jesus, who was more righteous than any man! Think of it! Well might the apostle exhort us to "Consider him, who endured such contradiction of sinners against himself."

Instead of thus asserting his rights as the Son of God, our Lord associated himself willingly with the course his Father had mapped out for him. He was always a ready partner with the purpose the Father had in view. He and his Father walked together perfectly. Jesus studied and knew the scriptures intimately, and he applied the types and the prophecies to himself. He knew, by study of the scriptures, what was the Father's will; he associated himself with that will and performed it completely. All this he did for us. He did not assert himself nor claim high things for himself, but considered his brethren and their salvation. The words of Paul show the noble self-sacrifice of our sympathetic high priest:

"For ye know the grace of our Lord Jesus Christ, that, though he was rich (though he was the Son of God) yet for your sakes he became poor (he took not on him the nature of angels but he took on him the seed of Abraham) that ye through his poverty might be rich" (2 Cor. 8: 9).

The teaching of the Apostle is clear. Jesus took upon him the low position in preference to claiming equality with the Father, for our sakes. He co-operated with the Father in his plan to bring many sons to glory. Paul speaks of this again in Philippians where he exhorts that we should not look unto our own things, or care for ourselves merely, but should care for our brethren. He cites the case of the Lord Jesus as the supreme example of this:

"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. Who, being in the form of God, thought it not a thing to be grasped at (or seized upon, or even demanded) to be on an equality with God (though that was justifiably his right) but emptied himself (of such desires), taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself (though the Son of the Eternal), becoming obedient even unto death, yea the death of the cross."

In this quotation we have used the Revised Version and have inserted explanatory notes to emphasise the sense. Paul clearly is showing that in Jesus being obedient and humbling himself he was doing it because of his care for others. He looked on the needs of his brethren, put on one side his own desires to demand equality with the Father, and finding himself in the low position of flesh and blood nature, willingly became the Father's servant, and accomplished all His requirements. He did it that others might be redeemed. "Greater love hath no man than this, that a man lay down his life for his friends." This is what Jesus did. Consider, then, his great love for his brethren.

It is expressed in his short description of himself as the shepherd:

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10: 14-18).

What a marvellous love is here shown! Jesus declares that he would lay down his life for his sheep, and this he

would do willingly and lovingly. No man would take his life from him against his will, but he would lay it down of himself. Jesus could have escaped, he need not have gone to Jerusalem at the crucial time, he could have departed into some deserted place. But instead, when the hour had come, "he stedfastly set his face to go to Jerusalem," knowing full well what would befall him there.

Let us not minimise the great sacrifice of the Lord Jesus, nor under-estimate the supreme effort which he made. Let us not think his way was made easy by power from on high. Obedience under trial was not automatic. The apostle, writing to the Hebrews, tells somewhat of the greatness of the effort put forward by Jesus:

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared: though he were a son, yet learned he obedience by the things which he suffered" (Heb. 5: 7-8).

Jesus suffered for sins, the just for the unjust (1 Pet. 3: 18) and learned obedience. He thus became a merciful, compassionate, sympathetic and faithful high priest, touched with the feeling of our infirmities. In view of his great love and supreme sacrifice, it is no wonder that Jesus is now highly exalted, as Paul shows in Philippians:

"Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

When it is realised to the full what Jesus has done for his brethren, ascriptions of praise will go forth from the lips of all who have been saved by his great love. The picture is presented in Revelation 5 of the great multitude of the redeemed surrounding the throne whilst countless angels sing the words:

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour, and glory, and blessing."

And then all creatures join in:

"Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

The four living ones, and the four and twenty elders (representative of the saints) then respond with thankful hearts, "Amen," and fall down and worship him that liveth for ever and ever. In Revelation 1, similar words of praise are put into the mouths of the redeemed:

"Unto him that loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God the Father, to him be glory and dominion for ever and ever, Amen."

Such are brief prophecies of the ascriptions of praise which will be given both to the Father and to the Son in the day when it is fully realised what has been done by God and Jesus in their work together for the redemption of many sons unto glory. And if that is the way they will be praised then, let us heed the obvious lesson and let not our praise fall short now.

—H. E. Gates (Eng.)



WHY CONSCIENTIOUS OBJECTORS?

A friend (see last issue, p. 46) asks us to amplify our attitude towards Military Service.



Answer: Christadelphians believe the time is coming when "the kingdoms of this world shall become the Kingdom of our Lord, and of His Christ, and He shall reign for ever and ever" (Rev. 11: 15). In view of that belief, they see themselves as living a life of probation, owing unqualified allegiance to no particular country upon the earth, in much the same way as Abram and the faithful who confessed that they were "strangers and pilgrims on the earth" (Heb. 11).

This understanding conditions their attitude towards the State, which they view as secular, unspiritual and "without God" (Eph. 2: 12). They admit the competence of the State to make laws, have policemen, gaols, courts, fight wars, and generally legislate for the proper management of their society.

You ask was it wrong for England to defend itself against the Nazis? England, the secular State, rejects the law of God (Acts 17: 30), and does what it deems proper; and because of this, England, in common with all nations, suffers in consequence (Eph. 5: 6). Christ never legislated

for nations, but for individuals "taken out of" the nations (Acts 15: 14; Rev. 5: 9-10). To them he commanded the non-resistance to evil (Mat. 5) and prohibited the use of the sword (Mat. 26: 51). Thus, whether it was right or wrong for Britain to resist Germany is beyond the scope of our power to decide. We know not the facts. We only know that it would have been wrong for us to participate.

Christadelphians not only believe that military service constitutes a violation of the commandments of Christ, but they also believe (and for much the same reason) that the recovery of debts by legal coercion is forbidden. And to complete the picture, a true Christadelphian will not exercise the franchise. In effect, he is a wayfarer, who is desirous of conforming to the laws of society insofar as those laws do not conflict with the law of God. His conviction is that if he is called upon to do anything contrary to the law of God, he "ought to obey God rather than men" (Acts 5: 29).

But Christadelphians are not averse to fighting, or war, in principle. By that I mean that they are not pacifists in the absolute sense of the word, for they look for a time when they will be organised under the Lord Jesus to overthrow by force the present systems of men (Ps. 149; Rev. 19), grinding to powder the sin-powers of the world (Luke 20: 17-18; Dan. 2: 44-45) that the Kingdom of God might supplant the Kingdom of men. Meanwhile, in the present imperfect state of society, they are commanded to "do good unto all men" as a disciplinary exercise to the development of a Godly character. They are not patriots, but, like the gallery of faithful ones set forth in Hebrews 11, they have here "no continuing city," though they "seek one to come." Meanwhile they are under the Law of Christ, a law which forbids them to identify themselves with war or the national aspirations of the State. Their call is a call to Kingship in the Kingdom of God, to be set up on earth, and the practise of their calling is designed to fit them with characters meet for the Master's use in that day.

We agree with you that the world has become more advanced in technology in the last one hundred years, but it must fairly be admitted that this has not brought with it more peaceful instincts, even among those nations that pride themselves on their "Christian" civilisation and culture. Witness Hiroshima, Nagasaki, the threat of bacteriological warfare, the mounting battle for thermo-nuclear destructive capacity, the intransigence of international

politics, and the steady decline of morality running parallel with the current disrespect for Bible matters that "higher criticism" engenders! Materialism might be on the advance, but true culture and Christian principles are sadly in the decline.

The argument that Christadelphians are bound morally by the laws of a State can be viewed in another light. Taxation is a case in point. As you state, most people pay tax because of the long arm of the law; others pay because they get in return some community services they regard as necessary. The man of God does not contest with the Government of the day the right to divide the economic cake in the way that seems to it best, but again, he submits to this arrangement not merely because it presents no conflict to his conscience, but because it has been specifically commanded him to do so (Rom. 12: 6), even though the money paid is used directly for war (v. 4).

God uses war as a man might use the rod he wields to discipline his child. It can be reasonably argued that it was instituted originally when God placed enmity between the seed of the serpent and that of the woman (Gen. 3: 15) after sin had entered the world. It has been used by Him down the ages as a form of correction (Amos. 3: 6). To quote: "It is a divine institution for the punishment of transgressors of His law; and a most beneficent one too; for all the little liberty the world enjoys is attributable to the controversy of the tongue, the pen and the sword." From this view, war is seen as something thrown by God into the balance, to minimise the effects of sin-power, and to provide an atmosphere of conflict in the midst of which the true Christian, by refraining from evil, will fit himself for governing in the Age to come, when justice and equity will prevail.

You cite two references from the Word to support your contention that soldiers were not told to abandon their professions. The first reference you quote (Luke 3: 14), hardly supports your case for the words quoted are those of John the Baptist, and not those of the Lord Jesus. Not that there was any real conflict between the teaching of these two men, but their words must be considered in the light

Some in Paul's day "turned aside after Satan" (1 Tim. 5: 15). His own fellow-worker, Demas, forsook him, "loving the present world" (2 Tim. 4: 10). Nay, a whole district turned aside from him (2 Tim. 1: 15). Turning away is, therefore, nothing new in the experience of believers. He that endureth to the end, the same shall be saved.

of their times. John ministered at a time when Israel was politically organised for war, and he instructed those who were part and parcel of that organisation; the Lord Jesus, on the other hand, laid down principles for men and women who answered his call to separate themselves from the prevailing systems.

Your next reference (Acts 10: 48) speaks of Cornelius, the centurion, whose piety was insufficient, and who had to be baptised. Because he was a soldier, it is reasoned that the profession of soldiery is open to Christians. In our view, that reasoning is tantamount to saying that a person whose occupation is thieving can continue his occupation after baptism! Two Christadelphians I know were baptised at Malta when they were members of the Royal Navy. But they did not remain members of the Navy. They applied for a discharge that was ultimately granted.

The Lord Jesus never inculcated the principle of fleshly patriotism. He told the disciples that when Jerusalem was compassed with the armies of Rome, they were to flee from the midst of it; an instruction, incidentally, which Josephus informs us was carried out to the letter when they fled to Mt. Libanus and Pella (Luke 21: 20-21). The Lord's teaching on war can be summarised in the statement of John 18: 36: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." If the Lord would not allow his disciples to fight for him, it is certain he would not desire them to fight for the sin-powers of the world of flesh. In effect, he told Pilate that his claim to kingship did not comprise a threat to Caesar's power, which, if had, Pilate would certainly never have said (as he did): "I find no fault in him." The statement of Jesus was also to the effect that his kingdom belongs to a future time, when his servants will fight, because they will then be under command to do so—"he scattereth the people that delight in war" (Ps. 68: 30).

Peace and Security

With the world bickering and quarrelling in the strife after the good things of the earth, how thankful we should be to God for causing the light of His glorious Truth to shine upon our way. How many today have the peace and security of mind that can be the lot of the believer in God's word? Peace and security! What a world of meaning can be placed in those two words, yet they can be the lot of any who place God first and foremost in their daily lives.

—Extract from Letter.

Around the Table of the Lord
at the Perth (West Aust.) Ecclesia

“He shall come to be Glorified in His Saints”

The following exhortation is based on 2 Thessalonians 1, and was given on an occasion when two more candidates for life eternal were received in by the Ecclesia.

The Responsibility of Name-Bearers

Anthem 19, which we sang this morning, expresses the wonderful privilege that has been conferred upon our new brother and sister as they commence a pilgrimage that leads towards the Kingdom of God. It comprises the blessing that the priests were called upon to proclaim over Israel: “Yahweh bless thee, and keep thee: Yahweh make His face shine upon thee, and be gracious unto thee: Yahweh lift up His countenance upon thee, and give thee peace.” Then follows the significance of all this: “And they shall put My name upon the children of Israel; and I will bless them” (Num. 6: 27).

Our new brother and sister now bear the wonderful name of Yahweh, for they have answered the divine invitation to come out of the Gentiles, “a people for His name” (Acts 15:14). They bear that name in common with ourselves. It is a name we can honor or dishonor. Through “lack of knowledge” (Hos. 4: 6), Israel dishonoured the Name that was named upon them, for they ignored the Word which expressed the significance of the Name (Ps. 138: 2). “Ye have profaned My holy name among the Gentiles whither ye went,” is the indictment of Yahweh upon His people (Ezek. 36: 22). That being the case, it is appropriate that Jews after the flesh should have developed such a superstitious and ignorant attitude towards the Name that they dare not mention it.

Paul showed the implication of the Name in his second letter to Thessalonians. He addressed his epistle to “the Ecclesia of the Thessalonians in God our Father and the Lord Jesus Christ” (2 Thess. 1: 1). As “the Ecclesia” they were a people “called out” as the word signifies. But to be merely “called out” is not to complete the process designed. Moses speaking to Israel (“the Ecclesia in the wilderness”

—Acts 7: 38) declared, “Yahweh brought us out from hence (the house of bondage), that he might bring us in” (Deut. 6: 23). In like manner, the believers in Thessalonica, had been called out of Gentile darkness, separated from the world about them by the power of the Gospel, and “brought into” God the Father and His son, the Lord Jesus.

The Blurred Line of Demarcation

In the Apostle's day, the call involved a tremendous challenge. There was a sharp line of demarcation between the world and the Ecclesia, so that one could only associate with the latter at great risk of life. This is implied in v. 4: “We ourselves glory in you in the Ecclesias of God for your patience and faith in all your persecutions and tribulations that ye endure,” wrote the Apostle. In those days, when physical persecution was common, brethren had to match their faith with a courage of the highest degree, in order to maintain their integrity. They not only had to stand against the current of life and thought that characterised a pagan civilisation, but they had to do it in the face of violent and ruthless opposition. They were looked upon as the offscouring of humanity, as the enemies of the State, as demented and mad, as the followers of an obscure carpenter who suffered the supreme penalty for treason, as propagating an idea that was not only absurd but also anti-social and dangerous.

This attitude towards the truth is not so much in evidence today. There no longer exists the harsh persecution of the Apostle's day. We do not even experience the fierce, religious opposition of one hundred years ago. Instead we are tolerated as respectable, good-living people who “know their Bible well.”

There is a danger in this. The very respectability which covers our communities today can induce a spirit of complacency. The toleration and indifference with which the world in general views us can break down that sharp line of demarcation that should exist between the Ecclesia and the Christianised form of paganism that exists about us, causing it to become blurred and indistinct. Because the world has “a form of religion,” and mouths platitudes concerning God and Christ, there is a tendency to become blinded to the real anti-God state of society, a tendency strengthened by a misapplication of the principles of charity that the Word inculcates. That was not so in the Apostle's day. The brethren then keenly felt the hostility of the world, and experienced its serpent's bite in the physical persecu-

tion they suffered. They had every reason, therefore, to look for the time when the Lord would appear to destroy the prevailing order of society, and the Apostle encouraged them in that hope (2 Thess. 1: 7-9). We live in different times, that make it more difficult for us to see beyond the thin veneer of respectability that hides the true nature of the world about us, and recognise that there is very little in it worth preserving. Nevertheless, whether we like it or not, whether we recognise it or not, Christ is coming to destroy the institutions of flesh, as Paul so clearly shows in this chapter. The world with which we are now so familiar will then be completely broken up. The things for which men now strive and fight so hard to attain will then be set aside. A Divine way of life will be set up in their place to the honor and glory of Yahweh and His son (Hab. 2: 14).

The Coming Glory

In that day, those whom the world has despised down the ages, will be raised, revived and glorified, for he "shall come to be glorified in his saints, and to be admired in all them that believe" (2 Thess. 1:10). The world will see in this glorious company a reflection of the Lord Jesus, for it shall "shine forth as the sun in the Kingdom of the Father" (Mat. 13: 43), and he will appear as the "Sun of righteousness with healing in his beams" (Mal. 4: 2). The symbol of this reflected glory in Scripture is the rainbow. Ezekiel saw it in his vision of the Cherubim. He saw a throne upon which there sat "as the appearance of a man," pointing forward to the multitudinous Christ. "And it had brightness round about; as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about" (Ezek. 1: 27-28). John in Patmos saw a similar vision of glory. He also saw a throne set in the heavens, and round about it "there was a rainbow" (Rev. 4: 1-3). In Revelation 10: 1 he describes the appearance of the multitudinous body of Christ as an angel "clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun."

The appearance of the Lord Jesus and his brethren in glory will be a consummation of the Divine purpose. The rainbow in the sky was set before Noah as the token of Yahweh's covenant to that end (Gen. 9: 12-14): "This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I do set My bow in the cloud, and it shall be for a token of a covenant between me and the earth." A

rainbow is only seen when the sun is shining in a day of rain. It is the herald of peace when the storm has ended. It speaks of a time when, after the storm of Armageddon, a cloud of glory will be seen in the political heavens, and reflected in that cloud will be seen the "rainbow," the token of the covenant, the symbol of the glory of the Sun of Righteousness manifested in the saints.

A natural cloud is formed by the action of evaporation. The heat of the sun, acting upon the waters of the earth, separates innumerable minute drops of water, which are drawn into the heavens to form a cloud. When these clouds are sufficiently charged with rain by the action of electricity or lightning (the Spirit of God—Jer. 10: 13), they return in the form of showers, reviving the earth. If the sun is shining at the same time, its glory will be seen reflected in the bow in the sky.

This glorious symbol is beautifully presented in the Word. Isaiah 57: 20 likens the world of flesh to an angry sea, "whose waters cast up mire and dirt." We hear the roaring of that sea today. We observe how it foams out its shame, stirring up the mud from its depths, casting out mire and dirt. The same idea is presented in Revelation 17: 15 where peoples, and nations, and tongues are represented as a huge ocean of water.

Down through the ages, the power of the Gospel has separated innumerable men and women from their contemporaries, as the action of the sun draws the drops of water from the mighty deep. But as yet they have "not ascended into heaven as a cloud." The shining forth of the Sun of Righteousness in the Age to come will complete this process. He will cause to ascend into the political heavens the perfected saints of every age, where they will appear as a "great white cloud," to the consternation of the enemies of truth. "Behold he cometh with clouds," declared the Revelator (Rev. 1: 7; Luke 21: 27). This "coming" is not his descent from heaven, but his manifestation unto men, and the clouds with which he is associated, are the "clouds of witnesses" some of whom are referred to in Hebrews 12: 1. They will constitute the united Ecclesia of Yahweh; men and women who have been separated from their fellows by the power of the Gospel which they have embraced. They will then constitute a glorious company of immortals, resplendant in glory, reflecting the beauty of the shining forth of the Sun of Righteousness.

But the saints are not to remain in glorious isolation in the political heavens. They have been called out of their several generations that they might play their part in Yahweh's plan to redeem and restore the world. They will play a great part in bringing mankind back to Yahweh. They will go forth in the name of their King and their God with that purpose. As Israel's political heavens of the future age, they will dispense dew (Deut. 33: 27), or, as the symbol means, they will proclaim the doctrine of Yahweh throughout the earth (Deut. 33: 1). In line with the symbol before us, the political clouds will shed their water. In the terms of Psalm 72: 6, "he shall come down as rain upon the mown grass." The nations will appear as "mown grass" after the destruction of Armageddon and the "time of trouble" that will follow, but then the saints will be sent throughout the world to educate, instruct and guide men in the truths of Yahweh's purpose. And in this "falling rain" will be seen the reflected glory of the Sun of Righteousness who will then be shining in the political heavens. That is what is meant by the visions of Ezekiel and John that there was "a rainbow round about the throne." As we admire the beauty of the bow in the heavens, so will men come to admire the beauty of Christ as reflected in his brethren.

Every Saint a Jewel

A rainbow is made up of seven completely different colours which when combined make the glorious, clear light of the sun. The number "seven" is significant. It is the numerical symbol of completeness or perfection. God "rested" on the seventh day because His work of creation was completed. In Hebrew, the word "seven" is "sheba," a word that is also translated "oath," which thus has the same root meaning as the word "seven." The word "sheba" whether rendered "seven" or "oath" has the sense of completeness, for "an oath for confirmation is to me an end of all strife" (Heb. 6: 16). The rainbow, therefore, with its seven distinct colours, is the symbol of the glory of Yahweh in the completed Ecclesia. The same colours were seen gleaming forth from the gems that constituted the Urim and Thummim of the High-priest, and are represented in the beautiful stones that form the foundation of the New Jerusalem (Rev. 21). As the light of the sun is broken up into seven different colours in the rainbow, and when combined make up the glorious white shining forth of the Sun, which in its concentrated appearance is as a golden ball of fire in the heavens bringing light, beauty and health to all the earth, so Yahweh's glory has its various manifestations.

In the body of the glorified saints will be seen different aspects of the Divine glory, shining forth before men as the seven colours of the rainbow; in their combined testimony will be seen the clear bright light which is the symbol of righteousness (Rev. 19: 8); whilst in the golden orb that shall ride majestically in the political heavens, there will be seen the full influence of faith. David saw this future manifestation of glory, and revelled in it. In prophetic vein he declared:

"The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet He hath made me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow" (2 Sam. 23: 3-5).

Isaiah likewise saw this day. He declared:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Ch. 26: 19).

As Brother Thomas beautifully expresses it in "Eureka," dew is formed in the womb of night, before the sun is seen upon the horizon. Its shining forth touches every dew-drop with glorious colour, transforming it into a beautiful gem; and, leaving all dross behind, these innumerable globules of water are drawn into the heavens.

The Hebrew word "**owrah**" rendered "**herbs**" is more often translated "**lights**" in Scripture. "**Dew of lights**" is a far better translation than "dew of herbs." It speaks of the glory of the dewdrop when the various colours of the light of the sun are seen reflected in it. In the Hebrew, this word is in the feminine gender, whilst its masculine form is "**owr,**" a word that is frequently used to describe the light of the sun. In the light of the sun, there is seen the glory of the Bridegroom (Ps. 19: 5); in the sparkling forth of the same light in the dew, there is seen the glory of the Bride. In one is seen the reflection of the other.

Go out in the early morning, when the dew still lays on the grass, when everything appears fresh, clean, and full of hope; when the darkness of night is left behind, and the rising sun in the east speaks of a new era of promise. There, in every dew-drop is seen a reflection of the Orb of heaven. Every drop is a gem, sparkling with glory and colour, a mirror reflecting back the beauty of the Sun which rides majestically in the heavens.

This Glory Can Be Ours

"Thy dew is as the dew of lights." If we would reflect that glory in a physical way, in the future, we must aspire to it now in a mental and moral degree. What that means is explained by Paul when he wrote: "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2: 15). Peter expressed the same truth in different words by writing: "We are a chosen generation, a royal priesthood, an holy nation, a purchased people; that ye should shew forth the praises (or virtues—*marg.*) of him who hath called you out of darkness into his marvellous light" (1 Pet. 2: 9). What he meant by this he clearly showed in Ch. 4: 11:

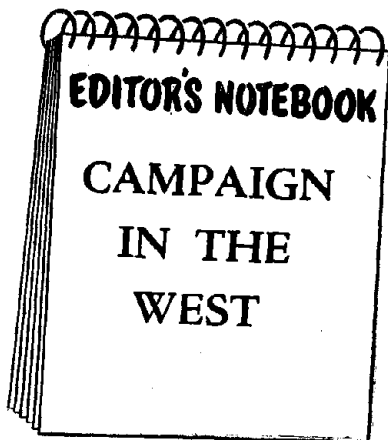
"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever."

That is what the Lord Jesus meant when he commanded: "Let your light so shine that men may see your good works, and glorify your Father in heaven" (Mat. 5: 16). When men see the influence of the things we believe reflected in our lives, they will take note that "we have been with Jesus and have learned of him." In each individual saint they will see a reflection of Divine glory, as in each of the seven colours of the rainbow, there is seen a particular manifestation of the white light of the sun. In the combined Ecclesia, those colours are brought together, and there, in the various manifestations of Divine glory, according to the talents that each individual may possess, there will be seen the appearance, as it were, of a rainbow. Particularly will this be the case, when in the glorious company assembled around the Lord in the coming Age, there will be seen the perfected Ecclesia gathered in from all parts and out of all ages. Thus Paul exhorts us:

"He shall come to be glorified in his saints, and to be admired in all them that believe in that day. Therefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ" (2 Thess. 1: 10-12).

Meanwhile, as the Cherubim in the Most Holy was so constructed that their faces were shown intently gazing at the blood-sprinkled Mercy Seat (Exod. 25: 20), so we, this morning, gather around the table of our Lord and look to-

wards Christ, our Mercy Seat. By his standard, we measure our imperfections, and recognise how faint is the reflection of glory in ourselves. Thus we plead forgiveness, and seek the strength that cometh from Yahweh. By the help of that strength, it is possible for us to triumph and attain unto the glory of perfection of the Lord when he comes "to be glorified and admired in those who believe." For then, as John reminds us, "We shall be like him, for we shall see him as he is."



In company with others of "like precious faith," we have completed some three weeks of enjoyable activity among the Ecclesias of Western Australia. The campaign involved nearly 5,000 miles of travel by train, car and coach, and occupied just over three weeks in time. It included visits to Pemberton, Manjimup, Katanning, Albany and Denmark, about 300 miles south of Perth, the capital, when some sixteen brethren and sisters in four cars made the trip; and to Mullewa, some 300 miles north. On such a journey, great extremes of scenery greet one, from the flat, dry, treeless desert of the Nullabor, that stretches for hundreds of miles—dividing South and Western Australia—to the great forest areas of

southern W.A., among which are to be found the Jarrah trees, standing like mighty sentinels in what is known as the Valley of the Giants. In their silent dignity of strength and age, these tremendous trees testify to the Almighty Hand of the Creator.

Our main concern was not the glory of scenery, however—beautiful though it is in parts of the West—but contact with the brethren, and to conduct a campaign which provided little opportunity for sight-seeing.

What particularly impressed us when we were invited to make the trip were the suggestions made regarding the week-night meetings. Detailed expositions on the Blessing of Jacob (Genesis 49) the Blessing of Moses (Deuteronomy 33), the Prophecy of Joel, and the Life and Times of Abraham were requested. Such subjects provide a challenge, and require considerable research. We benefited personally when we came to prepare the matter, and trust that the brethren of the West did likewise with the expositions we presented—which, in each case, took some three hours to complete.

The meetings held in the country areas—with the exception of the well-attended public address at Katanning—were given over mainly to the answering of questions which, with the usual habit of country meetings, extended long into the night. It was a great pleasure for us to

renew personal acquaintance with those whom we had met on earlier visits, to make new friendships with those we had not met previously, and to be able to greet as brethren some whom we had known before only as friends.

New ground was covered by a visit to Mullewa, some 300 miles north of Perth. It was a brief visit, as only one home in the town has any contact with the Truth. But to us it was a visit well worth making. Not only did we have the pleasure of presenting the Truth to a few who appeared really interested, but we ourselves benefited by the lively interest of those who had invited us there. The night and early morning (for discussions continued until after 2 a.m.) was divided into sessions on the basic elements of the Truth, the prophecy of Daniel, and suggestions for the study and marking of the Bible. We recommended at Mullewa what we believe would prove a sound practice for any in isolation, namely, to set aside a specific night each week to study the prophecy of Daniel, with the notes that the "Elpis Israel" Classes in Adelaide will provide. And we left with an order to purchase two wide-margin Bibles to be mailed back to Mullewa in order that marginal notes may be made on the study.

This was the seventh visit we have paid to Perth, and on each occasion progress has been in evidence. This time it was most marked. Many new faces of brethren whom we had not known previously were seen in the meeting, and new friendships were formed with those who have recently espoused the Truth. The three public addresses delivered in Perth saw upwards of 80 interested friends on each occasion, and when it is realised that the Ecclesia only numbers something like 110 members, such an attendance of interested friends is excellent. Conversations with many friends after the addresses, evinced a keen interest in the things of the Truth, and further additions to the Ecclesia seem to be pending.

The progress in Perth is most encouraging. We remember the time when the Ecclesia had a real struggle to keep the lightstand burning. Wise counsels prevailed, however. The study of the Word was encouraged; "Elpis Israel" Classes were formed; a stand was made concerning matters of doctrine and practise; the work of spreading the Gospel message was implemented with zeal. For a time, few tangible results could be seen, but gradually they came into being. This must be the case when the Bible is studied with zeal. Yahweh has set forth His Word as the sanctifying power (John 17: 17) capable of transforming men and women, and reproducing in them the likeness of His glorious son (Col. 3: 9-10). Where the Word is ignored, there is little hope for members or Ecclesias; but where its study is encouraged there, also, will be seen its power. It is always a delight to meet with those who have an appetite for the Word, because there is a common foundation for mutual pleasure. Around that wonderful Book, a satisfying feast of fat things can be shared, and one leaves it feeling that the sacrifice has been well worth while. Addresses were delivered on every night we were in Perth, and it is a testimony to the enthusiasm of our brethren in the West, and their interest in the Word (for that was all we had to offer) that despite the constant succession of meetings, and the lateness of the hour to which they seemed to extend, attendances were well maintained. In fact, the three public addresses found the main hall taxed to capacity. We conclude the effort, praying that Yahweh's blessing may be with it, and with our brethren in the West, that the Ecclesia may go on from strength to strength in His service,

bringing forth much fruit to the glory of His name, at the Apocalypse of His son from heaven.

A sidelight of interest was revealed when we tried to obtain the wide-margin Bibles (which we particularly recommend) in Perth for those who had ordered them in Mullewa. We found it impossible to procure the type we required, and everywhere met the same reply: "An unaccountable demand for these Bibles has been made during the past fortnight, and all our supplies are exhausted. We have, however, ordered fresh stocks!"

On Turning Up Bible Quotations

A few months back, I gave my impressions in this column, regarding the need to turn up references that are quoted by a speaker upon which he desires to make particular comment. A reader has sent me his reason for not following this practice. He writes: "I realise your standpoint regarding the turning up of references during an address; but let me give you my impression as a listener and occasional speaker. Firstly, as a listener, I find it a distinct drawback to following the continuity of the address by having to turn up references during the address, as very often the speaker carries on whilst many are still searching for the text, and the thread of the address is lost for the time being. From the speaker's angle, I find it preferable to read the references out entirely, drawing attention where needed, to the desirability of studying the context. By so doing, the attention of your hearers is not lost, and you, as speaker, are not called upon to pause while references are turned up. This idea, you may say, tends to limit the address as far as matter is concerned, but if so, I think it preferable to do so than lose your hearers' attention. What do you think?"

With this correspondent I agree that it is best to read the references out entirely, and also make comment upon the context. In fact, I would go so far as to say that what we need today is more exposition upon Scripture, and less quoting Scripture merely to prove a point—and very often quoting it out of context. Better to use one reference thoroughly, pointing out its true meaning, and emphasising its main points, than three references hastily quoted without much thought given to how the hearer receives them. I feel that the Bible has a power today that some of our speakers do not appreciate, so that they are found trying to express in mere oratory what is better expressed through the Word. When both oratory and Scripture are lacking then external means are used to hold the attention of strangers, and the proclamation of the Word (which should be our main concern) deteriorates still further.

—Editor

Origin of the Name "Christadelphian."

Probably few believers today are cognisant with the origin of the name which they have adopted in obedience to the truth. They doubtless know the meaning of it but not why it was selected. For an answer to that question, we must travel to Adeline, and from thence to Cold Spring Farm, situated in the County Illinois, in the northern part of U.S.A.

Cold Spring Farm was the residence of Brother J. W. Coffman, who, at the time of which we are writing, had been acquainted with

the truth for many years, having first come to an understanding of it through the writings of Brother Thomas. He was very strongly attached to Brother Thomas as a fearless and consistent advocate of the Word of God as revealed in the Scriptures. His whole house, together with several of his servants, were in the Truth, and Brother Thomas likened him to an Abraham on a smaller scale. On his farm, he had built a nice meeting house, and had also made a burying ground where some three of the family were sleeping.

To this farm, Brother Thomas had been invited during a tour he was then making, and on Saturday morning, 27th May, 1864, he arrived at the Baileyville Railway Depot, where Brother Coffman was awaiting him with a buggy. An hour's drive brought them to Cold Spring Farm, where a group of friends awaited them. Brother Thomas was informed that he was appointed to speak at 10.30 (it was then almost 10 o'clock), and although much jaded by the previous night's travel, there was no escape for him. The meeting house was near, the people had already assembled, so after a hurried breakfast, they journeyed to the meeting, where Brother Thomas addressed his audience for over an hour on the hope in store for them and the world in connection with the promises made to the Fathers of Israel. The company numbered about 40 persons, most of them brethren from adjacent districts.

The next day was Sunday, and the meeting house was filled to capacity. This time Brother Thomas spoke for over an hour on the resurrection of Christ as the basis of hope, after which a Brother Harper addressed them for another half-hour very acceptably. After an interval for dinner, the meeting re-assembled at 2.30 when a Brother Donaldson gave an exposition of God manifested in the flesh, after which bread and wine was partaken of, Brother Thomas prefacing the ceremony with words of exhortation on the reason for the supper being instituted.

It was whilst on this visit, that Brother Thomas prepared a claim for exemption from military service to be presented to the visiting conscripting official by the brethren. For means of identification, it was found necessary to adopt a title to distinguish them from professing Christian bodies in general, who had no objection to being enrolled as soldiers, and shooting their fellow "Christians"! This was strongly pressed by Brother Coffman, on the attention of Brother Thomas who, after careful thought, brought out the name of "Christadelphian" (Brother or Relative of Christ). Adeline, together with Cold Spring Farm, is interesting as being the birthplace of the name "Christadelphian," the name we today use to proclaim our distinctiveness from the apostasy, and by which we identify ourselves before the Powers that be, in order to claim exemption from military service. It is significant that the very name we use is almost a synonym for our exemption from all forms of war.—J.C.





STUDY NOTES on Zechariah



(Chapter 10: Continued from
p. 64)

Verse 3: "Mine anger was kindled against the shepherds" — Though there was no true shepherd to guide the flock into ways of righteousness and peace, there were those appointed in Israel for that purpose (Ezek. 34: 2) but who abused their high positions of trust, and brought upon themselves the anger of Yahweh. "I punished the goats" — Hebrew = "he-goats" or leaders, as the RSV translates the word. It is the goats and not the sheep that are to be yet punished, for this chapter is set in the future, and is yet to have its complete fulfillment. The leaders of Israel will be punished because of the way that they have ignored the needs of the flock. "Yahweh hath visited Judah" — The Jews in the Land at Christ's return are accounted as of the tribe of Judah, and will be saved first (Zech. 12: 7. Yahweh will visit them in the person of His glorious Son. "Hath made them" — This should be rendered as per the Revised Version, "shall make." Judah has yet to be made the "goodly horse in the battle." The fires of Armageddon, when Russia will sweep through the land bringing destruction to it, will destroy two-thirds of the inhabitants, but the remainder will be humbled and purified (Zech. 13: 9), and having accepted the Lord Jesus as their Messiah, will assist him in the subjugation of nations afar off (Zech. 9: 13).

Verse 4: "Out of him"—Out of Judah. The Revised Version ren-

ders this verse: "From him shall come the corner stone, from him the nail, from him the battle bow, from him every exactor (i.e., Ruler—as per the Revised Version margin) together." These terms apply to the Lord Jesus. He is the corner stone (Isa. 28: 16), the nail (Isa. 22: 23) upon which will be hung, or displayed, the glory of Yahweh (Isa. 22: 25), the battle-bow, or warrior (Gen. 49: 5, 12), and the Ruler. And he came from Judah.

Verse 5: "And they" — i.e., Judah. After the Jews in the land have been disciplined, humbled and educated they will be used by the Lord to humble and discipline the nations in turn. "They shall fight because Yahweh is with them" — Yahweh's power will be manifest through His son, the Lord Jesus. So commanded, the Jews will experience wonderful victories in their campaigns, for "one shall chase a thousand, and two put ten thousand to flight" (Deut. 32: 30). "The riders on horses" — The horse is used in Scripture as the symbol of fleshly power (Zech. 12: 4; Hag. 2: 22). The horse was used to represent Rome or the Fourth Beast of Daniel. It was used as a symbol on Roman coins, and represented Mars which the Romans accepted as the god of war. The "riders on horses" thus represent the government of the nations. "Shall be confounded" — The unexpected power of Judah, officered by the saints, will cause wonderment in

the eyes of the nations (Micah 7: 15-16), as one after another they will be brought into subjection to Christ.

Verse 6: "I will strengthen" — Judah is to be strengthened, Joseph (i.e., the ten tribes) is to be saved, and together they will inherit the land (Ezek. 37: 21-23). Notice the future purpose of Yahweh expressed in this verse: "I will . . . for I am Yahweh" (He who will be). "They shall be as though I had not cast them off"

—The means by which Israel will be reclaimed are shown in Zechariah 13: 1-4; Rom. 11: 23; Mic. 7: 18-20. "I will hear them" — The troubles of the last days will cause Israel to raise their voices to Yahweh for help as they did in the days of Moses. See Deut. 4: 30 (see this in the R.V.); Mat. 23: 39; Rom. 11: 26. Notice that in v. 1 Israel is called upon to ask Yahweh for "rain," and this statement, "I will hear them," is in answer thereto.

Verse 7: "And they of Ephraim" —The Jews scattered abroad will find power to fight their way back to the Land of Promise (Ezek. 20: 33-38), and in doing so, many nations will be weakened to finally be brought under Christ. "They shall rejoice as through wine" — They will be stimulated by the remarkable events of the times. "Their children shall see it" — As when Israel was taken out of Egypt under Moses, and the older generation perished, so many of those Jews who witness Christ's coming will be purged out (Ezek. 20: 38) leaving the following generation to fully experience the blessings of the Kingdom.

Verse 8: "They shall increase as they have increased" — They increased in the times of David and Solomon, and are destined to be rebuilt upon the same foundation (Acts 15: 16; Amos 9: 11).

Verse 9: "I will sow them among

the people" — This speaks of Israel's scattering among the nations, and implies political death (1 Cor. 15: 36). "They shall remember me in far countries; and they shall live" — As "sowing" speaks of political death, so this statement implies political resurrection (Ezek. 37: 12). "Turn again" — R.V. — "shall return," i.e., to the Land.

Verse 10: "I will bring them out of the land of Egypt, and gather them out of Assyria" — The Jews will be brought into the Land from the north and south, across the River Euphrates and Nile (Isa. 11: 15-16; Isa. 51: 10-11). Those living in English speaking countries will possibly come in via Egypt, and those from Europe and Asia across the Euphrates (Isa. 43: 6). "The land of Gilead and Lebanon" — These are east and west of Palestine, and here implies that the Jews shall not only enter from the north and south, but shall spread east and west. "Place shall not be found for them" — A Hebraism speaking of the great numerical increase of the people once they are established in the land.

Verse 11: "And he" — The Septuagint renders this as "they," thus relating it to the Jewish people. "Shall pass through the sea with affliction" — This can be rendered "sea of affliction." This is a reference to Egypt which is synonymous with "affliction" as far as Israel is concerned. The events of the past, when Moses brought them out of Egypt, will be re-enacted in the future supervised by the antitypical Moses, working through his servant Elijah (Mal. 4). "Shall smite the waves of the sea, and all the deeps of the river" — The sea points to Egypt, the river to the Euphrates. No matter from whence the Jews enter the Land they must pass through the waters, and will be baptised into Christ as their fathers were baptised into Moses (1 Cor. 10: 1).

(to be continued)

VOLUME TWENTY FOUR
THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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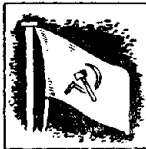
Thoughts for the Times

SISTERS : A Contrast



Sisters can play an important part in the work of the Truth — in the making and unmaking of an ecclesia. Let sisters recognise their power, and use it faithfully. How much sadder and harder would Christ's life have been if women had not used their brains, wisely and kindly. One received him into her house (Luke 10: 38). Others "ministered unto him of their substance" (Luke 8: 3). The same remark applies to Paul. What grateful allusions to sisters are contained in the Apostle's writing — Priscilla, "my helper;" Mary, "who bestowed much labour upon us;" Phoebe, "a succourer of many," and others who laboured with him in the gospel (Phil. 4: 3). Yes, a woman's influence is great both to good and evil. It always has been so. It was a woman who led Adam into sin, and a woman who kept David from it (1 Sam. 25: 32, 33). A woman stiffened the back of Barak, and helped in the matter of Israel's deliverance (Judges 4 and 5), and a woman assisted to make poor Elijah's life unhappy, and bring God's nation to ruin (1 Kings 16, etc.). It was a woman, too, who was chosen

by God to succour this prophet and preserve his life. Let sisters appreciate their God-given power and use it lawfully—not to lead man into wrongdoing, nor to bolster him up in it, but to strengthen him in resisting it, which can invariably be done by a little gentle, loving, common-sense talk. Let sisters remember that their responsibility is commensurate with their ability. Let them think, as a warning, of the outcome of Eve's folly (Gen. 3: 16; 1 Tim. 2: 14-15), and of Jezebel's wickedness and its sequel (2 Kings 9: 36-37); and, as an encouragement, of the commendation ascribed in the Scriptures to Deborah and Abigail, and the honourable mention, by Christ, of the widow of Sarepta.



"Eureka" In the Light of Today

Prospects for 1958



"We have not to wait 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 risings might be prepared.'"

—"Eureka," vol. iii

"It is questionable whether Gogue obtain possession of Constantinople before the advent, or after it. He may get the city, but still lack dominion over Asiatic Turkey. His contest for this brings him against Egypt and the mountains of Israel."

—"Exposition of Daniel."



Some years back we collated from the writings of Brother Thomas, a word-picture of the "time of the end," as he anticipated it would develop from his understanding of the prophetic Scriptures. The exercise was an interesting and profitable one. It not only served to show how remarkably accurate had been his prognostications, but also strengthened one in the conviction that we follow no phantasy in the things which we believe, for they are, indeed, based upon a sound analysis of Bible teaching.

In the "Herald of the Coming Age," he wrote of the great decline that could be expected on the part of Britain, and the rivalry for world domination that would spring up between Great Britain, the U.S.A. and Russia. In "Elpis

Israel" he wrote of many things that time has vindicated, the most prominent and significant of which was the "pre-advantural colonisation of Palestine by the Jews" under British control. The details of his statement in that regard is amazing when it is closely examined. He wrote of the Jews returning "in unbelief of the Messiahship of Jesus," in the "hope of establishing their commonwealth," and sponsored by British interests. All this is so obvious today that the mention of it hardly arouses a flicker of interest. In "Exposition of Daniel," he not only showed that Russia would dominate in Europe and Asia, but that Europe would be divided in two, and that Germanic interests would be powerful in the western half. In other places he wrote of the oppressive burden of taxation, the widespread preparations for war, the increasing fear and dismay that would be in evidence throughout the earth — all of which is a feature of the modern world. He showed how Persia would gradually fall under the influence of Russia, how Communism would play an increasingly important part as the End approached, how Britain would lay her hands on Egypt but would be forced to retreat before Armageddon, how France would prove a most unstable influence in the modern world, and many other things besides.

We Are In the Time of the End

The fulfilment of much of what he anticipated permits us to look out upon the opening of a new year with the conviction that we are in the time of the end, and that the return of Christ is a matter of daily possibility. In fact, the prospect of 1958 is that it **could be** (we do not say—"will be") the year of Christ's return. Though there could be an intensifying of present world conditions, we know of no event that must take place before the advent of the Lord. Fifty years ago, brethren were wondering what means God would use to open the doors of Palestine to the Jewish people, but that is now all a matter of past history. Fifteen years ago, we wondered by what means the apparently backward U.S.S.R. could possibly develop into the foremost world power that prophecy demands of her, but today we wonder no longer. The growing might of Russia in Europe and Asia, the return of the Jews to Palestine, the divided state of the nations, the preparations for war, the materialistic, godless conditions that are all part of the modern scene, show that the prospects for 1958 are propitious. For it is a strange fact, that the very things that cause most men to fear, are the

cause of rejoicing in those who "love the Lord's appearing" (2 Tim. 4). The latter are able to see beyond the "time of trouble" (Dan. 12: 1) to the glory that shall be apocalypted in the earth when "the knowledge of the glory of Yahweh shall cover the earth as the waters fill the sea" (Hab. 2: 14).

The danger is that we might become so used to this picture of fulfilling prophecy in our daily life, that the full impact of these things is not appreciated. Crises occur with such bewildering rapidity, prophecy is fulfilling so constantly before our eyes, that we can become immune to it all; and it can become part of the daily scene familiar to us—and therefore held in a certain degree of contempt. But one day the scene will change, and the End will come. 1958 could well mark that time. It behoves us to recognise that fact, and live in constant realisation that Christ's coming is at hand. The "blessing" which Christ offers is not merely for those who watch, but for those who "watch and keep their garments" (Rev. 16: 15). The knowledge of Christ's approach imposes the responsibility of preparing for that great event.

A Notable Sign

Past issues of "Logos" have drawn attention to the decline of Turkish power as a most significant step in the development of the time of the End. As Brother Thomas has written in the extract at the head of this article, "the great Ottoman Power is not dried up to prepare the way of the greater power of Gogue; but, 'that the ways of the Kings out of the Sun's rising might be prepared'" (Rev. 16: 12). That is the real significance of the gradual evaporation of Turkish power over the past century. It is not "dried up" that Russia might take its place — though that will happen — but that the "way of the kings who are out of a Sun's rising" might be prepared. The removal of the Turk from spheres of influence in the Middle East — notably from Egypt, Palestine and Syria — has resulted in developments that are playing an important part in preparing the way for the manifestation of Christ and the saints.

Meanwhile, as 1958 dramatically opens to us, there is an apparent accentuation of these matters. Brother Thomas wrote that "it is questionable whether Gogue obtain possession of Constantinople before the advent, or after it." Whether before or after, the occupation of Constantinople by the Russian is closely associated with the Return of Christ, and in recent months the world has hearkened to Russian

threats and warnings to Turkey, on the background of accusations levelled against the same Power by Communist-inspired Governments, such as that of Syria. All this is of the greatest significance as far as the prophetic programme is concerned, and we who claim to be Watchers, need to keep our eyes upon Turkey and Russia. The moves that may develop from that quarter this year can be of the highest importance to our future.

Russia has the Power

The obvious advancement in Russian technical knowledge has demonstrated to all the world that Russia has the means to successfully wage war against the Western Powers. With such missiles as she is now manufacturing, America and Britain would hesitate, unless their interests were directly affected, before allowing themselves to become involved in war. It would mean that the battleground would not be limited to the point of conflict, but must include all parts of the world without any need of formally invading those territories. If missiles can be accurately fired for a distance of 5,000 miles, no nation is immune from war, and the prophetic Scriptures show that that, indeed, shall be the case. "Every island fled away, and the mountains were not found" (Rev. 16; 20). The language is symbolical, and refers to political islands and mountains (Jer. 51: 25; Dan. 2: 35); to countries normally isolated from the usual scene of warfare, and to nations that appear so powerful as to stand as the "everlasting mountains." The island immunity of England no longer existed in the last war, for the German air-armadas bridged the Channel, and brought the fire of war to its very shores. World War 3 will involve all nations to a far greater extent, drawing far-flung territories into the general calamity.

The nations know this; and that is the reason why, when Russia does come against Turkey, as the Bible predicts she will, and as her statesmen now threaten, it will not immediately involve all nations in war. At that stage, we believe, the Western Powers will be taken off their guard. They will hesitate to involve their own countries in inevitable disaster and ruin for the sake of Turkey, and not until Russia moves further south, and Egypt is occupied (Dan. 11: 42) will they move against the aggressor.

But then it will be too late. Not only will Russia have sufficient power to successfully grapple with mortal nations,

but a new Divine Power will be in the earth capable of scattering all the warring nations and assert its own authority. Christ will have returned, the resurrection and judgment will have taken place, and in company with his glorified brethren he will march against the Gentile desecrators of his Land. The glorious, dramatic consummation of the Divine controversy with the nations will take place. Flesh will be humiliated and Yahweh exalted in all the earth.

We can well anticipate for 1958 an intensifying of trouble for the world at large, but the thrilling prospect of those who "love the Lord's appearing" (2 Tim. 4: 8), and not merely know about it, is that the signs show conclusively that the world is rapidly nearing the most dramatic event of all time: the personal apocalypse of the Son of God in glory.

—M.P.

The Spirit of God

The Spirit is an unseen power emanating from the Deity, filling all space, and by which He is omnipresent; hence David's question: "Whither shall I go from Thy spirit?" (Ps. 139: 7), and Paul's declaration: "In Him we live, and move, and have our being" (Acts 17: 28). It is the medium by which God creates all things: "By His spirit He hath garnished the heavens" (Job 26: 13); and the power by which He unholds the whole creation: "If He gather unto Himself His spirit and His breath all flesh shall perish together" (Job 34: 14-15). In these operations, it is called "The Spirit of God" (Gen. 1: 2), or "His spirit" (Job 26: 13); but when set apart for certain purposes in connection with the scheme of redemption, it is called "the Holy Spirit" after the manner in which the various articles and materials used for the ceremonials of the Mosaic law became "holy" when thus set apart for religious purposes. It is generally called "Holy Spirit" when spoken of as the instrument by which God has made known His will to man through the prophets, Jesus, and the apostles. On this account, it is frequently used to signify the revealed "word of God." The "Spirit is Truth," writes John (1 Jhn. 5: 6). Jesus declared: "The words that I speak unto you are Spirit" (Jhn. 6: 63). Hence the "spirit," the "truth," and the "word," are used interchangeably. The two latter are the spoken or written, utterances of the former. To say that believers are "elect . . . through sanctification of the Spirit" (1 Pet. 1: 2) is the same as to say that they are sanctified through the "truth" or "the word of God." Accordingly, Jesus, in praying to his Father concerning his apostles, said: "Sanctify them through Thy truth; Thy word is truth" (Jhn. 17: 17). A knowledge of this important fact will enable Bible readers to understand many portions of the New Testament referring to the Spirit which otherwise appear to teach that the Holy Spirit, as given to the Apostles, is absolutely necessary to all believers of the Gospel. Among the passages adduced in support of this idea is that in which Jesus is recorded to have said: "When He the Spirit of Truth is come, He will guide you into all truth" (Jhn. 16: 13). Those who quote these words for the purpose mentioned overlook the fact that they were addressed exclusively to the twelve apostles of Jesus.

—J.A.

The Co-operation of Father and Son

“This is My Beloved Son . . .”

“And lo a voice from heaven saying, This is My beloved Son, in whom I am well pleased” — Matt. 3: 17.

Relationship Between Yahweh and Christ

In the gospels we have presented to us the work of the Father in conjunction with a Son. These terms, “Father” and “Son,” in relation to God and Jesus, are terms expressive of reality just as much as between human fathers and sons. Indeed, we could say that the affinity between Jesus and his Father was greater than any which has ever existed in the history of mankind.

As a father takes pleasure in his son, so God did in Jesus. A natural father will take care that his son grows up properly, obediently; he takes care over his education so that he is fitted for a career; he guides him, nourishes him, loves him, and, at times, chastens him. All this God did for His Son. The Father was performing a great work. His whole purpose of redemption centred in a Son, and a son of such character as would achieve that redemption. He caused Jesus to be brought forth in the manner which is described in the gospel records; and from that time onward guided, educated and nurtured him. Isaiah presents the following picture:

“Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon him: he shall bring forth judgment to the Gentiles . . . He SHALL NOT FAIL NOR BE DISCOURAGED till he have set judgment in the earth . . . I, the Lord, have called thee in righteousness, and WILL HOLD THINE HAND, AND WILL KEEP THEE, and give thee for a covenant (victim) of the people, for a light to the Gentiles” (Isa. 42: 1-6).

We wish to emphasise two points from this passage. First, the word, “in whom my soul delighteth,” and second, “I will hold thine hand and keep thee.” We might have thought that the Almighty could have no parental affection such as a man experiences. On the contrary we find He is the supreme example of it. “In whom My soul delighteth” is an expression showing that affection.

God produced His Son for a special purpose and in a special way. Everything concerning him was arranged beforehand. We have only to consider the various prophecies relating to the birth of Jesus to realise that he came at the

right time. Great care was taken that God's only begotten Son should come at the time when circumstances and environment in the Jewish nation were right for the work in hand. The "dry ground" was prepared, the transgressors in Judah were rapidly attaining their fulness, the common people were in darkness and needed great light. All these circumstances were right for the proper education and experience of the Son of God.

For 30 years God was "holding the hand" of His Son, guiding him and giving him what was needful for this great work. But Jesus was no automaton, he was a separate person although so closely knit to the Father. We have little knowledge of those first years, but the curtain is lifted when Jesus was 12 years of age to show us how the work was progressing. We behold a wonderful Son even at that early age. It gladdened God's heart when He saw His son growing up so well. This is no idle sentiment, the scriptures clearly show it to be true. Undoubtedly the soul of the Father was delighted with the answer of Jesus to his mother, "Wist ye not that I must be about my Father's business?"

God was preparing His Son for his redemptive work. At the end of 30 years, He sent him forth with His divine approval. Jesus came to John to be baptised of him in Jordan. When he came up out of the water, the Spirit rested upon him, and a voice came from heaven, "This is My beloved Son, in whom I am well pleased." The Father could look back over the past 30 years and note the result. The Son had given Him pleasure. No higher praise could be given than these simple words, "well pleased."

Wondrous Love

Consider what God was doing. He had specially begotten a Son; prepared him; then sent him forth. What for?

"In this was manifest the love of God toward us, because that God sent His only begotten son into the world, THAT WE MIGHT LIVE THROUGH HIM. Herein is love, not that we loved God, but that He loved us, and SENT HIS SON TO BE THE PROPITIATION FOR OUR SINS" (1 Jhn. 4: 9-10).

What amazing love! All this was done by the Father that **we might live**. He need not have sent a Son, He could have left the human race to grovel in sin and death. But God is love, and herein is His love shown. He sent forth His son to bring release from sin and death. Consider also in what way He produced the Son.

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law" (Gal. 4: 4).

If the mind is staggered at God's love in providing a Son to be a means of redemption, how much more is it overcome by the thought of his lowly birth. Made of a woman; made in the fashion and likeness of mortal men. Surely no lower beginning for God's Son could be imagined. Again we emphasise the reason—**for us**; "He hath made him to be sin for us" (1 Cor. 5: 21). And the apostle continues, "that we might be made the righteousness of God in him."

After sending forth His Son, God made a further pronouncement, this time in the hearing of three people, Peter, James and John, on the mount of transfiguration. God's estimation of His Son at this stage was still the same: "well pleased."

Not once did the Son give the Father displeasure, such was the affinity which existed between them. Jesus often spake of the love which his Father had for him, the love of a father for an only son, the Son of His love, as he is called in the Greek of Col. 1: 13. When we get a proper appreciation of the love of the Father for His Son, we shall be prepared for the full understanding of the love which is shown in the crucifixion.

"He spared not His own son, but delivered him up for us all . . ."
(Rom. 8: 32).

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jhn. 3: 16).

These passages give us some idea of the "wrench" to the Father when He delivered up this Son whom He loved, to be bruised, beaten, mocked, spitefully entreated, and nailed to the cross. Would any natural father who loved his only son willingly deliver him to be cruelly treated? Think of it! This Son of His love, this one whose hand He had holden, whom He had cherished and loved not only for those 33 years, but from before the foundation of the world (Jhn. 17: 24). Would not God have rather shielded and protected His Son, kept him from harm, rescued him from the evil machinations of his enemies? Assuredly He would. Yet, for our sakes, he spared him not but delivered him up.

Abraham was a type of this when he was fully prepared to sacrifice his son whom he loved. He laid Isaac on the altar and stretched forth his hand to slay him, and was only stopped by the voice from heaven. God, however, delivered

up His Son completely and did not rescue him at the last moment. It pleased the Lord to bruise him; He put him to grief. It gave him both pain and pleasure; pleasure because it was achieving the bringing of many sons unto glory. Such was the love of the Father in providing His own Son to be the propitiation for our sins. We should not take a detached view of the crucifixion, but should try to enter into the feelings of the Father and the Son. For assuredly they have feelings such as we have, as the words of scripture show. A study of the passages quoted together with others of a similar character will give us a deeper appreciation of the great love which lay behind the action of the Father in giving His Son and delivering him up.

Selfless Obedience

Now consider it all from the point of view of the Son. He had the same concern that he should please his Father as the Father was concerned about him. We have Christ's own declaration, "I do always those things that please my Father" (Jhn. 8: 9). The "pleasure" of the Father consisted in the work which He required to be carried out. Jesus fully performed this, and so "the pleasure of the Lord prospered in his hand" (Isa. 53: 10). Many times Jesus made reference to this pleasure and work which he was performing.

"My meat is to do the will of Him that sent me, and to finish His work" (Jhn. 4: 34).

"I seek not mine own will, but the will of the Father which hath sent me" (Jhn. 5: 30).

Always Jesus had an acute conscience in regard to the Father's work; he knew what must be done and he was at pains to do it; he did not think of his own ease and pleasure.

"I must work the works of Him that sent me, while it is day; the night cometh when no man can work" (Jhn. 9: 4).

"I must preach the kingdom of God to other cities also; for therefore am I sent" (Luke 4: 34).

How well is his attitude expressed in Psalm 40: "Lo, I come to do Thy will, O God." "I delight to do Thy will." These words demonstrate the mutual pleasure of the Father and Son. The Father delighted in the Son, and the Son delighted to do the Father's work. Such a happy combination and co-operation has never been seen elsewhere. It was so perfect that Jesus could say, "I and my Father are one." At the end of his ministry the Son could say, "I have glorified

Thou on the earth; I have finished my work which Thou gavest me to do" (Jhn. 17: 4).

What was that work? It was not confined to the sacrificial death — though that was the crowning act of love, it was the finish of a great work. The passages above clearly show that the work extended over the 3½ years. The previous 30 had been the time of his preparation and education, and the 3½ was the time allotted for the work which the Father required to be done. That work was briefly stated by Jesus in the words, "I have declared Thy name." The Father's name is a "good name," and is expressive of all His attributes. These were fully exhibited by the Son; he was "God with us." He manifested all the characteristics of the Father. Jesus himself was so sure of this that he could positively declare to Philip that if a man had seen the Son and observed his works, he had thereby seen the Father also.

As we read the gospel records, let us think of Jesus as the human exponent of the Divine. As we read of him in Judea and Galilee, with the sick and afflicted, feeding the multitudes not only with bread, but with living words, preaching glad tidings to the meek, declaring God's judgments, rebuking the scribes and Pharisees, upholding the righteousness of the Law, and cutting through the traditions of the Jews; in every circumstance, and on every occasion, we see Jesus doing exactly what the Father wanted him to do; and the Father always looking down from heaven and saying, "well pleased." What a grand achievement and perfect partnership!

The Final Picture

Finally, our minds go to the end, to that moment, bitter to both partners, when the Father "delivered him up for us all," when He left His son to the mercy of the rabble, to be spitefully entreated and spat on, mocked, tortured, crucified; to that awful moment when Jesus, the beloved and only begotten, felt alone and helpless. Previously he had declared, "the Father hath not left me alone." No, the Father held his hand, and kept him, gave him of His power. But now, this only Son cries out in his anguish: "My God, my God, why hast Thou forsaken me?" (Matt. 27: 46). He was quoting from Psalm 22, which not only gives us words which were to be used by the Son, but also discloses his thoughts at this time of agony. Consider and meditate upon the extreme pathos of the following expressions of feeling:

"I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet" (Ps. 40: 14-16).

Shortly after this experience, Jesus said, "It is finished."

What was finished? The great work of the Father which he, Jesus, had performed. The grand partnership and co-operation of the Father and the Son for 33 years came to an end; the Father left the Son, He withdrew His hand for the purpose of accomplishing the death of His beloved, that death which was to effect a great deliverance for many others. God "delivered him up;" He "gave" His son. The son willingly co-operated and performed what was required of him. What love was displayed on both sides! For what purpose? The scriptures emphasise that it was all done "for us," that we, mere creatures of the dust, might be redeemed from death and inherit all things.

The death of the Son was only temporary, it could not be otherwise. He had done nothing worthy of death; and so, his soul was not left in hell, neither his flesh did see corruption. He was shown the path of life; he was raised to the Father's presence wherein is fulness of joy; to His right hand where are pleasures for evermore (Ps. 16: 11).

In due course, the Son will be sent again. "He shall see his seed, he shall see the travail of his soul, and shall be satisfied." Those sheep for whom he laid down his life will be gathered unto him, many sons will be brought unto glory, to the eternal praise of the Father and of the Lamb.

—H. C. Gates, Eng.

The Glimmer of Dawn

"They shall not hurt, nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11: 9). How far removed the present world is from such a state is easy to be seen. Yet the glimmer of the dawn is also to be seen in the return of the Jews to Palestine. The "gross darkness" spoken of in the Scriptures holds the people in its sway, but the night is far spent, and the dawn draws nigh to hand.

—Extract from letter



The truth is sure to disturb the schemes of little ambitions, which have ordinarily much cunning but little prudence. Passion swamps their reason when truth, ever calm and trusting in God, advances to its goal with firm and equal tread, and plants its victorious ensigns in purity and peace.

Verse by Verse Exposition of Obadiah's Prophecy

When Israel's Saviours . . .
. . . Judge the Mount of Esau

"And they of the south shall possess the Mount of Esau, and they of the plain the Philistines, and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin shall possess Gilead" (Obad. 19).

Obadiah's vision of future glory for Israel permitted him to bridge the long night of downtreading and persecution the nation was to suffer, and see, at its end, the political resurrection to new life that it will experience. As previous articles have shown, he foresaw the deliverance that will yet be seen in mount Zion; and the Sanctuary, the House of Prayer for all nations, that will be built there (v. 17). And now, in the verse above, he speaks of how the borders of the nation will be extended on every side.

Esau, or Edom, lay to the south-east of Palestine, Philistia to the south-west; Ephraim and Samaria were in the north, and Gilead to the east. Thus the prophet presents a picture of Israel pushing out in every direction, north, south, east and west, demanding of its enemies: "Give place to me that I may dwell" (Isa. 49: 20). The territories mentioned in this verse were then in the hands of the traditional enemies of the Jews. Edom and Philistia were always antagonistic to Israel; and, in the days of Obadiah, Samaria and Ephraim had been occupied by Assyria, the enemy from the north. Those ancient nations have disappeared from the scene, but their places have been taken by modern powers who are thus expressed in the terms of this prophecy. Thus Obadiah saw the ultimate triumph of Israel over its enemies.

"Benjamin shall possess Gilead" is rendered "Benjamin and Gilead" in the Septuagint version, and this alternate rendering seems more in accordance with the thought of the verse. It will not be the tribe of Benjamin that will occupy Gilead, but "they of the south" who will conquer both Benjamin and Gilead. Who are they? Other prophecies show that Christ, in company with his glorified brethren, will come in from "the south" (Hab. 3: 3; Ps. 68: 17-18; Deut. 33: 1-2; Song 3: 6). Occupying Egypt from Sinai (Isaiah 19), the multitudinous Christ will ascend north against

Gogue, then in triumphant possession of Jerusalem, which is territory once held by Benjamin. The further north this Divine army of the south proceeds, the further will the enemy be driven back. Zechariah refers to it as "the whirlwinds of the south" which shall destroy the enemy, and save Yahweh's people as a shepherd would his flock (Zech. 9: 14-16).

Modern Canaanites Destroyed

"And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south" (Obad. 20).

There have always existed Canaanites in the Land of Promise. They were there when Abram entered the land (Gen. 12: 6), and they will not be completely eradicated until the manifestation of Christ, at which time, Zechariah declared: "There shall no more be the Canaanite in the house of Yahweh of hosts" (Zech. 14: 21). Thus there are modern Canaanites in the land of Palestine today. The word comes from a root, "Kana," signifying, "to bend the knee," hence to humiliate one-self. By implication, therefore, the term came to mean an unscrupulous trader, one who is prepared to humiliate himself in order to gain an advantage over his fellows. In addition to this meaning of the word, the Canaanites were a people cursed of God (Gen. 9: 25), and thus stand in opposite relationship to the righteous. When Abram entered the Land of Promise, it was occupied by Canaanites; he thus was surrounded by enemies (Gen. 13: 7).

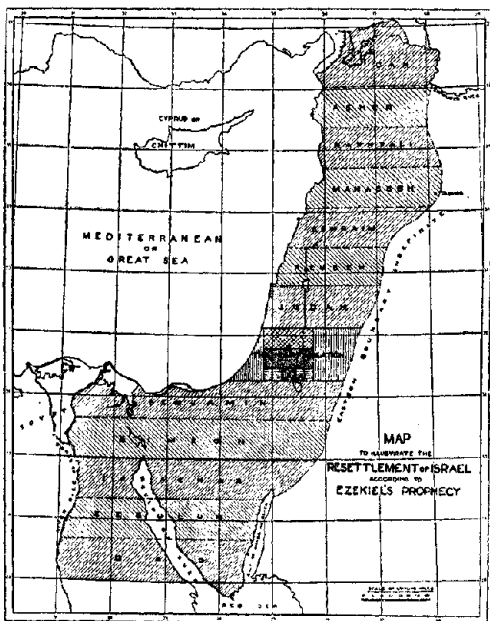
The Revised Standard Version is in accordance with this definition of the word, for in Zechariah 14: 21 it translates "Canaanite" by the word "trader." The outstanding traders of ancient times were the Phoenicians. They extended their trade to the very confines of the ancient world, sailing their trading vessels as far west as Spain and Great Britain where they traded with the natives. They were quite unscrupulous in their methods, and did not hesitate to sell Jews into slavery (Joel 3: 4-6), thus carrying them into captivity to a land afar off. There is a hint to this effect in the verse from Obadiah quoted above. The captivity of Jerusalem is said to dwell "in Sepharad," and Jewish commentators unite in identifying this with Spain. Even today, Spanish Jews are known as the Sephardim. In ancient times, Spain was at the very end of the world, as far as the people of the Middle East were concerned, and was probably only known to the Phoenicians, who doubtless took the Jewish captives there to work as their slaves.

But Obadiah saw the Jews returning from this outer extremity of the earth. He saw them brought back to the Land from every part of the globe into which they had been scattered. In the Land of Promise, he saw their power again established, and their borders extended on every side.

This verse speaks of the "captivity of Israel," and the "captivity of Jerusalem." This is a reference to the two-fold division of Israel, consequent upon the insurrection of Jeroboam and the secession of the northern kingdom in the days of Rehoboam, the son of Solomon. The idea is more clearly expressed in Ezekiel 37: 21-22: "Thus saith Adonai Yahweh, 'Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and will bring them into their own land, and will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all.'"

"All Israel will be saved" (Rom. 11: 26). Jews from all parts of the earth will be brought back into the Land, and there separated into the twelve tribes once again, as outlined in the closing chapter of Ezekiel. They shall "possess the cities of the south," that is, the cities that "they of the south" (v. 19) shall obtain by conquest.

Meanwhile, modern Canaanites still dominate in the earth, and even in the land of Israel. They are unscrupulous traders who are prepared to humiliate themselves in order to obtain what they desire. They are not legitimate merchants, but those "great ones of



the earth," who shall "weep and mourn" when Babylon the Great is destroyed because, "no man buyeth their merchandise any more" (Rev. 18: 11). And their merchandise includes the "bodies and souls of men" (Rev. 18: 13—margin). They comprise those unscrupulous traders who have gained their position and wealth by playing upon the religious sentiments of the people. They clutter up the Land of Promise today. Every so-called "holy place" has its Bazaar of Guardian Saints (Dan. 11: 38) whose presiding priests are ever ready to fleece the public. Even upon mount Zion itself there is found a Roman Catholic church and Moslem graves, desecrating it. Jerusalem, Bethlehem, Nazareth, Hebron—all are polluted by the superstitions of a pseudo-Christianity—modern Canaanites in the house of Yahweh, prepared to bow the knee to any who buy their wares. But all this is to go. Israel's triumph will see an end of this superstitious play upon the feelings of people. Zechariah 13: 2-3 declares:

"And it shall come to pass in that day, saith Yahweh of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered. And also I will cause the prophets and the unclean spirit to pass out of the land, and it shall come to pass that when any shall yet prophecy, then his father and his mother, that begat him, shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed, every one of his vision. Neither shall they wear a garment of hair (see margin—a distinctive robe) to deceive."

The return of the Lord Jesus Christ, and the remarkable power he shall exhibit in the earth, will cause men everywhere to recognise that they have "inherited lies, vanity and things wherein there is no profit" (Jer. 16: 19). There will be a complete revulsion against the spiritual blindness that has held men in chains throughout the ages, and they will turn with relief from a superstition that has fattened upon their fears for so long.

The city of Zarephath, mentioned in Obadiah 20, was a notable city of Zidon (1 Kings 17: 9), and is here doubtless used by the prophet to identify the Canaanites with the Phoenician traders of his day. The name of the city means "The Place of Smelting, or Refining," and could have a reference to the fire of Divine wrath which will consume the dross of the nations, and refine them for Yahweh's purpose in the Kingdom (Isa. 30: 27-28). Babylon the Great, the trading city of the modern Canaanites, the antitypical Edom, is to be consumed by fire, until its worshippers are sufficiently purified to submit to him who is "Lord of lords, and King of kings" (Rev. 17: 14).

Saviours of the Future Age

"And Saviours shall come up on mount Zion to judge the mount of Esau, and the Kingdom shall be Yahweh's" (v. 21).

A saviour is a deliverer. In the past, Yahweh raised up mortal saviours to help Israel (2 Kings 13: 5; Neh. 9: 27), but the saviours of the coming age will be immortal, like their great King and Lord, Jesus the Christ. He was manifested, both for "the fall and rising again of many in Israel" (Luke 2: 34), and will assume his rightful position of King of the Jews. The twelve apostles, to whom he promised positions of authority over the twelve tribes of Israel (Matt. 19: 28), will be there to assist him. Moses, Joshua, David, the prophets — men who valiantly strove for the goodness of Israel in their times of weakness — will likewise be his associates. The redeemed of every age and clime will be the king-priests of the Age (Rev. 5: 9-10), and will not only co-operate with the central government in Zion from all parts of the earth, where they will be stationed, but will find honoured positions in the "House of Prayer for all nations" established in Jerusalem. There they will "minister unto Yahweh, and stand before the King in that day" (Ezek. 44: 15).

These immortal saviours, with the Lord Jesus at their head, will deliver, discipline and educate the Jewish people, thus "turning away ungodliness from Jacob" (Rom. 11: 25-26), that the nation might be grafted in again on a basis of faith (v. 23). Malachi, speaking of the work of the Lord Jesus in the future, says: "He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they might offer unto Yahweh an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto Yahweh, as it was in the days of old, in former years" (Mal. 3: 3-4). Speaking of the Gogian invasion of the latter days, Zechariah declared: "It shall come to pass, that in all the land, saith Yahweh, two parts therein shall be cut off, and die, and the third part shall be left therein, and I will bring the third part through the fire, and will refine them as silver is refined, and try them as gold is tried. They shall call upon My name, and I will hear them. I will say, 'It is My people,' and they shall answer, 'Yahweh is my Elohim'" (Zech. 13: 8-9). Thus through great tribulation and trouble, Israel will be humbled that they might be glorified. Hosea taught: Yahweh will say unto them which were not His people, "Thou art My people," and they shall say, "Thou art my God" (Hos. 2: 23).

From Sinai and Egypt in the south, these saviours of Israel will ascend north to Zion where the forces of the Gentiles will be congregated. There, in the Gogian host, in all the plenitude of its power, will be seen the antitypical mount of Esau, or Edom: the flesh in political manifestation. And there these saviours will judge that power which down through the ages, in the different manifestations in which it has been revealed, has persecuted and humiliated Yahweh's people. To "judge" is to rule over, or judicially determine one's fate. Micah declared: "He shall judge among the people, and rebuke strong nations afar off" (Mic. 4: 3). Isaiah taught: "In mercy shall the Throne be established, and he (the Lord Jesus) shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and teaching righteousness" (Isa. 16: 5). David looked to the time when his greater son, the King, shall rule, "judging the poor of the people, saving the children of the needy, breaking in pieces the oppressor" (Ps. 72: 4). The result of all this judicial exercise of authority and power is expressed in the words of the prophet: "For the nation and kingdom that shall not serve thee shall perish" (Isa. 60: 12).

Thus all nations will be brought under the control of Israel's rulers. Antitypical Edom will be completely overthrown, and Israel's triumph will be complete. It will not be the triumph of the flesh, however, but that of Yahweh. For even Israel will have to submit to the laws and decrees of he whom they crucified 1900 years ago, and whom they have despised ever since. This shall be to the glory of Yahweh's name:

"I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at the first, and I will cleanse them from all their iniquity whereby they have sinned against me, and I will pardon all their iniquities. And it shall be to Me a name of joy, a praise and an honour, before all the nations of the earth, which shall hear all the good that I do unto them. And they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it" (Jer. 33: 7-9).

The Hub of the Universe

Thus Israel shall become the "first dominion" in the Empire that the Lord Jesus shall establish (Mic. 4: 8). The core of his power will be in mount Zion. There will be built the House of Prayer for all nations (Zech. 14: 16; Isa. 56), the Sanctuary of which Obadiah makes mention in v. 17: "Upon mount Zion, there shall be holiness," or, in the Hebrew, "a Sanctuary." This House of Prayer will be the very

hub of the Empire Christ will set up, the centre to which all men will turn for instruction and hope (Isa. 2: 2-4). Those who ascend there for worship before the King (Zech. 14: 16), shall see him reigning "in mount Zion and Jerusalem, and before his ancients gloriously" (Isa. 24: 23). Jerusalem shall then be known as the "throne of Yahweh," and the prophet adds that no longer "shall they (mankind) walk after the imagination of their evil heart" (Jer. 3: 17).

Under the rule of Christ, a united and peaceful world will give its allegiance to Yahweh, and look in hope towards that time when they, too, might be made "equal unto the angels" at the end of the 1000 years' reign (Rev. 20: 5). The second stage of Yahweh's purpose with the earth will have commenced, and the "earth will be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2: 14). There are three main stages in this purpose: (1)—the present epoch when flesh triumphs: the epoch of Edom's ascendancy, (2)—the future intermediate stage when there will be an admixture of flesh and spirit, when immortal rulers will control and discipline the flesh: the epoch of Israel's triumph over Edom, and (3)—the final, perfected stage when Yahweh will be "all and in all" (1 Cor. 15), when flesh will be completely done away with, and the "whole earth will be filled with the glory of Yahweh" (Num. 14: 21).

The Coming Triumph is Our Hope

It is to establish this state in the earth that the Lord Jesus Christ is to return. That was part of the Gospel that Paul preached at Athens. He told the people that Yahweh hath appointed "a day in the which He will judge the world (Edom) in righteousness, by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised him from the dead" (Acts 17: 31). The resurrection of Christ is the assurance that we will see this state established in the earth. The call of the Gospel is a call to individuals to separate themselves from the power of darkness, the power of the flesh, or of Edom, that exists on every side, and to consecrate themselves as a people "for His name" (Acts 15: 14). At Christ's return, these individuals will be brought again from the dead, and if worthy will be made consubstantial with the Father, constituting those Saviours who are to judge the mount of Esau. Gathered together as one (John 17: 21), they will comprise the multitudinous Christ; Yahweh's "man of war" (Exod. 15: 3), who will "fight against the nations as when He fought in the day

of battle" (Zechariah 14: 3). They will constitute His "eyes" which shall run to and fro, through the whole earth, on His behalf (Zech. 4: 10); His "arms" extending His power and authority (Isa. 40: 10) on every side; His "name" burning with indignation at the profanities that have been reaped upon it (Isa. 30: 27-28); His "feet," that shall bring good tidings to those who are prepared to submit; His "lips" publishing peace to Zion, proclaiming words of salvation to the people, and calling upon them to acknowledge that "thy Elohim reigneth" (Isa. 52: 7). All these terms describe the one body of the saints made glorious, the multitudinous Christ, the manifestation of "Yahweh, the Man of War." When the power of this glorious multitudinous body of Divine manifestation is revealed in the earth, then will be fulfilled the words of the prophet: "Yahweh hath made bare His holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our Elohim" (Isa. 52: 10).

From Zion, the reign of Christ shall extend in every direction, bringing all nations under his control. Edom destroyed, Israel disciplined, educated, transformed, will witness to the triumph of the spirit over the flesh, a triumph of Israel, the Prince of El, over Edom, the nation of Adam. Thus there shall be brought to a conclusion the Divine controversy with the nations that has occupied 6000 years of history; and for the first time since Adam and Eve were rejected from Edom, the nations will be thoroughly subject unto Him whose power is supreme over all. Thus Obadiah concluded his wonderful vision of the future with the words: "And the Kingdom shall be Yahweh's" (Obad. 21).

May the triumph that stimulated the prophet, and the glorious vision of the future that he saw, so stir us as we read and study his words, that we, too, are mentally transported into the future, and are able to perceive something of the glory in which he rested. May the power of his message so guide us that we may be strengthened thereby to overcome the power of the flesh (Edom) that is in each one of us, and so conquering now, find a place in "the Kingdom that is Yahweh's."

—H.P.M.

(This concludes our consideration of this prophecy).

Questions



Answered

Why the Angel Withstood Balaam



Dear Brother Editor,

A recent issue of "Logos" contains an article entitled: 'The Wages of Unrighteousness.' Whilst I appreciated very much the general exposition and exhortation contained therein, there is one point which I feel the writer has overlooked.

Dealing with Balaam's supposed virtues, the writer states (p. 23), "He (Balaam) consulted God, and hearkened to His counsel, and was guided by His advice. He only saddled his ass, and undertook the journey when God gave him leave to go." After commenting upon Balaam's confession of sin to the angel, the writer says: "Whatever, therefore, his offence may have been—and it was heinous enough—his outward action gave little indication of its nature."

Now I would point out that Balaam's sin is apparent in Numbers 22: 21.

Balak had sent his princes the second time to Balaam seeking his services against Israel. Balaam refused, but asked the princes to tarry the night while he enquired of God (v. 19). It is important to take careful notice of God's answer to Balaam: "IF the men come to call thee, rise up and go with them." Verse 21 shows how eager Balaam was to do the bidding of the princes of Moab. He "rose up in the morning and saddled his ass, and went with the princes of Moab." As a result, we are told, "God's anger was kindled against Balaam because he went."

A careful reading of these verses will show how Balaam sinned. God's consent to him going with the princes of Moab was conditional: "IF THE MEN CALL THEE, rise up, and go with them." Balaam, either through greed or impatience, did not wait to be called, but rose in the morning, saddled his ass, and went with the Moabites contrary to God's instructions.

It was because of this that the angel of God stood as an adversary in Balaam's path, and after rebuking him severely said, in v. 35: "Go with the men; but only the word that I shall speak unto thee, that thou shalt speak."

On several occasions I have heard brethren ask why God gave Balaam permission to go with the princes, and then was wrathful because he went with them. But as I have pointed out, God's permission was conditional, and Balaam did not wait for the conditions. I have no wish to be unduly critical, but in this instance, I think a little correction may prove useful. It is easy to overlook important words or phrases in Scripture.

I have myself read certain passages in the Bible for years without realising their significance until someone pointed it out to me. But then much of the beauty of the Scriptures lies in the fact that we can traverse them for a lifetime, and still continue to find further food for thought. We never really exhaust their meaning. There is always something in the Bible to satisfy the intellect of all.

Yours fraternally, H. Prosser.



Where Did Balaam Come From?

In "The Logos," p. 26, the writer of the article, 'The Wages of Unrighteousness,' asks the question, Where did Balaam come from?

In the Hebrew, Balaam is a compound name, consisting of "Bal" signifying "destroyer," and "Am" meaning "flock, herd, people," etc. Hence Balaam means "The destroyer of the people."

Balaam was a son of Beor of Pethor (Num. 22: 5), and Pethor was found in Mesopotamia (Num. 23: 7; Deut. 23: 4). "Beor" was an Edomite (Gen. 36: 31-32). "Bal" and "Bel" (Isa. 46: 1) mean the same and find their counterpart in Belus, an Edomitish god. Balaam was Baal, or Lord, to many of the nations related to Israel. These nations, including Edom and Moab, were given a chance of escaping the Judgments of Yahweh (Deut. 23: 12; 2: 26-30). The record states that they were obstinate and "hardened their hearts." They sent for Balaam, their Lord (Baalim) and priest, who refused to co-operate in the cursing of Israel. Nevertheless, he caused them to "forsake the right way and go astray" (2 Pet. 2: 15). He placed a "stumbling block" in their way, causing them to "commit fornication" (Rev. 2: 14). That stumbling block is recorded in Numbers 25: 1: "Israel began to commit abominations with the daughters of Moab.

Balaam was a son of Beor, a son of Esau who defiled himself in the same way. "Edom" was a symbol of that sin. "By the sword" he took the daughter of Seir when he was at the age of 40, and broke the "seal of righteousness," the token of which he had in his flesh, thus denying the covenant. Yet God, in His mercy, made it possible for his descendants to become reconciled to Him (Deut. 23: 7). Balak knew of this close relationship, and hired Balaam to curse his "brother." Both the Moabites and Midianites were virile worshippers of Baal the Edomite god, and were excluded from the congregation of Yahweh's people (Deut. 23: 2; Neh. 12: 1-4, 29).

The whole history of Israel is riddled with the intrusion of Baalimic apostasy — all through the action of Balaam. Baal-Peor is wickedness in high places—a monument of licentious practises. The growth of Gentile apostasy was similar. So let us come out from them and be separate. — Yours fraternally, G.R.M. (N.S.W.)



Let Us Use Caution in Chronology

Dear Editor,

The article, "Will 1957 Prove a Time of Blessing?" causes me to suggest that a cautionary note be sounded. The times and seasons provide an interesting study, and profitable in their place, but are not the basis for dogmatism where no "thus saith the Lord," is available.

Prophecy has been brought into disrepute by rash statements on the part of some concerning when and what is going to happen. The broad outline we know, but many details are hidden. The most notable event of our day is Israel's emergence as a State in 1948, but this was foreseen by none that I know of, and does not fit into "Moslem" times. The article referred to makes use of Dan. 12: 12, yet the blessing of this verse is to the Daniel class, not to Israel in rebellion as they are at present!

Brother Thomas was confident in his chronology, more confident than events have proved him wise to be, for some dates of history will always have a question mark. I believe that over all calculations and interpretations there should stand the words of Christ to believers: "Behold I come as a thief," which brother Roberts rightly terms a wonderful parenthesis, and says, "What is this but the coming of the Lord? . . . but exactly at what stage is not revealed" (Lectures on Apocalypse, p. 128). The warning of Christ in this place is vital to us all in these days of worldliness and pleasure-seeking which are so liable to choke the Word. Yours fraternally, E.M..

(We agree that dogmatism is unwise in the absence of facts, but also believe that research into the subject of chronology is by no means exhausted. We believe our correspondent would agree with us there—Editor.)



The Work in Queensland

Dear Brother Editor,

I have just returned from yet another visit to North Queensland, again calling on all brethren from Atherton to Bundaberg. I am pleased to report four baptisms on Saturday last, whilst at the Memorial Meeting on Sunday, 24 members were presented. At the Bible Class we had 19 young people under 30 to study and take part in the class. Lectures still continue to bring a few strangers, nine being present at my last, four of which are now members.

At Mackay we have had several discussions with a S.D.A. minister, but have not got very far. At present I am working in South Queensland for a short while before returning to Townsville. Yours fraternally, H. A. Twine (Q.)

Prayer

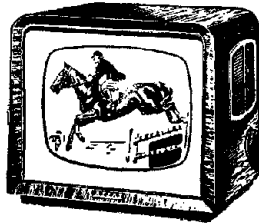
Prayer ought to consist chiefly of three things: The expression of our sincere adoration of Yahweh's greatness and excellence; the giving of thanks for His goodness; the supplication for the various things we need, among which stands first, the consummation of His purpose in the rebuilding of the tabernacle of David, and all that it involves.



Let every man bend his strength to the saving of himself. Look to no man; lean on none. Fight your way through the darkness; there is light beyond. Soon our highest aspirations will find their goal in the Kingdom of God. When God makes up His jewels, we will luxuriate in excellence. From all ages, and all ecclesias, will those be gathered who please Him and meet His purpose.

A Seductive Addition to a
Pleasure Seeking Age

Thoughts on Television



We are apt to say that times and circumstances are different, and to use such a comparison to justify actions that under other conditions may be thought inconsistent. But the more we read of the life of the Lord, and of the will of God, the more clearly can it be seen that the paths we must tread are narrow, and that there is a clear line of demarcation between what is right and what is wrong, between what is good and what is evil.

Love is a virtue which impels one to give all, and to willingly sacrifice whatever is possible for the benefit of others. This was the motive that governed the life of the Lord, and caused him to manifest such zeal for righteousness. And his life provides the example upon which our characters are based. We are expected to make the greatest use of all the capabilities we possess in the service of Yahweh. All have some special ability which is applied in daily work. Let us see that this is applied to the service of the Master with as much zeal as we employ in our earthly master's service; and, if possible, more so. It is evident from the records we have of his life, that Jesus never wasted his time; and neither should we. Yet we live in times when it is very easy for us to fail in this respect.

It is an age characterised for its love of pleasure more than its love of God, and one which can make its influence felt on us in ways quite detrimental to the service of the Truth. These lovers of pleasure are always on the look out for novelties and new amusements, and these are presented in such a way that we, too, can be seduced. Today, as never before, the world invades the home in the form of the wireless and television set. There is no harm in possessing a wireless set, but if it is employed to the detriment of the work of the Truth, then we should at once turn away from such a temptation. It is no doubt very pleasing to the natural man to spend an evening in listening to things which are light and amusing, but our calling will not permit us much

time to do such things. We are God's servants all the week, not only on Sundays !

As seductive and gratifying to the mind of the flesh as the wireless set can be, the television set is even a greater waster of time. Where the lust of the eye is added to the appeal of the mind, there is a greater temptation to occupy our time in the contemplation of those things that appeal to the flesh. The mind can become debased by the sight of those things presented, and thus unfit to receive the things of the Spirit. The more we provide these amusements for our children, the greater are we enchainning them to the things of the world, and the more difficult will they find it ultimately to snap those cords and accept Christ. It is our responsibility in this age of pleasure and shallowness, to wisely guide those under our care, that they may avoid the pitfalls that exist on every hand, and tread the narrow way that leads to life.

It is not sufficient that we should consider our duty to God done when we have "got through" the daily readings. The Bible was not given us merely to read, but to study and search. None of us yet possess all the spiritual wisdom that is to be found hidden in its pages; and it behoves all who are mentally and physically able to continually improve themselves in the knowledge of God, and His will, by studying the Scriptures. This should be our work in our spare time. By succumbing to amusement that may be had without any trouble does us no good spiritually. The study of the Scriptures requires mental exertion; and to exert our minds means that we are strengthening our characters; and to have such minds full of spiritual wisdom and understanding will help us against all temptations much more than if we spend our time in unprofitable ways.

When the outside enemies of the Truth cease to attack us, we find enemies within the household, and it is then that we need to be well grounded and versed in the Scriptures, so that we might not be tossed to and fro by winds of false doctrine. In view of this, we might well ask: Would the Lord spend His time in gazing at a television set, or occupy all his evenings by listening to the low taste of amusement that emanates from the wireless set? We know he would **not!** His Father's business required all His time and attention; and that is the example he has set us.

—S.F.J.

An Interesting Question :

Who Shall Rise from the Dead ?

Question: Will only those who are baptised rise from the dead at Christ's Coming?

Answer: Three answers have been given to this question: (1)—That all will be raised from the grave; those who have never learned of the Truth in this age to receive a second chance. (2)—Only those who have been baptised will be raised. (3)—Enlightenment is the ground of responsibility, and a person will be raised to judgment if he know the will of God, even if he does not obey it. In rebuttal of answer No. 1, we have the clear declaration of Scripture that there are some who will never be brought again from the dead (Isa. 26: 14; Jer. 51: 57; Isa. 43: 17; Job 14: 12; Ps. 88: 5). The reason why they will not rise is implied by the Apostle when he wrote: "It is appointed unto men once to die and after that the judgment" (Heb. 9: 27). The resurrection is for the purpose of judgment and reward. Those in ignorance of God's way, therefore, have not the basic requirements for resurrection, for they lack a knowledge upon which they would be judged. They will "remain in the congregation of the dead." Their state is described by the Psalmist: "Man that is in honour, and understandeth not, is like the beasts that perish . . . He shall go to the generation of his fathers, they **shall never see light**" (Ps. 49: 19-20). And as to the supposed "second chance" concerning which some speak so glibly, the words of Paul are surely conclusive: "They have no hope, and are without God in the world" (Eph. 2: 12).

A little thought will reveal that the majority of mankind are in this category, and are thus doomed to remain forever in the grave. And if this is thought to be "unfair," bear in mind the purpose of the Gospel. It is not to convert the world, but to "take out" therefrom a "people for the Name" (Acts 15: 14); a people who will comprise the aristocracy of the coming Age (Rev. 5: 9-10). There is no injustice done to any in this, for meanwhile Yahweh pours out His blessings without stint upon all alike. He giveth to all men, "life, and breath, and all things" (Acts 17: 25), making His sun to rise "on the evil and on the good, sending rain on

the just and on the unjust" (Mat. 5: 45). All owe to the Father the great privileges they enjoy, though some have been given greater privileges than others, because He has need of them in His great purpose. Look more closely at this and you will see that there is no injustice—but there would be injustice if Yahweh did not bring to judgment those to whom He has revealed these added privileges (His purpose and invitation) merely because they rejected them; but more of this in a moment.

Yahweh's Covenants are More than Mutual Agreements

Christadelphians are united in their repudiation of a universal resurrection, but they are not always so united in their understanding of who shall rise. Some have suggested that it does not matter how much a person might know and understand the Truth, so long as he remains unbaptised, God is powerless to raise him to judgment. It is taught by those who hold this view, that only those who have entered into covenant relationship with God through Christ are "responsible," and will therefore rise. They reason that a covenant is a mutual agreement between two parties, and is not binding on either side until it has been mutually signed.

To us such a doctrine is both unethical and unscriptural. It implies that flesh can defy Yahweh so long as it does not embrace the covenant. This would mean that a man, like Demas, who tried, but failed through pressure of circumstances (2 Tim. 4: 10), will be raised from the grave to condemnation because he attempted to obey God but did not fully succeed, whereas a man, like Felix, who heard and understood the message of Salvation (Acts 24: 22-25) but who refused to act upon it, could do so with impunity.

We quite agree, that under normal conditions, a covenant is a mutual agreement which is not binding until mutually accepted by both the contracting parties. But that is not the case with Yahweh's covenants. He does not condescend to descend to the level of flesh, and bargain with man to accept His covenant, standing helplessly by, if man refuses to accept this mutual agreement. Contrary to this thought, His covenants are set before men as commands, and men disobey when they reject them. And when men knowingly disobey Yahweh, they become amenable to His judgment. This idea of Yahweh's covenants being commands, is shown by the word selected by the Spirit in the

New Testament as the equivalent of the Hebrew "berith" (covenant) in the Old, and found in such places as Galatians 3: 15). The word is "diatheke" and signifies "will" or "decree." Vine's "Expository Dictionary of New Testament Words" declares: "In contradistinction to the English word 'Covenant' (lit. a coming together), which signifies a mutual undertaking between two parties or more, each binding himself to fulfil obligations, it does not in itself contain the idea of joint obligation, it mostly signifies an **obligation undertaken by a single person**. For instance, in Gal. 3: 17 it is used as an alternative to a 'promise' (vv. 16, 17, 18)." This definition is endorsed by the Scriptural use of the word "covenant" which is revealed more in the sense of Divine decree which men are incumbent to accept and obey when brought to their notice, rather than an agreement which they can accept or reject at will. Thus we read:

"Yahweh declared unto you His covenant, which He COMMANDED YOU TO PERFORM" (Deut. 4: 13).

"These are the words of the covenant, which Yahweh COMMANDED Moses to make with the children of Israel" (Deut. 29: 1).

"He hath remembered His covenant for ever, the word which He COMMANDED to a thousand generations, which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for A LAW" (Ps. 105: 8-10).

In these references, the Divine covenant is set before Israel as something entirely different to normal agreements. It is a decree that they were incumbent upon to obey. And if the history of Israel is studied, this fact will be seen clearly revealed. Was not Israel bound to obey the voice of Yahweh long before they formally entered into covenant with Him as recorded in Exod. 24: 3? Undoubtedly they were! At Marah, before they had arrived at Sinai, Yahweh had delivered to them "statutes and ordinances" (Exod. 15: 25), and had commanded them to obey Him on pain of His displeasure and Divine judgment (v. 26). Yahweh did not bargain with Israel; He issued His decrees and commandments expecting them to be obeyed.

The Gospel Commands Men to Obey

The proclamation of the Gospel goes forth to the Gentiles in similar fashion to the decrees of Yahweh to Israel—in the form of a Divine command. Paul at Athens declared: "The times of this ignorance, God winked at; but now commandeth all men to repent" (Acts 17: 30). In another place, the Apostle showed the effect of the preaching of the Word:

"To one (who rejects the Message) we are the savour of death unto death; and to the other (those who accept it) the savour of life unto life" (2 Cor. 2: 16).

These testimonies clearly show to our mind that whereas God will "wink at" the disobedience of men when they are in ignorance of His will, He will not do so if they have come to a knowledge of the Truth. He then accounts them responsible to obey, and if they continue obdurate, they are amenable to judgment, and will be raised for that purpose. In proof of that, we have the following testimonies:

"That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke 12: 47).

"To him that knoweth to do good, and doeth it not, to him it is sin" (James 4: 17)."

"You only have I known . . . THEREFORE I will punish you for your iniquities" (Amos 3: 2).

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12: 48).

"If ye were blind, ye should have no sin" (Jhn. 9: 41).

"If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin" (Jhn. 15: 22).

"Ye (the Jews who rejected Jesus) shall see Abraham in the kingdom of God, and you yourselves thrust out" (Luke 13: 28).

"Hereafter (i.e., at the 2nd coming) shall ye (Caiaphas who judged the Lord) SEE the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mat. 26: 64).

"It had been better not to have KNOWN . . . than after they have KNOWN it, to turn from the holy commandment delivered unto them" (2 Pet. 3: 21).

The Case of Felix

All the references quoted above show that light is the ground of responsibility. In the main they relate to the people who knowingly rejected the mission of the Lord Jesus, and the call that he delivered unto them. That relates to Caiaphas the high priest who delivered Jesus unto death, for from the statement of Nicodemus (John 3: 2), it seems as though the leaders of Israel knew full well that the Lord was no pretender. For envy they delivered him, and their madness of hate blinded their eyes to the consequences.

Finally, consider the case of Felix before whom Paul was brought. He had a good knowledge of the Truth long before he met Paul (Acts 24: 22). When he heard the splendid defence of the Apostle, he was doubtless again seized

with the beauty and significance of the message, for "he sent for Paul, and heard him concerning the faith in Christ" (v. 24). Paul, in turn, must have been impressed with the understanding and interest of the man, despite his reputation, for "he reasoned with Felix." As the governor resisted the power of the gospel, Paul further "reasoned of righteousness, temperance, and JUDGMENT TO COME" (v. 25). What had this to do with Felix? Nothing at all if only those who are baptised are raised to judgment. But that the "Judgment to come" had to do with Felix, personally, is shown by the fact that when he heard the Apostle on these matters "he trembled." Nevertheless he resisted the appeal of Paul because the attraction of the world was too strong for him to snap its cords.

What degree of knowledge is necessary before it can be said that one is "responsible" to judgment? We do not know ; it will be left to the Judgment Seat to reveal that. In that regard, an unwise zeal and extremism has sometimes been adopted. On one occasion we were handed a small 12 pp. pamphlet which drew attention to the signs of the times, and the second advent of Christ, and at the conclusion of it, the pamphleteer stated that the reader, having read his message, was now "responsible." Such statements are to be deplored as much as those which maintain that a person cannot be raised to Judgment if he has not been baptised. It causes God to appear before men as unjust, if we teach He will raise from the dead to condemnation those who have tried but failed through weakness of the flesh; and yet is powerless to bring from the grave those who have knowingly flouted the Divine command. The Scriptures, we feel, balance these extremes. They show that though light, or knowledge, is the ground of responsibility, it is Christ alone who can determine when a person has been sufficiently seized with the knowledge of the Truth to be really accounted responsible to judgment.

—Logos Committee

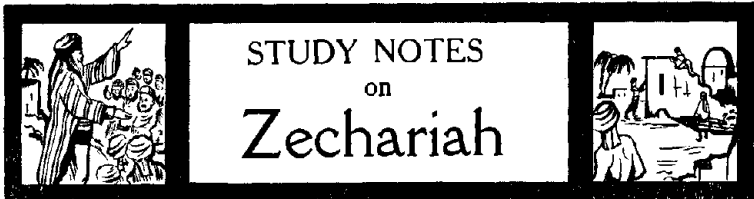


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(Continued from last issue)

“The pride of Assyria, and sceptre of Egypt shall depart away” — In ancient times Assyria, Egypt and the Middle East comprised the whole world, and this will be the case also, at the second advent of Christ, when the nations will be divided between the Kings of the north and south. But Gentile power will be forced to bow to that of Israel under the authority of King Jesus (Ps. 68: 30-31; Isa. 19: 23-25; Isa. 60: 12).

Verse 12: “I will strengthen them in Yahweh” — i.e., Israel will be educated in Divine truths, and grafted in again upon a basis of faith (Ezek. 36: 26). **“They shall walk up and down in His name”** — i.e., in the Name of Yahweh (Micah 4: 5). The nations shall see this, and accept the Israelitish principles of the Hope (Zech. 8: 23). Thus Yahweh’s purpose in the nation will be fulfilled (Deut. 4: 6; Jer. 13: 11; Jer. 33: 8-9).



Zechariah 11—THE SCATTERING OF ISRAEL

From contemplating the future glory of Israel, the prophet now looks at the calamity that overcame the nation A.D. 70, when the Romans marched against Jerusalem, and overthrew the Jewish State. The prophet points to the cause of this catastrophe: the spiritual decadence of the people, and particularly their leaders. He indicts the shepherds of Israel, showing the antipathy that existed between Yahweh and those whom He had established over the flock: “My soul loathed them, and their soul also abhorred me” (Zech. 11: 8). The prophet spoke of how the shepherds would be cut off, how the people would be scattered, because of their hardness of heart; a hardness that found its most terrible manifestation when they paid “thirty pieces of silver” to encompass the murder of the Lord (Zech. 11: 12; Matt. 27: 3). As a result, Israel was scattered among the nations, and Yahweh turned to the Gentiles, to take out of them, a “people for His name.” Thus Ecclesias were formed, but they, too, failed to learn the lesson of Israel. Their shepherds ultimately proved as incapable as those of Israel, giving rise to the “idol shepherd” of Rome which fleeced the flock instead of feeding it (vv. 15-17). Against this shepherd, the prophet also pronounces “woe,” and refers to the time when it also will be destroyed.

Vv. 1-3—THE DESTRUCTION OF JERUSALEM IN A.D. 70

Verse 1: “Open thy doors, O Lebanon” — Lebanon is used in Scripture to symbolise the glory of Israel (Is. 10: 34), and thus fittingly typified the Temple which represented the apex of glory for Jewry. Jewish interpreters have

thus explained this passage. **“The fire may devour thy cedars”** — In Isa. 37: 24 the destruction of Lebanon’s cedars is used as a symbol of war in Israel. In Ezekiel 17: 22-24, the cedar is used as a symbol of Israel. Thus the verse speaks of the glory of Israel being destroyed by war, a war that would

overthrow the Temple, as it did when Rome marched against Jerusalem in A.D. 70.

Verse 2: "Howl, fir tree . . . ye oaks of Bashan," etc. — all symbols of Israel, here representing as mourning the overthrow of the nation to their own hurt. **"The forest of the vintage is come down"** — The R.S.V. — "The thick forest has been felled." The "thick forest" is Israel, and the cedars, firs and oaks are its leaders. The symbol speaks of the overthrow of the nation.

Verse 3: "The shepherds howl for their glory is spoiled" — The term "shepherd" is used in Scripture for the spiritual leaders of Israel, men who gloried in the Temple. This verse is thus explanatory of vv. 1-2. **"The roaring of young lions."** — The Lion is symbolic of Israel (Ezek. 19: 1-9). "Young lions" thus represent the rulers of Israel. The verse thus prefigures the distress of the spiritual and civil leaders of Israel in view of the calamity of A.D. 70, when the State was overthrown.

Vv. 4-14—THE REASON OF THE CALAMITY

Verse 4: "Feed the flock" — Warn the flock, giving opportunity for any individuals to escape the threatened judgment — Matt. 12: 33-41. **"Of slaughter"** — Destined for slaughter (Acts 2: 19-20).

Verse 5: "Whose possessors" — The figure of Israel as a flock of sheep is maintained. The flock rejected God, and had become subject to Gentile power, who thus became its possessors. Their owners and their shepherds were alike, indifferent to the fate of the flock.

Verse 6: "I will no more pity the inhabitants of the land, saith Yahweh" — Israel's apostasy was not entirely due to the leaders, for the people rejoiced in their wickedness. "As with the priests, so with the people," and thus Yahweh's pity was exhausted, and He allowed them to fall into the hands

of oppressors. **"Into the hand of his king."** — The Jews told Pilate, "We have no king but Caesar" (Jhn. 19: 12, 15), and into Caesar's hands they were delivered. But Jewry soon found they had a tyrant in Caesar, who did not hesitate to "smite the land."

Verse 7: "And I will feed the flock of slaughter, even you, O poor of the flock" — The Revised Version expresses this more clearly — thus: "So I fed the flock of slaughter, verily the poor of the flock." This work of feeding the poor of the flock was performed by the Eternal Spirit through the Lord Jesus (Heb. 1: 1). The record declares: "The common people heard him gladly" (Mark 12: 37). **"I took unto me two staves"** — The shepherds of old had two rods or staves, one turned round at the top, that it might not hurt the sheep; this was for counting them, and separating the sound from the diseased (Lev. 27: 32). The other had an iron hook at the end of it, to pull in and hold the straying sheep. The "I" of this verse is the Eternal Spirit, manifested in the Lord Jesus, the "good shepherd" of John 10. **"The one I called Beauty"** — "Beauty," "pleasantness," or "delight" expressed Yahweh's favour towards Israel. **"The other I called Bands"** — Bands spoke of unity in Israel and towards Yahweh. This is what the Lord offered to the people in the days of his ministry — "Beauty and Bands": Yahweh's favour by which they could be joined unto Him (Rom. 5: 1).

Verse 8: "Three shepherds also I will cut off" — This has relation to the spiritual leaders of Israel, and possibly represented the three main groups: Sadducees, Pharisees and Scribes. **"My soul loathed them, and their soul also abhorred me"** — In fulfilment of this, witness the strong denunciation of the Lord against their wickedness, expressed in such chapters as Matthew 23, and their bitter hatred and jealousy of the Son of God in return.

(to be continued)

VOLUME TWENTY FOUR
THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

The Love of the Father

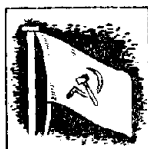


How strong is a father's love for his children! How real and deep is his concern for their happiness and well-being! How he contrives to dispel their little fears and misgivings! How willing and eager he is to overlook their weaknesses and shortcomings! Just so it is with God and ourselves. "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Ps. 103: 13). Let not the greatness and invisibility of God dull our senses to the truth and preciousness of this beautiful Scripture. Neither let us squeeze all sweetness out of it by interpreting wrongly any evil which God has suffered to enter into the experience of His beloved ones. Although many and prolonged may be our afflictions — although at times we may be unable to unravel their immediate design — we must foster faith and hope. God, as a Father, chastens us, but He has not always the cane in hand. He punishes sometimes, but only when we are exceedingly perverse. But a good Father He always is, and His blessings are infinitely more than we deserve. He tells us that His eyes are never off us, and that He is ever ready to listen to

any cry of distress (1 Pet. 3: 12-13; Heb. 13: 6). Further, for our assurance, Christ tells us that our Father knoweth what things we need before ever we ask Him (Matt. 6: 8). Let us repose in Him. Let us appreciate and appropriate the comfort contained in His many promises — not merely in those which relate to the future, but in those also which apply to the present. Let us not anticipate evil. Let us not weep before we are hurt. Let us study the Psalms more, and try to attune our minds to the trustful, grateful, uncomplaining spirit they breathe (Ps. 16: 1; 17: 7; 25: 2; 31: 1; 57: 1; 71: 1).

A.J.

“Eureka” in the Light of Today



The King of the North— Russian or Turk?

“When the (Russian) Autocrat gains Constantinople, and Russianises Italy and the West; and having superseded the Ottoman regime in Asia, comes as Gog to invade the Holy Land and to besiege Jerusalem, the Little Horn of the Goat will again represent the power of the whole dominion briefly united under one chief, and he the proudest that ever exalted and magnified himself above all the rulers upon earth . . . But when it is ‘broken in pieces without help’ it appears no more as a symbol upon the prophetic page. Its mission in the Holy Land and against Judah ends with its own Pharaoh-like destruction; and the East delivered, future events reopen in the West, where only a Beast, the False Prophet, and the Ten Horns, their Russian Constantinopolitan confederacy being dissolved, remain to be ground to powder, and destroyed by fire and sword.”

—J. Thomas



Two main interpretations of the “King of the North” of Daniel 11: 40-45 are current among Christadelphians:

- (1) The title applies to the Russian Gogue, thus linking Daniel’s prophecy with that of Ezekiel 38.
- (2) It relates to Turkey, and the verses present a continuous outline of Ottoman history.

It will be appreciated that if this prophecy can be correctly identified with Russia, then we have very important evidence testifying to the future moves of Russia in the Middle East. It will also assist us to better ascertain just where we stand in the prophetic programme, particularly in its bearing upon the second advent of the Lord.

We believe that this prophecy does relate to Russia, and that it outlines the moves that will bring about the crisis of Ezekiel 38. We know that in so writing, some will accuse us of giving slavish deference to the opinions of Brother Thomas; but that is not so. We have never accepted anything he wrote merely because he stated it, for we fully recognise that his writings are not infallible. We acknowledge, too, that Truth is greater than any man living or dead, and have ever scrutinised his expositions dispassionately and critically; seeking, with his help, to ascertain the true sense in which Scripture is to be understood. But having said as much, let us also give expression to the grand help that such works as "Eureka" and "Elpis Israel" have provided us in the better understanding of the Word of God. Some are too ready to condemn others as being "slavish imitators of Brother Thomas," merely because they find his expositions are sound, and are not afraid to use them. There is a certain type of critic, who only has to hear somebody express an opinion that is in conformity with "Eureka" to accuse him of attempting to place such writings on the same level as the Bible. Such criticism is not only completely unfair, but also misleading and mischievous—and fully deserves the repudiation it should receive. It is unfairly designed to one end: to deflect the attention of students from helps that can greatly aid them in their search for truth.

Of course, when one feels that the weight of Scripture does not support the conclusion of our expositors, wisdom and loyalty to Yahweh demands that a contrary view be adopted. But we must take care that we "rightly divide the Word of God" in that regard.

The Russian Theory Challenged

During World War I, brethren in England were stirred up by the addresses of a prominent Christadelphian lecturer, who maintained that the Gogue of Ezekiel 38 would emanate from Germany. At the time, Germany was on the crest of a wave of military success. With Teutonic efficiency, and Prussian ruthlessness, many countries in Europe had been over-run. To speaker and hearers alike, it seemed that the crisis of Ezekiel 38 was about to be ushered in, and Christ's return was a daily probability.

An approach was made to "The Christadelphian" Magazine, to publish the substance of these addresses, but Bro. C. C. Walker, the Editor, was by no means satisfied with the

theory set forward. A petition was then addressed to him by readers, asking that the Magazine provide space for the publishing of the article, and under such pressure, the Editor capitulated. With the article, however, he added an Editorial note re-endorsing the exposition of Brother Thomas, and wisely counselling patience in the fulfilment of prophecy. He maintained that the success of Germany would prove but temporary, and that ultimately Russia would assume the position that prophecy demands of her. This was a bold prophecy at the time, for Russia was then helpless, defenceless, and tortured by the beginnings of a revolution that was to bring about the death of ten million of her population, and lay the foundation for the red tide of Communism that has since swept through the earth.

Meanwhile, the publication of this alternate theory caused brethren to more closely examine prophecies relating to the "time of the end," and among them those contained in Daniel 11: 40-45 and Ezekiel 38. One group maintained, with Brother Thomas, that the "King of the North" of Daniel 11: 40, and "Gog of the Land of Magog" of Ezekiel 38, related to the one and same person, and that from Russia a great military leader would arise to lead the nations to Armageddon. The other group separated the two prophecies, and related them to entirely different powers and times. This second theory was ultimately set forth in a booklet published in 1919 by the late Brother H. Fry. The defeat of Germany had revealed how mistaken had been the idea previously set forth that her earlier victories were a prelude to the manifestation of a German Gogue, and in his booklet Brother Fry acknowledged that Ezekiel 38 concerns Russia; but he strenuously maintained that the prophecy of the "King of the North" of Daniel 11 was fulfilled in the Ottoman Turk.

The exposition set forth by Brother Fry has been copied by others since, and is endorsed by some today. There is nothing new or original about it, for it was set forth long before the days of Brother Thomas in the well-known expositions of Keith and Newton. There is no doubt that Brother Thomas was familiar with it, but rejected it as untenable—and we feel that in this he was sound.

Objections to the Russian Theory

There is no doubt that Brother Fry was led to the theory he embraced, because he believed that it was impossible for Russia to fulfil the role set forth in Daniel 11: 40-45,

For example, on the basis of this very prophecy, Brother Thomas had stated in "Elpis Israel" that Britain would be forced to evacuate Egypt prior to Armageddon, and that ultimately Russia would dominate the country of the Nile. Brother Fry rejected this completely, and expressed his conviction that Britain would never be driven from Egypt until Christ's advent (p. 24).

Today, Britain is out of Egypt, and the Soviet is wooing Nasser, thus demonstrating her interest in this country. Brother Thomas' anticipations thus seem on the eve of being fulfilled, whilst those of his critic have been falsified by events. It is significant that the former were based upon the conviction that Daniel 11: 40-45 relates to Russia and our times, and the latter based upon a rejection of such an exposition.

Brother Fry made reference in his book (p. 7) to the fact that the "King of the North" is said to have "many ships" (Dan. 11: 40), and he commented: "If this referred to Russia, it must be a long time before she can get the preponderance over Britain in naval vessels" (p. 8) . . . "The 'many ships' . . . is quite out of place as applied to Russia" (p. 10).

But we live today at a time when Russian Naval might exceeds that of Britain in tonnage, for it is reported that the Soviet has the second largest navy in the world. In other words, Brother Thomas' exposition of this prophecy permitted students to anticipate the development of Russia on the sea as well as on land.

Daniel 11: 45 declares that the "King of the North" shall "come to his end with none to help him." Brother Fry saw this fulfilled in the Turkey of his day. He wrote: "The Turk has now alienated his only friend, Britain . . . and now that Germany has failed he has 'none to help him,' and we may expect him rapidly to 'come to his end.'"

But today Turkey is closely bound once again to Britain and America, and its independence is only maintained by virtue of American dollars, and the military power of the West. The Turks, therefore, have those who are prepared to "help them," in the face of attack — although we believe that when Russia moves against Turkey, as move she will, the attack will be so swift and successful as to be beyond the power of the West to prevent or resist.

These objections, raised against Brother Thomas' exposition of this portion of Scripture, have failed in course

of time; whereas the world picture today is in accordance with what his explanation of this prophecy would lead us to expect.

We find Russia vitally interested in the Middle East, intriguing in Syria and Egypt, mighty in both military and naval power, and waging a constant war of nerves against Turkey. We find Britain out of Egypt, and accusing Russia of having designs upon the Middle East.

The main objection urged against the exposition of Brother Thomas is that it demands a long break in the continuity of events from the time when Rome governed Constantinople until the present day. Brother Fry wrote: "If we regard the king of the south as the Saracen, and the king of the north as the Ottoman power, we find in Daniel 11, a simple, clear, consecutive narrative of events, with no long gaps, and from verse 40 onwards we get indicated the means by which the Roman empire would be brought to an end, and the main events following, down to the return of Christ and Israel's restoration."

At first sight this seems a very sound criticism, but when the prophecy is closely examined it is seen that such a break, far from being a weakness, is actually required. The angel told Daniel, "I am come to make thee understand what shall befall thy people in the latter days" (Dan. 10: 14). The prophecy, therefore, has particularly to deal with those nations that affected Israel. This involved Rome, but not Turkey until "the time of the end." Thus Turkey is not specifically dealt with in the prophecy until Israel is again in the land. As this prophecy does not purport to set before the "wise" (Dan. 12: 10) a continuous narrative of history, but rather those events that would affect Israel particularly, we may well expect a long break in the sequence of events during the years that the Jew was divorced from the Land. He was scattered by the Romans who thus appear in the prophecy; and was invited back again when Britain, as the "King of the south," pushed at Turkey in 1917, and driving the Desolator from the land, opened the way for the colonisation of Palestine by the Jews. Between these epochs,

Mere babes set themselves to pronounce upon questions demanding ample and exact knowledge of the Word, which only close, long and diligent study of the mind of Christ therein revealed can impart. Surely that disease Paul cautioned contemporaries against, has become inveterate in our generation. "Be not," said he, in effect, "wise in thine own conceit; neither be thou highminded, but fear" (Rom. 11: 20, 25).

—J. Thomas

nothing of importance happened to Israel in the land, for they had been driven therefrom, and thus the prophecy is silent concerning what happened during that period; there is a long break in the continuity of events such as we might expect.

The Time of the End

Daniel 11: 40 commences with the significant statement: "And at the time of the end . . ." When is this? Those who support the theory that the "King of the North" relates to the Turkish Power, usually reply that "the end" in question is the end of the Roman Empire. But when it is pointed out that the "king of the south" is said to "push at him" at the "time of the end," the reply is given that the Saracens fulfilled this role, occupying Egypt and from there driving against Rome in the east.

But such an explanation does not fit the circumstances of the prophecy. The Saracens commenced to "push" at Rome in the 7th century, about 700 years before Constantinople fell to the Turks, and Eastern Rome finally collapsed. By no stretch of imagination can this be styled the "time of the end" even of the Roman Power, so that the Turkish theory of the "king of the north" fails on that count alone.

An examination of the evidence will show that the phrase "the time of the end" does not relate to the Roman Empire. The phrase is frequently found in the prophecy which extends from chapter 10 to the end of the book, and its consistent use throughout shows that it concerns the end of Gentile times, just prior to the return of the Lord Jesus.

Daniel was told that the prophecy was given to reveal what should happen to his people in "the later days, for yet the vision is for many days" (Dan. 10: 14). The phrase "the time of the end," should be related to this statement: it is the "time of the end" of the vision as a whole, when the long period of persecution which Israel has suffered shall terminate. In other words, the phrase concerns the "latter days," the times in which we now live, and in which there is seen a King of the North about to enact the drama set forth in the subsequent verses.

The student will find it profitable to consider all the places where the phrase occurs. It is found in Daniel 11: 35, where it is said that those who are "tried, purged, and

purified," will be manifested as such at "the time of the end." Obviously, the time when the saints will wear the symbolic "white robes" will be at the advent of the Lord Jesus (Rev. 3: 4; 19: 8). That is also the time when Michael shall stand up (Dan. 12: 1), and all the prophecies of Daniel will find their consummation—as the angels remarked in their discourse together (Dan. 12: 6, 7). It is the time when his prophecy shall be completely unsealed, when knowledge would be increased, and he will finally "stand in his lot" (Dan. 12: 4, 9, 13).

All these statements show that the phrase "the time of the end," refers to the times in which we live. It is an epoch which as both beginning and ending, at the commencement of which the events of Daniel 11: 40 are fulfilled, and during the course of which Christ will return, raise from the dead those amenable to judgment, reward the righteous, and assert his glorious authority throughout the earth. To separate one occurrence of this phrase, and relate it to the collapse of the Roman Empire is to do violence to the sense and meaning of it. We are now in the "time of the end," for portion of the prophecy concerning the kings of the north and south have already been fulfilled, as we hope to show in a subsequent article.

P.M.

First Steps on the Road to Life

Since writing to you last, both my husband and myself have been baptised into the faith. We live on a farm over 80 miles from the nearest Ecclesia, and we find it very hard to be able to have the day to attend the memorial meeting in the morning, and the lecture in the evening. We therefore miss out on a tremendous amount of knowledge, so I am writing to you to help us in that regard—A.L. (N.S.W.).

(NOTE: The step you have taken constitutes the first in your walk towards life eternal in the kingdom of God. You are doubtless full of enthusiasm for the Truth at the moment, and keen to extend your understanding of it—and we feel privileged to be able to help you in that regard. But do not let anything stem that enthusiasm—feed it with a knowledge of the Word, though this might entail difficulties for you. It is of the greatest importance that you do so, for, in the words of Moses—"It is your life" (Deut. 32: 47). The tendency of flesh is to gradually allow the enthusiasm for the things of Yahweh to wane. Notice the words of Moses to Israel: "When ye have remained long in the land ye shall corrupt yourselves" (Deut. 4: 25). Familiarity with the things of God bred contempt for them in Israel; they took it all for granted—and so lapsed into ways of forgetfulness. Press on in your studies, and you will not make this mistake. May Yahweh bless you in your walk towards His kingdom.—Editor.)

Approaching Judgments



I.—World Trouble to Precede the Millennium

The following article, which we have divided into a series, is taken from Brother Thomas' Magazine: "Herald of the Kingdom and Age to Come," for 1861. It is unsigned, but if not directly from the pen of Brother Thomas, is certainly inspired by him, and includes footnotes to which he has appended his name. The reader will notice the unique use of the Divine titles, and will enjoy this contribution from the "Herald." We have not seen this matter reproduced elsewhere.



A Calm Precedes the Storm

It is possible that in 1848 these words ("Approaching Judgments") would have secured more instant and earnest attention than at present. When famine was stalking through Erin and pestilence following at its heels; when, even in Britain, the trading part of the community was beset with embarrassments, and the working classes suffered from want; when, on the Continent, thrones were overturned, and sceptres broken, more rapidly almost than the intelligence could be conveyed; when all who had any stake in society were trembling to think what the end of these disasters and commotions might be; then, to have written of "approaching judgments," would have been to secure the terrified attention of many whose "hearts were failing them for fear, and for looking after those things which seemed to be coming upon the earth." The voice of warning would have had many an echo then, from the depths of troubled and trembling hearts. But when the storm seems to have passed by, and the elements are hushed to rest; when plenty smiles, and prosperity abounds on every hand; when order seems everywhere the more firmly established for the temporary anarchy by which it was threatened, while mines of untold wealth are opening golden prospects to the myriads who resort thither in pursuit of gain; then to lift the warning voice, and speak of judgments at the door, would seem to many a strange and uncalled for thing. I can well imagine many a one exclaiming, "Judgments! Approaching Judgments! Why, when did there seem less occasion for fear? When was the air so calm? the horizon so clear? the pros-

pect so enchanting? Dear reader, it is not by appearance we have to judge, but by the word of God. And know you not what that word records in the history of the past, as well as what it foretells, of the future? The antediluvians thought Noah mad, to predict a deluge and prepare an ark. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark"—and what then? "the flood came, and destroyed them all."

So it was, too, with the cities of the plain. "They did eat, they drank, they bought, they sold, they planted, they builded." And nature seemed to smile on their pursuits. The sun rose as usual on the morning of their overthrow. Scripture notes this. "The sun was risen upon the earth when Lot entered into Zoar" (Gen. 20). What ensued? "Then Yahweh rained upon Sodom and Gomorrah, brimstone and fire from Yahweh out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." "But what is all this to us?" you perhaps inquire. Let our Lord himself reply. "Even thus shall it be in the day when the Son of man is revealed" (Luke 17: 30). Ah yes, peace and plenty, order and tranquillity, the advance of science, and the growth of intelligence, are no signs that judgment is far off!* "When they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." And while it is quite true, that they who only regard appearances **on earth** may suppose, that everything bespeaks the continuance of peace and prosperity, there are those who know that God's word is "**settled for ever in heaven**": and who will, through His grace, listen to what that word proclaims, of approaching judgment, desolation, and woe. Then, besides, whether men will hear, or whether they will forbear, they to whom the knowledge of these things has been confided, must, to deliver their own souls, lift up their voices, and cry aloud, and spare not.

The Judgments Will be Drastic

There may be some, however, who read these pages, who are not so blinded by appearances as to suppose, that the present partial lull will continue, who yet have no adequate

*This has been notably illustrated in the condition of this republic (U.S.A.) within less than twelve months. In 1860, all was prosperity and dreams and visions of boundless wealth and dominion; but now in '61, ruin on every side. How will it be in 1864-8—Footnote by J. Thomas.

conception of the nature and extent of the solemn changes which are at hand. You see, dear reader, that no dependence is to be placed on the sort of quiet which at this moment exists. You know well that the atmosphere is never so still as just before the bursting forth of a wild and desolating storm; and seeing probably in scripture, that there are great convulsions to take place, ere the world is subdued to the sceptre of Immanuel, you may be looking for these as near at hand. But then your expectation of these convulsions, and of the woes and calamities inseparable from such events, is associated in your mind with the idea that, after all, the world is to be converted, and the millennium introduced, by agencies and influences of a kind already at work for this end. You see, indeed, that at the slow rate at which Christianity has progressed, even where it has achieved its greatest victories, it can only be after the lapse of almost interminable ages that it becomes universal among mankind. Its forces seem so feeble and so few, and the opposition they encounter is so formidable, that there appears no prospect of universal triumph within any period that the mind can span. But judgment, you think, is to aid in accelerating the work. And all that you anticipate in the way of judgment is that, national convulsions and political overturnings, accompanied perhaps by providential scourges, such as famine, pestilence, and the like, will open the way for the wider, more rapid, and more effectual spread of the gospel. The Papacy will, as you suppose, be overthrown; Mahomedanism be deprived of political power; governments hostile to the spread of truth give place to others who will be its nursing fathers; China, Japan, and Tartary, be opened to Christian missionaries; while in those and other ways, the God of Providence will interpose to accomplish the final, universal triumphs of the gospel of His grace. Such are the thoughts cherished by numbers of professors at the present moment.

Two points, in view of these things, forcibly occur to one's mind. First, this anticipation of providential interpositions and mighty national convulsions, is itself an advance on the thoughts generally entertained by the religious twenty or thirty years ago. We heard nothing then, but the power of the truth, the effusion of the Spirit, the spread of the gospel, the speedy and universal triumph of missions, with all kindred institutions and efforts for the conversion of the world. The experience of the last half century has so far sobered the expectations of many, that they do now admit the necessity of some grand providential interposition,

to remove obstacles otherwise insuperable, and to secure thus the end, which once they expected to be attained by the blessing of God on philanthropic efforts, and evangelic labors. This is, of itself, progress towards the truth. But then, and this is the second point referred to, if it be necessary that God should interpose, and if it be revealed in His word that He will do so, where are we to learn the nature and extent of this interposition? Where but in the same "sure word of prophecy," which makes known to us that such interposition will take place? If, as many still think, the conversion of the world is left in human hands, dependent upon human diligence, and the progress of human affairs, then speculation and calculation may both be of service in determining the probable aspect of the future—and all one can say in this case is, if the past is to afford a presage of the future, alas, for us! Alas, for "the church"! Alas for the world! But if it be admitted that God must in some extraordinary way interfere; and if it be further admitted that Scripture foretells that He will interfere; then, where, I ask, are we to learn the manner, the mode, the magnitude of such interference, but in those Scriptures which warn us of its approach? Speculation has no place here. Calculation of the future from the past is utterly out of the question. Nothing will serve but simple subjection to God's word; a child-like, docile reception of whatever God's word declares. God grant us such a spirit, in inquiring what the testimony of Scripture is, on the solemn subject at present before us. . . .

The question before us is, (1)—Whether judgments do not introduce the period of universal blessing? (2)—What is the nature, and extent, of these judgments? Not only shall we find that the millennium is introduced by judgments, but that these judgments are of a character perfectly unparalleled. National convulsions there will be, no doubt, and political overturnings, such as this earth has never witnessed. Providential scourges too, famine, pestilence, earthquakes, hurricanes, and every kind of terrific deviation from the usual course of things. But all these, so far from being subsidiary interventions, designed to hasten the triumph and secure the success of benevolent agencies already at work, are themselves either the precursors or attendants of an event, which closes the present, and introduces a new dispensation; an event, with which no other (save one) in the whole history of this world, past, present, or future, can for a moment compare. That event is the second coming, the

appearing in glory of our Lord Jesus Christ. Even the one exception, his own first coming in humiliation, was in order to this. This is the grand event which is before us; an event to which the Christian indeed, may look forward with intense desire and expectation; but which, in its bearing on the world, is connected with those terrible judgments which shall prostrate the pride of man, rebuke for ever the swellings and vauntings of iniquity, purge the earth of corrupters and destroyers, and usher in the blissful period of the reign of Christ with his glorified saints, over the spared and pardoned, and renewed inhabitants of the millennial earth.

First, let us glance through the Scriptures, and seek to gather their general voice, their concurrent testimony. Enoch, the seventh from Adam, is the first whose voice we hear. True, that it is Jude, not Moses, who records his prophecy; and he records it as yet to be fulfilled. But what does this prove, save that the Spirit of prophecy in Enoch looked beyond the deluge, beyond the judgments on Sodom and Gomorrah, beyond all intermediate ages and events, to that stupendous one which is before us? Hear his words, "Behold Yahweh[†] cometh with ten thousands of His saints to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." To what else does the Midianitish seer refer, when he says, "I shall see him, but now now: I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth?" He says further, "Out of Jacob shall come he that shall have dominion, and shall destroy

[†]The reader of the Herald need scarcely to be informed that this is the name the ETERNAL FIRST CAUSE bestowed upon Himself at the bush. As a verb it signifies "He will be;" but used as a noun or name "He who will be." The Masorites about 500 years after Christ substituted for it the word "Jehovah."—Footnote by J. Thomas.

NOTE: This footnote is not quite correct. The Masorites did not substitute the name "Jehovah" for Yahweh. What they did was to incorporate in the margin of the text where the consonants (YHWH) for the Divine Name appears, the vowel points of the words Adonai or Elohim. The intention was not to combine these vowels with the consonants, and thus form the hybrid name of "Jehovah," but to palliate to Jewish superstition, and avoid mention of the name Yahweh by reading either Adonai or Elohim wherever it appears. It was only in the course of years that the word Jehovah made its appearance—a combination of the consonants of the Divine title, and the vowel points of these other words—Editor of "Logos."

him that remaineth of the city." Nor is it of mere local circumstances, that this extraordinary man is inspired of God to treat. The prophetic Spirit looks far and wide, and speaks not only of Moab and Sheth, of Israel and its glorious Star, but of Edom and Amalek, the Kenites and Asshur, Eber, and the ships from the coast of Chittim. It is in reference to all these, and to the utter destruction of the wicked from among them that this grand intervention of God's power takes place. And in view of all this, what does Balaam exclaim? "And he took up his parable, and said, Alas, who shall live when God doeth this?" (Num. 24: 23). Thus early in Scripture, have we the prophetic anticipation of God's doing a work of judgment, so terrific, as to awaken the inquiry, "Who shall live when God doeth this?"

—from "The Herald"

Appreciation

Dear Brother Mansfield,
Greetings in Israel's Hope.

We are very interested to learn of the great demand (even from overseas) for the expository notes on the book of Daniel, etc. Having read some of these notes, and used them to mark our Bibles, we would like to tell you of our appreciation of them too.

The real point we would like to express, however, is an appreciation of the "Logos" Magazine, especially the notes on Zechariah. The amount of work involved must be a labour of no mean consequence, but to us it is of great assistance. For those in isolation it is a source of help, although its real value—whether in isolation or in an ecclesia—is that the notes are there for the time when one desires to have a spiritual meal with some meat in it.

The offer of free literature made to those who are in needy circumstances comprise "good works," and we have enclosed a few stamps to help you in that direction.

We feel that we would like to express our gratitude to you, and all who labour in Christ's service. We pray that Yahweh will bless you with good health, and also grant His blessing on the work of "Logos" during the coming year.

Sincerely yours in Israel's Hope—Hephzibah and Beulah! (Adelaide)

(NOTE: We thank the anonymous senders of the above note, and are glad that they have found the contents of "Logos" interesting and helpful. The labour is performed as unto Yahweh and not unto flesh, but, at the same time, it is pleasing and encouraging to know that it is appreciated and found to be of assistance. We are glad, Hephzibah and Beulah, that you have enjoyed the study notes on Zechariah, for we can assure you that many hours are involved in research to set it out, and you are doing yourself a splendid service in studying these notes, and transmitting your explanation to the margin of your Bibles. Though you may not have need to call upon this knowledge immediately, it is the breadth of understanding that this added matter gives over the course of years that makes it extremely valuable. May Yahweh bless your efforts to better understand His word.—Editor.)



Millennial Pilgrimage of the Nations

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, Yahweh Sabaoth, and to keep the feast of tabernacles"—(Zech. 14: 16).

"All nations shall flow unto the mountain of Yahweh's house"—(Isa. 2: 2).

The kingdom of Christ having been established upon earth by force of arms, it will afterwards be confirmed and conducted with judgment and mercy. In the present dispensation, or times of the Gentiles, the character assumed by the Lord Jesus Christ is that of "the Lamb slain from the foundation of the world." He is now solely employed as a High Priest to the House of God, but when he shall appear in the clouds of heaven, he will come as "the Lion of the tribe of Judah," laying aside for a period, all his attributes of peace, and assuming that terrible power, that ineffable majesty which belong to him as the King of kings. Again, after he has asserted and established his claim to universal dominion, he will assume a third character, combining the two that went before. He will at once be the lion and the lamb—full of grace toward all his faithful subjects, but full of terror toward the disobedient and disloyal. His kingdom will be at once the most beneficent and the most despotic that the world has known: permitting no opposition, and yet exercising no arbitrary oppression.

During the whole period of the Millennial Reign, it is scripturally evident that Jerusalem will be the capital of Israel, as in the time of David; and it is equally certain from Isaiah 60 that Israel will be the foremost people of the earth. But in addition to this, it must be remembered that as the Lord shall be King of all the world, it will become necessary to establish some centre of union, some universal metropolis which shall serve to bind all nations into one, and be regarded as the capital of the world. Every great empire of history has possessed its central point, and its capital city. From the days of Nimrod and Babel; from the stupendous sepulchres of Nineveh down to the present age, we find traces of the capitals of departed empires. Babylon, Susa, Seleucia, Rome, Con-

stantinople have each in turn been the central points of imperial power, and of discordant nations. Tribes and races, hostile in temper and distinct in complexion and habits, have met together in peace within the walls of these centres of union. It was not the union that created the centre, but it was the centre which gave birth to the union. If Rome had been suddenly destroyed, the Roman empire would have been suddenly broken up. In order, therefore, to form a grand centre of union, the Lord will erect Jerusalem into the Capital of the World, and make it the seat of the first and last universal empire. Again, in doing this he will adopt the method which human reason has pointed out in all ages as the best. He will institute a centre of attraction within the centre of the empire. The common sense, or penetration of ancient times, pointed out long ago the wisdom of this method. The Olympian Games of Greece, the games of the circus celebrated at Rome, the Golden Idols of Jeroboam, were all designed as centres of attraction within the centres of union. The three great festivals of the Jewish law were evidently appointed with reference to national combination as well as national religion. The whole civilised world flocked to the Olympian or Circensian Games: and the nations of Greece, or of the Roman Empire, were taught a lesson of fraternity. But the garb of peace was stained with the violence of war. The fierce encounters of the Olympian competitors suggested ideas of personal violence and physical superiority. The Roman games—the most atrocious scenes in the history of man, covered the amphitheatre with blood, and filled the heaven with cries of vengeance — and those cries were heard. But the kingdom of Christ will admit of no deeds of blood: its political and social combinations will be effected by a system of attraction equally original and divine.

Christ's Method of Unifying the World

Zechariah (Ch. 14: 16) describes in a few words the great religious and political engine by which the empire of the Son of Man shall be consolidated into one. The Feast of Tabernacles will form the attraction through which all nations shall be brought together in perpetual fraternity; and Jerusalem as the place appointed for the Feasts, will become the centre of attraction, and the gathering point of all nations of the earth. It will thus be made the capital of the world, and supercede those capitals of commerce or fashion which have been so long the centres of attraction alike to the frivolous and the wise.

The introduction of the Feast of Tabernacles during the whole continuance of the reign of Christ is, in every point of view, one of the most remarkable and interesting subjects which is to be met with in Scripture. It may not inaptly be called the main hinge of the Millennial Kingdom. A politician, when he first hears of the Millennial Reign, will naturally ask by what means can all the world be peaceably united under one emperor? The political economist will call for statistical reports, and ask, What will be the condition of the people during the Millennial period? The Feast of Tabernacles affords an answer to both enquiries at once. It gives the political machinery and the statistical report together. If we consider it **statistically**, it gives us the exact measure of the state and the prosperity of the world. It is a common question, indeed, with all prophetic enquirers, **What will be the condition of the people at large during the Millennial Reign?** And in what way are we to measure the material prosperity of that period? The Feast of Tabernacles furnishes the measure and the estimate. "All nations shall come up from year to year to Jerusalem." But Jerusalem is situated in the centre of the world, at an immense distance from the greater part of the nations; yet we are told that all, both rich and poor, both near and far, will make a pilgrimage to Jerusalem. We boast now of the increased prosperity of the world — of the means of conveyance, which exceed all the conceptions of former times — of our miraculous advance in the power of locomotion; and yet, what after all is the result? A voyage to Jerusalem is an undertaking which no poor man ever dreams of; which even many rich men consider as not worth the cost, and which is attended with difficulties sufficient to deter the timid. The idea of whole nations going up to Jerusalem would be considered as the dream of a lunatic; it would indeed be physically impossible, since there are not sufficient means of conveyance, nor resources for defraying so vast an expense, nor sufficient supplies in the Holy Land to enable such an assemblage of mankind to hold together for a month. All our improvements in travel, by sea, land or air, would be unequal to the task; yet in the Millennial Reign it will no longer be impracticable.

An Evidence of the Prosperity of the Times

Reflect upon the subject in a statistical point of view. What evidence it affords of the immense progress of mankind in the arts of locomotion, so as to render so long a journey secure, convenient, or even possible, when the multitude of

travellers is considered. In the next place, it is proof of the prosperous condition of all classes of the people. Such a continuous movement of people would be impossible today; not merely because they could not afford it, but also because it would completely disrupt the present order of things. The present state of things is so artificial, so complicated, and so liable to mutation, that it could not endure, year after year, the attacks of these vast interruptions. The whole fabric would be shaken to pieces by this annual movement of great numbers of people. But not so during the reign of Christ. What is impossible, or dangerous now, will then become practicable and safe. The stability of the divine government will prevent all mutation — the presence of the Great King will shed fertility and wealth upon all the earth — whatever is done shall prosper and none shall make them afraid. Thus every man shall prosper in the work of his hands, and possess the means and desire to undertake the pilgrimage to Jerusalem. Whole neighbourhoods will vie with each other, with a holy emulation (Isa. 2: 2) in contributing either to the numbers or to the expenses of the pilgrims. For the first time since creation, mankind shall be aroused to universal movement without the scent of blood! The vile thirst of gold, which now agitates the world, shall be changed for a nobler passion—the desire to behold **THE KING in his glory** (Isa. 33: 17).

The universal pilgrimage is also an evidence of the peace and security of those times. At present it would be equally unsafe for large bodies of men to quit their own country, and leave it open to the enemy; or to permit the passage of large numbers through intervening kingdoms. Pillage, violence, and bloodshed have invariably accompanied great movements of mankind, however peaceable their original intentions. The consciousness of numbers has encouraged the wandering hordes to indulge their love of spoil; and the apprehensions of the nations whom they approached have called forth every feeling of hostility. But under the reign of Christ there will be no such hostility — nothing to interrupt the intercourse of nations, or to deter the most timid from venturing upon the longest journey. The Feast of Tabernacles serves, therefore, for a standard of measurement by which the political economist may estimate the social condition, and the material progress of mankind during the Millennial Reign; and as such, it is one of the more remarkable prophecies of Scripture, full of meaning in every point of view; expressive of a complete reno-

tion of society, and of an entire revolution in all the conditions of human life. Diffusion of wealth, universal prosperity, unbroken peace, and mutual goodwill, are all implied, as they are involved in this one prediction: "All the nations that are left shall go up from year to year to Jerusalem." And the extinction of Peace Societies, with all their knaves and dupes, is a further blessing which may give comfort to every honest mind.

Who Shall Go Up?

It is not to be supposed that literally all the world will go up to Jerusalem at one time. Isaiah 2: 2-4 speaks of the nations being impelled by a general desire to visit the Holy City, to witness the glory of Jerusalem, to see the spot of which Yahweh hath said: "Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever" (Ezek. 40). Impressed by this desire, multitudes out of every nation, and from every rank of life, will undertake the journey, so that from year to year there will be a general and pervading feeling through the world, leading men to turn their steps towards Jerusalem. Not every individual man will make the journey at once, but all will at least one time within their lives. The phrase "all nations" is an evidence of the universality of the movement, as not being confined to one class of men only—to the rich, the great, or the learned; but as extending to all classes alike.

Thus, although all men may not go up every year, all (except the obdurate who will be punished—Zechariah 14: 17-18) will go up at least once during their lifetime. The command under the Law of Moses in regard to the Feast of Tabernacles was that "all thy males shall appear before Yahweh" (Deut. 16: 16). If the feasts under Moses required the attendance of every member, it would seem to follow that the feasts under Christ will require the attendance of every person in the population some time or other. This seems to be the scope of the saying in Isaiah: "From one new moon to another and from one sabbath to another, shall all flesh come to worship before me, saith Yahweh" (Isa. 66: 23). Such an institution would fulfil the other prophecy, which says: "Unto me every knee shall bow and every tongue confess." The object of the dispensation would seem to require a universal occasional participation in these feasts of worship. Thus shall "all men know Yahweh, from the least to the greatest."

In that age of universality, when the Kingdom of God is not limited to the Holy Land, but will incorporate all nations, in all parts of the earth, it seems that the Feast of Tabernacles will be continuously celebrated throughout the entire year. Under the Mosaic order, the time set for this feast was governed by the ingathering of the harvest (Lev. 23: 39). That takes place at different times throughout the world, so that in the Age to Come, the time for those in Australia to keep the feast would differ from that of those living in America or Great Britain. So there is presented to the mind the idea of a constant flow of representatives of the different districts of the earth to Jerusalem; and doubtless, the representatives will differ on the principle of rotation, allowing all men—together with their families (Deut. 16: 16)—to periodically visit the Holy City.

What a red letter day this will be in the life of the people. Imagine the joy and pleasure that will result when the time comes for them to visit the Holy Land. Every facility will be arranged for; every problem cared for; it will be a grand holiday with a spiritual significance. The pilgrimage will be soothed at every stage by the amenities of courtesy and the ministrations of a thoughtful and disinterested benevolence. The pilgrims will be the guests of Israel. They will be accommodated at the city called Yahweh Shammah, to be built about 50 miles south of Jerusalem proper (Ezek. 48: 35). At last the time will come when they shall be called to the Temple, to worship before the King, to hear divine instruction, to join in the inspiring service, to hearken to the hymns of praise that shall ascend from a million throats. Awed by the glory of Yahweh manifest in the King and his immortal associates, purified by real worship, and healed by such universal kindness and purity as it hath not entered into the heart of Gentile man to conceive, the worshippers will at length return to their homelands, to take back with them their glowing report of their visit, and to inspire in others the desire for such a journey. Thus on all sides will be heard the words: "Come ye, and let us go up to the mountain of Yahweh, to the house of the Elohim of Jacob; and 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" (Isa. 2: 3).

—Compiled.

Good Tidings of Great Joy

When the Messiah was Born

Faith and Expectancy in the Early Group of Watchers

"Blessed art thou among women!" Such was the joyous greeting which Mary received from her cousin Elizabeth, when she visited her little home among the hill country of Judea (Luke 1: 39). A little earlier, Mary had heard the same greeting from the angel Gabriel (v. 28). Having been apprised of the reason for such greeting, and the purpose of Yahweh with her, Mary replied with words of wisdom and humility: "Behold, the handmaid of the Lord, be it unto me according to thy word" (v. 38).

The story of the birth of Christ is one of the greatest and most significant in the annals of man. And one, too, filled with incidental details that add to its interest and charm. How natural for Mary to decide to visit her cousin Elizabeth at such a time. With what charm is recorded the visit and ensuing conversation of the two cousins in view of the impending births of the Forerunner and the Messiah.

It seems that these two women were members of that small group in the synagogue of that day that was eagerly awaiting the advent of Messiah. One can understand how they would avidly study the predictions of the prophets concerning the coming of the Christ—his status (Deut. 18: 18), his birth (Micah. 5: 2), his greatness (Isa. 9: 6), etc. Prayerfully they would consider the "signs" in connection with the fulfilment of the prophets' words, knowing that the "hope of Israel" (Jer. 17: 13) was dependent upon his coming, and that the great covenants of promise all pointed to him (Luke 1: 67-73).

Having heard the message of Gabriel, that she had been selected to be the mother of the Lord, Mary felt the need to discuss the momentous news with one capable of appreciating its tremendous significance. She had been told of the condition of Elizabeth (Luke 1: 36), and of the great work that the unborn son of Elizabeth had been set (vv. 13-17); and in view of this further development, she hastily decided to visit her cousin. Both women realised that they had been particularly blessed above all others in being selected as the instruments through whom Yahweh would

accomplish His purpose. From the time that God had proclaimed His purpose to provide the "seed of the women" to bruise the serpent's head (Gen. 3: 15), it had been the hope of Godly women to play a part in giving birth to this one who would come. Women like Rahab and Ruth, outstanding for their faith or spiritual virtue, had played a part in the long line of genealogy that bridges the time of Adam and Christ (Mat. 1: 5); and once the child had been born, women were reminded that they will be "saved through the childbearing" (see Diaglott Greek text), if they continue "in faith, and charity, and holiness with sobriety" (1 Tim. 2: 15). And now the childbearing, so long promised, so ardently hoped for, was about to happen.

We can imagine the excitement of the two cousins as Mary visited Elizabeth at her home in the peaceful countryside of Abraham's land. To them a new meaning had been given to the words of the prophets. They knew that it would be Elizabeth's coming son whose voice would be heard declaring in the wilderness: "Prepare ye the way of the Lord!" (Isa. 40). They now knew that the words of Isaiah 7 would be fulfilled by Mary: "A virgin shall conceive and bear a son, and shall call his name Immanuel" (El with us). They knew that it was Mary's unborn son that was referred to in Isaiah 9: 6: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and his kingdom to order and establish it. The zeal of Yahweh of hosts shall perform this."

How elated these two Jewish women would be! How eagerly they would search the Scriptures for further details relating to their sons. With what new meaning they would view the prophetic utterances! How amazing it must have appeared to them, that Yahweh had selected one to be the mother of Israel's future King, and the other to be the mother of him who would prepare his way. The conversation between Mary and Elizabeth on that eventful day, 1900 years ago, recorded in Luke 1: 39-56, is worthy of our deepest consideration and study. Elizabeth appreciated the honour paid her, that the mother of earth's future Monarch should visit her: "Why is this honour paid me, that the mother of my Lord should come to me! And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord" (v. 45).

Mary's reply was full of humility and dignity. Filled with the Holy Spirit, exalted by the great honour paid her, she expressed herself in poetic language — in a glorious Psalm that spake of the redemption of Yahweh in His son:

*"My soul doth magnify the Lord,
 And my spirit hath rejoiced in God my Saviour.
 For He hath looked upon the low estate of His handmaiden:
 For behold, from henceforth all generations shall call me blessed.
 For He that is mighty hath done to me great things;
 And holy is His name.
 And His mercy is unto generations and generations
 On them that fear Him.
 He hath shewed strength with His arm;
 He hath scattered the proud in the imagination of their heart.
 He hath put down princes from their thrones,
 And hath exalted them of low degree.
 The hungry He hath filled with good things;
 And the rich He hath sent empty away.
 He hath holpen Israel His servant,
 That He might remember mercy
 (As He spake unto our fathers)
 Toward Abraham and his seed for ever."*

Mary and Elizabeth were not the only ones who were stirred with the times. The effect of this development of Yahweh's purpose upon the little band of watchers of that generation must have been remarkable. Sidelights have been left on record which manifest the encouragement they received. The aged Simeon, already past the normal span of life, had been Divinely told: "Thou shalt not see death until thou hast seen the Lord's Christ." Such a revelation must have increased the sense of expectation among the little band as they engaged in their daily toil. Then followed the news concerning the priest Zechariah, who had been rendered speechless, through doubting the message of the angel Gabriel concerning the impending birth of John.

And now there was the greatest message of all: "Fear not, Mary; for thou hast found favour with God. And behold, thou shalt bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1: 30-33). How Mary and Elizabeth would ponder that declaration, as they shared the little home in the hill country of Judea for three months (Luke 1: 56). We can share their feelings; for as faithful brethren and sisters of that day could lift their heads by reason of their understanding that the advent of their nation's redeemer was at hand,

so those "of like precious faith" today can view with rising excitement the signs that herald his second coming. As the dawn of that day ultimately lit up the hills in that wild Judean country, and heralded the day of the Saviour's birth, so the dawn of the age when he will execute peace and justice in the earth, is now breaking on the political horizon.

As there was a little band of watchers awaiting the first advent, so there is a similar band today. The majority of those in Israel were unheeding of the signs, and absorbed with the problems that that difficult age presented. These things deflected them from that vigilant attitude they should have exhibited. The same is true today. Despite the momentous developments of the times, the full significance of fulfilling prophecy is not generally appreciated. In fact, it is very difficult to adequately size up the dramatic events that are ahead of us, because of the very magnitude of the issues facing us. The watchers of the first century saw in the events they witnessed a token of the ultimate consummation of the Divine purpose. Thus, in praising Yahweh for the birth of the Son, they anticipated the joy that his coming will finally bring. In this they bridged the centuries, and we, too, can rejoice in their utterances on that occasion. Zechariah declared: "Blessed be the God of Israel, Who hath raised up an horn of salvation for us in the house of His servant David, and hath remembered the oath He sware unto our father Abraham, that Israel should be delivered from their enemies" (Luke 1: 68-74). Simeon, on viewing the infant Jesus, declared: "Now let thy servant depart in peace according to Thy word, for mine eyes have seen the salvation which Thou hast prepared for the face of all peoples, a light to lighten the Gentiles, and the glory of Thy people Israel." Anna, the prophetess, "spake of Jesus to all them who looked for redemption in Jerusalem" (Luke 2: 28-38). The wise men, too, searched diligently for him that was born "King of the Jews," of whom it was said: "This child is set for the fall and rising again of many in Israel" (Luke 2: 34).

That age witnessed the fall of Israel; we see the signs of its rising again. The work of Messiah is not yet complete, but the time is at hand when he will return to consummate it. Wise are we if we emulate that little band in Israel 1900 years ago, and despite the trends and circumstances of the world—both Gentile and Ecclesial—concentrate upon the second advent of the Lord. That is our individual responsibility, and as Paul reminded Timothy:

"There is laid up a crown of righteousness which the Lord, the righteous judge, shall give at that day unto all them that love his appearing" (2 Tim. 4: 8). What joy for such there will be when the song of the angels is fulfilled:

"And there were in the same country shepherds abiding in the field keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, 'Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.' And suddenly, there was with the angel a multitude of the heavenly host, praising God, and saying, **"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARDS MEN."**

May 1958 witness a further stage in the development of Yahweh's great purpose with the earth.

—J. Mansfield, Snr.

News from Germany

Dear Brother Mansfield,

With the close of the year, and with the commencement of the 24th volume of "Logos," I feel it is appropriate to write and express my thanks to you for sending the Magazine every month. Your kindness is so doing is much appreciated, and I look forward very much to receiving your Magazine.

You will be pleased to know that I intend from time to time to translate a short article for the benefit of our brethren and sisters here, and one which I have in mind is the "Thought for the Times" on p. 33 of the current issue.

As the year draws to a close, we look back upon many remarkable things which have happened in the world during the past twelve months, and we feel with conviction that the great Day for which we long cannot be far away. We wait with great interest to see what the New Year will bring forth. However, we know that nothing will happen unless it be in the plan of God. It is wonderful to experience and to see many signs of the fulfilment of prophecy. The hope of Israel is a firm unyielding rock in the midst of the sea of nations. "The floods may lift up their waves, but Yahweh on high is mightier than the noise of the flood" (Ps. 93: 3-4), and in Him we place our trust. Yours fraternally—R. Dudt.

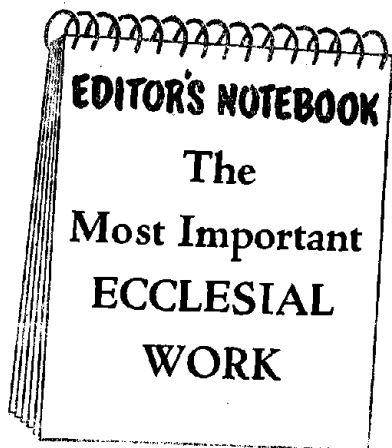


Christ will come, though the fourteen hundred millions of earth's population should join in one voice to deny him. Jerusalem will rise from her ruins if every man should shout himself hoarse in opposing it. The Kingdom of God will come though all the kingdoms of the world unite, as they will, in war to prevent it. Christ will reign at the appointed time, though there should not be a man in this generation to bid him welcome at his arrival.

—J. Thomas

We were speaking to a brother recently, during which he strongly expressed himself in favour with the decentralisation of large Ecclesias. "The formation of several groups where one previously existed, has created the opportunity for greater work in the Truth!" he declared.

We agreed with him in measure. Four or five centres proclaiming the Truth, instead of one, give greater opportunity for the development of speakers and platform workers generally — and because this is a feature of modern ecclesias, the development of such workers is required. The fact that the truth is proclaimed from several centres instead of one is also most commendable. But with this commendation, a note of warning needs also to be uttered. There is a danger that some may come to regard public platform work as of the greatest importance in our work of the Truth, and commensurately overlook that which Yahweh has set before us as of the utmost value.



Paul recognised this danger. He told the Corinthians: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9: 27). The Lord, also, spake of some who would, in amazement, plead with him: "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" to whom he will reply: "I never knew you: depart from me, ye that work iniquity" (Mat. 7. 22-23).

Why should such a reply be given by the Lord? Doubtless because the proclamation of the Word, and the wonderful works that these rejected professed to have done, were all performed in fleshly pride. And such is quite possible even in Ecclesial work. Public platform work, the duties of officialdom in Ecclesial circles, can gender this spirit. The flesh delights to vaunt itself before its fellows, and to receive praise of its kind, and therefore a great responsibility falls upon those who take up this public work, that they do not permit themselves to be carried away by it. And the best antidote for that is to remember that this work is by no means the most important that has been set us.

The service that Yahweh requires before all else, and without which the clearest exposition of the Word, or the most powerful exhortation is as nothing; is the manifestation of His qualities in our lives. "He that ruleth his spirit is greater than he that taketh a city," whether the city be a literal one, or the figurative haunts of the Apostasy (Prov. 16: 32). To learn to effectively rule one's spirit requires a lifetime to accomplish; but it is a lesson we must learn if we expect to reach the Kingdom of God. The Truth is designed to that end. It is not designed to create a sect, or to build up an organisation. Christ did not die that we might become a community of public speakers, or that Committees might be formed to control the various organisations that clutter up

Ecclesial life today. The Ecclesia of Yahweh did not come into existence in order to provide scope for flesh to work, or to create opportunity for ambitious aspirants for power and notoriety to manifest themselves. The Truth was designed by Yahweh as a means whereby a man might reproduce some of the Divine characteristics seen in the Son of God (John 17: 17; Col. 3: 9-10). Christ died that individuals (not organisations) might separate themselves from the prevailing way of life, and quietly and humbly, seek to rule their own spirits, and manifest the light of truth that dwells in them through the Word.

In saying this we do not mean to imply that Ecclesial organisation should be dispensed with; that would lead to anarchy in our relations one with another. But it is important that it should be subordinated to the basic requirements of Yahweh in us—the humble study of His word and the revelation of its principles in all our actions.

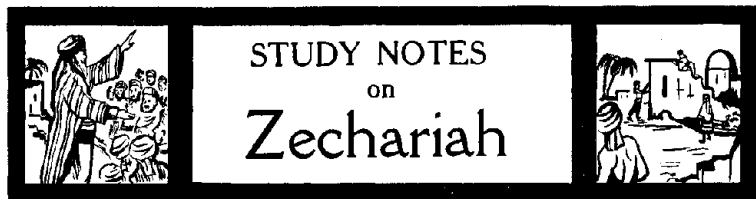
This lesson is brought home in what might be described as one of the saddest chapters in all Scripture—Zephaniah 1. In harsh and outspoken language, he listed the sins of Israel, and denounced the people because of their stiff-necked attitude towards the requirements of Yahweh. All sections of the community came under his strictures: from the priests and leaders of the nation to the common people who followed their example—even the King's sons were not exempt, though the King, himself, was excluded from the general condemnation (v. 8).

Condemnation of the people of Israel is not unique in Scripture, but what made Zephaniah's strictures a little different from those of some of the other prophets were the circumstances under which they were uttered. He prophesied during the reign of Josiah concerning whom it is written: "Like unto him was there no king before him, that turned to Yahweh with all his heart . . . neither after him arose there any like him" (2 Kings 23: 25). Josiah instituted a great reform in Israel; the worship of idols was destroyed, the law of Yahweh was brought to the attention of the people, the Temple worship was restored, and the people enthusiastically celebrated the Feasts set down in the law.

With all this zeal for pure worship, what place was there for such condemnation as Zephaniah uttered? The answer is that the people were borne on a tide of Royal zeal, and feared to oppose it—not because Yahweh had uttered it, and their love for Him demanded it, but because the King required it, and woe betide any who opposed him! That this is a true estimate of the position is shown by the willingness in which they followed Jehoahaz, his son, and successor in his evil ways (v. 32).

All of which shows that Yahweh has little use for zeal and enthusiasm if it is only manifested because flesh demands or applauds it. What He desired is the loving service of His people from the heart. And whether we measure up to this should be the subject of our considerations when we are engaged upon personal heart-searching. It is possible to permit the love of an organisation, a theory, a group to over-ride loving service alone to Him. It is possible to pour an excess of energy into Ecclesial duties that will have no permanent abiding place in His purpose—and yet fail to spend it on Him in the way He has required. It is possible to study the Word—not because we love it or its Author, but for personal pride, to be adept at polemics, to thunder at others, whereas He requires us to study it (as He told Joshua) that "thou mayest observe to do according to all that is written therein" (Josh. 1: 8).

In short, all service, whether in large ecclesias or small, should be performed as loving and humble service unto Yahweh, and must be subordinated to the most important work of all—the development in our lives of the Divine likeness that will constitute us His sons and daughters in truth (Matt. 5: 43-45). This is a lifetime service that does not require either large or small ecclesias to provide scope for its manifestation. It is a "reasonable service" (Rom. 12: 1) incumbent upon all to provide—Editor.



(Continued from Page 128)



Verse 9: "Then said I, I will not feed you" — The feeding of the poor of the flock was not to continue indefinitely; the time came when Yahweh turned to the Gentiles, and Israel was left "until the fulness of the Gentiles be come in" (Rom. 11: 25). Jewry was given over to civil war and mutual destruction which culminated in the destruction of the city in A.D. 70. Thus they consumed "every one the flesh of another."

Verse 10: "I took my staff" — The staff is synonymous with the shepherd. This staff, therefore, represents the good shepherd, "cut asunder" when condemned to death by the Jews who rejected him. "I might break my covenant" — The covenant was broken or severed by Israel's rejection of the Messiah (Mat. 23: 32; 1 Thess. 2: 15-16). The crucifixion of Jesus brought to an end the Mosaic covenant which was therefore annulled, and in its place was confirmed the new covenant (Jer. 31: 31-34; Heb. 9: 15; Heb. 8: 13).

Verse 11: "The poor of the flock that waited upon me knew that it was the word of Yahweh" — This was evident in the miracles of the Lord, but particularly in his re-

surrection, and the preaching of the gospel at Pentecost. The people could see the purpose of Yahweh in the risen Christ, and recognise that all that had happened was in accordance with His word (Acts 2: 23).

Verse 12: "If ye think good, give me my price" — This is an ironical statement, and reveals the low estimate that Israel put upon the Son of God, for the price paid was the price of a slave (Exod. 21: 32). "Thirty pieces of silver"—see Matt. 27: 3).

Verse 13: "Cast it unto the potten"—After Judas had received the thirty pieces of silver which the priests paid him to betray his master, remorse entered his heart, and he tried to retract. It was too late, however. The deed had been committed, and the Son of Man betrayed into the hands of sinners. Realising the enormity of his action, Judas returned the money to the chief priests and elders, and when they refused it, he cast it down in the temple, saying, "I have sinned in that I have betrayed the innocent blood." With cold legality, the priests reasoned that they could not put this money into the treasury, and so they used

it to purchase the "potter's field" (Mat. 27: 7) adjacent to Mt. Zion, that it might be a burying place for strangers.

Verse 14: "I cut asunder mine other staff, even Bands" — The two staves had relation to the one shepherd. When he was "cut off from the land of the living," both Beauty and Bands were cut asunder. The former had relation to the Mosaic covenant that was annulled in the death of Christ, and the latter had relation to that unity that can only be restored to the twelve tribes by their common acceptance of the Messiah (Ezek. 37: 21-22). Their rejection of Messiah was followed by the scattering of the nation, so that the desired unity was destroyed.

Vv. 15-17—WOE TO AN APOSTATE CHRISTENDOM

Verse 15: "Take yet" — In addition. The preaching of the "hope of Israel" to Gentiles (Acts 28: 20) was followed by the uprising

of the Judaising heresy (Acts 15) that laid the foundation for the great Apostasy that ultimately developed, with its headquarters at Rome, and its pseudo-shepherd: the Pope. "Foolish shepherd" — This is the "false prophet" of Revelation 16: 13, the Man of Sin of 2 Thess. 2: 3, or the Pope. The word "foolish" means "worthless." As a shepherd, he is worthless, leading his flock only to perdition.

Verse 16: "I will raise up" — Yahweh permitted the development of the Apostasy for the testing of His saints (Rev. 13: 5-8). "He shall eat the flesh" — Instead of shepherding the flock, he shall devour it. "Shall tear their claws in pieces" — The RSV renders: "tearing off even their hooves." This illustrates the ravenous greed of the foolish shepherd, consuming not only the flesh but the hooves as well.

Verse 17: "Woe" — The "latter end shall be that he perish for ever" (2 Thess. 2: 8). "Idol" —

We remind those readers who may have overlooked remitting their subscription for the current volume that the early receipt of the money assists us greatly in this work, relieving us of book work, and freeing us to give greater time to the study and exposition of the Word, which is such an important feature of "Logos." We would therefore appreciate their co-operation to that end.

From a root signifying "worthless." The idols were profitable for nothing (Isa. 44: 10). **"The sword"** — Wielded by Christ and the saints (Ps. 149: 6-8; Rev. 19: 15). **"Shall be upon his arm"** — The secular power of the Papacy. **"And upon**

his right eye" — The ecclesiastical power of the Papacy known as the Holy See. **"His arm shall be dried up, and his right eye utterly darkened."** — His power shall be completely destroyed.

ZECHARIAH 12 Judgments on the Nations

A new vision opens to the prophet in this chapter. He sees flesh humbled before the mighty power of Yahweh, he sees the nations gathered together to destroy Jerusalem; yet it is their power that comes to nought, and Jerusalem that is delivered. The world, boasting in its military strength will be confounded; the horse and the rider, the symbols of earthly power, will be cast down. No might of their own, no strength of arms will save those nations. They will discover who is the Strength of Israel, and the power of His arm. Israel, too, will learn the lesson of humility. Their dramatic release from the oppressions of the Russian Gogue, will be a prelude to the discovery that their saviour is none other than the Son of God, himself; the Lord Jesus whom their fathers crucified. The knowledge of their past blindness will cause them to mourn and seek the forgiveness of him whom they have rejected for so long.

Jerusalem as a Cup of Trembling—Vv. 1-2

Verse 1: **"The burden of the word of Yahweh"** — "A burden" is a prophetic oracle speaking of judgment to come. **"Yahweh which stretcheth forth the heavens"** — Yahweh is here presented as the Creator, whose power far transcends that of mortal man, and Who therefore has the strength and ability to accomplish what He says. This is a common form of introduction with Him — See Isa. 44: 24-28; Isa. 42: 5-6; Dan. 4: 35; Amos 4: 11-13. His power in natural creation demonstrates His ability to save and redeem Israel. See Psalm 147: 1-5. **"The spirit of man"** — Yahweh's spirit is here called "the spirit of man" because it is loaned to him for the duration of his existence (Ecc. 12: 7; Job. 37: 10; Ps. 104: 30; Ps. 139: 7). Man is utterly dependent upon Yahweh (Job 34: 14) and should, therefore, hearken to His voice.

Verse 2: **"I will make Jerusalem a cup of trembling"** — Cp. Jer. 25: 15-16. R.S.V. renders: "Cup of reeling." It is a cup that causes

drunkenness and stupifying inebriation. The Middle East is the key to the world situation, and power-drunk politicians aim to grasp it. As the End approaches, it will increase in strategic importance and value, and nations will desire to dominate in it. To the nations it will become as heady wine — a cup of reeling in their hands, that will bring them ultimately into the Middle East and to Jerusalem to battle.

Jerusalem as a Burdensome Stone—Vv. 3-5

Verse 3: **"In that day"** — In the "Day of Yahweh" (Ezek. 39: 3; Isa. 2: 10-22; Isa. 13: 1-6). **"A burdensome stone"** — A problem too heavy for the combined strength of all flesh to successfully grapple with. Jerusalem is compared to a stone so weighty that it is found to be beyond the strength of those who attempt to shift it, and in their efforts to do so it falls back upon them, crushing and destroying them. The problem of the Middle East is a tremendous one even now, and the nations are at their wit's end to know how to deal with it. In the day of Yahweh, however, they will be gathered to

the city of Jerusalem (Zech. 14: 1) to solve the problem by war — but they will find it too great a matter for them to decide, the reason being that the Lord himself will then be revealed in great power (Mat. 21: 44). **"Shall be cut in pieces"** — By the "burdensome stone" falling down upon them. **"Though all be gathered"** — Even though all the might and intelligence of flesh is gathered together to handle the Jewish problem at the manifestation of Christ, their combined efforts will avail nothing.

Verse 4: "I will smite every horse with astonishment" — Or "panic" as per the R.S.V. The manifestation of the Lord Jesus at Jerusalem will be accompanied by upheavals of nature unparalleled in history (Zech. 14; Isa. 2: 19). Panic will sweep through the assembled armies as a result, and they shall turn their weapons on each other (Ezek. 38: 20-21; Zech. 14: 13)—so destruction will come upon them in their madness. **"I will open mine eyes upon the house of Judah"** — This is a Hebraism signifying to view with favour (see Num. 6: 23-27). When Yahweh closes His eyes, He does not see the needs of His people — and for many years He hath "hidden His face from Israel" (Isa. 8: 17). When He reveals His power through the Lord Jesus and his glorified brethren, He will pour out His vengeance upon the nations, but will again view with favour the people of Israel. **"Smite every horse of the people with blindness"** — The horse is the

symbol of war, and it is the war-horse of the Gentiles that is referred to in this verse as being blinded with panic by the amazing events that will happen at Jerusalem at the apocalypse of the Lord Jesus.

Verse 5: "The governors of Judah" — The leaders of those Jews in the land at Christ's return. **"Shall say: 'There is strength to me and to the inhabitants of Jerusalem in Yahweh of hosts.'"** — This follows the marginal rendering. The remarkable events at Armageddon will cause Jewry to see and recognise the hand of Yahweh manifest in His glorious Son (see Joel 3: 16; Zeph. 3: 16-17).

Salvation of Judah—Vv. 6-8

Verse 6: "Like a hearth of fire"

—Jewry will be the hearth, and the Gentiles the wood that shall burn thereupon. The Lord will use a humbled and disciplined people to overthrow all Gentile power, and bring the nations into subjection to his will (Zech. 9: 13-18; 10: 6-8).

Verse 7: "Yahweh shall save the tents of Judah first" — As in the days of Ezra and Nehemiah, the Jews in the land are accounted Judah, and they will be saved before the rest of the tribes are brought back to the land. In saving Judah first, the type of David will be fulfilled. He first reigned in Hebron over Judah before the rest of the tribes acknowledged him. His forty years reign

Jewish Immigration to Israel

The ingathering of the exiles still continues. Some months back, Mr. S. Z. Shragai, Head of the Immigration Department of the Jewish Agency, stated that no fewer than 200,000 Jews from all countries in the Diaspora were desirous of immigration to Israel at the earliest possible opportunity. For reasons, mainly financial, only 100,000 could be brought over this year, declared Mr. Shragai.

(NOTE: We must await the return of Messiah before the full ingathering will take place, and the Jewish State find its full greatness —Editor.)

of warfare subdued Israel's enemies in preparation for Solomon's peaceful era. So for forty years (see Micah 7: 15), the nations will witness the disciplinary action of Christ before the millennium will be established in the earth. "The glory of the house of David" — The house of David is two-fold. There is firstly that element which shall be humbled at the return of Christ (v. 12; Zech. 13: 1), and secondly, those who are spiritually of the house of David being "in Christ" his glorious Son. When the Jews are regathered to their land, they will again assume their separate identity, being separated according to their tribes (Ezekiel 48). In addition, some of the principal fami-

lies of the tribes will be restored, for the Tabernacle of David is to be restored as in the past (Amos. 9: 11). Thus, in this chapter, we read of the "house of David" acknowledging the Messiahship of Jesus (vv. 12-13). "Do not magnify themselves against Judah" — The R.S.V. renders: "May not be exalted over that of Judah." All Jews in the land will be liberated together, so that specific families or cities shall not lord it over the rest. There will not be any occasion for lording, for all will be humbled before the greater than David, and before the person of David himself, who will be there with all the glorified faithful in that day.

(To be continued)



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Where Comes Their Power to get Wealth?

Handing over a cheque for 7,700,000 dollars (about £2,767,000) to the U.S.A. Export-Import Bank, in part payment of a 1949 loan of 135,000,000 dollars, recently, Mr. Abba Eban, the Israeli Ambassador, said that Israel was thus able to maintain her record of having scrupulously observed every financial obligation "against the background of the most stringent economic situation" ever confronting the Jewish State.

(2,500 years ago, Moses declared: "Thou 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.—Deut. 8. 18.)

VOLUME TWENTY FOUR

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Thoughts for the Times

Contend for the Faith



The Apostles command all true believers to “fight the good fight of faith,” and to “contend earnestly for it as once for all delivered to the saints” (1 Tim. 6: 12; Jude 3). This contention is a matter of duty, the performance of which is not optional, nor dependent on the prospect of success or failure. We have nothing to do with consequences. If no one will obey the faith it is still our duty to contend for it. We are exhorted to save ourselves, and others if we can; and it contributes to this salvation of one’s self to “contend for the faith.” If others will not be saved, we cannot help it; we shall have done the best we could, and there we must leave it. But as to “converting the world,” in the popular sense, by preaching, such a result is not contemplated in the scripture. The gospel was not preached for the purpose defined by the clergy; but as a CALL or

INVITATION to glory, honour, and immortality in the Kingdom of God. That is to say, God intends to set up an indestructible kingdom among the nations which shall rule over them all. The kings and peers of its realms are to be holy, just, and immortal, which naturally the sons of men are not. They are to be "equal to the angels, and the children of God, being the children of the resurrection." This is a high and holy degree, and a requirement which necessitates the postponement of the setting up of the kingdom until God has provided such "a people for His name." To collect this people, He sent an invitation to the Jews first, and then to the Gentiles by Jesus and the apostles. As they were INVITED to this holy degree it is styled "a holy calling" and the degree itself the subject of "the one hope of the calling;" and those who accept the invitation are said to be "called to God's Kingdom and glory" (1 Thess. 2:12) and sometimes simply "the called." The time allotted to this work of collecting together the future rulers of the nations (Rev. 2: 26-27; 5: 10; 20: 4; 22: 5) to the gospel invitation in the name of Jesus Christ, is from the day of Pentecost till his return. The work is almost accomplished, and will be entirely finished when the few who are still needed to fill the Lord's house shall be brought in (Luke 14: 23).

—J. Thomas

Jehovah's Witnesses or the Bible?

Dear Brother Mansfield,

I have to hand the "Herald of the Coming Age" with its main article, "The Doctrines of Jehovah's Witnesses tested by the Bible." I am glad you have written them up, as we are the only people who can meet them effectively—but we are not aggressive enough! They impress ignorant men and women, and once they get into a home they are very difficult to shake off. I have had a lot of experience with them in private discussions, and also in correspondence in reply to two pamphlets I published upon this same subject. Several letters have come from Australia. I know of quite a few who finally accepted the Truth, having been first drawn to the Bible by the Jehovah's Witnesses. You may receive replies and questions on this issue of the "Herald," and you may find the booklets I have published helpful as a "follow up." I hope that the issuance of this 'Herald' may result in some interest. There is no salvation in a system which denies that the crucified body of the Lord was made alive again! It is amazing how such a denial can persist in the face of so much clear Scriptural proof.

—H. H. James (N.Z.)

(NOTE: Brother James has published two booklets exposing the fallacies of J.W. teaching, and they are available from him at a cost of £1/13/6 per 100 copies plus postage. His address is 1024 Ellis Street, Hastings, New Zealand. As he states in the letter above; we have the Truth—let us effectively use it in the defence and propagation of the true Gospel message.—Editor).

"Eureka" in the Light of Today



The King of the North— Russian or Turk?

"When the Northern Gogue invades the Holy Land and advances against Jerusalem, there will, of course, be great alarm among the Jewish inhabitants of the country, whose especial enemy he is. As the power that overshadows them with its protection is compelled to fall back on Edom, Moab, and Ammon, where it will maintain its position, they will retire with it as 'outcasts' from its northern section, which will then be in the hands of Gogue the 'spoiler,' the 'extortioner,' and the 'oppressor' of Judah. Now in view of this situation of affairs, the Spirit of God has oracularized the following address to the Moabitish power, saying, 'Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts, bewray not him that wandereth. Let mine outcasts, dwell with thee, Moab; be thou a covert to them from the face of the spoiler.' From this it is evident that in the time of the end, the power occupying Moab is antagonistic to the spoiler, and the protector of Yahweh's outcasts; which a Moabitish power has never been before . . . At that time, the Old World will be divided into two great adverse confederacies, of which Russia and Britain will be the powers in chief. . . ."

—J. Thomas

The deepening interest in which Middle Eastern affairs are being viewed by the world's statesmen, serves to illustrate the growing importance of Israel in the development of events. The Middle East has been called the "cradle of the human race," for science, as well as the Bible, point to it as the scene of civilisation's earliest strivings; and it is also destined to become the burying ground of man's political ambitions, for, declares Yahweh: "I will give unto Gogue a place there of graves in Israel" (Ezek. 39: 11).

It has ever been the battle ground of nations, a field of blood since Cain killed Abel. In ancient times the kings of the north marched south down through the broad valley of Esdraelon that gives access to the coastal plains of Palestine, to do battle with their enemy in the south; whilst ever and anon, from the Land of the Nile, there emerged the well-trained armies of Egypt, to drive northwards along the same valley, to strike a blow at their enemy of the northern river.

Thus Palestine was a buffer state, cushioning the blows of conflicting national interests, and suffering keenly in the process.

And now, as in ancient times, the world is again divided larger scale than ever before, the armies of both stand ready

between confederacies of the North and South; and on a poised to attack or resist the encroachment of their foes. In all the passions of the conflicting policies of men, Israel remains, a little island of activity and hope, in the midst of a raging sea of hate and violence.

What is to be the outcome?

We are not left in doubt. As the friends of Christ, it has been revealed unto us (John 15: 15), and is recorded, we believe, in the remarkable prophecy of Daniel 11: 40-45. If our interpretation of this prophecy is correct, we are here shown the future moves of Russia which will bring Gogue firstly into Egypt, and then to Jerusalem. Granted this interpretation, we can expect some dramatic moves in the Middle East, and some drastic changes from the present status quo. For in this prophecy, Russia moves as an enemy against Egypt and the Arab countries, some of which "escape" this attack, and others of which do "not escape." We can therefore expect that the current wooing of Middle East nations on the part of Russia will ultimately fail in its objective, demanding that the Soviet replace the kid-gloves of diplomacy for the mailed fist of war if it is to succeed in its drive for world power.

But some reject the principle that this prophecy relates to Russia at the "time of the end," and apply it to the Ottoman Turk only. Last issue we examined the Turkish theory, and gave some reasons for rejecting it. To us, the prophecy conclusively points to Russia because the events predicted concern "the time of the end" (Dan. 11: 40), and there seems no warrant for placing the "time of the end" at any other period in history than the present. We showed, in our previous article, that it could not properly relate to the "time of the end" of the Roman Empire, when it is alleged by some, that the Arabs (whom they interpret as the "king of the south") "pushed" at the Eastern Roman Empire, for the Arab drive against Eastern Rome occurred many hundreds of years before "the end" finally came in 1453 when Constantinople was overthrown by the Ottoman Turks.

A further objection to the Turkish theory can be advanced, in that the progress of Turkey in the Middle East does not answer to the requirements of the prophecy. According to Daniel, when the King of the North drives south, "Edom, Moab, and part of Ammon" shall "escape" his clutches.

And these countries did not escape domination by the Turk.

Some who see Turkey as the "King of the North" of this prophecy claim that they did. They allege that the Arab tribes of these areas maintained their independence, so that Turkish control over the territories was only maintained by the payment of tribute to the Bedouin Arabs that roamed the districts unchecked. But even granting that this was so, it still does not meet the demands of the prophecy, for it is the territory, and not necessarily the inhabitants, that "escape" the King of the North; and no one will go so far as to say that Turkey did not claim control of those parts.

The theory that Turkey fulfilled this prophecy, and that the Arabs of Edom, Moab and Ammon maintained their independence, was first put forward by "Rev." A. Keith in his work, "Signs of the Times." It has been copied from him many times, and finds a place in the commentary of Dr. Adam Clarke. In fact, it was well known to Brother Thomas, who rejected it as untenable in view of the facts. Brother Thomas saw in the closing verses of Daniel 11, a far greater crisis than a few Bedouin Arabs sporadically attacking Moslems in their pilgrimage to Mecca, and receiving a yearly pension from the Porte to keep the way open to those so-called holy cities. And we feel that he was right in that. The crisis of the Time of the End, is that crisis which is developing today, and which shortly shall be fulfilled.

But since Keith first put forward this idea as a fulfillment of the prophecy, Turkish control of the Middle East was subsequently strengthened, showing to our mind, that it did not answer the requirements of the prophecy. Bertram Thomas, a foremost authority on Arabia and the Arabs, writes in his book, "The Arabs":

"In the year 1914, the Arabs of Syria, Palestine, and Iraq, and of the western provinces of the Arabian Peninsula, the Hijaz, and, in a lesser degree, the Yemen, were under Turkish dominion. To all these lands Constantinople sent garrisons, to most of them viceroys and governors, too. In the Ottoman army, Arab soldiers and officers serviced side by side with Turks, Kurds, and other representatives of the Empire. . . . Here was a powder magazine within the Turkish territories ready to be fired by the war in which these politically-minded Arabs saw their chance of flinging off the Turkish yoke. . . ."
(pp. 293-294).

The area defined above in the extract from Thomas' book, and further supported therein by a map defining Turkey's areas of political influence include that tract of country anciently known as Edom, Moab and Ammon.

Until 1917 this was all under Turkish control—it had not “escaped” the encroachments of the King of the North.

In other words, the prophecy of Daniel 11: 40-45 yet remains to be fulfilled.

And we believe that Russia will be the power to fulfil it.

According to the prophecy, Russia will assume the position of the King of the North, and occupying Turkey as a preliminary move, will afterwards drive south down the coastal plains of Palestine, in a lightning attack upon Egypt. The attack will be successful. The Western Powers, thrown off their guard, will be unable to marshal sufficient force to counter this move in time. The country of the Nile will fall to the colossus of the North, and “the Libyans and Ethiopians will be at his steps.”

As Gogue, at this stage, will concentrate upon an attack on Egypt, and will bypass the difficult, mountainous terrain of Central Palestine (including Jerusalem), Edom, Moab and Ammon, which lay east of the River Jordan; will “escape” the attack.

But after the King of the North has established his power in Egypt, tidings of an unusual nature will disturb him. We are not told of what those tidings consist, but merely the direction from whence they come, which is north and east of Egypt. The tidings will possibly have relation to British and American re-inforcements via the Gulfs of Aqaba and Persia, which they will probably use to pour troops and munitions into the Middle East to meet the Soviet threat. They will doubtless co-operate with Israel in this counter-attack, and will use Jerusalem as a base, for it is there that the King of the North directs his next attack. Jerusalem is north of Egypt, and Sinai is east. And whilst these events are taking place in the other parts of the Middle East, in the isolated precincts of the Sinaitic Peninsula, the saints will be gathered before Christ, and the judgment will take place (Deut. 33; Ps. 68; Hab. 3: 1). So that both from the north and the east, tidings of a disturbing nature will reach the ears of the King of the North in Egypt.

He shall thus “go forth with great fury to destroy, and utterly make away many” (Dan. 11: 44). Leaving an occupying force in Egypt, he will withdraw his main army to Jerusalem where the nations of the West will be gathered, and which he will besiege with success, for it shall fall to him

(Zech. 14: 2). And now, on the very crest of the wave of success, it will seem that no power exists to stop the red tide of conquest which shall threaten to engulf the world. But, saith the Scripture, "he shall come to his end with none to help him" (Dan. 11: 44). Michael, the Lord Jesus Christ, the "great prince which standeth for the children of thy people" (Dan. 12: 1) shall stand up; the resurrection will take place; and in Christ and his immortalised friends, the world will see a new power in the political heavens. The strong, infallible hands of Christ will take over in the name of Yahweh. The nations gathered to war will be scattered, and the reign of Christ will replace that of the flesh.

Current events indicate the extent to which Daniel 11 is being fulfilled. Russia has the power, and awaits the opportunity to use it. She is intriguing in the Middle East, wooing Egypt, using the jealousies and antagonisms of the Arab countries to gain her ends.

The prophecy demands a Russian attack on Turkey—a feature fully in accord with present indications. In fact, the occupation of Turkey by Russia is essential to the political expansion of the Soviet. An outlet to the warm seas is a traditional objective of Russian foreign policy both in Europe and Asia. In the east, that policy dictated the acquisition of Port Arthur. In Europe it requires the domination of the Dardanelles. No state of Russia's size and interests can agree to be at the mercy of another power in such a vital matter as free admission to the waterways of the world. This, however, is the situation in which Russia finds itself in southern Europe. The Bosphorus, the only opening in the Black Sea, leading through the Sea of Marmora, the Dardanelles, and the Aegean to the Mediterranean, is controlled by Turkey. Hence the traditional and persistent scheming of Russia for possession of the Straits, and, on the other hand, Turkey's continual fear of her northern neighbour.

The occupation of Turkey by Russia is an essential preliminary to domination of the Middle East. And the Middle East offers to Russia all she wants—a foothold on the Mediterranean, a central place in world trade and communications, an enviable strategic position, and a dominant hold on the world's available oil. This is the prize, and Russia is handy to it. Her south-eastern possessions extend to the borders of the Middle East. She is the only Great Power to

be in close proximity to it, so that the situation exists, in accordance with the prophecy, for the last great drama that will bring the King of the North down south; and Christ to his waiting Bride.

Russia shall descend as the enemy of Egypt and the Arabs. Doubtless her occupation of Turkey will cause her present Middle East friends to change in their attitude towards the Soviet, and view her in her true colours. It will demonstrate to the Arab world that they cannot trust their friend. It will be the final move that will cause them to throw in their lot completely with the West—and bring the West (Britain and America) more definitely into the Middle East to stem the Russian advance. Thus the plot will be laid for the great crisis that will inaugurate the establishment of the Kingdom of God on earth, to the amazement of the Powers that be. For the reasons set forth in these two articles we conclude that the King of the North is Russian and not Turk.

—H.P.

The Work of Youth Aliyah in Israel

About 85,000 young people have undergone training in the various centres and institutions of Youth Aliyah since its inception. Today, more than 14,000 are being educated in the various settlements, children's villages, and other institutions. In the course of the current year, 6,000 youngsters will be accepted, half of which will come from Egypt and European countries, and the remainder from North Africa, Asia, Latin America, or from the temporary settlements and slum areas of Israel.

Children are accepted by Youth Aliyah at the age of 13 years for boys, and 12 years for girls. They are educated, trained for a vocation, and settled in their particular phase of work. Usually only circumcised children are received. But according to "Youth Aliyah News"—a duplicated bulletin of news from Israel—a few uncircumcised children are being received from Poland. In explanation of this, Moshe Kol, the President of Youth Aliyah, recently declared: "We came to an agreement with the late Rabbi Meir Bar-Ilan, according to which each child in Youth Aliyah should be allowed to stay in one of our institutions for a year before circumcision. We do this to make it easier for the children to enter into the Covenant, so that Judaism should not be forced upon them."

In explanation of this, there appears the following paragraph: "Parents have spoken of difficulties encountered by their children as a result of mixed marriages, and of the problem of circumcision. In many cases, the parents sought to apologize for the fact that their children had not been circumcised. They agreed to prepare their children for the operation, but there were cases when considerable explanation was necessary. There was only one case where a mother refused to have her son circumcised, and as a result withdrew her application for his admission to Youth Aliyah."

A few Hints of Interest and Value to the
enthusiastic Ecclesial Worker



The Art of Effective Public Speaking

It has been said that if a man has anything to say worth hearing; if he has a message which he deems of importance to his fellowmen, he will find a way to say it. Unfortunately, the measure of a man's message and his gifts to expound it, are not always equal; and he is a wise man who, if he finds his words unheeded by those to whom they are directed, examines himself to see where he has failed to express them aright.

This is far more profitable than everlastingly blaming the audience for being "dull of hearing." This it may be, for there is a natural reluctance in flesh to hearken to the wisdom of Yahweh, as the history of the prophets and apostles abundantly show; but it is nonetheless the bounden duty of those who take it upon themselves to proclaim this precious word, to do so in the best possible manner.

A speaker will not win an audience to his way of thinking by boring them. He will not transmit enthusiasm if he himself is cold to the things he is proclaiming. He will not generate conviction if he is uneducated in the Word, and doubtful about its real meaning. The necessity of some ecclesias has perhaps compelled them to use those who are unskilful in knowledge, or in the art of the delivery of that which they know. But this should not be tolerated where it can be corrected. A speaker needs to study the Word that he might thoroughly grasp its message — and with this greater understanding will come greater knowledge, greater conviction, greater enthusiasm, and greater ability to publicly expound.

It has been a wearying experience when a speaker, with monotonous voice, with cold approach and fulsome repetition, has spoken his fifty, sixty or seventy minutes, and has been successful in producing sleep in the weary, and tired restlessness in the wakeful, and all have felt the relief when it has come to a close, and the hymn has ended the monotony of the service. Any great truth wrapped up in such

melancholy verbiage may not inaptly be described as a pearl hidden away in the recesses of an oyster forty fathoms deep!

There is another mistake some make. They possess ideas, they have sufficient literary skill to put them into good English, and the ambition to be the mouthpiece of their own work; but when they stand before an audience, their delivery is merely mechanical. No flush of countenance, no semblance of continuous thought, no inflection of voice convey the electric power of feeling and conviction from the speaker to the hearer — the speaking is that of a schoolboy saying his theme to his master. Thus the power of the teacher is lost. The speaker should enter fully into the theme of his address, and permit himself to be "carried away" by the mental image conveyed to his mind by the subject upon which he has thought long and deeply. Warmth and feeling should be expressed as well as the logical presentation of ideas. The audience itself will warm to the mental picture conveyed to the mind of its members, and general enthusiasm will be aroused.

In some ecclesias, from the necessity of the case, reading from others takes the place of the speaker. This can be excellently or poorly done. When it is well done, and the MS is hidden from the sight of the audience, it can be a great improvement upon a poorly thought-out extempore address. But reading is an art—there must, to make it interesting and instructive, be the mental accomplishment in the reader, by which he, for the time being, constitutes himself the historian, the psalmist, the prophet, or the apostle, as the case may be: he requires the power to project himself, so to speak, into the role of his Master, to blend himself with Him; to rejoice, to mourn, to triumph with Him: to stimulate, to exhort, to denounce, to threaten, and to cheer. Every phase of human emotion must be possible to the reader, as then, and then only, can he enter into the mind of the men who were fit to receive messages of God—to catch some of the fire which burns on the divine altar.

There is need for care in our speech, that we do not drive away when we could have led on. Obviously rubbish must be cleared from a block of land before an edifice can be built thereon. Sometimes vigorous and forthright denunciation of impure doctrine is essential; but denunciation is not everything; it cannot be the alpha and omega of a gospel of love and of truth. Our speakers need to remember

that, and balance their opposition of error with the proclamation of saving truth. To demolish the theory of an immortal soul, does not teach the way of salvation. To overthrow the doctrine of the Trinity does not cause a person to "know God" in the way required (John 17: 3). In each case, the removal of the error should be replaced by the truth. The destruction of a person's confidence in an immortal soul, should be compensated by the hope of life eternal upon the earth. To merely rebut the idea of the soul's supposed immortality and leave the matter there, is to destroy a person's hope in a future of any kind, and perhaps drive him away from the Bible.

The speaker with a true message to deliver must be just to himself. The possession of the gift of language, voice, and literary power is not enough for such a man. There is no finality possible to a speaker. Every man's mind is cast in its own mould, and if he does not get outside himself, broaden himself and strengthen himself by acquisition of fresh thought and knowledge, he must of necessity become mechanical and so repeat himself. To avoid this, he must be a student. Knowledge he placed before his audience ten years since must be added to today. There is no such thing in the healthy living as finality. Experience accumulates, and experience, after a certain sufficiency of theory, represents the growth of knowledge.

I have before me the idea of a speaker who has stood still. He has gifts of language by nature, and flexibility and power of natural voice by which he may deliver his orations. He has person, he has confidence; but while with the half-taught of his following he is, at present, a prophet; to the taught, in great measure, his supply of mental food for their uses has become a table of dry bones. Why is this? He ceased to be a student: he had filled himself to repletion at another man's table, and, satisfied with what he has already offered, no new dish appears upon his board; it is the same old and cold mental food which he offers, and thus no new idea, no enlarged conception, no sympathetic feeling with those who hunger and thirst for the divine meat and drink, flows from the mind grown arid by lack of true self-knowledge. His speech has become "one weak, washy, everlasting flood."

A speaker, to be successful, must make his speaking a living thing. To do this he must really feel for the subject, to mentally "live" in its presence; he must develop the faci-

lity of picturing it, so that his description of an incident becomes a report of what actually happened, and not merely a rehash of what somebody else has seen. To develop this facility attention to detail is essential. It is not enough to know that Joshua passed over the Jordan, but it is important to find out something about the country and circumstances, so that one might "be" with the host of Israel as it invades the land with the intention of conquest.

In exhibiting the Gospel one never-to-be-forgotten element is quotation—quotation verified. I have heard an address, mainly made up of correct quotation, delivered by a young brother educated in the Word: well selected, well diversified, skilfully read, modestly set forth, the sequence fitting into the beginning, the middle, and the end, made a highly enjoyable and instructive whole. This is surely better than declamation alone, as it is the true imitation of the way of the Lord Jesus and His apostles. If speakers will keep to the Word of God, and deliver it intelligently, they may find matter therein until silenced by the grave.

In the use of figures of speech the Press teems with instances of blunders. There are blunders which, however, are not figures of speech. The parson who told his people that "the preachers for the ensuing week could be found hanging on the church door" was one of these—and a brother who twice in one lecture, assured his audience that "Jonah swallowed the whale," cannot be excluded from the list of speakers who would be wise to quote from his MS. if that was before him, as it surely needed to be.

Breadth of knowledge is extremely helpful if not essential. They who denounce all knowledge beyond that which they themselves possess, make their own ignorance the measure of essential knowledge. Among others, they pass sentence upon the Apostle Paul, who showed himself a man of large information by his quotations from Pagan literature.

But the great essentials are knowledge of the Word of God, power to set it forth acceptably, purity of life in the teacher, and a large supply of human sympathy. Equipped with these qualities, our speakers will present addresses helpful to themselves and listeners alike.

—J.H. (Amended)

The Truth in the First Century and Today

Primitive and Modern Christianity Contrasted

About nineteen hundred years ago, there came forth from Palestine a remarkable movement. At first it was obscure; but within a generation it was firmly planted in the great cities of the Roman Empire, and within three centuries it had conquered the Empire itself. It has since then gone to the ends of the earth. That movement is called the Christian Church.

What was it like in the all-important initial period, when the impulse which gave rise to it was fresh and pure?

It may be clearly observed that the Church at the beginning was radically doctrinal. Doctrine was not the mere expression of Christian life, but just the other way round. The doctrine came first, and the life afterwards. The life was rounded upon the message, and not the message upon the life. Apostolic preaching was a logical presentation of fact and doctrine based upon an appeal to the Word. In 1 Corinthians 15, Paul gives a summary of what he had received from the original Ecclesia at Jerusalem, and what he had passed on in his preaching of the Gospel. What was it that he received; what was it that the primitive Jerusalem Ecclesia delivered over unto him? Was it a mere exhortation; was it the mere presentation of a programme of life; did the Apostles in Jerusalem say: "Jesus has lived a noble life of self-sacrifice; we have been inspired by him to live that life, and we call upon you, our hearers, to share it with us?" Not at all. Here is what those first believers said: "Christ died for our sins according to the Scriptures; he was buried; he has been raised on the third day according to the Scriptures" (1 Cor. 15: 3). That is not an exhortation, but a rehearsal of fact; it is couched not in the imperative but in the indicative mood; it is not a programme but a doctrine.

An examination of the records will reveal that there is not a trace of non-doctrinal preaching that possessed one bit of power in those early days of the Ecclesia. It is perfectly clear that that strangely powerful movement, which emerged from the obscurity of Palestine in the first century of our era was doctrinal from the very beginning, and to the

very core. It had a very clear-cut message, and at the centre of that message was the doctrine that set forth the person and work of Jesus Christ.

The early Ecclesia was not only radically doctrinal, it was also radically intolerant. It placed itself squarely in opposition to the spirit of that age. It was an age of great tolerance in religion, but the Ecclesia would have nothing to do with that tolerance. It demanded a completely exclusive devotion. A man could not be a worshipper of God of the Christians, and at the same time a worshipper of other gods; he could not accept the salvation offered by Christ, and admit that for other people there might be some other way of salvation; he could not agree to refrain from proselytising among men of other faiths, but came forward, no matter what it might cost, with a universal appeal. That is what I mean by saying that it was radically intolerant.

But it was also extremely ethical. Religion, in those days, save among the Jews, was by no means closely connected with goodness. But with such a non-ethical religion the early Ecclesia would have nothing whatever to do. God is holy, and in His presence no unclean thing can stand. Jesus Christ presented a life of perfect goodness upon earth; and only they can belong to him who "hunger and thirst after righteousness." Christians were, in deed, by no means perfect; they stood before God only in the merit of Christ their Saviour, not in their own merit, but they had been saved for holiness, and even in this life that holiness must begin to appear. A salvation which permitted a man to continue in sin was, according to the primitive Ecclesia, no matter what profession of faith it might make, nothing but a sham.

These principles had to be defended against foes within as well as without the Ecclesia. The conflicts began in Apostolic days; and there is in the New Testament not the slightest bit of comfort for the feeble notion that controversy in the Ecclesia is to be avoided, that man can make his preaching positive without making it negative, that he can ever proclaim truth without attacking error.

This doctrinal, intolerant Christianity of the first century has been substituted today by an optimistic religion of a self-sufficient humanity. The Christianity of the first century was frankly propagandist, setting before men a redemptive religion with its doctrines of the awful transcendence of God, the hopelessness of a mankind lost in sin, and

the mysterious grace of God in the mighty redemptive acts of the coming and death and resurrection of Jesus Christ. Today the central organisations of the churches have gradually discontinued their propagation of the Christian religion, and have become agencies for the propagation of a vague type of religion to which Christianity from its beginning was diametrically opposed.

So, in speaking about the responsibility of the Church in the new age, I want it to be distinctly understood that I am not speaking about the responsibility of the existing Protestant church organisations (unless they can be reformed), but about the responsibility of a true Christian Church. The present ecclesiastical organisations may have their uses in the world. There may be a need for such societies of general welfare as some of them have become; there may be a need for the political activities in which they are increasingly engaged; but such functions are certainly not at all the distinctive function of a really Christian Community.

Even in the sphere of such worldly functions, I am inclined to think that there are agencies more worthy of attention than these Protestant church organisations. The trouble is that the gentlemen in control of these organisations are, though with the best of intentions, in a hopelessly false position. They have pushed their creeds into the background, and have devoted themselves to other activities, and a different propaganda. Perhaps in doing so they have accomplished good here and there in a worldly sort of way. But, in general, the false position in which they stand has militated against their highest usefulness.

Characteristics of a True Christian Community in the Present Age

First and foremost, now as always, it will be radically doctrinal. It will never say that doctrine is the expression of experience; it will never confuse the useful with the true, but will place Truth as the basis of all its striving and all its life. Into the welter of changing human opinion, into the modern despair with regard to any knowledge of the meaning of life, it will come with a clear and imperious message. That message it will find in the Bible, which it will hold to contain not a record of man's religious experience, but a record of a revelation from God.

Next it will be radically intolerant. At that point, how-

ever, a word of explanation is in place. The intolerance of which I am speaking does not involve any interference with liberty. One of the most important elements in civil and religious liberty is the right of voluntary association—the right of people to band themselves together for any lawful purpose whatever, whether that purpose does or does not commend itself to the generality of their fellow men. Now a church is a voluntary association. No one is compelled to be a member of it; no one is compelled to be one of its accredited representatives. It is, therefore, no interference with liberty for a church to insist that those who do choose to be its accredited representatives shall not use the vantage ground of such a position to attack that for which it exists.

By intolerance, then, I mean that the church must maintain the high exclusiveness and universality of its message. It presents the gospel of Jesus Christ, not merely as one way of salvation, but as the only way. It cannot make common cause with other faiths. It cannot agree not to proselytise. Its appeal is universal, and admits of no exceptions. All are lost in sin; none may be saved except by the way set forth in the Gospel. Therein lies the offence of the Christian religion, but therein lies also its glory and its power. A Christianity tolerant of other religions is just no Christianity at all.

Finally, a true Christian community will be radically ethical. It will not be ethical in the sense that it will cherish any hope in an appeal to the human will; it will not be ethical in the sense that it will regard itself as perfect, even when its members have been redeemed by the grace of God. But it will be ethical in the sense that it will cherish the hope of true goodness in the future, and that ever here and now it will exhibit the beginnings of a new life.

That new life will express itself in love. It will offer men simple benefits; it will never pass coldly by on the other side when a man is in bodily need. But it will never be content merely to satisfy man's bodily needs. Rather will it seek to bring all men into the full warmth and joy of the household of faith.

—From "The American Academy of Political
and Social Science"

**HOW DO WE MEASURE ACCORDING TO THE ABOVE
STANDARD WHICH IS FULLY ENDORSED BY THE WORD?**

The God and Father

OF

Our Lord

An article under the above caption recently took our attention. It dealt, in passing, with the Yahweh Name in a most unusual manner for a Christadelphian publication. It dwelt upon the words "name," "glory," and "power," stating that "power" is the prerogative of God; "glory" is the evidence of the power in outward display; and "name" is the designation by which men identify the Supreme Being. The writer said that whilst the "glory" assumed various forms, and the "name" can be expressed by differing words, the "power" is always the same.

The article states that the earliest of the faithful knew the Creator as "Almighty God" and "Most High God;" the Jews knew Him as "Yahweh;" we, through Jesus Christ, are blessed in knowing Him as "Father," and in the Kingdom Age we will all have a new name differing again. The less spiritual Israel became, it was alleged, a great display was made of the name "Yahweh."

So far as the title "Father" is concerned, the article stated:

"Father becomes the name most revered and honoured in this age: 'Father supreme, whose wondrous love our utmost thought so far exceeds. . . ' we sing to His praise. And 'Father of faithful Abram hear' is our hymnal prayer. We can dwell on this thought with great profit to our spiritual well-being, for in it there is more of a true understanding of the qualities and purposes of God than in any other of His names. . . ."

It seems a pity to descend to controversy upon the exalted revelation of the Creator, and yet it is necessary to correct confusion, that the brighter light of truth might shine forth. It is obvious, to anybody who has studied the Names and Titles of Deity, that the proclamation of a new title did not make the others obsolete. Faithful men of old used them all as circumstances demanded, for each title expressed to them something different and beautiful in their service of the Creator. We agree, that the title "Father" is a glorious one, and speaks of the intimate relationship that

exists between He who has begotten us through His word, and we who claim to be His children. But as a title applied to the Creator, it is made more beautiful when it is understood in connection with the name "Yahweh," for this latter name expresses what the Father will do for His children. Understanding that, we will have a better comprehension of what is implied in the relative terms of "Father" and "Son."

This, the article before us did not seem to understand, and the exposition presented therein is unsound for the reasons detailed hereunder.

Yahweh — David's Father

The article erroneously refers thus to the first advent of Jesus: **"It is at this point that a fresh revelation of God is made under another name."** This new name is stated to be "Father." But contrary to what the article states, the name "Father" was on the lips of David, a thousand years before Jesus was born. "Like as a father pitieth his children, so Yahweh pitieth them that fear Him" (Ps. 103: 13). "O Yahweh, Thou art our Father," declared Isaiah (Ch. 64: 8). And long before this, Moses, who represented Israel to Pharaoh as His son (Exod. 4: 22-23), reminded Israel that Yahweh was "thy Father" (Deut. 32: 6). This privileged position implied great responsibility, and because it was avoided, there came the rebuke of Yahweh through the prophet: "If I be a Father, where is mine honour?" (Mal. 1: 6).

We can conclude, therefore, that this tender form, in which Yahweh reveals Himself as a Father and Friend, is not confined to the times following the appearance of Jesus, but has been the experience of all the children of promise from the beginning, who looked forward in faith and hope to the manifestation of the Son. Moses, David, the prophets all knew Yahweh as Father. They knew Him as One far greater than any natural father or mother. This fact destroys the theory that the name "Father" was a new revelation for the Christian dispensation. Grant that theory, and we would be forced by logic to admit, with the Jehovah's Witnesses, that the family of God is also limited to the Christian dispensation.

In passing, it is a revelation to meditate upon the beautiful combination of titles in such a passage as Isaiah 63: 16: "Doubtless Thou art our Father, though Abraham be

ignorant of us, and Israel acknowledge us not: Thou, O Yahweh, our Father, our Redeemer; Thy name is from everlasting." Such a statement is full of meaning to those educated in this grand theme of Divine revelation.

On the other hand, it does violence to Scripture to claim that "Father" is a mode of addressing the Creator exclusive to the period between the first and second advents; though we do admit that the birth of Christ served to underline and give meaning to the title—as it did also to the name "Yahweh."

Yahweh — the Lord Jesus' Father

A most important point for meditation in considering this matter is the fact that Jesus, in the period of the first advent, addressed his Father as Yahweh. Take Psalm 22 as an example. There he is represented as praying: "Be not Thou far from me, O Yahweh: O my Strength, haste Thee to help me. Deliver my soul from the sword; from the power of the dog. Save me from the lion's mouth; for Thou hast heard me from the horns of the unicorns. I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee" (vv. 19-22).

Reference to Hebrews 2: 12 shows that these words apply to the Lord Jesus. It is he who is represented as lifting up his voice in supplication to his Father for help and strength in the hour of his trial; and he does so in the name of Yahweh. This name the Lord both "manifested" and "declared" unto his brethren, as both this Psalm and Jesus testify (see John 17: 6, 26).

Who would dare suggest that although David under the inspiration of the Holy Spirit, prophesied that Messiah would address Yahweh in prayer in his time of need, Jesus did not so address the Father?

Neither Jesus nor the Apostles thought of, or addressed the Father in prayer by the words "Lord" or "God." These two words are merely two sounds which to the Anglo-Saxon race suggests to the mind by usage, the Supreme Being.*

*Not always even that. The word "lord" is applied to many mortals who may imagine that they are exalted above their fellows but who are sometimes a disgrace to humanity. "God" is used generally for many things. For example, Money is said to be the "god of this age;" Pagans are said to worship "gods of wood and stone." The name Yahweh is exclusive, and can only apply to Him who designed it for Himself, as describing His purpose revealed towards His children.—Editor.

It is not wrong for Anglo-Saxon brethren to so address the Father in prayer, or in conversation concerning Him, but it displays an incompleteness in an individual's understanding of the Father when he lacks some knowledge of the Divine titles. And when brethren go so far as to decry and oppose investigation, or exposition, upon this theme, it not only shows a lack of appreciation for the Father's revelation of Himself, but is offensive to those who delight to add to the sum of knowledge concerning the One Whom we should love and revere before all else.

Yahweh—Our Father

During the past 100 years, there has been a latter-day revival of Abraham's faith. Yahweh has been taking out from amongst the Gentiles a people for His name (Acts 15: 14). This resuscitation of the Truth has not been a matter of chance or caprice, but has been carefully guided by the Mighty One of the heavens, Who "rules in the kingdom of men" (Dan. 4). It is therefore wise for those who rejoice in the saving faith of the Gospel to have a deep respect for the circumstances of its revival in these times. Even as we perceive in Israel's history, the lot of Divine selection in men like Moses and Aaron, we perceive the hand of Yahweh in the lives of our pioneers in the reviving of the Faith. Out of the barren Gentile wilderness, the power of Yahweh, working through humble human instruments, has brought into existence a rejoicing ecclesia.

One cannot go very far in considering the lives of men like Brother Thomas before we find them rejoicing in the new-gained knowledge that their heavenly Father has a name gloriously expressive of His purpose—and that name: Yahweh—"He Who Will Be."

In Exodus 34: 5-8, the Name of Yahweh was proclaimed in detail unto Moses. It showed that there are two sides to the character of the Creator. The first is the side of MERCY. He is revealed as the One who pardons iniquity and sin. The second side is that of JUSTICE. He is shown as One who will not clear the guilty. Both sides are essential for our contemplation, so that we hear the voice of Paul exhorting: "Behold, therefore, the GOODNESS and SEVERITY of God" (Rom. 11: 22). We behold both sides of the character of Yahweh exhibited in His son, the Lord Jesus. At his first advent, there was the manifestation of MERCY, the forgiving of iniquity and sin. At the second

advent, there will be the manifestation of JUDGMENT, when he will be apocalypted in "flaming fire, taking vengeance on them that know not God, and obey not the Gospel" (2 Thess. 1: 7). His fury will thus be revealed against the guilty, who have despised the goodness of Yahweh.

The first and second advents of the Lord Jesus Christ, therefore, combine to manifest the name of the Father—even Yahweh. Yahweh means "He who will be." He who will be a saviour (Jesus Christ at the first appearing). He who will be a consuming fire (Jesus Christ at the second appearing). In "Eureka," "Phanerosis," and many other general writings, Brother Thomas speaks upon this wonderful theme as a matter of outstanding spiritual importance.

The theme is reflected in our Ecclesial gatherings, as in the solemn breaking of bread meeting when we sing "Hallelu-Yah, Yahweh's Name, from the heavens aloud proclaim." In many other hymns we testify that "Yahweh is our Father and our Strength, though Abraham be ignorant of us, and Israel acknowledge us not."

It is alleged, in the article referred to above, that the meaning of Yahweh is in doubt amongst scholars as to whether it is "I Am" or "I Will Be," and the suggestion is made that the actual meaning is of no great consequence. But, in fact, there is a general agreement among first class Hebraists as to the meaning of the name; and as to whether the actual meaning is of any great consequence, surely every son desires to know more of the One whom he professes to love more than any else!

The New Name

The same article makes reference to the "new name" of Revelation 2: 17, and referring to Rev. 22: 4: "His servants shall serve him, and they shall see his face, and his name shall be revealed in its proper time. It will reflect a new stage in the purpose of God, just as past changes have shown successive developments. The Name will have changed, the Glory will be of different magnitude, but the Power shall be the same. . . ."

But this "new name" is none other than the name "Yahweh" then completely manifested in the earth. It is "new" because at the moment it is not "known" experimentally, but only in promise, for as yet we have not experienced

its full power. The Name is today "unknown" in any sense to the great majority, but in that day, as Habakkuk so beautifully declares: "The earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Ch. 2: 14). The saints will then be the Yahweh-Name bearers to the ends of the earth, to the glory of Yahweh and the enlightenment of mankind. Zechariah declares: "Yahweh shall be king over all the earth: in that day shall there be one Yahweh, and His name one" (Ch. 14: 9).†

The subject opens up vistas of glory for those who are prepared to exercise their minds therein, and as we contemplate it, we feel like the Psalmist who declared: "Taste and see that Yahweh is good." We would draw all within the ambit of its power, and commend the student to the pages of "Phanerosis" and "Eureka" where Brother Thomas discourses upon the Name in heart-warming detail for those who in the Age to come will be the Name-bearers to an emancipated earth.

—B.P. (N.S.W.)

†We propose (God willing) at a later date to expound this verse so pregnant with meaning, yet so often quoted with a lack of appreciation to its full teaching.—Editor.



These Perilous Times

"These are momentous days in which we live, yet how few 'receive with cordial grace the tidings which we bring!' Even those who profess His name are often indifferent to the significance of events, and no doubt, in the end, it will be 'in such an hour as ye think not, the Son of Man will come.' Exhortations and warnings are even necessary, lest we are overcome by the snares and delusions of this age. What a large part sport and pleasure play in people's lives today! The quiet ways of the Truth can make but small appeal against the universal clamour, yet over all hangs the shadow of disaster, the greatest tribulations yet experienced by mortal man and woman. 'What manner of people ought we to be!' May we in His mercy see that day with gladness...."

—C.R.M. (N.Z.)

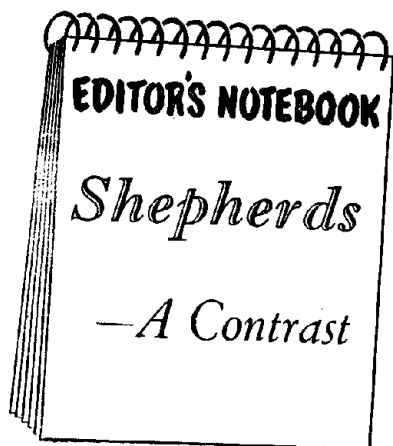


The World's Reserves of Oil

It is estimated that unless new supplies of oil are found, at the present rate of use, North Africa has reserves only for 13 years, South America has reserves only for 14 years, but the reserves of the Middle East will last for 105 years.

Apart from the Middle East the known reserves of oil in the rest of the world will only supply sufficient for ten years.

That means that within ten years the nation that dominates the Middle East can dictate its terms to the world—unless new reserves are discovered. Here, then, is the bait that will draw the nations to Armageddon (see Ezekiel 38: 2; Zechariah 14: 2).



Two months back, the "Logos" opened with an article entitled: "Sisters: a Contrast." This evoked a reply from an esteemed reader who, whilst recognising the value of the thoughts expressed therein, took the opportunity of stressing the need for those brethren who assume positions of authority in Ecclesias to also faithfully bear their responsibilities.

The article is signed "Tabitha," and is as follows:

"It is with pleasure one occupies their accustomed seat in attendance at the Lord's table each Sunday. As we wend our way to the meeting, the thought invariably is: 'I wonder what spiritual food is in store for us today!' Upon what kind of pasture will we be led to graze; we

hope that it might be "rich and green," for as the 'people of God's pasture, and the sheep of His Hand,' we are in need of nourishment. This day, if we will but understand and hear His voice, we will realise that we are truly His people, and the sheep of His pasture.

"As we enter the building, and notice with joy the increasing numbers who have accepted the Truth, we realise that there are some diligent shepherds who have been leading lambs to pasture, laboring often and late. This is their duty, for should not the shepherds feed the flock? Should they fail to do so, and become like the shepherds of the past, who forgot the flock, and fed themselves on rich pastures, will they not fall victims to those words which echo down the aisle of years: 'I will destroy the fat and strong, and I will feed them with judgment' (Ezek. 34: 11).

"We rejoice, therefore, that there are sincere workers who continue in their searching and seeking, passing on to the flock the result of their findings in spite of the murmurings of some who would hinder, and divert the flock to more arid ground. They can be encouraged by the words of Isaiah 29: 24 that ultimately 'they who murmur shall learn doctrine.' They are ever mindful of their master's thrice delivered command, 'Feed my sheep.' They realise that a flock without shepherds must go astray, and become meat to all beasts of the field whence they are scattered. And as we know this, we pray: 'O Lord! We Thy people and sheep of Thy pasture give thanks unto Thee for everything. May we daily sing thy praise as we humbly and thankfully, without murmuring, receive Thy manna sufficient to sustain us.'"

This article brought to my mind something upon which I have been pondering for some time, and which must concern anybody who has the welfare of Ecclesias at heart. And that is the growing tendency to virtually fly in the face of the advice of Paul, who warned against putting a novice in a position of authority in Ecclesial affairs (1 Tim. 3: 6). The term "novice" has no relation to years, but rather relates to ability and qualifications. Some see a virtue in "giving work to all" without careful consideration as to whether those thus appointed are really capable, or sufficiently prepared for the work. The result is a decline in our platform work, so that those gathered to hear are not nurtured in the admonition of the Lord.

By "necessary qualifications," I do not mean the ability to speak fluently of course, but rather the knowledge to expound. Where this is lacking, fine language is but "a sounding brass, or a tinkling cymbal," giving a pleasing sound, but satisfying not. And knowledge will only come when brethren are prepared to completely "give" themselves to the Word—that they may pass on to their hearers the results of their investigation.

It is better to limit the number of those engaged upon public work if an ecclesia lacks those qualified to do it. Better to have five capable brethren to do this work, than twenty who lack the necessary knowledge and ability—and who, by their efforts only succeed in weakening the platform of an Ecclesia. And here, it is necessary to remind ourselves once again, that "public work" and Ecclesial "official" duty is not the work to which Yahweh has called us by the power of His word. Christ did not die to give an opportunity for young brethren to publicly speak. The design of the Truth is to reproduce in the lives of those "called out of the Gentiles" a likeness to Jesus Christ. This is the primary duty of every brother and sister in Christ—the work to which we have all been called—which requires our first attention—and in which he is mainly interested. And, above all, he is the shepherd whom we must hear.

I think that it is sometimes necessary for us to remind ourselves that the great Creator who formed the heavens and the earth by His spirit, did so without the assistance of Arranging Brethren or Speaking Brethren, and He is able to fulfil His purpose with mankind whether or not there are exhorters, lecturers, or committees arranged to do His work for Him!

In fact, His Book is all sufficient. It is most significant to notice that following the writing of the first five books of the Bible by Moses, Yahweh, Himself, presented the completed volume to Joshua with the statement: "This book shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1: 8). This advice is still excellent today, with the exception that we have 66 books instead of 5. But let a brother, or an ecclesia, set this before him or it as the ideal, and then prosperity and success will attend all efforts. "For unless Yahweh build the house we labour in vain."

If we desire to attain unto a position of trust in an Ecclesia, or to publicly expound from the platform, let us be prepared to serve a long apprenticeship to the Book that Yahweh has given us. Let us steep our minds in it, and carefully seek to understand it. Let Ecclesias do their part by carefully guarding their platforms, by being jealous of the quality of the talks that emanate therefrom. Let hearers not confuse mere eloquence—the gift of talk (which is often both cheap and deceptive)—for sound presentation of truth. Let speakers remember that they are not nourishing the Body when they expound upon what "I think," or "I believe," or "I feel," but only when they expound what Yahweh hath said, what He hath declared, and what He hath taught.

A great responsibility devolves upon Ecclesias to set before their members the best that can be provided in the way of spiritual nourishment. None of us like poor, badly cooked food, and why should we tolerate it spiritually, when a better diet is offering. We are careful to guard from our children the bottle of poison that we may use to exterminate vermin — and why should we show the poison of the flesh

to be given them from the platform, though it may be hidden by a nice label! In short, let those who would be teachers, recognise the tremendous responsibility they bear, and let them heed the advice of the Apostle: "If any man speak, let him speak as the oracles of God" (1 Pet. 4: 11).

This will require that he be thoroughly in earnest; that he avoid affectation: that he bear in mind the sacred, lofty theme upon which he discourses. To be successful he must be prepared for hard, painstaking research; he must aim at sound, edifying matter; he must remember that a good, sound thought, however roughly expressed, is worth infinitely more than a score of high-sounding phrases with nothing in them. In view of that, he will seek to enrich his mind with ideas developed through the study of the Word—and having once mastered these, he will find no difficulty in conveying them. Finally, he will preach for the enlightenment of his hearers, and not for self-glorification. And in doing all this, he will not only reach a high measure of success in his work, but will greatly aid his own spiritual development, as he does that of those who hear him.

I think that some earnest thought on this theme on the part of us all would profit the Ecclesias today.

—Editor

Appreciation

"—— received her copies of 'Story of the Bible,' and also your letter, and was very thrilled to receive them. She is taking a keen interest in them, and we are fostering the study of the 'Story of the Bible' for the Sunday School as the Union Syllabus lessons follows the sequence fairly well. One problem we previously had was that the children forgot all about their lessons during the week, but by getting them to read the 'Story of the Bible' and do written homework based upon it, it helps them to learn their lessons better. All our scholars have a copy in their homes now, so that we are hopeful of a gradual improvement in their understanding of the things that are eternal."

—A.R. (N.S.W.)

"I quite enjoy the copies of 'Logos.' They are very well compiled. The brethren work very efficiently in getting new subjects together to keep readers interested. The articles on world events are always interesting. These happenings seem to be putting the finishing touches on the jig-saw puzzle of the prophet picture of the last days. The developing crisis is becoming clearer day by day."

—U.S. (Qld.)



Progress

"Our Ecclesia here is still going ahead, thanks be to God, and we recently opened an afternoon Sunday School with 61 scholars enrolled. Although to date the attendance has not been good, we expect it will pick up after a few weeks, as did our morning school. Lakemba Ecclesia is again holding lectures in areas not catered for by any of our meetings, and it is encouraging to see good results."

—W.N.M. (N.S.W.)

(NOTE: With the establishment of this afternoon Sunday School, the Yagoona Ecclesia is now conducting two schools—which makes a very full programme for a small Ecclesia. We trust that the blessing of Yahweh may rest upon this effort—Editor).

I.—A Prayer for Victory

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and the prophets, AND THE PSALMS, concerning me."

—Jesus to his disciples (Luke 24: 44).

The Psalms expound the life and work of the Lord Jesus Christ. They contain the promise of his first and second advents. They detail his ministry and sufferings of 1900 years ago. They breathe forth his innermost feelings and thoughts as he was immersed by tragedy or glory. They speak of the coming exercise of divine power when he will prostrate the Gentile world at his feet, and reign in triumph from Jerusalem.

As a people purchased by the blood of Christ, and seeking redemption from death through him, we delight in deepening our knowledge concerning his work as detailed in the Psalms. To quicken interest in this spiritual exercise, this series of articles on Psalm 68 is written.

Israel's Prayer for Victory

Psalm 68 is undoubtedly Messianic in character. Verse 18 is applied by the Apostle Paul to the resurrection of Christ, and the spiritual gifts bestowed upon the Apostolic ecclesia by the Lord after his ascension (Eph. 4: 8). But in the Psalm itself, all this is projected on the background of the dramatic events of the Second Coming.

"Let Elohim arise!

Let his enemies be scattered;

Let them also that hate him flee before him.

As smoke is driven away, so drive them away;

As wax melteth before the fire, so let the wicked perish

At the presence of Elohim" (Ps. 68: 1-3).

These opening words are most significant. This cry for the consummation of Yahweh's purpose is exciting. The words recall the prayer of Moses when, in the sight of the people, the Cloud of glory moved majestically forward to lead the way, and the Levites lifted the Ark of the Covenant, to take its place amid the marching hosts of Israel. As the Ark set forward, Moses proclaimed the prayer:

"Rise up, Yahweh!

And let Thine enemies be scattered;

And let them that hate Thee flee before Thee" (Num. 10: 35).

There is a significant difference between the prayer of Moses, and the words of the Psalm. Instead of "Yahweh" we have "Elohim." And "Elohim" is plural in form. The reason for this change is discovered when we contemplate upon the meaning of the name "Yahweh" in relation to this other word "Elohim." In proclaiming this name to Moses (Exod. 6: 3) as expressive of His purpose (Exod. 3: 14), Yahweh showed that it was His intention of extending His being, to embrace a "generation of the race"* (Exod. 3: 15; Ps. 22: 30; Ps. 102: 18). In other words, to create of sons of Adam, sons of God, who would be clothed upon with His nature (2 Pet. 1: 4), would reveal His glory (Rom. 5: 2), and would bear His name (Rev. 3: 12). Collectively these glorified sons of God will comprise the Elohim of the age to come, for they will be equal unto the angels (Luke 20: 36). As Yahweh's representatives on earth, they will arise to scatter His enemies, and drive them from their presence.

The prayer of Moses was uttered as the Ark moved forward. This Ark was typical of that greater Ark yet to be revealed in the midst of spiritual Israel. We have a reference to this in Psalm 132 where there are expressions taken from the prayer of Solomon at the dedication of the temple, and applied to "the fruit of David's body whom Yahweh will set on David's throne" (v. 11). This is Jesus Christ, of course (Luke 1: 32). Of this second advent, the Psalmist says: "Arise, O Yahweh, into **Thy rest**, Thou, and the **Ark of Thy covenant**. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy" (vv. 8-9).

Hebrews 4: 9 speaks of the "rest that remains to the people of God," and exhorts us (v. 11) to "labour to enter into that rest."

We well know that before Yahweh's saints enter upon the sabbath-millennial rest of 1,000 years, the earth will be swept with judgment. Hence, the whole thought and feeling of the opening verses of Psalm 68 draws us into the setting of Revelation 11: 18-19:

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints,

*Brother Thomas' translation.

and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in the heaven, and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

In "Eureka," vol. 3, p. 733, Brother Thomas writes:

"The Nave and the Ark were beyond the Veil, which represents the flesh (Heb. 10: 20). The opening of the nave is therefore equivalent to that which constitutes the nave, being no longer simply holy in the flesh, but most holy in spirit-nature, having passed from flesh to spirit. The opening of the nave is a wonderful manifestation of power. It implies the descent of him, who is the resurrection and the life; the re-organisation of the ashes of the saints, and the restoration to each of them their identity; and their subsequent transformation into spirit-bodies by the instantaneous operation of the Spirit. And when this process is complete, to give them a commanding position "in the heaven," that, as the Ark of the Covenant, they may be the depository of almighty power, and prepared for the work of ruling in righteousness all the kingdoms, or heavens, of the world, and retaining undisturbed possession of them for a thousand years."

When, therefore, the temple of Yahweh is established in the heaven, that is, when Christ and the saints, in glory, enter into the ruling places of the earth on David's restored throne, **THE ARK OF THE COVENANT**, even Jesus and his glorified brethren, is seen in the midst of his people.

Then follows the symbols — terrible symbols — of war against the Gentiles: lightnings, thunderings, earthquake, hail.

The anti-typical Ark of the covenant, after 1900 years in the Father's presence, will then have returned, and the hymn of victory will ascend: "Let Elohim arise, let his enemies be scattered; let them also that hate him flee before him. As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of Elohim."

The Elohim of the present order of things are the angels† who during the past 6000 years have done Yahweh's commandments. The "mighty ones," the Elohim of the Age to come, are the saints, redeemed and blessed with immortal nature.

Thus the Spirit's language, in the opening verses of the Psalm, speaks in veiled but understandable and glorious language of the second coming of Messiah, and the redemption of the whole body of Christ.

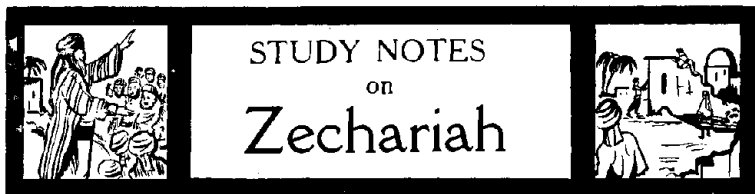
†"Elohim" is translated "Angels" in Ps. 8: 5.

The second advent causes consternation, fear and perplexity to the nations. It means the overthrow of all their treasured institutions, the end of all their God-dishonouring pursuits. But for the Ecclesia it means joy:

*"But let the righteous be glad:
Let them rejoice before Elohim:
Yea, let them exceedingly rejoice" (v. 3).*

The Psalmist calls upon the redeemed to exult in the situation which will have then arisen: the Lord Jesus returned, and his people associated with him. They will then sing joyfully in the realisation that the long-awaited hour of redemption and victory has come. Thus this Psalm is the song of the victors—the ones who have "overcome."

But there will be no place among that glorious host for men of the Judas class who betray their Lord, or of the Demas class who depart from the work of the truth "having loved this present evil world." For such there will only be the knowledge and regret of lost opportunities, and the bitterness of personal defeat. And that will apply to us if we "neglect so great salvation."



(Chapter 12: Continued from page 160)

Verse 8: "Yahweh shall defend the inhabitants of Jerusalem" -- by intervening at Armageddon, and scattering the nations gathered against Jerusalem to war (Zech. 14: 3). **"He that is feeble . . . shall be as David"** — Such shall manifest unexpected strength in the sight of the nations (Mic. 7: 16) because Yahweh will be with them (Zech. 9: 14). This was the blessing promised by Moses to Israel conditional upon their obedience (Lev. 26: 7-9). **"The house of David as God"** — From v. 7 it is apparent that some of Israel after

the flesh are accounted "the house of David." These relate to the "tabernacle of David" that will be rebuilt by the Lord at his coming (Acts 15: 16). But the "house of David" also comprises immortals, as is evident from a comparison of 2 Sam. 7: 13 with 1 Peter 2: 5. The "house" which Yahweh promised David that his seed will build, is both a spiritual and a material one. The spiritual house of David will be "as God" (Elohim) in that day. In the words of the Lord Jesus, they will be "equal unto the angels" (Elo-

him) (Luke 20: 36). **"As the angel of Yahweh before them"** — As the angel led Israel out of Egypt and protected them, so spiritual Israel will overshadow and superintend the development of natural Israel in that day. As Isaiah declared: Yahweh will go before you; and the Elohim of Israel will be your reeward" (Isa. 52: 14. Cp. Exod. 14: 19).

The Mourning of Judah—Vv. 9-14

Verse 9: "I will destroy" — All nations are to be made subject to Christ (Isa. 60: 12). Contrast this word "destroy" with the words "pour upon" in v. 10. Whilst the power of Gentile might is reduced to nought, Israel will rise from the dust to become pre-eminent among the nations (Micah 4: 8).

Verse 10: "The spirit of grace" — This will be induced by the revelation of Yahweh's truth (Ezek. 36: 26) manifest in the appearance of the Lord Jesus. This will cause Israel to "sorrow for the burden of the king of princes" (Hos. 8: 10). The Jews will realise their past blindness, and regret their lost opportunities. **"They shall look upon Me"**—In looking upon the Lord Jesus, they will look upon the manifestation of Yahweh. In receiving Jesus, the Jews, in effect, received the Father (John 13: 20), in rejecting him, they rejected the Father (Jhn. 5: 23), so that in crucifying him, they virtually crucified the Father. Jewry does not realise that now, but when they see the person of the Son of God in the future, and come to understand his position, they will know that their forefathers murdered the manifestation of God

(Mat. 1: 23). When they see him at his second advent, they will see in him the reflection of the Divine image. Thus, saith the Spirit, they will "look upon Me." **"They shall mourn for him"** — They shall mourn as for an only son, and as for a firstborn—which in fact the Lord is (see also Rev. 1: 7).

Verse 11: "A great mourning as the mourning of Hadadrimmon" — This was the mourning for Josiah; a great mourning in which all Judah and Jerusalem participated, including Jeremiah the prophet (2 Chron. 35: 24-26). There will be a similar great mourning at the manifestation of Christ, but with more profitable results than in the days of Josiah. See Ezek. 16: 60-61.

Verse 12: "The land shall mourn, every family apart" — The names subsequently given in these verses are names of prominent men of the house of David (cf. 2 Sam. 5: 14; Luke 3: 24, 29, 30, 31; 2 Sam. 2: 5; 1 Chron. 3: 4). It seems apparent from these verses, that when the "tabernacle of David" is rebuilt "as in the days of old" (Amos 9: 11), the Jewish people will not only be divided into their separate tribes in accordance with Ezekiel 48, but the principal families of those tribes will be restored. Thus the true character of the Israelitish nation will appear again, and the present anonymity of the people will be gone forever. Israel will then comprise, not merely a nation of Jews gathered from all parts of the earth, but their genealogy will be restored, and it will comprise a nation of tribes, houses, families and so forth, as in ancient times.



Zechariah 13 — THE CLEANSING OF ISRAEL

This chapter is linked with the previous vision. Repentance and lamentation naturally open the way for forgiveness. Yahweh will make provision for the conversion of Israel, and will pardon the sins of His people. As a result, they will repudiate the lies that have previously been spoken in His name, and there will follow a wholesale revulsion against all false prophets when the True Prophet appears in the midst of Jewry. Having scattered those who have smitten the "good shepherd," Yahweh

will bring the remnant of Israel through the fire, and restore to favour the "third" who will be purified thereby, and who turn to Him in truth.

The Fountain of Cleansing—v. 1

Verse 1: "A fountain for sin and uncleanness" — Under the Law of Moses (see Num. 19) any contact with death was defiling. Jewry is thus defiled by their contact with the death of Jesus, and is in need of cleansing therefrom. The means whereby, this could be accomplished were likewise outlined by the law. The ashes of a red heifer (Num. 19) whose blood had been sprinkled seven times before the tabernacle (pointing to the perfect atonement — Heb. 10: 12) were mixed with "running water" (Num. 19: 17), and sprinkled upon the unclean who was eventually accepted back into the congregation, after he had washed himself thoroughly with water. It is significant that the offering of the red heifer was the only sacrifice that remained efficacious long after the actual death of the animal, for the ashes of it were laid up for further use as required (Num. 19: 9). It thus very appropriately pointed forward to the one great offering of the Lord Jesus. Reference to this sprinkling with the "water of purification" is found in Ezekiel 36: 25, and the context shows that this has relation to the doctrine of Christ by which a person is cleansed (John 15: 3; John 4: 14). The fountain referred to by Zechariah, therefore, is not a literal one, but a symbolic one—the fountain referred to in John 4: 14. This was really opened at the first advent of the Lord, but it has been made available to Gentiles rather than to Jews, for the Gospel call has gone out to the former. The time is coming, however, when "the Deliverer shall turn away ungodliness from Jacob" (Rom. 11: 26) by the conversion of many in Israel. Thus the fountain of truth which today mainly cleanses Gentiles, will be brought to bear on Jewry in that day. **"To the house of David"**—This will be the first requisite to

the "building again of the tabernacle of David" (Acts 15: 16).

Idols and False Prophets Destroyed — Vv. 2-5

Verse 2: "I will cut off the names of the idols" — "Name" is synonymous with "power." Thus the power of idol worship (and this is not limited to pagan gods — see Col. 3: 5) will be destroyed "in the land," which will be given over completely to the worship of Yahweh in truth. **"Unclean spirit"** — "Spirit" is frequently used in Scripture for doctrine (see John 6: 62; 1 John 5: 6; Eph. 6: 17), so that "unclean spirit" relates to false doctrine, of which Jerusalem is today full. This is to be likewise destroyed out of the land, together with those "prophets" who teach it. The "spirit of uncleanness" like the "spirit of supplications" (Zech. 12: 10) means the impulse which moves a man consequent upon the things believed.

Verse 3: "Thou shalt not live!"—This shall be the attitude of a man's closest relations if he is found "speaking lies in the name of Yahweh." Thus the principles of the Mosaic Law will be restored, for under it a man's nearest relations are commanded to kill him if he attempted to secretly lure people from the true worship (Deut. 13: 6-8).

Verse 4: "The prophets shall be ashamed" — The appearance of the Lord Jesus, and establishment of the Kingdom of God, will demonstrate how completely false had been their teaching in the past. **"A rough garment"** — See margin. A distinctive dress (2 Kings 1: 8; 2: 13) such as the clergy today assume. **"To deceive"** Note margin. The lies referred to relate to the false doctrines propounded in the name of Truth.

Verse 5: "But he shall say" — The false prophet, ashamed of his previous profession, shall disclaim

his status as prophet, and shall claim to be a husbandman labouring among cattle. These words shall be proclaimed by false prophets to the one who is introduced to us in v. 6, i.e., the Lord Jesus. In the face of his glorious appearance, shame shall take hold of them, and they will try to hide the iniquity of their past activities as false prophets.

Verse 6: "One shall say". — The word "one" is in italics which shows that it is not found in the original. It can, therefore, be eliminated from this verse, and the words run on from the previous verse, thus: "He shall say, I am no prophet . . . and shall say unto him, What are these wounds, etc." **"Unto him"** — That is, unto the Lord Jesus then manifested unto Israel. **"What are these wounds in thine hands?"** — The Jews shall see Christ as a great military leader, probably the long-expected Messiah, but they will not understand that he is the Lord Jesus, crucified 1900 years ago. But the marks of the crucifixion seen in his hands will cause the question to be asked, and the same sign that convinced Thomas 1900 years ago (John 20: 27) will prove to Jewry that their forefathers killed their king. Thus the answer: "Those with which I was wounded in the house of my friends."

How the Lord was Wounded —

Vv. 7-9

Verse 7: "My shepherd" — The good shepherd of John 10. **"My fellow"** — The Lord Jesus was the manifestation of Yahweh (Phil. 2: 6), and as such was fellow-shepherd with Yahweh (Ps. 80: 1). **"Smite the shepherd"** — Some Mss. of the Septuagint give this as "I will smite" which is possibly a more exact reading, as the Lord

quotes this passage that way in Mark 14: 27. The Lord's use of these words show conclusively that they relate to the crucifixion of Jesus. He was smitten by the Jews, but it was under the supervision of the Father as Peter is careful to state in Acts 2: 23. **"The sheep shall be scattered"** — The disciples of the Lord. **"I will turn my hand upon the little ones"**—A Divine overshadowing of the lambs of the flock, guiding them for their good.

Verse 8: "And it shall come to pass" — Though the sheep and lambs of the flock are scattered through the smiting of the shepherd, Yahweh will overlook them for their good. He will also do the same for Israel, punishing those who are deserving of it, and redeeming those who are worthy of it. The vision now takes us to the future, when the Shepherd returns to his flock, and to take up his power in Israel. **"Two parts therein shall die"** — The Lord warned Jewry that having rejected him, they would no more see him "until they shall say, Blessed is he that cometh in the name of Yahweh" (Mat. 23: 39). Moses had warned Israel similarly telling them that the difficulties of the last days would cause the people to plead with Yahweh for help (Deut. 4: 30—R.V.). The troubles of the Gogian invasion will cause this. When the Russian sweeps through the land, the resistance of Jewry will not only be ineffectual, but will result in two-thirds of the people being destroyed. It will be the time of "Jacob's trouble," a time of great depression for the people of Israel (Jer. 30: 5-7), as a trail of ruin and desolation shall spread throughout the land, and it will seem that all the efforts of Israel in recent years are to be wasted.

(to be continued)

VOLUME TWENTY FOUR

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

"BLESSED IS HE WHO WATCHETH . . ."

The apocalyptic benedictions are not mere ornamental figures of speech, thrown in, as it were, for the ventilation of pious feeling. They are substantial and joyous realities, promising present and future benefits. He that reads, understands, and keeps "the sayings of the prophecy of this book," thereby places himself in the blessed companionship of the apostle John, and of his brethren the prophets, one of whom was the bearer of the apocalypse to him. The knowledge herein revealed, understood and kept is an infallible preservative against all the wiles of the adversary, and all the delusions by which the worshippers of the Beast's Image are deceived, and made meet only for capture and destruction. Again blessedness is pronounced upon them who die in the Lord (Rev. 14: 13). These are the same as they who keep the sayings of the prophecy. This text informs us when they are blessed—at the time, namely, when, as constituents of the Perfect Man, they rest from their arduous, judicial labours. But they are greeted with benediction as candidates for the high honour and glory of which he is the subject. This candidature is predicated upon "watching and keeping the garments;" not upon watching, or looking, only, but upon keeping the garments, as well. In this sense it is that Christ personal shall appear without sin to them who are looking for him for salvation (Heb. 9: 28). They must first put on the garments, and then keep them from being soiled by the corruptions of the flesh and world. None can watch Scripturally, who do not "keep the sayings of the prophecy of this book;" for without an understanding of them, it is impossible to know the signs of the advent, and whether it is near or afar off. —J. Thomas

THE ROMAN EMPIRE IN THE TWENTIETH CENTURY

"When the Autocrat gains Constantinople, and Russianizes Italy and the West; and having superseded the Ottoman regime in Asia, comes as Gogue to invade the Holy Land and to besiege Jerusalem, the Little Horn of the Goat will again represent the power of the whole dominion briefly united under one chief, and he the proudest that ever exalted and magnified himself above all the rulers upon earth. In that near future the Little Horn of the Goat will be 'exceeding great' overshadowing all the sovereignties represented by the Two-Horned, and Ten-Horned Beasts, and the Pseudoprophet of the Beast. But when it is 'broken in pieces without help' it appears no more as a symbol upon the prophetic page. Its mission in the Holy Land and against Judah ends with its own Pharaoh-like destruction; and the East delivered, future events reopen in the West, where only a Beast, the False Prophet, and the Ten Horns, their Russian Constantinopolitan confederacy being dissolved, remain to be ground to powder, and destroyed by fire and sword." — J. Thomas.

There is much written in Christadelphian literature concerning the time of the end, which would give the impression, that the great enemy to be destroyed, will be the Russian host which is to descend out of the north, upon the mountains of Israel.

It is certainly true that Ezekiel 38 portrays such an invasion of Israel to be overthrown by the hosts of Yahweh. But following this defeat of the Russian Gogue, and liberation of the land of Israel, prophecy indicates that the Papal nations will band themselves together against the Lamb (Rev. 17: 12-14). In consequence, a period of some thirty years of judgment will descend upon the World, at the end of which "the Kingdoms of this world become the Kingdoms of our Lord, and of His Christ" (Rev. 11: 15).

The author of this article has particularly asked that when the reader considers it, he have Daniel 7 and Revelation 6, 8, 9, 11, 12, 13, 17 before him for reference.

Yet in Daniel 7, where the nations are set forth as wild beasts, we do not find **two** enemies to be defeated by Christ and the saints, but **one** only. And that enemy is the Fourth Beast, i.e., the Roman power. Concerning its destruction, v. 11 declares:

"I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain and his body destroyed, and given to the burning flame."

Now, if it can be demonstrated that Russia may be regarded as part of the Fourth Beast, then Daniel 7 is comprehensive, and both the first and second stages of the great war of God Almighty are incorporated in this one verse. In order to do this, it is necessary to view the history of the kingdoms of the world in a unified manner. Brother Thomas does this in "Exposition of Daniel," where he consistently speaks, not of the kingdoms (plural) of men, but of the Kingdom (singular) of man.

Truly the nations of this world are but divisions of the one Kingdom of Sin, and when they fight among themselves, it is like civil war in Satan's Kingdom. This unity of the nations of the world is seen, for example, in Daniel 2, where the various metals of the image are represented as being broken to pieces **together**. Thus, at the coming of Christ, we can expect to find some coalition among the nations answering to all the elements of Daniel's image.

The Continuity of the Beasts

Brother Thomas tended to look for this territorially, and anticipated that the Russian ruler would dominate the whole of Europe, thus causing the image to again stand upon its feet as a whole. But this need not be the explanation of this chapter. Each of the empires represented in the image: Babylon, Persia, Greece, and early Rome, lived on its successor, so that the later Roman Empire was a combination of influences derived from all of the four previous world powers. The emphasis is not territorial, but cultural, political and spiritual.*

This is further stressed in Daniel 7: 12 which has often perplexed brethren. It has usually been held that this verse describes the first three beasts retaining a certain independence in the Millennium which will be denied the Fourth. Actually it must be speaking of the fact that while the first three beasts prolonged their existence in the fourth (for Rome became heir of the legacies of Babylon, Persia and Greece), there is to be no fifth beast in which the fourth beast may prolong its existence.

*The emphasis, we suggest, is both territorial and cultural; the former being particularly designated by the ten toes of the image, which—together with other parts—must relate to territory—Editor.

The elements of the Fourth, or Roman Beast, are given us in Daniel 7. It is set forth as strong, all-conquering, diverse from its predecessors, and subsequently divided into ten sub-divisions, and then developed into a dual system, one partner being the eyes, and the other, the mouth of the notable horn that arose among its fellows (v. 8). In this beast, there is found a substantial Greek element, represented by its nails of brass (v. 19).

The Picture Broadened in the Apocalypse

Revelation amplifies the picture given by Daniel. It (Ch. 6) presents to us the decline of the Pagan Roman Empire from its time of prosperity in the 2nd century, declared by Gibbon to be "the most peaceful period in the World's history," to its conquest by a paganised form of Christianity. It culminates in the earthquake of v. 12, which describes in graphic language, the way in which Constantine the Great overcame his pagan opponents, establishing himself as the first "Christian" Monarch of the Roman Empire.

Revelation 12 is as an appendix on the subject of this Constantinian earthquake. It presents to us the pseudo-Christian church as a woman wearing the crown of the twelve Caesars. Under the symbol of birth, a manchild of sin (i.e., the Catholic system) is separated from her. This results in a new development of the "enmity" which caused the anti-Catholic and anti-pagan woman (church) to flee into the political and religious wilderness.

The Beginning of Eastern Rome

As well as being the "Christianiser" of the Roman Empire, Constantine was also the founder of the East Roman Empire. It was an act of great political foresight on his part to establish his capital at the bridge between Europe and Asia, in the old town of Byzantium, which he renamed Constantinople after himself. He enlarged, rebuilt and beautified this capital, and it became the headquarters of Greek culture and civilisation in the midst of the Roman Empire. Thus there was a merging of the iron and brass of the image (see Dan. 7: 19).

The seat of power thus moved from Rome to Constantinople, and although there was an Emperor reigning in Rome until 476 A.D., yet never again did he attain to the pre-eminence enjoyed by the Roman Emperor in the East.

The Barbarians Absorb Western Rome

Meanwhile, the barbarian hordes began to press heavily

upon the borders of the Empire. Themselves subjected to pressure from other tribes further east, such as the Huns, they made use of the growing weakness of the Empire in the West for their own ends. Their inroads brought a trail of devastation and ruin wherever they went. Under the symbol of the trumpets, Revelation 8 describes their activities. The first four trumpets heralded the invasions of—

- a. Alaric and the Visigoths who sacked Rome in 410 A.D.
- b. Genseric and the Vandals who took Rome in 455.
- c. Attila and the Huns who was bought off by the Bishop of Rome.
- d. Adoacer, the Herulian, who lead the Ostrogoths, and took over the government of Rome in 476, telling Zeno, the Roman Emperor in the East, that one emperor (Zeno) would suffice for the whole Empire. He was followed by Theodoric who, for a period, was King in Rome.

It is sometimes said that these Barbarian invaders brought the Roman Empire in the west to an end, but it would be more accurate to say that they brought it to a new stage of development. Even though Theodoric the Goth represented the seventh form of government that the Empire had known, and relates to the 7th head of the beast described in Revelation 13, he only ruled as vice-regent of the Emperor in chief, who reigned from Constantinople.

How Rome Conquered the Barbarians

Under the symbol of the beast of the sea (Rev. 13: 1), the Apocalypse revealed how Rome would finally conquer even her conquerors. Whilst the barbarians occupied the Empire politically and territorially, yet ultimately Roman culture and civilisation conquered them, and this success came mainly through the medium of the church, and particularly the bishop of Rome.

The Barbarian kings had no settled concept of a kingdom. They came to enjoy the Roman Empire, not to govern, nor to destroy, it. They attended to the negative functions of government, such as war, defence, and taxation for these ends; but they lacked experience in the positive functions of government, such as care for the welfare of their subjects, and the provision of service. Thus the church came into its own, and in each diocese, the Bishop and his clergy provided the means of positive government, thus gaining a hold over the people, and much power for the church.

Thus there was a merging of interests between the Barbarian kings and the Catholic Church whereby they jointly ruled the Empire in the west. This was the "beast" or politico-ecclesiastical system, that ascended "out of the bottom-

less pit" or abyss (Rev. 11: 7)—a reference to the development of the Roman Empire in the West, from the hordes of barbarians, who came from the abyss of national nonentity. This is the same beast as that referred to in Revelation 13: 1—the beast that arose "out of the sea."[†] It was primarily a Mediterranean power. It was the old Roman power which had proclaimed that the Mediterranean was "Mare nostrum" (our sea). It was both Barbarian and Roman.

This "Beast of the Sea" was Roman, not only because the Church secured the continuity of Roman thinking, but because these ten horns, these Barbarian powers, still looked up to the Roman Emperor in Constantinople, and regarded themselves as officially holding their thrones from him.

How the Holy Roman Empire Arose in the West

Time began to loosen some of the ties between the Roman-Barbarian kingdoms in the West, and the Roman Emperor in the East. His power was greatly weakened by the continuous pressure of the locust hordes of the Saracen (see Rev. 9) who plagued his kingdom. Rome was increasingly represented to them by the bishop of Rome, who built up a system of central administration for his church. This occurred particularly during the papacy of Gregory the Great, as a result of whose activities, the early 7th century saw the Roman emperor in the East, recognising the bishop of Rome as Universal Bishop of the Church. By recognising what they could not stop, namely the development of the Barbarian kingdoms in the West, and the growing power of the bishop of Rome, the Emperors of the Constantinople (whose Apocalyptic symbol is the Dragon—Rev. 13: 4), made virtue of necessity, and yielded, or "gave power to the beast" of the sea.

The next development of Daniel's Fourth Beast came when help was needed by the Bishop of Rome against the Lombards. This was readily given by the Franks under Pepin and Charlemagne his son, who, at the point of the sword, forced the nations of the west to submit to papal decrees. As a consequence, Charlemagne was honoured by

[†]In the Greek O.T. the word translated "pit" in Rev. 11: 7 is rendered "deep" in the following places: Job 38: 30; 41: 31; Isa. 63: 13, etc. and relates to the sea. As a symbol it represents the sea of humanity. According to the Jews, the Abyss was a place under the earth, and was thought to be a great receptacle of waters as a reservatory to furnish all the springs or waters of the earth. This opinion was held by the Egyptians, Homer and Plato. Therefore, as the sea represents humanity, so the abyss, or "deep," represents a hidden multitude of confused men. See "Eureka" on Rev. 11: 7—Editor.

the title of Emperor of the Romans, and on Christmas Day, 800 A.D., had the crown bestowed upon him by the Pope, in Rome. Thus was founded the Holy Roman Empire, and though, as Voltaire declared, it was neither holy, Roman, nor an Empire, nevertheless did enshrine, particularly in its ecclesiastical aspect, the heritage of the Roman past.

This Holy Roman Empire, brought to a fine art the dual control of government of which I have already spoken. The Emperor was its secular head, and the Pope its spiritual head. The history of a long period of the middle ages is of the struggle between these two heads of the Empire in the west. This dual power, and the Central European origin of the Holy Roman Empire, is represented in Revelation 13 by the "two horned beast of the earth" (v. 11).

Dissension between East and West

The Roman Empire in the east took quite a different direction from that of the west. Quite early, religious differences occurred between the bishops of Constantinople and Rome over the use of images in church worship, and although this was settled after the death of Leo the Isaurian (the first of the iconoclast Emperors), yet there was never again the same unity between the two halves of the empire or church. It was about this time that Charlemagne established the independence of the west.

Ultimately, a complete break occurred between the Roman Church and what became known as the Greek Orthodox Church. From the standpoint of the Truth there is little difference between these systems. Both are evil, both have done incalculable harm, but perhaps the Roman Catholic Church has been more vicious in its opposition to the saints in the past.

Meanwhile, the territory of the Roman Empire in the east was continuously brought under pressure from first the Arabs and then the Turks, and became diminished in size, though not in spiritual influence. 1453 saw the capture of Constantinople by the fourth horseman of Revelation 9, namely, the Ottoman Turks. Greek scholars, who had long been accumulating their knowledge in Constantinople, were driven from the city, to spread their influence over the whole of Catholic Europe, and become the harbingers of the Renaissance which, in turn, led to the Reformation and revolt against the Catholic Church. Yet even as they sowed the seeds of revolt, they strengthened the "Roman Empire" in

the west, by injecting into it some of the old Greek thought represented by the brasen claws of the Fourth Beast.

Moscow—The Third Rome of the North

The Empire of the East had gone, but the Greek Orthodox Church survived. With Constantinople lost, Russia became the home of the church and empire of the east. Russia had been officially converted to Christianity in 988 A.D. when Vladimir, Prince of Kiev, had become a "christian," and urged his people to be baptised in the River Dneiper. Christianity was introduced into Russia, not from Rome, but from Byzantium, and the newly established church became affiliated with Constantinople. Vladimir married the sister of the east Roman Emperor.

Kiev was overwhelmed by the invading Mongol and Tartar hordes, and Moscow became the new centre of the Russian descendants of the Swedish river pirates.¹ It was also destined to become the inheritor of Byzantium. This thesis was impressed upon the Russian ruler, Basil III, Grand Duke of Moscow, by the monk Philotheus, who wrote:

"The first Rome collapsed owing to its heresies, the second Rome fell victim to the Turks, but a new and third Rome has sprung up in the North, illuminating the whole universe like a sun . . . The first and second Romes have fallen, but the third will stand till the end of History, for it is the last Rome. Moscow has no successor. A fourth Rome is inconceivable."

This monk spoke more truly than he knew!

In 1472, John III of Russia, married Zoe Paleologus, niece of the last emperor to reign in Constantinople over the east Roman Empire. He adopted the imperial coat of arms, the two-headed eagle, and referred to himself as Lord of all Russia, and sole inheritor of the Byzantine (East Roman) crown.

In 1544 Ivan the Terrible was crowned as Tzar (Caesar) of Russia, and successor to the Byzantine royal line. His successor in 1589 proclaimed himself the only Christian Sovereign in the whole world, the master of all Christians.

I have been surprised at the number of modern historians who refer to Moscow as the third Rome, and who trace the development of Russia as the inheritor of the Graeco-Roman Empire.

¹The Russians were descended from the Vikings as well as from the Slavs. It was the Vikings who brought the name "Russ" to Russia.
—E.W.

The Fourth Beast Today

Where does this lead us? Revelation 17 supplies a clue. There we have the revival of the Roman Empire in the west, when the ten horns again give their power to the beast, which is to be revived (vv. 11-14), to make war against the Lamb then enthroned in Zion. If the Roman Empire in the West is to be revived, should we be surprised if that of the East is also revived?

We certainly see the beginning of the revival of the Roman Empire in the West in current events. Brother Sponberg, in an article in "Logos" some time back, traced the development of Catholicism in the 20th century, and it is significant to notice the great number of Catholic politicians such as Dr. Adenauer, Chancellor of West Germany, who exert great power at the moment. Catholicism is everywhere on the uprise, and its political power underground is enormous. It was not for nothing that Cardinal Mindszenty of Hungary, and other Catholic Bishops, were accused of plotting against the State. The Papacy still has its finger deeply embedded in European politics. We can look for a revival of the Beast of the earth, a Germanic-Romano confederacy which will defy Christ. It will be Germanic and Roman, just as the Roman Empire in the west, in its "beast of the sea" and "beast of the earth" phases (Rev. 13), was both Barbarian and Roman.

The similarity between the present Russian system and the old Roman Empire needs little comment. If, in addition, the Greek Orthodox Church should continue to gain ground—Makarios of Cyprus belongs to that church and takes his

And Still they Return

A new demand to Soviet Russia and the Eastern European countries to allow the emigration of Jews to Israel was made to Mr. Ben Gurion, the Israel Premier, recently. He said that upwards of four million Jews in Eastern Europe who had not lost their consciousness formed the only reservoir for large-scale immigration to Israel. He was sure that the Governments of those countries would realise that they could not any longer keep communities which refused to sever their links with their past, or with their brethren.

The Finance Minister of Israel, at a meeting in Tel Aviv, held in connection with the Housing Loan, said that the people of Israel should make further financial sacrifices to pay for the immigration of a further 1,000,000 Jews.

The day is coming when a greater Voice than either that of the Premier, or the Finance Minister, will "say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth" (Isa. 43: 6).

orders from the patriarch of Moscow — then the parallel would be complete.

Thus we should have the Roman Empire in the East developing, and coming down upon the mountains of Israel, ¶ there to meet its doom. Next we should have the Roman Empire in the West making war with the Lamb, and also being destroyed. In this way would come to pass that which is written in Daniel 7: the fourth beast—east and west—all of it—given to the burning flame.

Even so, come Lord Jesus quickly, and end the dominion of the Fourth Beast, and begin thy reign of peace and righteousness.
—Edgar Wille, Eng.

¶In the history of Rome (both east and west) in the past, we have a parallel of the developing crisis. As the West gained its power from Constantinople (Rev. 13: 4), so we expect Russia to ultimately occupy Constantinople and give power to the Roman Bishop, as a move of expediency, designed to confederate Europe. This will bind the Continent to its chariot wheels, preparatory to the attack south (Ezek. 38), "to take a spoil and to take a prey," ultimately bringing the Gogian confederacy face to face with the Lord. In destroying its power, He will bring to an end the Dragon, or eastern section of the fourth beast, leaving the west to consolidate its power (as it did, in the past, when Constantinople fell to the Turks). Finally, it too will be "given to the burning flame," when "Yahweh as a Man of War" emerges from His land to invade the countries of the enemy, and bring them subject to his control.—Editor.

Arabs' Aim: Annihilation of Israel

On the very day of her independence (14/5/48), Israel was attacked by neighbouring Arab States, and to this day these neighbours, in violation of the U.N. Charter, refuse to make peace with Israel. Moreover, they publicly declare that their aim is the annihilation of Israel by force. Despite the explicit resolutions of the U.N. Security Council in 1951 and 1956 with regard to the freedom of passage in the Suez Canal—which, according to the Constantinople Convention, the U.N. Charter and the General Armistice Agreement, must be open to the passage of Israel vessels as to the vessels of all other nations—the Government of Egypt refuses to abide by these resolutions and, in violation of the U.N. Charter, proclaims that it is in a state of belligerency against Israel.

The Governments of Jordan, Syria, Egypt, Iraq, the Lebanon and Saudi Arabia not only refuse to make peace with Israel, and to enter into trade and economic relations with her, but, in contravention of the principles of the U.N. they have organised an economic boycott against Israel as well as against foreign firms maintaining economic relations with Israel.

So writes the "Israel Weekly Digest." We draw the attention of its editor to the statement of the Psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help" (Ps: 146: 3). Events today are forcing Jewry to rely upon its own resources; events soon to come will teach them to plead the help of Yahweh: "When thou art in tribulation, and all these things are come upon thee, in the latter days, thou shalt turn to Yahweh thy God, and shalt be obedient unto His voice" (Deut. 4: 30—R.V.).

What is Implied in the Memorial Service

“I COME TO DO THY WILL,
O YAHWEH” (Psalm 40 : 6)

John, on seeing Jesus, declared to his followers: “Behold the Lamb of God, which taketh away the sin of the world” (Jhn. 2: 29). What do we behold in the same Son of God? Paul saw the life and death of Jesus as “an offering, and a sacrifice to God for the sweet-smelling savour” (Eph. 5: 2). This “sacrifice” was promised in Eden (Gen. 3: 15), was the subject of prophetic parable (cf. Gen. 22), was seen in the “lamb slain from the foundation of the world” (Rev. 13: 8), and has been conveyed to us in these “latter days” in the book written particularly for our instruction (Rev. 1: 1) as “the Lamb” worthy of “power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev. 5: 12).

“I have Given you an Example” (Jhn. 13: 15)

The Lord set forth the Divine ideal in the weakness of the flesh, and we see, in his death on the cross, the culmination of a lifetime devoted absolutely and entirely to doing the will of the Father (Ps. 40: 7; Heb. 10: 7). As we contemplate that life, we see a continuing sacrifice, a daily crucifixion of the natural instincts and desires: those emotions that arise in us and evoke action (James 1: 15) contrary to the will of God. Jesus himself, speaking of that which lay ahead, declared: “I have a baptism to be baptised with, and how am I straightened (pained) till it be accomplished” (Luke 12: 50). Here we see a “baptism” or “death” that was **lifelong**, flowing from obedience; an obedience to the will of the Father which “destroyed,” “mortified” (Col. 3: 5), or killed that which had the power of death, even the “devil,” those impulses which belong to our flesh (Heb. 2: 14). Through all his ministry, Jesus only likened his “death” to two things. One was the “serpent in the wilderness” (John 3: 14).

In the “serpent of brass” there was revealed the same “form” (Heb. 2: 14) as was seen in the serpents which bit Israel, and brought death as they journeyed through the wilderness. But we see it harmless (Heb. 7: 26), hurting no

one; rather, in the goodness and mercy of Yahweh, bringing life to those who looked upon it in faith (Num. 21: 8).

In Jesus there is seen the anti-type, one in whom "sin" was conquered, rendered harmless through the mercy of Yahweh (Isa. 42: 1). But the brazen serpent was typical of him throughout all his life, and not merely in his death on the cross. His whole life is set before us (Heb. 12: 2-3), "lifted up" before our eyes, that we may live in the beholding. Governed by faith, we strive to walk in that example, understanding the declaration of the apostle, "I die daily" (1 Cor. 15: 31), and even as he "filled up that which is behind in the afflictions of Christ in his flesh" (Col. 1: 26), so "they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5: 24).

The second thing whereunto Jesus likened his death was to bread and wine, in the partaking of which we are exhorted to "remember him" (Luke 22: 19). What is it that we have to remember? What was it that they, the Apostles, could remember? These words were spoken before his death on the cross, so his disciples had before them a life of obedience wherein our Lord "died daily," and in doing so, "glorified the Father" (John 17: 4). Jesus considered bread and wine an appropriate symbol in this connection. Why?

The Bread of Life

The bread, we are taught, represents "his body." Jesus likened himself (Jhn. 6) to the "manna" provided by God for the children of Israel in the wilderness. Except a man eat of this God-given manna he shall not see life (Jhn. 6: 53). Moses also teaches us that the manna was symbolic of the Word of Yahweh, whereby Israel of old, and we today, are to learn that "man does not live by bread alone, but by every word that proceedeth from the mouth of God" (Deut. 8: 3). When Israel came to taste of this manna, they found that it had the flavour of honey (Exod. 16: 31). This again takes us to the Word, which the Psalmist found to be "sweeter than the honeycomb" (19: 10). Here we have something delightful, pleasant in the partaking, though in the observing of its precepts we might be brought into experiences that are bitter (Rev. 10: 10).

It is obvious, then, that Jesus wishes us to see first of all, in this symbol of the bread, the "Word made flesh" (Jhn. 1: 14), a life wherein the flesh was subjected in obedience, to carry out the will, and work the good pleasure of the

Father. And we are further to understand that Jesus himself found, and we also must find, delight and joy in that course, despite the tribulation it brings as a consequence of our being in the flesh. He could, and we must learn, to echo the words of the Psalmist, whose "delight was in the law of Yahweh, and in His law doth he meditate day and night" (Ps. 1: 2).

Thus far the bread. What of the wine? Does it harmonise with this positive principle of gladsome obedience brought to us in the symbol of the bread?

The Wine of the Covenant

Jesus likened the wine to his blood, which the Word presents to us as a symbol of life (Lev. 17: 4). So life, rather than death, is before us in this symbol; a life of obedience offered to God, poured out unto Him, "even unto death" (Phil. 2: 8). The blood, and hence the wine, is symbolic of a life of obedience to the will of the Father, becoming thereby a token of the "new covenant." Its appropriateness in that connection is brought home to us when we remember that the apostle expounded the new covenant as a declaration from the Father in these terms:

"I will put My laws in their heart, and upon their mind also will I write them: then saith He, and their sins, and their iniquities, will I remember no more" (Heb. 10: 14-17—R.V.).

It is thus that the blood taketh away sin; it is thus that we are "washed in his blood" (Rev. 2: 5). A writing of the law of God in heart and mind brings forgiveness from the Father; thus we are made perfect in every good work to do His will (Heb. 13: 21).

The wine proceeds to speak to us of this when we remember that Jesus described it as "the fruit of the vine" (Mat. 26: 29). Israel had been a "vine," uprooted from bondage in Egypt, and planted in the Land of Promise by Yahweh (Ps. 80: 8). But when He, the Husbandman, and Lord of the vineyard, (Matt. 21: 40) looked for fruit, He found "wild grapes" (Is. 5: 2), something which gave no pleasure. Jesus, by contrast, is the "true vine," we are "branches" (Jhn. 15: 5), and this vine, watered by the spirit-word (Jhn. 4: 14) is indeed a "vine by a well" (Gen. 49: 22) and will bring forth much fruit. Now the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 5: 22).

So, whilst the bread reminds us of the need to feed, as

Jesus did, upon the Word, the wine teaches us that such feeding must result in us, as it did in Jesus, in "much fruit" (Jhn. 15: 5). Knowledge, alone, is not enough, even as faith without works is dead (James 2: 17). Jesus manifested these "fruits" of the Spirit to perfection, and his requirement, as laid upon us, is that we manifest them in ourselves. Those who lack these things, declares the apostle, are "blind, and cannot see afar off, and hath forgotten that they were purged from their old sins" (2 Pet. 1: 9). If we walk in this way, we give our Father pleasure (Ps. 147: 11), even as did Jesus himself (Luke 3: 22). And not only our Father; we give pleasure to all those that love the Truth. Thus Paul found "great joy and consolation" in the "love and faith" exhibited by Philemon (v. 7), qualities that must have commended Philemon likewise to the Father. The wine, taken unto ourselves, is a manifesting in us of works, and we see that therein we give great joy to others. Yea, did not the Psalmist declare of wine, that "it maketh glad the heart of man" (Ps. 104: 15).

This is the Victory

Bring bread and wine together—bring faith and works together; add wisdom to the knowledge, and we have triumphed, we have overcome. "This is the victory that overcometh the world, even our faith" (1 Jhn. 5: 14). The display of obedience to our Father, even under trial (cf. Gen. 22: 12) causes God to "know" that we fear Him—thereby comes victory. The first time we meet bread and wine together in His Word, it is a victorious occasion. Abraham had delivered Lot, that righteous man, from bondage, and returning in triumph, Melchizedek, king of righteousness and of peace (Heb. 7: 2) brought forth bread and wine, and blessed him (Gen. 14: 18-20).

The serpent of brass displays the victory over sin, whereby it is rendered harmless, whilst the bread and wine speak of that victory, and show us the manner of its accomplishment. Seeing that we take the bread and wine unto ourselves, we learn further that we, too, must overcome if we would be counted sons of God (Rev. 21: 7).

Just as we, in the physical sense, assimilate the bread until it becomes a part of us, so likewise we, if we "remember him," and strive to "hold fast our profession" (Heb. 4: 14-16) shall "find grace to help in time of need" and thus be strengthened, being "renewed in the spirit of our mind, putting on the new man which, after God, is created in

righteousness and true holiness" (Eph. 4: 23-24). Thus the one offering is "able to perfect for ever them that are sanctified" (Heb. 10: 4), and the new covenant becomes effective toward us, the law of God being written in our heart, and upon our mind. Then our sins and our iniquities are remembered no more (Heb. 10: 14-17).

The end of the matter? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but for we shall see him as he is" (1 Jhn. 3: 2). We await with patience that day of perfection, the day to which Jesus himself looked when he first set forth the symbol of the new covenant, saying:

"I will not henceforth drink of the fruit of the vine, UNTIL THAT DAY when I drink it new WITH YOU in my Father's kingdom" (Matt. 26: 29).

The victory! "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 54-57).

—E.A.S., Kent, Eng.

Israel's Population Nearly 2,000,000

Israel's population at the end of 1957 numbered 1,976,000, a rise of 103,000 over the preceding year, the Central Bureau of Statistics has announced. The Jewish population stood at 1,760,000, an increase of 95,000.

Jewish natural increase in 1957 was the highest since 1951, and accounted for 38 per cent. of the year's total Jewish increase. In 1957, there were 45,000 births and 11,000 deaths, compared with 43,000 and 10,000 in 1956.

Immigration in 1957 totalled 71,000, exceeding 1956 by 16,000. Residents who declared they were emigrating numbered 6,245, about the same as in 1956.

Last year also saw a rise in tourism—45,000—topping 1956 by 2,000. Of the tourists who arrived in 1956, 1,482 remained to settle in Israel.

Haifa

Haifa is Israel's main seaport, and has a population of 160,000. It is a place of great beauty, and of growing industry. Fine residential suburbs are built on the slopes of Mount Carmel, which occupies a commanding position on the Mediterranean coast.

Arab Rift Grows

The rift between Syria and Egypt on the one hand, and Lebanon and Jordan on the other, continues to grow, following a wave of sabotage and terror organised by Syrian intelligence agents in the Lebanon. The Syrian Press openly proclaims that the precondition for better understanding between Egypt, Syria and the Lebanon is the replacing of the present pro-Western government in the Lebanon.

THE WIRELESS

Do not pass this page by, assuming that it has for its objective the anathematising of all who possess wireless sets. I possess a wireless set, and obtain mental and physical refreshment from some of the musical and informative features that are broadcast. It is because I possess a wireless set that I consider it necessary to exhort myself continually as to the use I make of it.

Listening-in, in common with other forms of recreation, may become a great evil, no matter how excellent the programme, if it occupies time that should be spent in the service of the Truth. If time that should be devoted to Bible study, or the preparation of an address, is absorbed by the wireless (or for that matter by any other form of recreation, cycling, if you like) then it becomes a folly for which there is no defence. As it is more trouble to get out a cycle than to switch on the wireless, the latter obviously presents the greater temptation which must be overcome without compromise. If after honest self-examination we find that the temptation to switch on is too great for us, then the only wise course is to place the wireless set in the dust bin. Jesus told us that if our hand should cause us to offend we should cut it off. Teaching which shows clearly what we should do with any form of recreation that causes us to offend.

There are, however, times in a scripturally-guided life when it is permissible—nay, I think we may say wise—to engage in some form of lawful recreation outside our Bible studies. The choice of this recreation is varied, music, gardening, cycling or perchance listening-in to some good music. If our choice should be the wireless, then let us never forget the warning of Jesus, "Take heed what ye hear." The tendency of wireless programmes as a whole is to cater for the most debased elements of society (a feature equally manifest in the literature of today). The newspapers frequently contain protests from the more thoughtful section of the community, against the filth and folly which are put on the air by music hall artists, against plays in which vice and immorality are displayed as clever and amusing, against the slush poured into the microphone by crooners. We may assume that brethren and sisters recognise that such programmes are not for the saints. But in rigidly excluding such

programmes, we have by no means come to an end of the discrimination that is needed in deciding what we shall hear. In fact, a more subtle danger lies in those programmes which come under the respectable category of education and religion. If you should belong to a library, you would not dream of taking out any book at random, and reading it through regardless of its subject matter. Equal discrimination is needed in listening to wireless programmes. The stations pride themselves on their religious broadcasts. We know that in God's estimation these are sheer blasphemy. The hymns and prayers arise from those who are uncircumcised in heart and mind, and are as smoke in God's nostrils. Let us see that we eschew such superstitious devotions. Another danger lurks in the broadcast to schools. Some of the talks on travel, geography, etc., are interesting and instructive, but sandwiched with these are talks containing potent spiritual poison—such talks as "How things began." In these the truth of the Bible is undermined by the false speculations of ungodly men in the name of science. Parents should take urgent steps to antidote this poison should their children come in contact with it at their day schools. Another feature that is dangerous is the frequent little talk, given in different forms and various guises, which has as its object the stimulation of patriotism in the listeners. We need to beware of any influence that will weaken our efforts to walk as pilgrims and strangers, and citizens of the Commonwealth of Israel.

Perhaps you will say, as there are these dangers, lurking in the wireless, is it wise to have it? That is a question for each to decide for himself. Many will not have it in their homes—that is a wise decision in many circumstances, but let not such condemn those who have it and use it discreetly. If, however, we do listen in, let the words of Jesus be written over the switch, either visibly or invisibly, "Take heed what ye hear."

—A.B.

How the Law Cursed Jesus—Gal. 3: 13

"The curse was not attached to putting to death generally, but in the 'hanging on the tree.' (The law (Exod. 21: 6) demanded that the slave who elected to serve his master for ever, should be typically attached to the doorpost of his master's house, on which were written the commandments—hence Psalm 40: 6. In a similar manner, one attached to a tree, or stake, became identified with what it represented, i.e., the cause of transgression in Eden. Normally, under Jewish law, people were first stoned then hanged, but Christ, put to death under Roman law, was impaled alive, and thus, in his life, bore our curse, but having died was free from sin." (Extract from letter).

How Readest Thou?

“In that Day there shall be One
Lord and His Name One”

QUESTION: “What is meant by the statement of Zechariah 14: 9 (quoted above)? Why should the prophet emphasise the unity of God as being particularly a feature of the Coming Age?”



Answer: In this often quoted, but little understood, statement, there is wrapped up a very beautiful truth expressive of the intimate relationship that shall exist between the Father and His sons. To uncover that truth, we must know something about the word “Lord.” In the Authorised Version, this is printed in small capitals, which is the translators’ mode of indicating that the original word is Yahweh. Yahweh is the self-styled name of the great Increate, proclaimed to Moses at the bush (Exod. 3: 14-15), when He was about to move for the salvation of His people. The name is derived from the root “ehyeh”—“to be,” which word occurs in the statement made by God to Moses: “Certainly **I will be with thee**” (Exod. 3: 12). Unfortunately, the translators have brought a measure of confusion to this subject by rendering the same word as “I am” in v. 14, and from this has arisen the idea that the Creator’s name relates only to things present, and is expressed in the statement: “**I AM.**” This has persisted, despite the obvious fact, endorsed time and again by Hebraists, that the verb is in the future tense.

“Ehyeh” is the first person, future tense of the verb “to be,” and is the appropriate form of the Divine Name when God is referring to Himself. But when we speak of Him, it is proper to use the third person of the same verb; thus Ehyeh becomes Yahweh—He Who Will Be.

The Name proclaims that the Creator “will be;” that is, that He will extend His being. Linked with the words Elohim (Mighty Ones) and Abraham, the name Yahweh Elohim of Abraham (see Exod. 3: 15) shows the manner in which He proposes to do this (in the manifestation of Mighty Ones), and the channel of such manifestation (through Abraham and his seed, of which we claim to form a part, Gal. 3: 26-28).

The Name is therefore prophetic of the Divine purpose to create sons of God out of the seed of Abraham. It is the Father’s declaration of His purpose to extend His being to

mortals of His choosing, by bestowing upon them "divine nature" (2 Pet. 1: 4). To that end, and by the power of the Gospel, He is "taking out of the Gentiles a people for His name" (Acts 15: 14), and is subjecting them to a process of separation, education, and preparation to fit them for their high office. When this process is completed, as it will be at Christ's coming, the family of immortals then revealed will constitute an extension of the being of the Creator, even as the members of any family constitute an extension of being of the father that begat them.

This thought is inherent in three remarkable statements contained in the New Testament: Romans 5: 2; 2 Pet. 1: 4; Rev. 3: 14. The first states that believers are "in hope of the glory of God," the second that they can attain unto the nature of God, and the third that they will have named upon them the name of God. When one possesses all these qualifications, there will be found in him an identification with the Father in the heavens which will permit him to be able to say, with the Lord Jesus: "I and the Father are one," and "He who hath seen me hath seen the Father." This will be recognised by mankind in that day, for they shall see "the house of David as God" (Zech. 12: 8), and shall acknowledge, "Surely God (El) is in thee" (Isa. 45: 14).

One Glorious United Family

Let us, in thought, transport ourselves to the happy time when the Lord Jesus is again in the earth. From the dust of the ground there will be brought forth an innumerable company of people, to stand before the Judgment Seat of Christ, and receive the gift of immortality if approved. If it is our privilege to attain unto that state, we will constitute a unit of a glorious throng of immortals, drawn from all walks of life, and from "every age, kindred, tongue and nation" (Rev. 5: 9-10). In its totality, the multitudinous Christ will unite in one, all the diverse types which the world of mankind reveals. And yet, though so dissimilar in outlook, appearance, age and race, all the individuals of that great company will have one thing in common, without which they will not find a place there. Every individual will have "the Father's name written in his forehead" (Rev. 14: 1). Each one will be mentally impressed with the character and purpose of Yahweh.

Thus all these different and diverse elements will be brought into one, in Christ Jesus. They will constitute the hands, feet, eyes, and name of Yahweh (Zech. 14: 4; Zech. 4: 10; Isa. 40: 10; Isa. 30: 27; Isa. 52: 7, 10). Though possess-

ing many parts, they will form one united Body through which will be revealed the glory and power of Yahweh in the heavens. Their head will be the Lord Jesus Christ, who will have "a name that is above every name." Men will see in him, and his fellows, the manifestation of God, as in past ages they have done so in those angels appointed to position of authority over human affairs (Exod. 23: 20; Heb. 2: 5). And at the name of Jesus (Heb. Yah-shua—Yahweh's Salvation) "every knee will bow, and every tongue confess that he is Lord, to the glory of God the Father" (Phil. 2: 11).

This great body of immortals will constitute the King-priests of the Age to come (Rev. 5: 9-10). They will be sent into all parts of the world to bring mankind into subjection to the great King of the heavens—to Yahweh. In this they will succeed, for Zechariah declares: "Yahweh shall be king over all the earth."

Thus, in the Millennium, men will see a great company of immortals, acting as the visible vice-regents of Yahweh who is invisible to mortal sight. But though that will be so, that great company, numbering "ten thousand times ten thousand, and thousands of thousands," and drawn, originally, from all walks of life, will exhibit a complete unity unlike anything that mankind has seen on earth before, so that the multitudinous Yahweh Body will be as one. "There will be one Yahweh," that is, there will be one recognised, even Yahweh (see Zeph. 2: 11; Mal. 1: 11; Zech. 13: 3), and "His Name shall be one."

"One with the Father"

"His name shall be one," declares Zechariah. In Isaiah 30: 27, the glorified Body of the saints is styled "the name of Yahweh," so that when Zechariah declared, "His name shall be one," he was doubtless referring to the unity that shall exist among the members of the redeemed who shall act as a unit. The Lord spake of that unity when he prayed: "That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (Jhn. 17: 21). Only when the completed Ecclesia is manifest in the earth, as the glorified Body of Christ, will these words be revealed in their fullness, and the world, seeing the oneness of the Yahweh Body, will be induced to accept the authority of their head—the Lord Jesus.

The "oneness" of which the Lord spake, and Zechariah predicted, speaks of marriage — the marriage of the Lamb

to his bride. When that occurs, the Lord will be able to use the words uttered by Adam, "This is bone of my bone, and flesh of my flesh," for the Bride will not only be formed of the same substance as her Lord, but will owe her very existence to his death. In that, the Bride of Christ will be like Eve, who owed her existence to the "deep sleep" brought on Adam, and the inconvenience he suffered, when his rib was extracted to build up the body of his bride. Between Christ and his Bride there will be a complete unity of outlook and purpose such as no fleshly marriage can exhibit. There will be complete oneness.

In fact, the only other marriage that resembles it is that between Adam and Eve. They were of one Father (Gen. 1: 27; Luke 3: 38), and of one substance; and their marriage was a union so complete, that Adam, taking Eve, could utter the words quoted above: "This is bone of my bone, and flesh of my flesh." There was a mutual sympathy, a merging of identification of one with the other, which could not possibly apply to any other of God's creation, and has not been equalled in human relationships since, but which will be excelled by the complete unity yet to be revealed between Christ and His bride.

For both Christ and His bride look to one common parent, one Father. What the saints will be they owe to Him Who has begotten them by "the word of God" (1 Pet. 1: 23). The union of one with the other, therefore, is a fusion of common interests, purpose and aspiration — principles that even now must be shadowed forth by our loyalty to the things of Christ, our adherence to his will as to our head, and a sympathetic understanding and acceptance of his outlook. We should look to him as our Lord, our Head, deferring to his wishes, respecting his judgment, honouring

Jerusalem Today

The Capital of Israel has a population of 149,000, and is the spiritual centre of the Jewish people. Its record stretches back to the dawn of history. It was taken by King David for his capital about 1,000 B.C. The city today is divided into the modern and ancient sections. The former was built during the last century, and lies in a splendid setting on the hills to the west of the Old City, at present held by the Hashemite Kingdom of Jordan.

Tel Aviv

With its population of 365,000, this is Israel's largest city, and contains about one fifth of the nation's total population. Tel Aviv was founded in 1909 as a suburb of ancient Jaffa; was established as a separate municipality in 1929, and far outstripped Haifa and Jerusalem.

his instructions as any true bride should her Lord (Eph. 5: 22-23).

Christ and his bride will thus be "one" in the Age to come, and as the Family of Yahweh will constitute the Elohim (Mighty Ones, revealing the Divine Power) of Messiah's times. Speaking of that time, the prophet declared: "Thy Maker is thine husband" (Isa. 54: 5). He was referring to the New Jerusalem, who in the joy of the marriage to come will forget the sorrows of the past, and rejoice in the honor afforded her. The prophet adds this statement: "The God (Elohim) of the whole earth shall he be called." It is significant that the future tense is given here, pointing forward to some time in the future when Yahweh will be revealed in the glorious host of immortals, made "equal unto the angels" (the Elohim), united as one, ruling as one, governing the world of mankind as one. In that glorious company will be seen the fullness of Zechariah's words: "Yahweh shall be king over all the earth; in that day there shall be one Yahweh, and His name one."

—Logos Committee

Verse by Verse Exposition of Psalm 68

2.—"Extol the Desert Conqueror"

SYNOPSIS: This series is designed to quicken interest in the Psalms as prophetic of the work of the Lord Jesus Christ in both first and second advent settings. So far as Psalm 68 is concerned, we have already seen that vv. 1-3 makes use of words spoken when the Ark of the Covenant went forward before Israel, and draws attention to Revelation 11: 18-19, where the anti-typical Ark of the Covenant, even the Lord Jesus and his brethren, move forward against the Gentiles. Thus the Psalm commences in veiled but glorious language on the theme of the second advent of the Lord, and the perfection of the one body—language that is easily understandable when other Scriptures are brought into focus with it. Thus the Psalm opens as a song of glory from a community whose voices are lifted in joyfulness, rejoicing in their great salvation.



The singing is particularly directed to the adoration of the Father:

*Sing unto Elohim, sing praises to His name:
Extol Him that rideth upon the heavens
By His name YAH; and rejoice before Him (v. 4).*

This exhibition of reverence for the Father is in view of

the mighty development in His purpose that will then be manifested. "As truly as I live, all the earth shall be filled with the glory of Yahweh," was the emphatic declaration made to Moses as Yahweh pardoned Israel's shortcomings (Num. 14: 21). It points to a day, far distant from Moses' times, and still future to our own, when the earth shall be filled with Yahweh's immortal children, and sin will have ceased. Interspersed between that time and the present, is the intermediate epoch of the Millennium. The gross evils of today will be restrained, but the full glory of Yahweh's ultimate purpose, when He shall be revealed as "all in all" (1 Cor. 15: 28), will not have been fully revealed.

Meanwhile, "God is taking out of the Gentiles a people for His name (Acts 15: 14). The salvation He offers is designed to produce a multitude who will reflect the Divine likeness — mentally, morally and physically — throughout eternity. "For Thy pleasure they are and were created" (Rev. 4: 11) is the basic fact of redemption. "Every one that is called by My name . . . I have created for My glory" (Isa. 43: 6). Mere salvation of individuals as an end in itself, is not the purpose of the proclamation of the gospel. Salvation is merely the means, the system of things, whereby Yahweh's purpose is achieved in bringing to glory many to reflect His majesty.

Psalm 68: 4 presents to the eye of faith, the scene of a multitude of immortal redeemed, praising the Source of their salvation.

What is the basis of the praise that ascends unto Him? Firstly, it speaks of a particular activity by which He is known: "Extol Him that rideth upon the heavens." Secondly, the name whereby He is to be praised: ". . . by His name, YAH."

Conqueror of the Desert

The translation of the King James' version of the Scriptures (the "Authorised Version" as it is termed) does not accurately represent the Hebrew, in this verse. Dr. Young's Analytical Concordance of the Hebrew Scriptures, discloses that wherever heaven is referred to as the throne of Yahweh, the atmosphere in which the birds fly, or as a symbol of a kingdom, the Hebrew word is "*shamayim*."

But in Psalm 68: 4, the word translated "heavens" is "*arabah*." This word is elsewhere translated "champaign" (i.e., a stretch of level, open country) once; "desert" 9 times; "plain" 42 times; "wilderness" 5 times. It is translated

"heavens" in this place only, and obviously in defiance of the rules of grammar and translation.

The translators may have been influenced by v. 33, which correctly translates the Hebrew word "shamayim" as "heavens." In relation to the verse before us (v. 4), the perplexity of the translators is reflected in the marginal notes in many Bibles. In two Bibles of mine, the marginal comment on "that rideth upon the heavens" (v. 4) is:

*Rather as Isalah 57: 14—"Cast ye up, cast ye up, prepare the way." "Extol him that rideth through the deserts."

The Revised Version renders the verse: "Cast up a highway for him that rideth through the deserts." This is a sound translation, and should be marked into your Bible.

The real difficulty was for "orthodox" minded translators to understand how the triune God of their belief could be said to "ride through the deserts." In their theories, the triune God is effectively shut up in heaven, and they cannot conceive of deserts in heaven. The idea of God riding through deserts just did not harmonise with their doctrines, and so "deserts" became "heavens."

"The Wicked Shall Not Understand" — Dan. 12: 10

This Psalm is a song of victors, rejoicing in a great victory. The "Very Rev." Patrick Canon Boylan, in a commentary on the Psalms approved by the Bishop of Dublin, says: "Some great event must recently have happened to make Israel confident that all the promises of the Lord would be fulfilled. But what that event was we do not know." A protestant expositor, W. O. E. Oesterley, D.D., states of this Psalm: "It is obviously impossible to give an account of the leading doctrines in such a medley as this . . .!"

The Psalmist effectively rebukes such statements of folly, recording the words of God unto the wicked: "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee" (Ps. 50: 17). What do clerical commentators know of the desert victories of Yah? They know nothing, but the Ecclesia, with the eye of faith, can anticipate that which it finds clearly revealed in the prophetic Word.

Think of the dramatic sequence of events following the coming of the Lord. At Mt. Sinai, in the wilderness of the south, will be established the judgment seat. As Russia takes Turkey, moves south into Egypt, so Christ will be in

communion with his elect (Isa. 26: 19-21). As events draw Russia to Jerusalem, so he, in company with the saints, will emerge from the wilderness, burning with Divine fury against the powers desecrating the land of the covenant. Think of Habakkuk's burning words (3: 3): "Eloah shall come in from Teman, the Holy One from Mount Paran . . . He drove asunder the nations . . . Thou didst march through the land in indignation."

The Highway

Yahweh's purpose is to figuratively cast up a highway upon which the Lord Jesus and saints will march as the multitudinous Yahweh Name, the Vanquisher of the deserts, to bring the whole world into subjection to the Divine will. No power on earth can block that highway. How beautifully the testimony of Isaiah blends with these thoughts:

"The voice of him that crieth in the wilderness, Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of Yahweh shall be revealed. **AND ALL FLESH SHALL SEE IT TOGETHER:** for the mouth of Yahweh hath spoken it" (Isa. 40: 3).

In figurative language, these words show that no obstacle, no difficulty, will be permitted to impede the work of Yahweh in Christ and the saints. That work was commenced 1900 years ago, when John the Baptist, as forerunner of the Lord became the "voice crying in the wilderness." But that work was not then completed. John came in the spirit of Elijah who yet must go forth "before the great and terrible day of Yahweh" (Mal. 4: 5) to complete the work commenced so long ago, to invite the people of Yahweh to "come out" of spiritual Babylon (Rev. 18), to make due preparation (in company with his fellow saints) for the revelation of Divine glory in the Son to be exhibited before all flesh.

When John appeared in the Judean wilderness, as the shining and burning light, heralding the appearance of Messiah as the Lamb of God to take away the sin of the world, he cried: "Prepare ye the way of the Lord, make his paths straight" (Mat. 3: 3).

There were those who hearkened to the summons and turned in gratitude to the salvation offered, but the leaders refused to heed, and delivered the Lord to the cross. Thus twenty centuries of ignorance and desolation fell upon Jewry.

Isaiah's words were not all fulfilled in the days of John. The prophet spoke of Jerusalem's warfare as being accom-

plished; her iniquity as pardoned; and the time of her "comfort" as having come. 1900 years ago, they beheaded the forerunner, and crucified his Lord. But when the desert conqueror emerges from the wilderness of Sinai in burning anger against the nations, it will resound to the noise of the immortal host, the glorified, multitudinous Body of Christ, irresistibly and victoriously advancing in militant manifestation against those nations who reject the mercy of Yahweh. How the resurrected John will glory in that day as he sees the completion of his labours!

"Hallelu-Yah"

The conquerors extol the Source of their strength "by His name YAH," or Yahweh. Some have wondered as to the mode of address between the immortal children of the Creator and their Father, in the kingdom age. In this verse, we peep beyond the veil, into the kingdom. We hear immortal voices, beautiful, strong, pure, in strength lifted up, in praise exulting, reverent, vibrant with joy, extolling the Creator and Sustainer of all things as "YAH."

In the preface to the recently issued Revised Standard Version of the Scriptures is one of the frankest public admissions made in the 20th century. Whilst agreeing that the Divine Name was originally pronounced "Yahweh," the revisers state: "The use of any proper name for the one and only God, as though there were other gods from whom he had to be distinguished . . . is entirely inappropriate for the universal faith of the Christian Church."

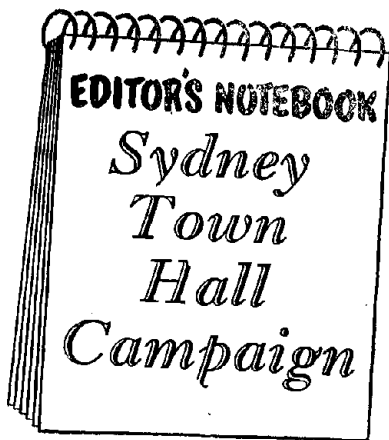
Christadelphians repudiate the so-called "universal faith of the Christian Church" in a tri-une God who is not Yahweh, the God of Israel. The God of the Bible is the God of the Jews, whether the "universal church" is happy about that fact or not. True Christadelphians proclaim their separateness from the religious world about them, having accepted the Divine invitation to come out of the Gentiles "a people for His name" (Acts 15: 14).

We believe the language of Jeremiah 16: 19-21 points to modern theology. "Shall a man make unto himself gods and they be no gods. Behold, I will this once cause them to know. I will cause them to know Mine hands and My might; and they shall know that My name is Yahweh" (see margin). Surely, as custodians of the Truth, we should know this name of Yahweh, and be able to express it with understanding and in true reverence. Surely it is pleasing to the Father when we know Him by His name, and "lisp to His praise" with the understanding of that name.

But how can it be said that "Yah rideth through the deserts," if that is the name of the great Increate in the heavens? The answer is that the great Increate will be revealed, or manifested, in the Body of the Redeemed, then glorified in the earth. Upon them will have been "named the name of God" (Rev. 3: 12), and as the "Name of Yahweh" they will issue forth, burning with anger, against the world of the ungodly (Isa. 30: 27). In them, Yahweh will be seen on earth.

Before leaving v. 4, let us note that the singers extol One who has by then achieved a mighty desert-victory. This suggests the time setting for the actual singing of the Psalm by the immortal redeemed. It would appear from this verse to be after the resurrection and judgment; after the overthrow of the Russian-Gogian host. But this point we will expound as our treatise develops.

—B. Philp



We are penning these words in Perth. For the benefit of readers abroad, Perth is the sunny capital of Western Australia, 2,500 miles distant from Sydney, on the eastern coast of the Australian continent. Our presence in Perth is due to the request of the Brethren here to expound some matters of importance that have arisen. As a consequence, we have completed a campaign in the east, and one in the west; and during the past month have spoken in turn, each Sunday, at the widely separated cities of Sydney, Newcastle, Adelaide and Perth. This explanation will help to explain the slight delay in the appearance of the current issue of "Logos." This rapid transit from state to state, covering many thousands of miles, also serves to

illustrate the remarkable times in which we live; the furious "running to and fro" of which Daniel speaks (Dan. 12: 2), but which does not accomplish as much as the more leisurely methods adopted by the Apostle Paul in his day. One sometimes envies the Apostle, who walked from city to city, having thus the time to meditate, at will, upon his mission, and the revelation of Yahweh. In all the restless activity of today, there is a danger that the vital thing of life, the study and meditation of the Word, may be crowded out. How often did the Lord "go apart in the desert," to free himself from the pressing responsibilities of the crowd, to find in solitude the sweet communion with the Father

that meant so much to him. So we need to take time off for the same reason, and though caught up in the whirlpool of modern life, be sure that we make sufficient provision for communion with the Father. Else, as the Preacher in Ecclesiastes found, all labour can become profitless, and we find at the end of our days, all effort has been empty and vain.

I do not mean to imply that the campaigns in the east and west are in vain. In Sydney, particularly, the effort that the brethren made was a wonderful testimony for the Truth to the people of that mighty city. By newspaper and circular they were invited to heed the Message, and that is our sole duty. We cannot force people to listen or accept. But as watchmen of Israel, it is our duty to warn and instruct wherever possible. Then none can say that they lacked opportunity because of our failure to set before them the way of life.

Much time, money, effort and enthusiasm were expended in the Sydney effort. It was a joint campaign, nearly all Ecclesias being represented on the Committee formed by the brethren meeting in Malvern Hall, Croydon; and members from all the meetings supporting the lectures. A minimum of £600 was spent in newspaper advertising, circularising, printing of placards, etc. Four main addresses were given: two in the Sydney Town Hall, and two in Adyar Hall, Bligh Street, Sydney. The weather was far from kind to the effort, being extremely wet (12 inches of rain in four days—more than half the rainfall Adelaide receives in a year!), and was hot and humid at the same time. It was impossible to go out without using a raincoat; and yet extremely uncomfortable to do so. But in spite of this, the attendance was extremely good. On the first evening in the Town Hall, over 1,000 attended including an estimated number of 350 friends; and, according to the Town Hall authorities, the attendance on the second night was even greater, though I had thought it not so large.

The two addresses at Adyar Hall followed in sequence the two Town Hall addresses. Here the attendance was not anywhere near as large, as brethren were asked not to attend, as accommodation was limited, and it was desired to invite only those particularly interested in the Truth. The talks given at Adyar Hall were presented in an informal manner, and the audience was invited to interject at any time for the purpose of asking questions. This invitation was freely accepted, and many questions were asked, and much interest aroused.

As to tangible results—it is always difficult to ascertain those! But some 200 written applications for literature were received, and with others that came to hand from the distribution of "Digest of Truth" and "Herald of the Coming Age," the brethren in Sydney have now over 300 written applications for literature to follow up.

In conjunction with these addresses, a series of study nights were conducted in Malvern Hall, Croydon. These included a talk on "Pleasure and Profit from Bible Study," a night on "The Names and Titles of Deity," a further night on the subject: "Yahweh Sabaoth," and an evening devoted to Gospel Extension matters. These nights were very well attended considering the continuity of them, and it is pleasing to see the interest of brethren and sisters in these deeper aspects of the Word.

We were pleased to accept invitations to address the Hurstville and Lakemba Sunday Schools, and at the former school present a prize from the "Story of the Bible" to Christopher Russell for the excellent essay he had prepared on the Life of Esther. I found the staff and pupils of these two schools very keen, and interested in their work, and came away very much impressed with some of the methods adopted.

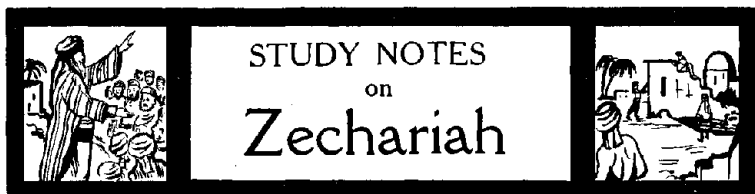
The last week-end of our visit to N.S.W. was given over to a trip to Newcastle. On the Saturday evening we presented the illustrated talk on "Pleasure and Profit from Bible Study," and on the Sunday we were privileged to speak to the combined Senior Classes of the Sunday School. Later we gave the word of exhortation, and delivered the public address in the evening. It is twelve years since we visited the Ecclesia in Newcastle, and in the course of that time changes are inevitable among us whose sojourn on earth is so limited. One notable change, ecclesially, is the formation of a new meeting at Charlestown, a suburb of Newcastle. I was not able to visit this group, my time being fully occupied at the Newcastle Ecclesia, but I was pleased to meet some of their members who attended the public address in the evening.

I was taken to task in Newcastle because of some remarks I had made concerning Lot. I had pointed out the steps in the decline of Lot when he left Abram. His decline commenced with the strife that broke out between the herdsmen of Abram and Lot. Next he "beheld" the fleshly attractions of Sodom and Gomorrah (Gen. 13: 10); he then "chose" this part (v. 11); after leaving Abram he "pitched towards" Sodom (v. 11), doubtlessly hesitating, at that stage, to enter the wicked city; later, however, he was found "dwelling in Sodom" (Ch. 14: 12); and, finally, "sitting in the gate," the position occupied by notable citizens or rulers (Ch. 19: 1). I presented these steps as stages in the decline of Lot, but this was opposed on the basis that Lot was a "just" man, who was "vexed" with the "unlawful deeds" he was compelled to witness (2 Pet. 2: 7). I pointed out that "just" men can have periods of decline. The word "just" in Scripture implies forgiveness, and God forgave Lot, though undoubtedly Lot was punished. But was not Lot "vexed" with what he saw and heard, it was urged. Surely that shows he did not condone the wickedness of the cities. We fully agreed with this, but stressed that there was no need for him to be so vexed. He had brought that state on himself. If he had remained separate from these wicked cities of the plain, he would not have been drawn into the trouble he experienced. As it was, he not only was unhappy in himself, but ultimately lost his wife and all his possessions. If it is claimed that Lot had not done wrong in entering Sodom, then God was unrighteous in so punishing him. But it is clear, on examination of the facts, that Lot's spiritual life was at a critical stage when God intervened. His daughters were contracting marriages with the ungodly Sodomites, his wife was engrossed with the life of the city, and whilst Lot was unhappy at the environment in which he found himself, he was too involved to extricate himself from it. We acknowledged that he doubtless tried to influence his contemporaries to a better way of life, but he had no success; and so much was he involved in the city's activities that at first the angels refused to stay with him for the night. "Just Lot" was delivered because he had a respect for the things of God and because of the prayer of Abram on his behalf; but he was delivered from a state of things into which he had allowed himself to drift. And there is a powerful lesson in that for us. How much more happier was Abram in his isolation, than was Lot in the cities of the plain. The commendation of God to Abram "after that Lot was separated from him" (Gen. 13: 14) shows, by implication, that Lot did the wrong thing. True, Abram offered him a choice, but he did not have to select Sodom whose inhabitants are described as "wicked and sinners before the Lord exceedingly" (Gen. 13: 13). He could have maintained a separate existence in some other part of the land as did Abram. He may have saved his family if he had done so. "Just Lot" was forgiven and saved because of his essential faith towards God, but he would have avoided much trouble if he had wisely chosen a different course of action. That is the lesson presented us in Scripture.

We returned, via Melbourne, in order to make several calls. Unfortunately the Express was late, and our time thus further limited. We did, however, have the pleasure of calling on the secretary of The Australian Institute of Archaeology and was pleased to be shown over the very good museum of archaeological exhibits housed at their premises. The reproduction of discoveries from ancient Ur are particularly impressive, and many hours could be profitably spent in discussing and examining what is there on show. But our time was short, and reluctantly we had to leave for the Express to be swiftly and comfortably conveyed back to Adelaide. A few days later, after completing appointments in Adelaide, we were winging our way by plane to Perth, where a series of evenings were planned, bringing to a conclusion a very busy few weeks in the Master's service.

During this visit we were pleased to renew our acquaintance with the brethren and sisters of the Pemberton Ecclesia, some 200 miles south of Perth, where a very pleasant evening was spent expounding the Word, and answering questions.

—Editor



Chapter 13: Continued from page 192

Verse 9: "I will bring the third part through the fire"—A third of the people will be saved. Those who are of value to Yahweh will be purified by the troubles of the times and saved to become the mortal inheritors of the Kingdom (see Amos 9: 9). **"Refine them as silver"** — Silver is refined by fire. For the refining of Israel see Ezek. 6: 9-10; Hos. 8: 10). Silver was the metal of redemption (see Exod. 30: 13; Lev. 5: 15, and compare with 1 Pet. 1: 18, 19, 20). Every Israelite had to offer a half a shekel of silver as the price of redemption, and this silver later found its place in the Tabernacle.

It was the "atonement money of the children of Israel" (Exod. 30: 16), and in Zechariah speaks likewise of the atonement of "the third" that shall be purified. **"Try them as gold"** — Tried gold is the symbol of a tried faith (1 Pet. 1: 7), or a "precious son of Zion" (Lam. 4: 2). The use of these metals thus show that Israel will be brought within the scope of Divine privilege on a basis of faith and redemption. "They also, if they abide not still in unbelief, shall be grafted in" (Rom. 11: 23). **"I will hear them"** — Thus "the third" will be restored once again to Divine favour in the land.



Zechariah 14—THE GLORIOUS CONSUMMATION

This final chapter opens with a grim picture of siege, and spoil, and bloodshed. But out of it all will come the glory of the Kingdom, when peace and goodwill towards men will replace the war and confusion of the present. After centuries of silence, and apparent inactivity,

the Voice and Power of Yahweh will again be heard and seen. Divine intervention will scatter the nations gathered to Jerusalem for battle; a mighty earthquake will split the Mount of Olives and alter the contour of the Holy Land; in the confusion the confederated hosts will turn their weapons on each other; the Jews seize the opportunity of attacking their enemies; and finally the Kingdom of God will be set up, drawing all mankind to Jerusalem, its metropolis, that they might worship before Yahweh in spirit and in truth.

Divine Intervention—Vv. 1-3

Verse 1: "The day of Yahweh"

—This phrase is frequently used in Scripture, and denotes a period when Yahweh is vindicated over His enemies (see Isa. 2: 12-17). There have been such periods in the past, and the world, today, is on the verge of another such epoch. **"Thy spoil shall be divided in the midst of thee"**—It will be at a time when victory for the Russian Gogue seems assured, and when he is actually dividing the spoil, that Divine intervention will take place, and snatch from him the fruits of his conquest.

Verse 2: "I will gather all nations against Jerusalem to battle" — Notice who does the gathering. Compare with Ezek. 38: 1-2; Rev. 16: 16. The leaders of the nations fondly imagine that they are the arbiters of destiny, but nothing is further from the truth. They are but puppets in the purpose of Yahweh. He uses their petty schemes and policies to effect His glorious purpose. But He does this by natural means. He is using the strategic importance of the Middle East, its wealth in oil, its positional value as bait to draw the nations to Jerusalem (see Zeph. 3: 8; Ps. 76: 3, 12; Zech. 12: 9). This last great crisis of the nations is the theme of all the prophets (Ezek. 38: 17). **"Half of the city shall go forth into captivity"**—It is common practise, in modern warfare, to transport the populations of conquered territories; particularly when they are hostile to the invading force. It seems, therefore, that those Jews who remain in the city, and have not fled from before the invader, as most shall, will be taken into captivity. **"The residue shall not be cut off"**

—It seems that Divine intervention shall take place as Gogue is "dividing his spoil," with the result that some still remain in the city whom Gogue would have dealt with had not events taken an unexpected and dramatic turn.

Verse 3: "Then shall Yahweh go forth and fight" — Divine intervention. Suddenly a new power will be seen in the political arena. From the south, the Lord Jesus in company with his glorified brethren will advance against the invader, to "rule in the midst of his enemies," and "strike through kings in the day of his wrath" (Ps. 110). This multitudinous Christ will manifest the power, and exercise the prerogatives of Yahweh, crushing the enemy by the mighty forces that will be unleashed against him. **"As when he fought in the days of battle"**—He fought through His angelic host, who performed His words, listening to the voice of His command (Ps. 103: 22-23). Over this "army of the heavens" (Dan. 4: 35), there is established one who is its Captain (Jos. 5: 13-14), and into whose hands, the future of Israel was delivered (Exod. 23: 20-23). This heavenly host moved for the protection and deliverance of Israel (2 Kings 6: 17; Deut. 20: 1-4; 2 Sam. 5: 22-25; Josh. 10: 14, etc.). But its labours, in that respect, will terminate with the second advent of the Lord (Heb. 2: 5), and will be taken over by the multitudinous Christ, then made "equal unto the angels" (Luke 20: 36). This new army (Rev. 19: 14-15), will likewise have its captain (Isa. 55: 4), who shall lead the saints against the enemy (Psalm 149). And they shall conquer, "not by might, nor by power, but by my spirit, saith Yahweh of Armies" (Zech. 4: 6).

Thus shall He fight as in the day of battle, and subdue His enemies before Him.

The Earthquake — Vv. 4-5

Verse 4: "His feet" — That is, the feet of Yahweh (cf. v. 3). But as Yahweh will not descend personally to the earth, but will rather manifest Himself in the multitudinous Christ, the "feet" here referred to are the feet of this company of the redeemed. Frequently in Scripture, the glorified saints are referred to as the multitudinous body of Christ: the manifestation of the Yahweh name. Thus, in addition to the "feet" of this multitudinous "Man of War" (Exod. 15: 3), the prophets refer to the eyes (Zech. 4: 10), His arm and hand (Isa. 40: 10; 52: 7, 10), and His name (Isa. 30: 27). These are different aspects of the "One Body" sent forth upon their particular missions. **"Upon the mount of Olives"** — It was from this Mount that the disciples saw the Lord ascend into heaven (Acts 1: 11), and it will be from the same Mount that the hard-pressed inhabitants of Jerusalem will see him once more. Christ returns to Sinai, and from there ascends to the Mount of Olives. **"Shall cleave in the midst"** — The manifestation of the Lord Jesus at Armageddon will be accompanied by earth tremors of an unprecedented extent (Isa. 2: 21; Ezek. 38: 19) which shall split the Mount of Olives in twain, through which shall flow the living waters that shall emanate from Zion, eastwards to the Dead Sea (v. 8).

Verse 5: "Ye shall flee to the valley of the mountains" — The earthquake that will split the Mount of Olives will elevate Mount

Zion. In the general confusion, panic will seize the people, and they shall seek to escape the tremendous upheavals of nature that will take place. **"The valley shall reach unto Azal"** — See margin. The word "Azal" comes from a root signifying "to separate." Scientists say that Jerusalem is surrounded by four faults, separating Mount Zion from the Mount of Olives, so that the latter could be spilt in twain without affecting the former. Whereas the country around Mount Zion will be depressed, the Mount itself will be elevated (v. 10), and will form the separate part, or Most Holy in the Kingdom (Ps. 24: 3-4). **"The earthquake in the days of Uzziah"** — (See Amos 1: 1). Historically this earthquake is not recorded, though it must have been of tremendous effect, and may have been the cause of the distress on the land concerning which Amos speaks (see Ch. 1: 2). Isaiah spake of the "anger of Yahweh being kindled" with the result that "the hills did tremble, and their carcases were torn in the streets" (Isa. 5: 25). He prophesied at the time of Uzziah, and his words could have relation to the earthquake. The record, in 2 Chron. 25: 15, states that Uzziah was "marvellously helped," and this statement also could have relation to Divine intervention in the elements, a mighty earthquake which was felt in the northern kingdom (Amos 1: 2), and which evidenced Yahweh's power to all who would heed (Isa. 5: 25). The earth tremors that will shake the Holy Land in the age to come, will be felt all over the world. Whilst Jerusalem shall be elevated, Rome will be thrust into the abyss (Rev. 18: 21). Thus shall man's "eternal city" come to an end.

(to be continued)

VOLUME TWENTY FOUR

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

Faith and Works

Let those who have "become obedient to the faith" remember that baptism into the one hope of the calling to the Kingdom and glory promised is but the first step to immortality. Henceforth they serve mammon at the peril of their lives. Friendship with the world places them in hostility to God. The Kingdom is for those only who illustrate their faith and perfect it by their works; for while the great father of the faithful's belief of the gospel was counted to him for righteousness or remission of past sins, his faith was made perfect afterwards by his works; so that "Ye see how that by works man is justified, and not by faith only." It is these post-baptismal works by which the saints are justified. Sinners are justified from all their past sins, and become heirs of God, by an intelligent belief of the gospel of the Kingdom counted to them for righteousness in the act of immersion into the Holy Name. Thus they become saints, and dependent upon a patient continuance in well-doing, through evil and good report, for acceptance and exaltation in the day of Christ. The way, therefore, to the Kingdom is plain, though beset with suffering, difficulties, and trials. It is a very unfrequented path; still there are a few wayfarers there. They like company, and therefore put themselves to some trouble and expense to obtain it. This is their mission in the world till Israel's King appears. The straight gate will then be closed; and the glory and honour, the incorruptibility and life, of the Kingdom, will be inaccessible for a thousand years.

J. THOMAS

"Eureka" in the Light of Today

GOGUE :

The Alexander of the Last Days

"Zechariah saw the four cherubic chariots going forth from between two Mountains of Brass. This metal connects these mountains, or dominions, with the brazen part of Nebuchadnezzar's Image, the Body and Thighs, and with the 'claws of brass' pertaining to the Fourth Beast; and the 'band of iron and brass' around the stump of the Babylonian Tree. The two mountains of brass, and the two thighs are identical, and represent the Greek element of the 'Great Mountain' that is to become a plain before Zerubbabel, before the two Anointed Ones, before the Four Chariots, and their horses — before Israel and the Saints." — "Eureka," vol. 1, p. 76.



In the sixth chapter of Zechariah's prophecy, we are introduced to the vision of the four Cherubic Chariots, led by red, black, white, and grisled or bay horses, going forth between two mountains of brass (vv. 1-3).

This is graphic symbolism, and contains a powerful lesson of the role of Christ, and the multitude with him, when the time is at hand for their declaration to the world as its future rulers.

In Bible symbology, "horses" are almost invariably associated with war (Hab. 3: 15; Zech. 10: 3; Rev. 19: 11-16), and the colours here are important, because they designate the mission of bloodshed, famine and pestilence that they have before them. These colours are:

RED: the colour of blood, to be shed because of sin, therefore bloodshed (Isa. 1: 18; Heb. 9: 22).

BLACK: the colour of parched ground, therefore famine (Jer. 14: 1-6; Lam. 5: 9-10).

WHITE: the colour of leprosy — therefore pestilence (Hab. 3: 5).

GRISLED AND BAY: the Arabian sorrel, associated by them with calamity.

These warlike horses, whose mission is to bring bloodshed, famine and pestilence upon the north and south, and then throughout the earth (Zech. 6: 6-7), are said to stand before "the Lord (Adon, or Ruler) of all the earth," and, as the chapter reveals, this is the Man whose Name is the Branch, who, in the fourth of Zechariah, is typified by Zerubbabel, the civil ruler of Judah on the return from Babylon, and whose great mission at this time is to reduce the King-

dom of Men, or Babylon (for the terms are largely synonymous) into a plain (Zech. 3: 8; 4: 7; Jer. 51: 25-26).

Gentile Mountains

Whether it is "the mountain of the House of the Lord to be established in the top of the mountains" (or earthly dominions—Isa. 2), "the little stone which became a great mountain and filled the whole earth" (Dan. 2), or the "mountains" of Gentilism referred to in Isa. 41: 15, it is obvious that when the Bible treats of "mountains" as symbols it is referring to dominions, or aggregations of power. Therefore, when the four Cherubic Chariots of Deity (Christ and the saints—Rev. 5: 9-10) are said to go forth between "two mountains" in their work of judgment, what is referred to is what takes place when Christ intervenes between the erstwhile "King of the South," the Anglo-American coalition of the latter-days, and Gogue or the "King of the North," at the head of the Eurasian coalition, embodying all of the power of the flesh, as it is symbolised in the Image of Nebuchadnezzar.

The Elements of the Image

This Image had five constituent parts. They were gold, silver, brass, iron and clay. The objective in giving the prophecy (Dan. 2) was to disclose what was to happen "in the latter days" (v. 28). And while it is very important to recognise its historical significance: how the Babylonian gold was succeeded by the Medo-Persian silver, Grecian brass, and Roman iron, in that order, it is more important to bear in mind that the prophecy does not have its true import until such time as the feet and toes (compounded of "iron mixed with miry clay," or slag) are fully formed, and correctly placed, for only then will the Image, in its true political significance be standing erect.

When, of course, it is standing erect, the world will be faced with a colossus of human power calculated to drive fear into the hearts of all who behold it. It will be a "great mountain" or organisation of fleshly power, and the only human organisation capable of withstanding it (if only for a time) will be the Allied power of Britain, America, the Commonwealth countries, and those of Sheba and Dedan (Arabian States) with them (Ezek. 38: 13).

In writing of this Image, Brother Thomas has this to say in "Exposition of Daniel," pp. 6-7:

"The metallic Image is that kingdom as it will exist when Gogue comes to fall upon the mountains of Israel. If the observer will

take up a position contemporary with that crisis, and view the Kingdom of Men as it will then have existed from the beginning of its ascendancy over the house of Judah, or of David, he will perceive that it has assumed five distinct forms; such as, the Chaldean, the Medo-Persian, the Macedonian or Grecian, the Roman, and the Russian; represented in the order in their enumeration by the gold, the silver, the brass, the iron, and the clay."

The stone which smites the Image—representation of the Kingdom of Men is dealt with by Zechariah under the symbolism of the four cherubic chariots, and the reduction of the Image to chaff is dealt with from the aspect of the horses which cause bloodshed, famine and pestilence to the north, south, east and west (cf., Isa. 11: 14).

Why Two Mountains of Brass?

But, in view of the gradual declension from gold to clay in Nebuchadnezzar's Image, why should Zechariah set forth the Gentile Powers as two Mountains of Brass?

This, we believe, is a very important question, the answer to which provides a sublime exhortation, and has a great deal of bearing upon the development of this final crisis of the ages.

In the first instance, it should be noted that, whereas the Image denotes human power in the aggregate standing up against Christ, and as well as being "clay," and therefore, of the earth, earthy (1 Cor. 15: 47), the latter-day Gentile Colossus preserves within it a significant Grecian element, symbolised by the brass.

Indeed, this symbolism is preserved throughout Daniel's prophecy. It is found, for example, in chapter 4, where the Colossus becomes a Tree-stump, banded with iron and brass; and in chapter 7, where as the fourth beast, terrible in aspect, it is shown with teeth of iron and claws of brass.

Why should such emphasis be placed on the brassen aspect of the latter-day coalition? And what significance (if any) attaches to brass. In the extract, cited at the head of this article, Brother Thomas has stated that "the two mountains of Brass" (Zech. 6) and "the two thighs of Brass" (Dan. 2) are identical, and represent "the Greek element" of the Great Mountain of Gentilism.

There is no doubt that this view is correct, having regard to the fact that the Anglo-American powers, having been caused to withdraw from Egypt (the ancient territory of the "King of the South"), and Egypt having formed an alliance with Syria (part of the ancient territory of the

"King of the North"), and both Syria and Egypt having, to all intents and purposes, embraced the Russian Bear, the stage is set for the final act, when the Russian Bear crushes them to its bosom, and supersedes their rulers on their territories. More particularly is this thought driven home when we reflect upon the fact that the titles "King of the North" and "King of the South" (i.e., north and south of Judea) owe their origin to the fourfold division that took place in the Brasen, Greek Empire, when its "mighty king," Alexander the Great, died (Dan. 11: 1-6).

Moral Significance of Brass

But there is another aspect about brass which, in moral significance, unites it with the clay of the Image. The "clay" is "chasaph" (Aram.), the burnt clay of the potter (Young). In other words, it is clay which has been taken from the earth, fashioned into shape, and then, to give it a sense of permanence, burnt in the oven as a piece of pottery. The malleable clay of the earth (Heb.—"Chomer"), is used in Scripture to designate humanity (Job. 33: 6; Isa. 29: 16; 45: 9; Jer. 18: 6). According to Young, clay ("Chomer") is so called from its red colour, and Adam, formed from the dust of the ground, means "red," or "red earth."

Here, then, in the "clay" of Daniel 2, is a symbol which fitly describes politically organised humanity, not only from the viewpoint of its base origin, animal sensuality and attempted self-sufficiency, but also in its desire for socialisation, reflected in the aim of the proletariat for Communist World Conquest, an aim, as Brother Thomas has remarked, "utterly subversive" of God and His purposes ("Elpis Israel," p. 174).

As clay represents these things, brass stands Scripturally for sin, or sinful flesh. Hence:

● Paul lays down the principle that, in the absence of love, flesh and blood, though possessing spirit-gifts, is mere "sounding brass" (1 Cor. 13: 1). That is to say, it exhibits no more than "the mind of the flesh."

● Whereas, to the eye, the furniture of the Holy and Most Holy Places of the Tabernacle was all of gold—the symbol of a tried and precious faith (1 Peter 1: 7), outside, it was all of brass—the symbol of flesh's transience; its impermanence. This distinction is preserved even down to the buttons, or taches, on the curtains of the Tabernacle—gold inside, brass outside (Exod. 26: 6-11).

● The sin (or rebellion against Yahweh) of Korah, Dathan and Abiram, was punished by their death, and memorialised by their 250 brasen censers being beaten into plates to cover the altar of sin-offering (Num. 16: 36-40; Exod. 27: 1-8; Lev. 1: 9).

● The brasen serpent in the wilderness, which Moses erected on a pole, was instrumental in saving from death those who had been bitten by the serpents Yahweh sent because of Israel's sin (Num. 21: 7-9); and Jesus, fashioned as sin's flesh, contemplating his impending sacrifice on Calvary's Cross, applied this type to himself (John 3: 14; Rom. 8: 3).

● Goliath, the giant of Gath, slain by David, was encased in armour of brass (1 Sam. 17: 4-6), whilst David, rejecting Saul's brass armour, chose to rely upon Yahweh in the battle (vv. 37-39). Here is the type which prefigured the work of Christ in the reduction of the Babylonian Mountain: "not by (fleshly) might, nor by (fleshly) power, but by my Spirit, saith He Who Will Be Armies" (Zech. 4: 6-7).

The brass of Nebuchadnezzar's image, as well as representing Alexander's Kingdom, and what Brother Thomas chose to call "the Grecian element of the Great Mountain," also stood for the basis upon which his kingdom was built: fleshly power and pride, the pursuit of human achievement in contradistinction to the will of Yahweh.

That Alexander died without leaving an heir capable of commanding his Empire, is perhaps one reason why the Eternal Spirit, through the prophet Zechariah (Ch. 9), has chosen him as a type of Gogue, the King of the North, in his standing up against the "Lion of the tribe of Judah." "When I have bent Judah for Me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man" (Zech. 9: 13).

When Gogue, the latter-day Alexander, is destroyed, though many will seek to occupy the political vacuum thus created, none of his political successors will be able to withstand Adonai Yahweh (He Who will be Lord, or Rulers) as He goes forth to "speak peace unto the nations" (v. 10), in language that they understand "with whirlwinds of the south" (v. 14. See Hab. 3: 3; Deut. 33: 2; Song 3: 6-8).

Alexander as a Type of Gogue

Alexander is a type of Gogue, not merely because of his lack of a successor, but also because of the swiftness of his conquests. Zechariah 9: 1-8 deals with the conquests of Alexander in the Middle East after he had put to flight the Persian forces at the battle of Issus. In Daniel 8, the celerity of Alexander's military manoeuvres is portrayed by "an he goat" which "came from the west on the face of the whole earth," so swiftly that he "touched not the ground" (v. 5).

Alexander, the "notable horn" between the eyes of the

goat, the "first king" of v. 21, eventually died in Babylon the death of a drunkard, and on his death, the "notable horn" being broken, "for it came up four notable ones toward the four winds of heaven" (v. 8). As we have previously noted, two of these horns, in their relationship with Judah, were the "King of the North" or Assyria, under the Seleucidae, and the "King of the South," or Egypt, under the Ptolemies.

The prophecy required (v. 9), that out of one of these divisions of the fourfold division of the Greek Empire, there would emerge a Power that would:

- Gradually occupy the Middle East (v. 9);
- Submerge Judah (v. 10);
- Destroy Jesus, the "Prince of the Host" of Israel, or "Commander of the Army," eliminate the daily sacrifice, and throw down the Sanctuary (v. 11);
- Cast down the truth to the ground (by persecuting its adherents), practise and prosper (v. 12);
- Eventually stand up against "the Prince of Princes" or "Commander of Commanders" (Christ and his resurrected and exalted saints), only to be "broken without hand" (v. 25).

Historically, the facts are that following the Battle of Granicus, when Alexander defeated the Persians (B.C. 334), he rapidly reduced the Persian Empire to subjection. After his death, and the fourfold division of the Greek Empire, there followed a period of warfare between Assyria in the North of Judea, Egypt in the south, and Rome in the west. Rome had been invited by Pergamum to assist it in its struggles with its neighbouring powers, gradually acquiring power there until, in B.C. 133, Pergamum was bequeathed to Rome by Philometa. Thus entrenched, Rome remained, and extended its power by conquest or treaty, until it had acquired nearly all (but not quite all) of the three world empires it succeeded, and had followed the course outlined in the verses referred to above.

Assuming B.C. 334 to be the point of commencement, the 2300 prophetic day-years of Daniel 8: 14 point to 1966 for their fulfilment, and with Russian policies dominant in Egypt and Syria, and thus emerging victorious in her effort to thwart the design of the Baghdad Pact, intended by the Western Powers as a bulwark against her entry into the Middle East, the stage is being set for the greatest military avalanche the Middle East will have seen — and it has seen many.

"He Shall Cause (Priest)craft To Prosper"

In stipulating this of the latter-day Alexander, the prophet Daniel (Ch. 8: 14) was not ignoring the fact that his ancient counterpart was primarily a military figure; he was merely emphasising the traditional policy of Rome to use "religion" to "cement" together dissident elements of the Empire, after it had established its Capital at Constanti-nople, upon the territory of the Brass.

Whereas "the little horn of the west" of Daniel 7 is ecclesiastical in character, the "little horn of the east" of Daniel 8 was military and formerly pagan in aspect. Constantinople learned, however, that "religion" could assist it to conquer without the use of force, and quickly seeing the light, a paganised form of Christianity was used to accomplish that which, perhaps, weapons of war would never have done. In thus learning the "usefulness" of religion, it created a pattern to be repeated by Gogue in the last days. We mention this here, but hope to have more to say on this theme in a subsequent article.

Meanwhile, the emerging "King of the north," though prepared "to do business" with religion, is primarily a military power, possessing much the same characteristics as those of Alexander's Greece. Indeed, it is following the same course, and is destined to meet the same fate—to be scattered to the four winds of heaven!

—E.M.S.

"Aquila and Priscilla" Thanked

We have received an anonymous donation and letter of thanks for "spiritual benefits rendered," from "Aquila and Priscilla," of N.S.W. We assure them that the money thus donated will be put to the cause of the Truth, and do appreciate the very kind expressions of encouragement of their letter. Such letters as this help really to emphasise our insufficiency and limitations, and we become sadly conscious of the words of Paul: "we know nothing yet as we ought to know it" (1 Cor. 8: 2). — Editor.



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3.—JOURNEY'S END

SYNOPSIS: This series is designed to quicken interest in the Psalms as prophetic of the work of the Lord Jesus in both first and second advent settings. The first four verses provide the general theme of the Psalm. They show: (1)—Christ moving against the nations at his second advent as the anti-typical Ark of the covenant. (2)—The rejoicing of the redeemed who are the spirit-warriors of the Age to come. (3)—Praise ascending to the mighty conqueror of the Arabian deserts. (4)—The extolling of the Eternal by His name—Yah.



Verses 5 and 6, which we consider in detail this month, show why the righteous will then be glad and rejoice, and the basis of their praises unto Yahweh.

*A Father of the fatherless, and a judge of the widows,
Is Elohim in His holy habitation.
Elohim setteth the solitary in families;
He bringeth out those which are bound with chains;
But the rebellious dwell in a dry land" (vv. 5, 6).*

In these words there is expressed the rejoicing of the family of Yahweh, after the "rebellious" have been expelled. Yahweh is praised as the Father of the fatherless, the Judge of widows, the Rewarder of the lonely.

Whether it be Abram leaving his father's gods behind him (Josh. 24: 3), Ruth leaving her country to follow her Israelitish mother-in-law (Ruth 1: 16), or those myriads who have forsaken houses, relatives and possessions for Christ's sake (Mat. 19: 29), the call of the Truth has always demanded the rejection of the world on the part of the righteous that they might serve Christ.

The Fatherhood of Yahweh

But though they may become "fatherless" for his sake, they emerge from the waters of baptism as sons of the Most High. Yahweh is their Father. They have changed families, and are no longer members of a drifting, helpless race, but brethren and sisters of Christ, sons and daughters of the living God (1 Jhn. 3: 2).

Thus, in them, is fulfilled the words of the Psalmist: "When my father and my mother forsake me, then Yahweh will take me up" (Ps. 27: 10). What glory is yet to appertain to this divine family! All the powers of eternity and

creation; all the wisdom and knowledge reflected in the mighty stellar systems, or the smallest atom; all the purpose, the wealth, the honour of creation will be theirs. They will see the complete victory over sin, a new heart, a new mind, a new nature—deathless, beautiful, conqueror of the grave and of death. All this glory will be shed abroad in a multitude of immortal, rejoicing Redeemed, in the fullness that pleases Him who is before all, and above all.

The token of Yahweh's great purpose to manifest His glory in a multitude of redeemed — "HE WHO WILL BE MIGHTY ONES" — was recorded in the Law (Deut. 10: 18): "Yahweh doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." The primary application of these words is obvious, but even as Paul applied the Law in regard to oxen, to those faithful servants who laboured in the truth (1 Cor. 9: 9), so, likewise, in the love commanded for the fatherless, is seen Yahweh's mighty purpose towards the orphans of Adam's race, adopted into His family in Christ.

The Advocate of Widows

The Psalm likewise states that He is "the Judge (advocate) of the widows." The mourning widow on whose behalf Yahweh will stand up in power is defined in Isaiah 54: 1-4. Here is the promise that Israel's seed shall inherit the Gentiles, and cause the desolate cities to be inhabited. Israel is encouraged: "Fear not: for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband; Yahweh of hosts is His name, and thy redeemer, the Holy One of Israel."

Thus His advocacy is for the well-being of Israel — the widow blessed.

But the Psalmist speaks of widows, not merely as widow. The advocacy or judgeship of Elohim* is to uphold Yahweh's glory, and not primarily to convey a blessing to mankind.

*The word "Elohim" is a plural noun signifying "mighty ones." It is applied to Deity when His glory is manifested through the medium of others. It is used here, because Yahweh will not personally leave the heavens to adjudicate among men, but will do so through His Son. In the words of Paul: "He will judge the world in righteousness by (or "in") that man whom He hath ordained" (Acts 17: 31). That man is Christ, who is represented in Scripture as both singular (the Lord himself) and plural (the multitudinous Christ), so that the title "Elohim" is applicable to the circumstances.

In Isaiah 47, the daughter of Babylon is threatened with widowhood: "Therefore hear now this, thou that are given to pleasures . . . these two things shall come to thee in a moment, in one day, the loss of children and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries" (vv. 8-9).

Thus the advocacy of Elohim is against the harlot of Rome — the widow cursed.

As the glory will spread over Zion, the thunderclouds of divine judgment will build over the stronghold of the harlot, Europe itself.

The Solitude Set in Families

Normally, the "fatherless" and "widows" are solitary folk, but the Psalmist speaks of them being set in families. The Hebrew "**Yachid**" translated "**solitary**," has the idea of "**lonely**," "**singly**." It is used to describe an **only** child. Three well-known Psalms use it to describe Messiah's sufferings in the days of his humiliation.

"Deliver my soul from the sword; my darling (Heb. "**yachid**")—my lonely, or only son) from the power of the dog" (Ps. 22: 20).

"Rescue my soul from their destructions; my darling (Heb. "**yachid**") from the lions" (Ps. 35: 17).

"Turn thee unto me, and have mercy upon me; for I am desolate (Heb. "**yachid**")—lonely) and afflicted" (Ps. 25: 16).

Here is the picture of the world's loneliest man: the Lord Jesus in the days of his flesh. Physically he dwelt among his fellows, but mentally he was a man apart. Even the twelve could not enter fully into his thoughts and feelings; they slumbered as he knelt pouring out his heart in prayer. His perfect mental unity with the Father sharply focussed in his mind the recognition of sin and human imperfection in all things great and small about him. His fellowship with the Father was so complete that it caused a great chasm between himself and a world which knew not his Father. He would not lower his standard; the world would not humble itself to come to his. He dwelt alone. Yahweh's solitary one.

But behold the coming day! "Daily shall he be praised" (Ps. 72: 15). "At the name of Jesus every knee shall bow, and every tongue shall confess that he is Lord to the glory of God, the Father" (Phil. 2: 10-11).

Behold the Lonely One, become the honoured King and Priest of all mankind, sitting in royal glory in Jerusalem, on David's throne.

Behold him! The elder brother of a family formed of many lonely ones who have walked the same victory-path as he trod, but then raised to beauty and honour—a happy, united family.

One such was Abram. As he sat in the tent-door, and gazed at the star-encrusted canopy of the Palestinian sky, he was a man apart, solitary, one of Yahweh's pilgrims. We, today, in New York, Sydney, London, Durban, physically dwelling amongst the Gentiles, mentally transported daily to the future reality of Zion's glad morning, also look for "a city which hath foundations, whose builder and maker is God." Abram then, ourselves now, of necessity must abide as the lonely ones—but not for ever.

"The solitary are assembled in families," declared the Psalmist. The word "**bayith**" signifies a "**household**" rather than a family. It is found in 1 Chronicles 13: 14, where the presence of the Ark with the family of Obed-edom caused Yahweh to "bless the **house** (bayith) of Obed-edom, and all that he had." It signifies a "house" as in 1 Chronicles 35: 5, where the Levites were told to stand in the holy, according to the divisions of "the families (bayith) of the fathers" of their brethren. The Hebrew is "the **house** of the fathers."

Yahweh has a house in which Moses ministered as a servant, and the Lord Jesus as a son (Heb. 3: 1-6), and Paul explains what is meant by the word, by adding: "Whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end" (Heb. 3: 6). Peter wrote: (1: 2, 5): "Ye also, as living stones, are build up a spiritual house, an holy priesthood." When Christ returns, he will bring the lonely ones from amongst the Gentiles, and set them up in immortal glory as the divine family upon earth. This perfected household of faith will be Yahweh's house. The ministry of the redeemed will be associated with the literal House of Yahweh's glory in Zion, of which the late brother Sulley wrote so beautifully. There the living stones, reflecting Divine glory, will bring a spirit of life, power and holiness to the matchless beauty of materials, magnificent construction, and overwhelming grandeur of the House of Prayer for all nations.

Breaking the Chains

Many who form a part of this glorious household of Yahweh will have been asleep in the dust for many years, some for millenniums. They must come forth. "He bringeth out those that are bound with chains," declared the

Psalmist. The word "**kosharoth**," translated "chains," appears only once in Scripture. Where the word "chains" appears elsewhere, a different word is used in the original. The Revised Version translates this sentence: "He bringeth forth the prisoners into prosperity." This is undoubtedly the superior translation as the word signifies "**prosperity**," and "**freedom**." It calls to mind Zechariah's words: "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein there is no water" (9: 11). How wisely Zechariah exhorts his listeners; "Turn you to the stronghold, ye prisoners of hope." The prisoners of death come forth into freedom and prosperity; the power of the tomb will be broken by he who said of himself, "I am the resurrection." All the good things promised in the sure covenant to David will be realised in them.

"But the rebellious dwell in a dry land." The word "rebellious" means "to turn aside." Isaiah crystallises the basic folly which is characteristic of those who "turn aside." He proclaims Yahweh's words: "I have spread out my hands all the day unto a rebellious people (Heb. — "they who turn aside"), which walketh in a way that was not good, after their own thoughts." Here are two lines of action. "TURN TO the stronghold," or "TURN AWAY to their own thoughts."

The epitaph on the tombstones of those rejected from the judgment-seat of Christ could well be: "**THEY WALKED AFTER THEIR OWN THOUGHTS.**"

Of necessity, we must use our own minds daily to decide the trifles of life, but even here, we must strive to bring our thoughts "into captivity to the will of Christ." The wise man declared: "Trust in Yahweh with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3: 5-6). "The fear of Yahweh is the beginning of knowledge, but fools despise wisdom and instruction" (1: 7). The rebellious will be those who have despised wisdom and instruction, and walked after their own thoughts, ignoring apostolic commandments, and the faithful exhortation of their brethren week by week.

Hear the warning note in the Epistles, as the Apostle warned the Ecclesia of personal judgment to come:

"Know 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."

"Judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way."

"I have laid the foundation, and another buildeth thereon. But let every man take heed how he build thereupon . . . for the day shall declare it."

"Ye are the temple of God . . . if any man defile the temple of God, him shall God destroy."

"I keep under my body, and bring it into subjection, lest that by any means, when I have preached unto others, I myself should be a castaway."

The Lord Jesus made it plain that he will reject many when they appear before his judgment seat. Matthew 25: 41 takes us beyond the judgment seat, and reveals to us journey's end for such: "Depart from me, ye cursed, into the fire of the age, prepared for the adversary and his messengers." Stripped of its clerical fictions, and reduced to plain ideas as expressed in the original language used, this passage speaks of a certain period of fire prepared for Christ's political adversaries and their religious supporters, in the arena of the European theatre of judgment. The picture here is Europe engulfed in the flames of war, as following the overthrow of Russia on the mountains of Israel, Christ and the saints eventually take the battle into the territory of the Roman beast.

Into this holocaust of Europe, convulsed with war, will be sent the rejected. "The rebellious will dwell in a dry land," declared the Psalmist. The Hebrew word signifies a place of barrenness, of fierce glare from exposure to the sun's rays (Mal. 4), a parched land. How well this sums up Europe of the coming hour of judgment. Without the water of life which will be in Zion in such abundance, with an open manifestation of divine wrath about to be poured on the European Catholic continent with all its spiritual barrenness, there the rejected will find themselves displayed. They "dwell." The word is from "shakan" translated elsewhere "tabernacle." The rejected shall tabernacle in the midst of Europe. They shall not be a tabernacle of glory in the midst of Zion as will their accepted brethren, but a tabernacle of shame and calamity in the midst of Europe. They shall be a token of Yahweh's fury about to fall on the head of the wicked. Europe shall shrink from these outcasts in its midst. "The present evil world" to which they turned aside from off the pilgrim's pathway, will then reject them. They will be despised on all sides (Dan. 12: 2), as they receive "few or many stripes," and until, finally, death claims them.

For them there will be no way back. Judas went out and wept bitterly. So will these when they realise what it means to trifle with divine things. For a wedge of gold, for

a goodly garment, for a handsome Moabitish youth, for a pretty Philistine maid, they had trodden underfoot the holy things.

What overflowing love is manifested in the ways of Yahweh towards a weak and pitiful race, but how solemn and inflexible are His demands on those to whom He has graciously revealed His saving truth. "Behold the goodness and the severity of God," warns the Apostle. How important that we do not limit our consideration to one side only of His character.

There will be weeping amongst the rejected in that day. None of them will have desired rejection. All will, perhaps, have fondly hoped that their slothful service, their unfor-saken sins, their beating of their brethren, would be over-looked. In the closing days before the Lord's return, the reading of the Word will have been so much neglected that they will not have realised that the image of Christ had almost completely vanished from their hearts and minds. They may have been very sociable, but ignorant of the fact that they were blind, miserable, and naked.

And now the curtain is lowered again. As this most thrilling (if terrifying) Psalm sweeps on to further themes of glory, further notes of praise, further revelations of the divine purpose, the rejected are not mentioned again. For one brief moment they hold the scene—"but the rebellious shall dwell in a dry land"—and then they vanish forever.

In 1958 we are almost at that point. Soon the anti-typical Ark of the Covenant shall leave the throne on high, and the perfected one-body shall praise the name of YAH with immortal voices, as the opening scenes of the millennial age opens upon a bewildered, fearful earth, apprehensive of the strange new power in Zion. Soon, from all points of the earth, the ecclesia shall be leaving for a meeting with the Lord in judgment. Some to receive life everlasting, some shame and everlasting contempt. Let us search our hearts.

—B. Philp

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A reader requires back numbers of "Logos" in order to complete volumes for binding, as follows: Vol. 3, Nos. 2-3; Vol. 4, No. 2; Vol. 5, No. 6; Vol. 6, No. 5; Vol. 8, Nos. 9-10; Vol. 12, Nos. 3-12; Vol. 17, Nos. 3-5; Vol. 18, No. 4; Vol. 19, No. 11; Vol. 20, No. 4; Vol. 22, No. 10.

If any reader can supply any of these numbers, we would be pleased to hear from him.

Greetings from Germany

The Way of God As Seen from Germany

The Christadelphians in Germany greet their Brethren and Sisters in Australia with a hearty "Schalom"! (Peace!)

Israel is the foundation of our hope as children of God. We are members of the Commonwealth of Israel through our Lord Jesus Christ. We are part of Israel, having been grafted into the good olive tree.

With us, in Germany, this relationship with Israelitish things assumes a special significance. Where there is much light, it is inevitable that there will be also much shadow. And the dark shadows that exist today between Germany and Israel demonstrate that there must be also a measure of light between the two peoples. There are in Israel today newly planted forests bearing German names, such as the "Hermann Mass" forest. We rejoice to see this greater sympathy for Israel by people in our country. We Christadelphians, of course, keep closely in contact with developments in the land. We realise that the regathering of the people is a wonderful sign indicating the early return of the King of Israel.

There is in Jerusalem a circle of "Jewish - Christians," as you know, and they receive our magazine, "Prufet Alles," regularly. Some of them can read German, and these can tell the others of the things they read.

The work of our mission in our own country is now more difficult since Germany re-introduced military service. Further: the remarkable development of economic stability in Germany has only been brought about by a great acceleration in the tempo of life, so that people have little time to think. It shows how quickly a nation can rise if it renounces militarism. It illustrates the fact that the world will reach an era of great prosperity when the words of the Bible are fulfilled: "They shall beat their swords into ploughshares."

For some months we have been compiling new literature on the Truth. The articles will be short and clear, so that the reader can peruse them quickly, and thereby understand what we wish to explain. The tempo of life is so fast here that the people have little time for lengthy explanations.

We believe the reader's attention can be better held with short articles, than with long ones, which take time and patience to study. We hope, during the next few days, to place this matter in the hands of the printer, and when available we shall be happy to forward you a supply for use of members, and interested friends, in Australia, who can read German.

There is another trend in current affairs which is turning the interest of the people away from the things of the Truth. It is the wonderful advance in technical science, evidenced in sputniks, rockets and space-journey. The people do not look to the Near East, but only in the sky. Their success is leading them astray. Here in this country, a Mr. Wernherr v. Braun has announced his intention of journeying to the moon! Strenuous efforts are being made to achieve this ambition.

But our hope is to see visitors from space, from the heavens. We look for the Lord Jesus in company with the angels of heaven to be Lord of this earth. Our work and our aim is to proclaim to the world that Christ is coming back to the earth, and that he will set up his own government, to reign as King. And in addition to this task, we have a further one, equally important, and that is to prepare ourselves for this great event. We must give serious thought to our responsibilities, and decide how best we can help in this present life to proclaim unto man the great blessings yet to come. Our Lord and Master, Jesus Christ, can guide and assist us in this great privilege and duty.

With greetings to all in Australia,

—Gustav Bognor

(We are pleased to publish the above news from Germany, and have pleasure in reciprocating the kind greetings extended to us. It is good to hear of the efforts of our brethren on the Continent, and to learn that their faith is not impaired by the difficulties that face them in the proclamation of the Word.—Editor.

Story of the Bible Appreciated

"The 'Story of the Bible' is in my estimation fit to enter any home, and I have much respect for the compilers in producing such an excellent, easily grasped, Scriptural work"—W.D. (N.Z.).

It is hoped to commence volume 3 of this periodical shortly, and we would be pleased to hear from any who would be interested in this magazine.

SHEPHERDS: A Contrast

The thoughts expressed under this heading in "Logos," p. 182, were worthy of note, and call for much examination regarding one's ability to "give out" that which has been "taken in." Spiritual food from the word of God must be assimilated by those who are to feed the flock.

The reference made on p. 183 to 1 Tim. 3: 6 concerning the "novice" has, of course, relation to the qualifications and ability to expound the Word, whether in exhortation, public lecture, Bible class, or on any other occasion.

The question then arises, how long after a candidate's examination and baptism should the term "novice" apply? We are quite aware that a brother may be in the Truth for many years, and not be able to expound the Word as he would like; but is there a reasonable lapse of time in which one could be expected to overcome the stage of the "milk of the word," and commence to assimilate the more mature diet?

Rule 10 of the Constitution says: "No brother shall be eligible for certain offices in an ecclesia for the first two years after immersion." Can we expect, therefore, that two years after immersion should enable a brother who desires to engage in ecclesial work, to be a sufficient time for the individual, or his arranging brethren, to decide whether or not he has overcome the "novice" stage?

To learn a trade whereby one may earn to provide things honest in the sight of all men, is common among men; the question is, Should the first two years after immersion be sufficient to qualify to earn the esteem and assurance by a brother of Christ — to enable him to engage in the more stable work of the ecclesia — thereby strengthening both himself and his brother, knowing that he is doing the Lord's work with a certain amount of satisfaction to himself, and those who hear him?

We do not suggest that two years' apprenticeship is all sufficient; far from it. We can never learn enough of God's Word. The more we read, the more we learn, and our "apprenticeship" of the Word continues on. The longer we live, the longer "apprenticeship" we serve, and the more we love and appreciate our association with the great Master Builder

who has instructed us through His word how we are to build. Thus our apprenticeship is not finalised until we are called before the Master.

There is another point to consider regarding the distributing of the work to those most capable.

There are times when a small ecclesia, or a small group of brethren, meet together, many miles from an established ecclesia, and those present have to do the work of ministration whether they are suitable or not for the work. It so happens, at times, that there is not a brother sufficiently versed in the Truth to be able even to read intelligently, let alone deliver an exhortation, or address those assembled.

The advice given some years ago by an old stalwart in such circumstances, was to read from "Seasons of Comfort" or some other well-known work on the Truth, thereby giving food for thought. Under such circumstances the "best" available must do the work whatever his qualifications.

One thing we must never forget, and that is, that we do not require a university education either to understand the Word of God, or to address a number of people. It does, however, require the insistence of that which is right and true; because it is true, and because it can be shown that it is true.

Where it is necessary that a reading has to be done because no brother suitable is available to give an address, how important it is that the reading on such an occasion must be given with understanding, if those assembled are to gain spiritual food. Thus, the "apprenticeship" to reading will stand one in good stead — especially when the heart, and the understanding, is merged with ability. In that regard, one would be well advised to read alone, and aloud, such difficult chapters as Genesis 10, or Luke 3, as excellent practice.

How encouraging it is, therefore, to see the younger brethren developing their talents in the work of the Truth. In time to come, should our Master not return soon, they must assume the responsibilities of the Ecclesia.

So a good healthy ecclesia will find its members contributing to the work of the Lord, "being fitly jointed together by that which every joint supplieth, according to the effectual working in the measures of every part" (Eph. 4: 16). So every joint, every member, should supply something towards

the general good, that the Body may continue to edify itself in love.

—A. D. Forsdike (N.S.W.)



Editorial Comment: The word "novice" means "one newly come to the faith," that is, one who lacks experience, or who is immature in the things of God. It is unfortunately a fact, and always has been, that there are some who have been years in the Truth, but who never develop beyond the "novice" stage. Paul makes reference to them. "When ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God . . ." (Heb. 5: 12). "I, brethren, could not speak unto you as unto spiritual . . . but as unto babes in Christ" (1 Cor. 3: 1).

Here were men to whom the term "novice" could well apply, and yet who, under the Ecclesial constitution, would be eligible for office! This shows the impossibility of ruling by legislation things that relate to matters of faith. The lapse of time, after immersion, demanded by the Constitution, before a person can assume certain ecclesial offices, is doubtless a wise provision where there exists ample men of ability to assume the necessary work; but it must not be assumed, that when that time is up, that a person is necessarily ripe for office. It is not age, but understanding and application of the Word, that counts. Timothy was instructed by Paul to so act that "no man would despise his youth," and he had the unenviable task of supplanting, in Ephesus, some who were his seniors in point of age.

On the other hand, what would the Ecclesias do with a man like Apollos? There was no delay in his case (Acts 18: 14-18). He came to the Ecclesia experienced in the Scriptures, and immediately upon immersion, set about a public ministry in the Word. He was not a novice in the sense that Paul used the term.

But such men are rare. And safety lies in a period of what Brother Forsdike terms "apprenticeship" in Ecclesial life. In reading, public speaking, or any other of the ministrations of the Truth, practise helps towards perfection. And if one desires to effectively help his brethren, or the ecclesia, he must be prepared to give hours of time to the personal study of the Word, that he might develop the facility to effectively propound it.

The warning against a "novice" is "lest he be lifted up with pride." That, indeed, is a sign of immaturity. Is it unknown among us? Brethren who assume positions of authority in the Ecclesias must remember that they are its servants, not its masters. They are not to please themselves, nor be dominated by others, but carry out their duties in accordance with the principles of the Word itself. Whatever is done by them should be designed to help and assist the extension of the Truth, both within and without the Body. They should not assume the attitude of "being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5: 3). Thus they should be foremost in the knowledge and application of the Word of Truth, for this is really the "apprenticeship" that will make them fit for the duties they shoulder. It is a responsibility that should never be assumed without careful thought, and earnest prayer. — Editor.

Thoughts on Proverbs

PLEASURE THROUGH PAIN

"Wisdom is the principal thing: therefore get wisdom, and with all thy getting, get understanding."

The above quotation epitomises the theme of the book of Proverbs, and at the same time, constitutes a **command** to all who would walk in the fear of the Lord. We are instructed that wisdom is "more precious than rubies, and that all the things thou canst desire, are not to be compared to her" (Prov. 3: 15).

What Wisdom Brings

In the book of Ecclesiastes, however, where the compiler of the Proverbs meditates upon life, we have set before us the result of such a search. "I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom there is much grief: and he that increaseth knowledge, increaseth sorrow" (Ecc. 1: 17).

Why seek out grief? Why strive after sorrow? As we look around we cannot help but endorse the conclusion of the wise man. Grief is the common lot of all, not only those that strive after wisdom. "What hath man of all his labour?" he asked. "All his days are sorrow, and his labour grief." We cannot avoid or escape this grief by our own devisings. Whether we are young or old, wise or foolish, rich or poor, we will experience sorrow from time to time. We may be swift, we may be strong, we may be wise, but none of these gifts can assure us of satisfaction (Ecc. 9: 11). We are told, and we know it to be true, that "the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding." All things are with God, and "consider the way of God: for who can make that straight, which he hath made crooked?" (Ecc. 7: 13).

Whichever way we may choose to go, therefore, grief and sorrow will be our lot, in common with all men. That being so, our wisdom is to choose the ways of God, for we are taught that "wisdom excelleth folly, as light excelleth darkness." The beauty of this lies in the fact that whilst "wisdom is a defence, and money is a defence, the excellency of

wisdom is, that wisdom giveth life to them that have it" (Ecc. 7: 12). Though we will still experience grief and sorrow, in common with man everywhere, wisdom, under God's overriding hand, and in His great goodness and mercy, contains promise, and can cause us to hope. If we walk with wisdom, we walk with God, and is it not written: "If God be for us, who can be against us." God is "for us," not only in the long-term sense, in that He will bring us at the last to His Kingdom and its glories, but also here and now. As Paul declares: "Godliness is profitable for all things, having promise of the life that NOW IS, and of that which is to come. This is a faithful saying, and worthy of all acceptation" (1 Tim. 4: 8).

What Wisdom Is

But what is this wisdom of which we are speaking so freely? We need to understand and recognise our objective if we are to attain to it. To hearken to the exhortation to "get wisdom" is one thing: but if we do not know what it is that we have to acquire, we are no further forward. The danger is that wisdom is so easily confused with knowledge, and especially is this true in these "latter days," when after much running to and fro, knowledge has increased, and men appear to have accomplished great things, especially in scientific fields.

We stand in danger of being deceived unless we appreciate that all the knowledge displayed in the world fails lamentably; and fails because it has no power to deliver us from this present evil state. Rather does increasing knowledge lead only to increasing sorrow, greater fear and more evil. It requires the "foolishness of preaching" to bring hope and life. Think on it! Does not every blessing, every achievement of man bring with it a curse, even as the Proverb saith: "There is a way that seemeth right to a man, but the end thereof are the ways of death" (Prov. 14: 12).

Even when we turn to the Word, and receive instruction as to the plan and purpose of God, even that, in itself and by itself, is NOT wisdom. In the Scriptures, the word usually translated wisdom has a different sense to that translated "knowledge." This is brought out for us if we consider, for instance, the words of Moses to Israel as they were about to enter into the promised land. "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it" (Deut. 4: 5). That is knowledge. Israel knew, through Moses, what God required of them. But

Moses continued: "KEEP therefore and DO them: for THAT is your wisdom and your understanding in the sight of the nations." "KEEP . . . and DO . . ." That is wisdom.

What Wisdom Requires

Some may know the Scriptures intimately, be able to expound and exhort; others may only appreciate what we are pleased to term, basic fundamentals. But all, whatever their ability, can walk in wisdom, for wisdom is to KEEP, and DO, what we KNOW. It is what WE know, and not what brother so-and-so knows, not what management committees know, that God requires of us. We cannot keep what we do not know, but we CAN and MUST keep what we do know if we would be wise, and it is foolish to do otherwise. Thus James declares: "To him that knoweth to do good, and doeth it not, to him it is sin" (4: 17). The more we know, the more, that is, that we grow in appreciation of God's commandments, the more we are expected to heed Him. "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required . . ." (Luke 12: 47).

We must not think that the wisdom of which we speak is beyond the reach of any one of us. James declares without qualification: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1: 5).

God is wisdom; and if we have wisdom, we shall develop God's appreciation of the world and its ways; and also of our own ways. We shall see things through His eyes as it were. We shall hate the evils that we see and hear continually. We shall sorrow over the abandonment of the world to the lusts of the flesh, the careless satisfaction of every idle whim. We shall decline to walk with our neighbours to the "same excess of riot." Recognition of the tendencies which they allow to hold sway surging up in ourselves, will cause us to strive to subdue them, acknowledging that "the good that we would, do we not; but the evil that we would not, that we do" (Rom. 7: 19).

What Wisdom Does

Such an attitude of mind must of necessity bring its trials and tribulations. "In much wisdom there is much grief; and he that increaseth knowledge, increaseth sorrow."

But this way is not all grief and sorrow; it has its joys and its consolations. In Proverbs 3 there is an exhortation which, addressing us as sons, declares: "Forget not My law, but let thine heart keep My commandments." If we so walk, trusting "in the Lord with all our heart, and leaning not to our own understanding" (v. 5), we shall find our paths directed of God, and shall be led to those things of which He goes on to speak.

As sons, we must expect to be disciplined, or chastened, as Proverbs 3: 11 reminds us. But in the beautiful exposition of this verse, contained in Hebrews 12, we are reminded that such experiences will lead to "the peaceable fruits of righteousness unto them that are exercised thereby."

It is these "fruits of righteousness," which are a reflection of our walk in wisdom, that are enlarged upon in the ensuing verses of this chapter. Thus we read: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not to thy neighbour, Go, and come again, and tomorrow I will give, when thou hast it by thee. Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm. Envy not thou the oppressor, and choose none of his ways" (Prov. 3: 27). This is the path of wisdom, says the wise man, but if he had described it as "walking in love one toward another," we would have agreed with him, for these are the same principles as we find so beautifully expressed for us in 1 Corinthians 13.

Though the course of wisdom may bring grief and sorrow, it is the only way to true happiness. "Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. 3: 13). There is a joyous prospect in view for all those who walk in her way. "Exalt her, and she will promote thee; she shall bring thee to honour when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver unto thee" (Prov. 4: 8).

God is wisdom, and looks for the manifestation of the same attributes in each one of us. To that end, the voice of wisdom speaks loud in our ears: "Let thine heart retain My words; keep My commandments and live. Get wisdom, get understanding, forget it not; neither decline from the word of My mouth." "Forsake her not, and she shall preserve thee; love her, and she shall keep thee." What is this, but the most emphatic exhortation to us all to devote ourselves with singleness of mind, with one heart, to the Word

which we are privileged to hold in our hands. Thus will we manifest love toward God with all our heart, soul, and mind, and will walk in wisdom.

Reader: if you value the right ending of this matter; if you value the satisfaction of an approving conscience; if you value the sweetness of an acquaintance with wisdom; if you value the friendship and approval of Almighty God; if you value that haven of rest in the Kingdom of God when the toil and tears of this present conflict are over, take the right side to this question. Leave to themselves, the mistaken men who preach smooth things, decrying care and diligence, the study and meditation necessary to gain true wisdom. Make yourselves one with the man after God's own heart, who was able to declare: "O how love I Thy law, it is my meditation all the day." "Thy word," he said, "is a lamp unto my feet, and a light to my path" (Ps. 119: 97, 105). Another said: "I have esteemed the words of His mouth more than my necessary food" (Job. 13: 12). To all such, the wisdom, the word of God, yea, God Himself, speaks thus:

"Blessed is the man that heareth me, watching 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: 35).

—E. Stallworthy, England.

The Truth in Jamaica

"About 1890—it seems long ago, but there is at least one person associated with our Ecclesia in Jamaica who remembers it—a coloured brother of Jamaican birth who had found the Faith overseas somewhere, probably in the U.S.A., returned to preach it in his homeland. His work was blessed, and though he did not stay long, after his departure an Ecclesia was founded. This meeting was composed entirely of coloured brethren and sisters. Sometime afterwards, the brother first mentioned returned for a brief visit, during which he had a week's debate with an Anglican minister, an event which is still remembered by some people we have met. It created a great stir. The Ecclesia as thus founded, lasted for several decades, but it fell on evil times in the 30's of this century, and from then until 1955, the witness was spasmodic and feeble. The Ecclesia was refounded by a brother of Pakistani descent who had been baptised in British Guiana, in an Ecclesia which had been founded about 1892 by the same brother Blenman who first came to Jamaica. Since that time, the work has grown apace, and the Kingston Ecclesia now numbers 15 members, ten of whom have been immersed since July, 1956. There is another Ecclesia of seven members in the western end of Jamaica, 150 miles from here. This has been formed only recently. Our preaching work in both ecclesias is abundantly blessed: at indoor meetings attendance of friends averages between half-a-dozen and thirty; and open-air meetings which are always popular attract about 70 in the city here, and up to 300 in some towns in the western part. We run a Youth Circle, a Sunday afternoon teenage instruction class, and a Bible study class in addition to our 'lectures.' We are associated with the 'Central' Group of Ecclesias receiving literature and magazines from them."

—Extract from letter.



There is an urgent need to carefully analyse all that we hear from our platforms, or read in periodicals. Flesh is easily swayed by sentiment, or by tricks of oratory that have the appearance of sincerity or earnestness. The Scriptures abound with examples of this — when men of pleasing personality, fluency of speech, or positions of eminence among their fellows, have used their talents, or opportunities, for nefarious purposes. Such was Korah, the prominent Levite, who led the rebellion against Aaron and Moses, and such, too, were many others who down the ages plagued the prophets and the apostles by undermining their labours. In the words of Ezekiel, the prophet: "With lies they made the heart of the righteous sad

... and strengthened the hands of the wicked" (Ezek. 13: 22).

Their real motives were carefully camouflaged of course. In fact, they, themselves, may have been ignorant of their true motives, for there is nothing more deceitful than sin; even wrong actions can be justified to the satisfaction of flesh. It is true that "charity can cover a multitude of sins," and just as true that a pseudo-charity can hide the real intentions of an act or word. So spiritual blindness sets in, and men imagine they are doing a service to humanity, when, in fact, they are its greatest enemies. The Lord warned his disciples of this. "The time cometh," he declared, "that whosoever killeth you will think that he doeth God service (John 16: 2).

These thoughts are called forth by a recent exhortation to which our attention was drawn. Shorn of its rhetoric, the address was nothing more or less than an attack upon those who humbly seek to understand the Word of God better, and lead others to the same degree of pleasure that they experience.

The speaker deplored research into the Bible. Without expressing it in so many words, he set up his own ignorance as the limit to which all should attain, and with hysterical outburst condemned those who —apparently—can see further than himself.

Such addresses constitute spiritual sabotage of the worst kind, and is all the more mischievous when those who indulge in it are looked upon as leaders among their brethren.

At one time, it was popular to denounce "Elpis Israel" Classes, or the study of the pioneer writings. Today the attack has shifted, and study in itself is discouraged. We are told that it is not the understanding of the Word that matters, but the practical business of "living the life." We are asked, Are these advanced ideas essential to salvation?

What are we to say in reply? Firstly, the life that Yahweh desires

us to manifest, is the revelation of His character in us—and in the absence of this, all the works of charity we might devise are of little use. "Though I bestow all my goods to feed the poor . . . and have not charity, it profiteth me nothing" (1 Cor. 13: 3). From this inspired statement of the Apostle, we learn that charity comprises more than what is generally implied; and on the affirmative side we are taught: "Charity rejoiceth in the truth" (1 Cor. 13: 8).

Obviously charity will be reflected in good actions towards others; but it does not stop at that. These good actions spring from a knowledge of Yahweh and His character, and a desire to emulate it. Thus we read: "Love your enemies, bless them that curse you, do good to them that hate you . . ." But why should we do this? The answer comes: "Because the Father does so, and as His children we must reflect His ways" (see Matt. 5: 44-45).

But is advanced knowledge necessary to salvation? we are sometimes asked. Well, if it were, there would be very few of us who would be saved—for who among us really attain unto advanced knowledge. But if advanced knowledge is not essential to salvation, let us make no mistake that a contemptuous attitude to the Word of God can jeopardise our hopes of salvation. Very often such a question is put only to justify a lazy mind, as a sort of contempt for knowledge, as much as to imply all the hard labour, the sweat and toil that a person might put into research of God's Word, is a waste of time. Such an attitude would deprecate that which Yahweh has elevated above all else (Ps. 138: 2), so that we can answer, that whilst advanced knowledge is not essential to salvation (for some have not the capacity to go to the extent of others), yet a contempt of knowledge can earn a rebuke: "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (John 12: 48). These are the words of Christ.

True love, that is, a practical walk in the sight of God, will be found in obeying His commandments, for "this is love, that we walk after his commandments" (2 John 6). And what would God have us do? Ignore His word? Ridicule those who seek to know and understanding Him better? Weaken the hands of those who labour to instruct? Deprecate study and research? We know the answer. We know who commanded, Search and ye shall find; who said, If any man lack wisdom let him ask of God; who prayed that his readers might increase in the knowledge of God (John 5: 38; James 1: 3; Col. 1: 9-10). When we hear exhorting brethren advocating a different course of action, as unfortunately we sometimes do, we are well advised to turn a deaf ear to such talk. Who is our Master? The one on the platform, or the One we come to remember, and who, in his prayer, just prior to his offering, turned to the Father with the request: "Sanctify them through Thy truth; Thy word is Truth" (John 17: 17).

Did Christ pray in vain? If his words mean anything, they teach that the Truth, and the Truth alone, is the medium designed of the Father for the sanctification of His children. Why do brethren deprecate the means thus provided, and heap scorn on the close analytical study of the Truth? They need beware lest at the last they find they have used their time and ability in weakening their fellows.

To progress in divine knowledge is a duty. "Abound yet more and more" is the Spirit's oft-repeated admonition (Phil. 1: 9; Col. 1: 9, 10; 2 Pet. 1: 8; Jude 20). To progress is to grow, develop, augment; as the

flower expands from bud to full blossom, or as a human being advances from infancy to manhood. To suppose that, having attained to a knowledge of the first principles—having reached a degree of enlightenment which gives validity to baptism—further study is optional is a fatal mistake. There can be no standing still in the Truth; we either improve or deteriorate. A babe cannot remain a babe. We must go on to maturity, or pine and perish. Let us take steps to ensure progress. Let us cultivate a liking for the Word, and persevere in personal research (1 Peter 2: 2; Prov. 8: 34; Prov. 25: 1-2). Let us not be content with what we learn at the meetings, but encourage home study.

As for such exhortations as we have referred to earlier, they constitute a challenge to the individual. Paul declared: "There must be heresies among you, that they which are approved may be manifest among you" (1 Cor. 11: 19). No greater heresy can be devised than to ridicule the study of the Word, or derate its importance. Let those who indulge in such action beware; the time may come when they will regret their attitude. Meanwhile, let those who are wise turn from such counsel, and drink deeply of the refreshing water of life.—Editor.

ECCLESIAL HEALTH

*"You have a name of being alive, but you are dead"—Rev. 3: 1
(Moffatt).*



Sardis had "a name to live;" the ecclesia would appear from this to have been in good repute among the brethren—known and spoken about as a thriving, healthy, model ecclesia, probably because the brethren would be energetic and friendly. Yet, by infallible Wisdom, they were pronounced "dead."

What is the criterion of "life" in the case?

Is it well-attended meetings? Not necessarily. Well-attended meetings are so far a good sign; but people may come to meetings from various causes apart from spiritual life. To come to meetings is a pleasant variation from the monotony of home; it is an agreeable stimulus to the sociable faculties; it is possibly an entertainment in some senses. Well-filled benches do not necessarily indicate a spiritually-sound condition, though it is good to see the benches well filled, especially at the appointed hour.

Is great animation and friendliness among the brethren a sign that we are not of those who have "a name to live and are dead"? Not necessarily: friendliness as such is instinctive with those who have what the phrenologists call "adhesiveness" largely developed. A man with a good stock of

animal vitality, and a large social brain, may be demonstratively friendly without a particle of spiritual life. We are not, therefore, to flatter ourselves that because we shake hands and smile, and enquire cordially concerning each other's welfare, we are full of spiritual life.

God forbid that I should seek to lessen our cordiality in this sense. Rather let us seek to excel in this, as in every other excellence. Still, let us not mistake the manifestation of what may be but natural friendliness, for that state of mind that the Lord would pronounce "life," as opposed to the death that reigned in Sardis.

Are we to find it in doctrinarian zeal and proneness to controversy in defence of the Faith once for all delivered to the saints? Not necessarily. No ecclesia is in a state of spiritual life that gives place to error, or lacks courage and enterprise in that contention for the Faith which is prescribed: but it is possible to argue from pugnacity, and to delight in debate on the Truth, while in the depths of spiritual death.

Where then are we to look for the indications of the real state of the ecclesia? The answer is, in the individual lives of the brethren and sisters. Let us follow them in their dispersion during the week, and ask how they act when thrown upon their own resources.

What do they do with their leisure time, and their surplus money? How do they transact their business, or do their work? Do they continue instant in prayer, abounding therein with thanksgiving? Are they ready to every good work? Are they merciful to the poor and the penitent? Are they men of truth and honor? Have they the fear of God before their eyes? Are the commandments a law with them which they fear to break? Are they bold to confess Christ before men, and forward to say "come" to those whom God may bring within their reach?

Or, instead of being servants of Christ, are they servants of themselves — having a name to live and are dead? Do they work only that their business may prosper, and their private resources increase? Do they think only of their houses and their families? Do their sympathies never go beyond their own door?

Does the Word of God go neglected in their houses while they bestow all their energies on business or work, or friends

or family, or pleasure? Do they never practise thanksgiving? Do they cast prayer behind their back?

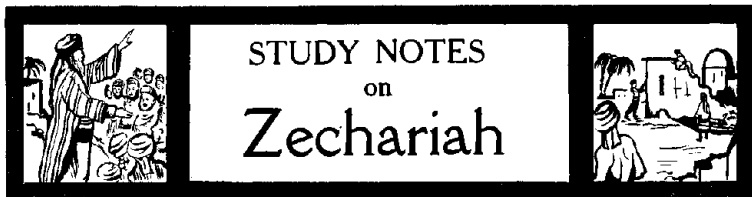
Do they never put their hand to disinterested work—work for the good of others, or pleasing of God? Do they do as other people do, as if they had no Master in heaven who will bring them to account? Are they destitute of faith; absorbed with the question, "What shall we eat, what shall we drink?"

Is their enthusiasm dead to everything but questions of personal advantage? Have they no likeness of Christ, who came not to be ministered unto but to minister? Do they show no likeness to the Elder Brother, whose meat was to do the will of the Father? Do they, unlike him, resist evil, resent injuries, go to law, and take part in the world's politics and social devices?

Do they never realise that they are strangers and pilgrims, and stewards of the goodness of God, and that that stewardship relates to their private selves, and their private affairs? And if they are not found faithful in these "least" things, they will not be accounted worthy of that calling with which they have been called?

These are some of the questions that would determine whereabouts an ecclesia stands in the matter of having a name to live and being dead. Let us try ourselves by them. They constitute the measure by which the Lord will measure the work of every man when the day of decision comes. If we apply it now, our work will have the better chance of passing then. If we find the work short, let us seek to rectify it. The message to Sardis gives good encouragement in this direction: "Be watchful and strengthen the things that remain that are ready to die."

—R.R.



Verse 6: Compare the A.V. translation with that of J. Thomas as follows: "And it shall be in that

day there shall be no brightness, the splendid drawing in. And it shall be one day that shall be

known by Yahweh, not day nor night, but it shall be in time of evening, there shall be brightness." This translation is supported by the Revised Version which translates portion of v. 6 as "the bright ones shall contract themselves" (margin). The "day" referred to is the "day of Yahweh," a day that shall extend for a thousand years (2 Pet. 3: 8). The "splendid" of Brother Thomas' translation, or the "bright ones" of the Revised Version, relate to the saints made immortal. They shall "draw in" or "contract" themselves, so that there will be "no brightness" in the early part of the millennium. Apparently immortals have the power of withdrawing their glory, or permitting it to shine forth. Many angels appeared as mortal men; others revealed a glory that shone forth "as lightning" (Mat. 28: 3; Jud. 13: 16). Though the saints will be clothed with the glory of the Father (Mat. 13: 43), this glory will be withdrawn in their appearances before mankind generally, in the initial stages of Christ's reign, as it was in the angels when they appeared to the worthies of old. "In time of evening," however, or later in the millennial Day of Yahweh, "there shall be brightness." There shall be the full shining forth of Divine glory on the part of the saints.

Verse 8: "Living waters shall go out from Jerusalem" — The earthquake which will split the Mount of Olives (v. 4), will cause a copious spring of water to flow out from Mt. Zion where the altar (Ezek. 43: 12-16) of the Temple to be erected by the Lord Jesus (Zech. 6: 12) will be located. Ezekiel, in his detailed account of the Temple, makes reference to this river of water (Ch. 47), as do other of the prophets (e.g., Joel 3: 18). It is said that there was a spring of water under the altar of the first temple. "Half of them" — The stream of living water flowing from Mount Zion will divide into two streams, and will flow out

from under the gates of the Temple that will be built around the Mount (Ezek. 47). Flowing out from under the northern and southern gates of the Temple (Ezek. 47: 1), the two streams will turn east. "Toward the former sea, and toward the hinder sea" — Towards the Dead Sea and the Mediterranean. Ezekiel speaks of the water flowing into the Dead Sea, and healing its waters (Ezek. 47: 8), although, apparently, these waters do not extend to the "miry places" that are south of the Dead Sea (see Ezek. 47: 11). It seems that the earthquake that elevates Mt. Zion and splits the Mount of Olives, will also raise the deep depression of the Jordan valley. As the "miry places" are not healed these waters cannot flow south of the Dead Sea. Instead, according to Zechariah, they will flow from north of the Dead Sea back into the Mediterranean. They will probably flow in a north-westerly direction, and according to H. Sulley, may empty themselves into the Mediterranean at the site of ancient Tyre (see his work: "Temple of Ezekiel's Prophecy"). There is a wonderful type in the healing influence of these waters. They flow from under the altar on the summit of Mt. Zion, and they heal the desert and the Dead Sea. The Lord Jesus is likened to an altar (Heb. 13: 10), and from him will proceed "living water," in the doctrine of life that shall be proclaimed (Jhn. 4: 14), and which shall heal the "dead sea" of the nations.

Verse 9: "The LORD" — That is, Yahweh manifested in the Lord Jesus and His saints (Rom. 5: 1-2; Rev. 3: 12). "King over all the earth" — see Ps. 22: 28. "There shall be one Yahweh" — There shall be one recognised, even Yahweh (Zeph. 2: 13; Mal. 1: 11). Though there will be a multitude of saints acting on His behalf, and manifesting His glory, yet in their very plurality, they will reveal the One whose power and glory unites

them as a unit. They will be "one" with the Father and the Son (John 17: 21), and the whole glorious, divine family will reveal the unity of the one God. Thus He shall be recognised as one, and His name (cf., Acts 15: 14) as one also.

**Elevation of Jerusalem —
Vv. 10-11**

Verse 10: "All the land shall be turned as a plain from Geba to Rimmon" — That is, the land shall be depressed to accentuate the elevation of Jerusalem, from Geba which is six miles north of Jerusalem, to Rimmon which is 28 miles south west of the city. The word rendered "plain" can be translated "valley" (Sulley). This territory was previously occupied by Judah, and the places enumerated originally marked the northern and southern extremities of Judah's territory (Josh. 21: 17). In the age to come this territory will be allocated to the Sanctuary, or Temple, to be built around Zion's hill. It will be divided into sections comprising the Holy Oblation (or Portion) outlined in Ezekiel 48. Thus will be fulfilled the words of Zechariah 2: 12. Judah will be granted a portion of land south of the Holy Oblation. "Jerusalem shall be lifted up" — The earthquake shall elevate Mt. Zion and its environs until it dominates the surrounding country. It will then stand as a great beacon calling worshippers unto its centre (v. 16). At present Jerusalem is dominated by the hills surrounding it, but in the future age, the country surrounding this site will be depressed to a plain. This will be a tremendous miracle, but will be but one of the remarkable happenings that shall inaugurate the Kingdom of God on earth. "From Benjamin's gate, etc."—The places here enumerated constituted the boundaries of the ancient city. These will be restored. The present state of Jerusalem will go for ever. In ancient times, Jerusalem was surrounded by valleys on the east, west and south, and on the

north by a ravine, but the effects of the earthquake described in v. 10 will create a huge depression, or valley, some 24 miles wide on the northern part, of which Zion will be situated (see Ps. 48: 2).

Verse 11: "No more utter destruction; but Jerusalem shall be safely inhabited" — These words show that Zechariah's prophecy has not yet had fulfilment, as some try to teach. Israel will be rebuilt as of old — Amos 9: 15.

**Destruction of the Enemy—
Vv. 12-15**

Verse 12: "This shall be the plague" — The prophet having outlined the great physical changes that shall follow the manifestation of Christ and the saints in glory, now completes the picture of vv. 1-2, by showing how complete will be the overthrow of the northern invader. "Yahweh will smite" — See Ps. 110: 5-6; Isa. 34; Isa. 66: 15-16; Micah 4: 11-13. The effect of the plague is similar to the after-effects of nuclear weapons of war, such as the armies of the world are today experimenting with. The punishment will be largely self-inflicted. See v. 13; Ezek. 38: 21.

Verse 13: "Tumult from Yahweh" — Panic will be induced among the warring hosts at Jerusalem by the cumulative effect of the earthquake, and the sudden appearance of the Lord Jesus with the saints — the manifestation of Yahweh Elohim (see v. 5).

Verse 14: "Judah shall fight at Jerusalem" — Some have rendered "at" as "for" and "against." All words will prove correct. As in the days of Gideon, when the Judge with his 300 selected warriors had induced panic in the midst of the forces of Midian, and the Jews at large gathered together to cut off the fleeing remnants of the invader, so it will be at Armageddon. The Jews, previously defeated, and driven from their land, will regroup their forces to cut off the remnant of Gog's army.

VOLUME TWENTY FOUR

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

WHEN EDUCATION HINDERS

Paul had done good service for those in Corinth. He had brought them at great hazard and under much reproach, the knowledge of inestimable Truth, which had they been left to themselves they could never have searched out—Truth that was not only wonderful, but able to make the believer of it rich, honourable, and glorious for ever. He was rude in speech—"weak in bodily presence; and in speech contemptible." Such a man in Corinth would not attract the learned and polite; and give position in genteel society to those who contributed to his support. A man of weak bodily presence and contemptible speech, such as Paul, would have shamed his stylish brethren in the presence of their friends. They sought, therefore, a more fashionable ministry than his—ministers by whose eloquence and classical learning the upper-tendency of Greek society might be propitiated in favor of their increasing and rising community. There were Hymenaeus and Philetus, Phygellus and Hermogenes, accomplished gentlemen in their way, who were prepared to popularise the faith. They boasted themselves as the sons of "Education, the great handmaid of religion," whose "educated minds were needed to train the vineyard of the Lord"! These men were the Clergy of the apostolic era. Under the tuition of these men every generation became more ignorant and superstitious than the preceding, until the Holy Scriptures were suppressed, and "darkness covered the earth, and gross darkness the people" everywhere, as at this day. The clergy still exist and flourish in the gloom like whited sepulchres. Let us cease from the clergy, and stand aloof from all their schemes. Their schools, and colleges, and "benevolent institutions," and divinity, and gospel, are all of that old fiction which exalted itself, that the apostles might be abased.—J. Thomas. 257

"Eureka" in the Light of Today



RUSSIA'S VITAL INTEREST IN CONSTANTINOPLE

"The two mountains of brass, and the two thighs of brass are identical, and represent the Greek Element of the 'Great Mountain that is to become a Plain' before Zerubbabel, before the two Anointed Ones, before the four Chariots and their horses, before Israel and the Saints. . . . At the epoch of the four Chariots (i.e., Christ and the Saints), that is, just before they are seen going forth, we learn from Daniel and Ezekiel, that there will be two antagonist dominions, the one occupying Egypt, and the other Syria and the adjacent countries. The latter is the King of the North, existing on the political map at the time of the end; and called Gogue by Ezekiel; the other, the Kingdom of Egypt. These two mountains of brass will be in a state of war before the going forth of the cherubic chariots; and as Daniel tells us, the Egyptian province of the south Mountain of Brass will 'not escape' subjection to the brass dominion of the north—the land of Egypt shall not escape," 12: 42. This will be the relative position of the two mountains, with the Holy Land BETWEEN THEM, the battleground and bone of contention between the two powers, at the going forth of the chariots. But, we may remark here, that though the rulers of the two mountains, or the dominant race, will not be RACIALLY Greek, still the north Mountain of Brass will be Greek in its superstition, or State Ecclesiasticism; and the south Mountain also Greek, in the possession of the Greek islands of the Mediterranean and Aegean Seas; being, therefore Hellenistic, ecclesiastically or geographically, or both, they are dominions of brass, occupying, in relation to the Holy Land, the same political status as the two kingdoms of the Ptolemies and Seleucidæ in the days of the Maccabees, or era of the Asmoneans, 358 years after Zechariah saw the vision of the chariots; and 167 years before the birth of Jesus Christ."

—"Eureka," vol. 1, p. 76 (old edition)



Our last article dealt with Gogue of the land of Magogue, the prince of Rosh, Meshech and Tubal (Ezek. 38: 2—R.V.) from the aspect of his being the latter-day Alexander, the antitype of the Greek military genius of antiquity, who, in conquering Persia, also conquered the then-known world. Our present objective is to place before the reader an outline of the historical evidence which emphasises the Brasen, or Grecian, character of modern Russia.

Not that the Russians are Grecian in origin. As Brother Thomas noted, Gogue's dominion "will not be racially Greek." The Russians are predominantly Slavs, or, as the name suggests, Slaves. In their earliest times, they were disorgan-

ised, agricultural peoples easily made the prey of eastern Huns in their migrations west from Asia into Europe, or northern Vikings wandering south in search of plunder or trade from the Baltic to Byzantium (Constantinople), the centre of the Byzantine Empire.

There are, however, other and more important factors which reveal the heritage that Russia owes to Greece. Indeed, it can be claimed, that Russia, more than any other nation, is indebted to Greek culture, for the influence it has exerted in its development. It is safe to say that there is only one nation that was "Grecianised" completely. Russia is that nation.

A number of the factors that influenced the remarkable process involved in the "Grecianising" of Russia, were:

- Geographical contiguity to the Roman East—the Greek or Byzantine Empire whose capital was Constantinople;
- The predominance of trade with Greece in early times;
- The decision of one of its first Grand Princes to adopt the Greek Orthodox religion as the National Church;
- The Turkish capture of Constantinople.

Development of Russia

Russia today covers one sixth of the earth's land surface. In the south it borders Turkey, with its strategically important city of Istanbul, or Constantinople. From its foundation by Constantine (about 330 A.D.) until the accession to power of Charlemagne (799 A.D.), Constantinople was the capital of the Roman Empire, both East and West; and, until 1453 when it was conquered by the Ottoman Power, it remained the capital of the Eastern, or Graeco-Roman Empire—the eastern leg of the Image of Daniel 2.

Originally, the people of Russia were Slavic and agricultural. They were lacking in organisation, and simple in habits. Living close to nature, being backward in civilisation, they had little contact with Europeans, who in turn treated them as barbarians. Their outdoor life enured them to hardship, whilst their simplicity made them pliable, as soft clay, in the hands of any aspiring despot (see Dan. 2: 41). In his "History of Russia," Sir Bernard Pares remarks:

"All through Russian history, from the very beginning, there have been testimonies to the great number of Slavs, and the almost irresistible power that they might have if ever they were united; despotism can be built on a passive and peaceable people better than on any other" (p. 114).

Strange Influence of Geography on Russia's Development

Several influences combined to mould the Slavic masses into the powerful Russia of modern times. Among these the nature of the country has played a considerable part. Russia is a vast plain with large tracts of marsh country, huge forests, and few mountain ranges. As a consequence, its rivers are slow-moving, and since natural obstacles such as rapids are seldom met with, they provided the main "roads" by which access was had from one part of Russia to the other.

The principal water-shed of the rivers is in the Valdai hills, a low range in the province of Novgorod, and from whence originate some of the greatest rivers of Europe: the western Dvina and Volkhov to the Baltic, the Dneiper to the Black Sea, and the Volga to the Caspian. Further, the headwaters of these rivers are so close to one another, that it was easy to establish portages for boats, there being no heights of any consequence that had to be traversed.

Thus these rivers provide an almost continuous "road" from the Baltic to the Black Sea, and along this river-road, the Scandanavian Vikings travelled for plunder and trade which took them ultimately to Constantinople, the centre of the most advanced form of civilisation at the time. Towns grew up along these water-roads, not as tribal centres, nor as provincial capitals, but as trading depots—for there was active movement and trade to the Black Sea, Constantinople and Asia Minor.

Pares remarks: "The main significance of a road is the place to which it leads." Russia's main road led to the one remaining centre and repository of Roman civilisation: Constantinople, the great natural fortress founded by Constantine, and which prolonged the life of the Roman Empire 1,000 years after the fall of Rome.

Civilisation, Comes to Russia

The earliest contact that the Russian barbarians had with civilisation came through the Greeks in the 5th century B.C., and is recorded by Herodotus, the Greek historian. At that time Ionian and Dorian Greeks had established themselves along the coast line of the Black Sea, from the mouth of the River Dneiper to the Sea of Azov, and the Scythians, who dwelt in these territories, had close touch with the Greek colonists. Some of them even went to Greece to study, and excavations of ancient Scythian graves, reveals that rich

ornaments of Greek manufacture were acquired by the Scythians.

Meanwhile Russia was developing politically. Along the river-roads of Russia, the Vikings, a vigorous and enterprising northern people, were wont to travel south for purposes of trade with Constantinople. In process of time, they organised the Slavs in the towns strung along the rivers, into the first Russian State. At last, in 882, when the Viking, Oleg, conquered the principal city, Kiev, and made himself the master of the water-road, the Russian Empire was founded. Each year in November, when the rivers were frozen, the Grand Prince of Russia would make his way up to the extremities of his domain, levying tribute, sending deputies where he, himself, could not go. Then in April, when the rivers opened, the Grand Prince, in company with his merchants, would make his way down the Dneiper to Kiev, and from thence to Constantinople, where the convoys of boats would unload their cargoes, for commerce with the Greeks.

Constantinople was then at the height of its power, but though an Imperial city, it had no national basis. Its original Roman Aristocracy had died out, and in its politics, the Asiatics predominated over Greeks. The great majority of its European population was Slavonic, and for centuries Slavs occupied the greater part of the open country in Greece itself. Slavs were among its most prominent politicians, and a Slav Basil I (867-886) was the founder of the victorious dynasty that then ruled the Empire of the East.

Thus it was that the Grecian world was itself first Slavonised nationally, and then, in turn, it Grecianised the greater part of the Slavonic world—showing the close links that have been established in the past between the Russian world and Constantinople, and providing a perfect reason why the Eternal Spirit selects both “clay” and “brass” to designate the power of Russia at the Time of the End.

Influence of Greek Catholicism on Russia

Oleg's son and successor died in A.D. 945, and the Russian realm was governed by his widow Olga, who, like her husband, was of a Scandanavian family. One of the wisest and most energetic of the Russian rulers, she was the first of the royal family to accept the pseudo-Christianity of the Greeks, being baptised at Constantinople in 947. Though her son, Svyatoslav, remained a pagan, her grandson Vladimir not only accepted Greek Catholicism, but made it com-

pulsory for his Empire. The historian provides the following interesting account:

"Vladimir himself came to be convinced of the need for choosing a new faith . . . He is reported to have discussed the question with various strangers. He asks the Jews . . . why they are scattered over the face of the earth; and they reply 'for our sins,' so that Judaism is discarded. Islam is rejected also because, as Vladimir explains, it is quite impossible to be happy in Russia without strong drink. Papal Christianity was hardly likely to appeal to Vladimir, with Rome the spiritual chief above all secular rulers. Much stronger, and also much nearer was the attraction of the Orthodox confession. Envoys whom Vladimir sent to Constantinople returned entranced with the beauty of the Orthodox services which have ever since made so powerful an appeal to Russian hearts, and they also pointed to the example of Vladimir's grandmother, Olga. . . .

"The conversion of Russia was the act of the Prince, and it was an act of statesmanship. The acceptance of Christianity by his subjects was in the first place an act of obedience. We are told, for instance, that the people of Kiev accepted baptism wholesale in reply to a direct injunction of the prince . . . In more distant towns it was the prince's deputies who were the champions of the new religion. Dobryna imitated his master's conversion, and it was with fire and sword that he forced Christianity on Novgorod. The first bishops came from Constantinople . . ." (Pares—"History of Russia," pp. 56-57).

Yaroslav (1019-1054), Vladimir's son, during a comparatively long and peaceful reign, indicated his scholarship by the copying and translating of Greek books, of which he made a permanent library in one of the new churches which he built. He so beautified the city of Kiev that it was later described as "the glory of Greece." Like the Byzantine Emperors, he had his Golden Gates and St. Sophia. He had the passage from his palace to the church painted as in Constantinople, with scenes of hunting, dancing, music and other amusements. He filled Kiev with churches, and built the monastery of St. George. Outside the city was the Monastery of the Caves, the first centre of the Greek Orthodox Church in Russia.

Throughout his reign, and by the instrumentality of the Greek priests who were leaders in his administration, Yaroslav increased the importation of Greek culture into Russia. Under his rule:

- Church law was imported wholesale from Constantinople by the translation of all the chief Byzantine models;
- The power of the Church in civil jurisdiction was strengthened and the first monument of Russian Law, known as **RUSKAYA PRAVDA**, and based on Byzantine secular models, was introduced;
- His favourite son, Vsevolod, was married to a daughter of the Greek Emperor, Constantine Monomachus.

From Kiev, the recognised centre of the State, Greek civilisation and religion spread over the area of the water-road and its tributaries. Greek architecture, law, and religion became more and more common in Russia. Greek Catholicism, in particular, became so closely woven into the national fabric of the State, as to become a major part of Russian civilisation, and has done more than anything else to shape the distinctive Russian consciousness.

How the Fall of Constantinople Affected Russia

Upon the foundations thus laid by Greek Catholicism, the structure of Russia arose. Then it became subject to other pressures. From Mongolia, in the Far East, the Tartar hordes under the Khans invaded the land, to crush and divide the Russia that was, until, from the broken segments, and by a combination of circumstances which we propose (God willing) to outline at a later date, Moscow arose to take the place of Kiev as Capital.

Meanwhile, Constantinople also was subjected to constant pressure, and in 1453 it fell to the Turks. Its last Emperor died fighting on its walls, and in 1472, his niece, Zoe Paleologus, was married to John III of Moscow, who assumed the title of **SUCCESSOR OF THE GREEK EMPERORS**. He became the champion of the Orthodox Church, and Moscow became its headquarters. John's successors continued his role down to the time of the Bolshevik Revolution of October, 1917.

In religion, culture, laws, architecture, even alphabet, Russia had become completely Grecianised. In view of this, if it can be said that, in Egypt and Syria, under Soviet influence, we have in modern setting, the two "things of brass" of Daniel 2, and the "two mountains of brass" of Zechariah 6, equally it can be affirmed that, in Soviet Russia itself, we have the unmistakable Grecian "claws of brass" of the "dreadful and terrible" Fourth Beast of Daniel 7.

The Church Still lives in Russia

Even the acknowledged corruption of the Greek Church, that nauseated the masses, and was a major contributing factor to the Russian revolution, could not extinguish the Church. In the wave of revulsion against it that followed the Revolution, atheism was proclaimed and propagated, the Church was stripped of its lands and buildings, and though given a nominal freedom of worship, it was, in fact, deprived of the means by which its worship could be practised and extended.

And yet it did not completely die out. For nearly a millennium the Church had moulded Russian thinking, and shaped the Russian consciousness, and it takes more than a Revolution to destroy that.

The resuscitation of the Orthodox Church is now a fact of history, and the manner in which it has lately been used by the Bolsheviks to conquer and unite the slavic peoples of Eastern Europe, is significant. The old Russian dream of a united Slav people came to pass as a result of World War II, a uniting that has truly made them an irresistible power, ready to assume the mantle of aggression that will take them into Western Europe (Dan. 11: 40), and, as a Eurasian coalition, into the Middle East (vv. 41-45) under Gogue, the latter-day Alexander (Ezek. 38: 1-3; Zech. 9: 13-14).

The Russian "Claws of Brass" became visible in October-November, 1956, when, in Hungary, the Land of the Huns, a counter-revolution took place. Geographically, the Huns had always divided the Eastern Slavs from those in the West, and, as such, had always been a sore point in Slavonic reckoning. The manner in which the counter-revolution was crushed reflected the terrible power of the "Claws of Brass," and provided a preview of the "time of trouble" (Dan. 12: 1) yet to be let loose in the world.

—R.P. and E.M.S.

THE LAST DAYS OF JUDAH'S COMMONWEALTH

by John Thomas

We received from H. C. Gates, 181 Coventry Road, Bulkington, Nr. Nuneaton, England, a copy of the above booklet of some 60 pp., in which Brother Thomas expounds upon the Epistle of Peter, particularly in relation to the consumption by fire of the heavens and the earth. Brother Gates can supply copies at 2/-, including postage (English currency) on application to his address above. We have ordered a supply of these books, which should be to hand shortly. Price in Australia will be approximately 2/6 per copy. We hope, God willing, to review this book next issue.

Terrifying Weapons of Modern Warfare

In a vivid demonstration recently, R.A.F. aircrews showed their ability to hit their targets during a realistic bombing and navigation competition. Flying unseen and unheard seven miles high, night after night they "obliterated" cities lying along their 2,700-mile course. At the same time, Khrushchev has declared that "bombers are finished." His statement was based upon the striking force and efficiency of guided missiles. These are reported to travel at a speed of 15,000 m.p.h., and can be fired a distance of 3,000 miles with accuracy. When war comes, all nations will be involved (Jer. 25: 31), and the terrible result is indicated in such verses as Jer. 25: 33.

Questions for Youth

The Truth *versus* The World

If we are a member of one of the larger ecclesias, what motive causes us to attend the meetings? Is it from pressure of parents or acquaintances? Is it because of our craving for companionship? Do we find the Truth alone insufficient, and desire the socialities that the meetings provide? Does our attendance merely express an irksome duty to our God? We do well to ruthlessly search our hearts in answering these questions, for if we go solely for any of these reasons, we are failing in the spirit of the Truth.

But perhaps we live in isolation, without contact with an ecclesia to satisfy our social wants. Does that give us reason to attend worldly entertainments? Is it alright to go only occasionally? How should we spend our leisure time? These are some of the problems that we, the youth of Christadelphias, face.

What can the world offer? The wise man, from his experience, tells us that it can offer nothing that will permanently satisfy (Ecc. 1: 1). All is vain, or empty. His words are endorsed by James, who describes life as "a vapour that appeareth for a little time, then vanishes away" (James 4: 14). "Ye know not what shall be on the morrow," we are told. The world offers pleasure, but it is very shortlived, and at the last leaves but a feeling of void and discontent that fails completely to satisfy.

A life devoted to self gratification (for that is what a life without God is—no matter what we may profess) is referred to by Solomon as "a way which seemeth right unto a man, but the end thereof is death" (Prov. 14: 12).

In contrast, what does the Truth offer? It offers true happiness, security and life. "The way of life is above to the wise" (Prov. 14: 24). A greater than Solomon declared: "Straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

But narrow ways may not appeal to us; we might lack the courage to walk the pathway of that which is difficult. If that is the case, let us develop courage. "Fear not" were the words uttered to the rich man in need of help. These

words of comfort and assurance are offered to us also. The way is only difficult when we refuse to "cast our burden upon the Lord." We are invited to "ask and it shall be given," and if we ask in confidence, we have the assurance that if it is in accordance with His will, He will hear us (1 John 5: 14). The Psalmist declares: "He is a shield unto them that put their trust in Him" (Ps. 30: 5).

The Truth offers both occupation and recreation. It warns us that we have little time, and advises us to "redeem the time." Christ's return, the close of our day of opportunity, is near at hand; at the furthest, only a lifetime away. The work of the Master is great, and we should have little time for idle, wasteful, hurtful pleasure. What pleasure and recreation we engage in should be carefully selected that it may help in the production of the fruits of the spirit: love, joy, longsuffering, gentleness, goodness, faith, meekness and temperance. Paul gave us the ideal: "Whatsoever things are true, honest, just, pure, lovely, of good report, praiseworthy and virtuous—think on these things" (Phil. 4: 8). The Psalmist adds: "In the fear of the Lord is strong confidence, and His children shall have a place of refuge" (Ps. 14: 26).

Wise recreation, that is both enjoyable and profitable, is thus limited. David limited it in words that are sometimes a challenge to faith: "Delight thyself also in the Lord, and He shall give thee the desires of thine heart." The flesh, naturally, does not believe that these words are true.

Denying oneself the so-called pleasures of the world, however, will not ensure for us approval in the eyes of God. He desires not merely sacrifice, but a "broken and contrite heart" (Ps. 51: 17). There is little virtue in "staying at home" from worldly pleasures, and idling our time away. Having eliminated an evil we must replace it with good. Our time must be profitably spent in the service of the Master. We need to remember that "we are not our own, we have been bought with a price." He who purchased us has a right to demand what we should do with our time which is not ours but his.

What are we to do in that time? We will do nothing well unless we prepare for it. We need help from the Father to effectively serve Him. That help is ours for the asking. We only have to open the Bible and study its words, to hear the Voice of God speaking to us; we only have to commune with Him in prayer to find added strength and guidance. Without constantly using these aids we will do nothing

really well. We can only give out what we take in. And having taken in, there is a duty to give out—for on all sides there are people perishing for lack of knowledge. We have the means of saving them, if they but hear.

Untold pleasure will be ours if we can honestly say we are devoting the maximum of our time to doing God's will—and doing it joyfully and willingly. This joyful proclamation of the Divine purpose is beautifully expressed in the Psalm of David: "Sing unto the Lord, bless His name, shew forth His salvation from day to day. Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; He shall judge the people righteously."

Lasting pleasure will be ours if we succeed in overcoming in this life. When the Truth really grips one, he will find it easy to give it his best time and greatest energy. Can we imagine Paul finding time for anything else than to give the best of his life to God. He said, on one occasion, that he treated everything else as complete loss, apart from winning Christ; to him anything else was a waste of precious time.

We say we love God. But love must be seen in action. We do not love Him if we begrudge Him our service, if we see it only as an irksome duty. What is love? We are not left in doubt. "This is love, that we keep His commandments." Elsewhere we read: "Whatsoever ye do, do all to the glory of God."

"And this is the victory that overcometh the world, even our faith." Complete faith brings complete love. It will cause us to see beyond the present to the glory to be revealed. It will provide an incentive to keep going in spite of difficulty or depression of spirit.

If love of God does not dominate our service, it is of no value to Him. Though I have all things, and have not love, it profiteth me nothing, declared Paul (1 Cor. 13). Love of God will cause us to try and bring even our very thoughts into subjection to God. Our speech, actions, manner of life, the service we render to both our earthly master and our heavenly Father, will undergo a change; and in our general attitude we can be such a witness to the influence of Christ in our lives, as to win more for the race to life eternal.

Apart from proclaiming the Truth by word of mouth, or distribution of leaflets, there are many other forms of extremely pleasant and profitable forms of recreation. Cheer-

ful words to the sick, by pen or personal visit; Sunday School work; humble service in many spheres. If we develop the right spirit we shall soon find a profitable outlet, for we are blessed in the many opportunities that are given us.

But whatever we do, do it "heartily as unto the Lord;" "lean not unto thine own understanding, but let thine eyes observe His ways;" "set your affection on things above, not on things on the earth." Let us cultivate these ideals, and with David we shall learn to say: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" "My help cometh from the Lord, which made heaven and earth. He that keepeth thee will not slumber" (Ps. 27: 1; 121: 2-3).

—B. Bundesen, Qld.

The Position of the Sunday School

The Sunday School is intended to aid and supplement, not supersede parental instruction. An hour's tuition a week cannot take the place of daily instruction in the Word. Christadelphians need to remember the command to Israel (Deut. 6): "THOU (not others) shall teach these words diligently unto thy children, and shalt talk of them when thou sittest in thine house . . ." (v. 7). We cannot afford to leave this work exclusively to others; it is our individual duty and privilege. The Sunday School can help, and it can provide a profitable atmosphere for our children, but we should not leave Scriptural instruction only in the hands of the School. The utmost interest and co-operation of parents in the lessons taught will make the schools more efficient, and will bring parents and children closer together around the Word, which is the basis of true happiness in the home.

Ecclesial Pride

Let us determine that the spirit of humility and recognition of God, exhibited by Christ, shall characterise our every activity (John 5: 30; 7: 16; 8: 28, 50). An ecclesia with a Nebuchadnezzar spirit must be as abhorrent to God as was this shortsighted, haughty builder of Babylon. If an ecclesia is to survive—to last and prosper—it must (and the importance of this demands all the emphasis we can command) acknowledge God, and by sincere and fervent prayer incessantly solicit His help and co-operation. Without this blessing collapse is inevitable. "Except Yahweh build the house, they labour in vain that build it; except Yahweh keep the city, the watchman waketh but in vain" (Ps. 127: 1). "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (1 Cor. 3: 7).

Education of Children

Of all papers in the world, the Bible ought to be the alpha and omega of a paper designed to instruct religiously the tender and plastic minds of children; because no ideas make such indelible impressions upon us as those implanted in our earlier days. God's thoughts therefore should be the first to vibrate in the child, and then man's, if at all, on religious subjects.—John Thomas.

Questions



Answers

WAS MARY MAGDALENE THE "SINNER" OF LUKE 7: 39?

"D.F. (N.S.W.) writes: "Why do people identify Mary Magdalene with the 'sinner' of Luke 7: 39? If they are incorrect in so doing, a great wrong has been done to the memory of a gracious woman. It is true that it is said of Mary that the Lord cast out of her 'seven devils,' but this could mean a very malignant form of mental sickness, and not moral depravity. As the number 'seven' implies completeness, I believe that Mary's sickness was complete, or incurable. She was desperately ill. Jesus cured her. If she had been completely insane, she could hardly have been 'a sinner' in the sense expressed in Luke 7: 39. She, poor woman, was apparently a woman of the streets. By the grace of God, through the Lord Jesus, her sins were forgiven her. Mary Magdalene was Lazarus' sister, and she likewise anointed the feet of Christ, as had this other woman. I cannot therefore identify them as one, as so many students do. I believe that Mary had been restored to health from a terrible sickness, and in her love and gratitude she followed him, and ministered to him of her substance. We know the family house (that of Lazarus, Martha and Mary) was always open to Jesus when he was in the vicinity. I would appreciate your thoughts upon this problem: Was Mary Magdalene and the 'sinner' of Luke 7: 39 the same?"



Answer: Because Mary Magdalene is referred to in Luke 8: 1-3 as having been cured of "seven devils," it is often assumed that she is the "woman" spoken of in Ch. 7: 36-50. In the absence of any statement to that effect, we incline to an opposite conclusion. All we are told concerning Mary is that she was healed of a malady termed "seven demons" (Mk. 16: 9; Lk. 8: 2; Gr. "daimon"). This term probably relates to a mental affliction as in the case recorded in Matt. 17: 15, 18. There is nothing to suggest that she was ever a woman of evil character, as is implied in the term "sinner" with which the woman in Simon's house is identified (Lk. 7: 36-50).

We conclude that Simon's visitor is completely unidentified, and no warrant exists for linking her with Mary.

Because Mary of Bethany similarly anointed Jesus' feet, some suggest that she was the "woman" concerned. Although there are a number of points of similarity, a careful reading will reveal that two separate incidents are involved.

Luke records an incident early in Jesus' ministry, in the region of Galilee. Matthew, Mark and John record an incident in Bethany, in Judea, shortly before the last Passover (Matt. 26: 2, 6; Mk. 14: 1, 3; Jhn. 12: 1).

Our conclusion is that the "woman, a sinner," Mary Magdalene (i.e., of Magdala), and Mary of Bethany, were three different women, who experienced the three different aspects of the Great Salvation, as portrayed in the ministry of the Great Deliverer. One was healed of a mental affliction, one was forgiven her moral transgressions, one witnessed the deliverance from physical corruption of her brother through him who is the Resurrection and the Life. Our hope is to experience these three aspects of redemption in the resurrection at the last day.

Thus whilst we agree with our correspondent in her interesting letter that Mary Magdalene cannot be identified with the "woman, a sinner," we further suggest that a mistake is made if Mary Magdalene is confused with Mary of Bethany. They were two separate women who ministered to the Lord—a service that sisters can still provide in ministering to the needs of the Truth, and those who labour therein (Eph. 5: 22).

—F.R.



"I CAME DOWN FROM HEAVEN"

Dear Brother Editor,

Our recent daily readings from John include what appears to be rather emphatic statements by Christ concerning bread, flesh, and pre-existence. I have consulted three separate translations, and in the main, all convey the same impressions. Perhaps you would like to deal with this aspect through the pages of "Logos." I feel that an article, well documented and simply written, actually dealing with the passages mentioned, would be very useful in combating Christendom's claims of a pre-existent Christ which is largely based on the enclosed quotations.

Yours sincerely, C.R.C. (N.S.W.)

The quotations are:

John 3: 13: "No man hath ascended up to heaven, but he that came down from heaven, even the son of man . . ."

John 6: 33: "The bread of God is he which cometh down from heaven." . . . "I came down from heaven" (v. 38). "I am the bread which came down from heaven" (v. 41). "I am the living bread which came down from heaven" (v. 51). "What and if ye shall see the son of man ascend up where he was before" (v. 62).

Answer: The sixth of John records a discussion which the Lord had with the Jews as he taught in the synagogue in Capernaum, and which was conducted on his part with such uncompromising vigor that "many of his disciples went back, and walked no more with him," saying, "This is an hard saying; who can hear (or understand) it" (vv. 60, 66).

This reaction to his teaching caused the Lord to turn to the twelve with the words: "Will ye also go away?" To this question there came the noble answer of Peter, who, though he might not be able to understand the meaning of Christ's words, had the faith to see beyond his own confusion of thought to grasp hold of the salient fact that the one before him was indeed Messiah. "Lord, to whom shall we go"? asked the Apostle. "Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

The words that confused those who left the Lord, were mainly those that our correspondent has set before us: "I am the bread which came down from heaven." They did not understand what he meant by this statement. They reasoned among themselves: "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?" (v. 42). They understood therefore, and understood correctly, that he was speaking of his origin. He originated from heaven. But they did not believe this. They thought he was the son of an earthly father and mother. If they had realised that Joseph was not his father, but that God was his Father, they would have comprehended better the statement: "I came down from heaven." He came down from heaven in the sense expressed in Luke 1: 35: "The Holy Spirit shall come upon thee (Mary), and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

The Holy Spirit, the Power of the Highest, descended from heaven and as a result Jesus was born of the virgin Mary. In that sense, he came from above. He explained this to the Jews on the occasion recorded in John 6. He told them: "Ye shall see the Son of man ascend up where he was before," and then in explanation: "It is the SPIRIT that quickeneth; the flesh profiteth nothing" (John 6: 62-63). The Holy Spirit descended upon Mary and the child Jesus was born. About 33 years later, the same boy, grown to manhood, having been put to death and raised from the grave, was changed into spirit-nature (Rom. 1: 3) and became "the

Lord, the Spirit" (2 Cor. 3: 18—margin), or "a quickening spirit" (1 Cor. 15: 45). For there is, as Paul clearly shows, "a spirit body" as there is a "natural body."

The Spirit thus descended from heaven to cause the birth of the Lord, and then, at the end of his ministry, it ascended again in a corporealised form in the person of the risen and glorified Christ, when he was "taken up into heaven." Thus he ascended up to the place from whence he originated.

That this is the true explanation is shown by the analogy that Christ used to illustrate his words. He had accused the Jews of seeking him merely because they "did eat of the loaves, and were filled" (v. 26). He exhorted them to "labour for the meat which endureth unto everlasting life," which he alone could give them, and told them that only by believing on him could they do "the work of God" (vv. 27-29).

But the Jews in return asked for a sign that would demonstrate beyond all doubt that he had been "sent of God." If he were the prophet like unto Moses, where was the sign of his authority? Moses had given a clear sign that he had been sent of God, for as it is written: "He gave them bread from heaven to eat" (v. 31).

It was in answer to this challenge that Christ used the words quoted by our correspondent. The Jews had eaten "bread from heaven" in the days of Moses, and now the "true bread from heaven" was available for them to eat. Those who had eaten the "bread from heaven" provided through Moses had died; but those who ate the "bread from heaven" provided through Christ would live. This is the reasoning of the Lord (vv. 31-35), and as we meditate upon it, we find the answer to the queries set us.

The manna of Moses' day came "down from heaven." Was this a literal fact? Was the manna manufactured literally in heaven, God's dwelling place, and wafted down to earth? Or was it manufactured on earth by the Holy Spirit sent from heaven for that purpose? The latter was undoubtedly the case. It was "bread from heaven" because it was provided by Heaven through the power of the Holy Spirit. The same was true of Christ. He declared: "I am the living bread which came down from heaven (v. 51), "this is that bread which came down from heaven" (v. 58). As the Manna came from heaven because it was provided by God; so Jesus, the true Manna, came from heaven in the same way, because he was provided by God. It cannot pos-

sibly mean that he came personally from heaven, because he was born a babe in the normal course of nature; but it does mean that his birth was by the direct intervention of the Father.

John 6: 33 reads: "For the bread of God is he which cometh down from heaven . . ." The Revised Version, in common with many other versions, changes the pronoun "he" to "that": "For the bread of God is that which cometh down from heaven." "He" never came down in a personal form, for he was born of his mother; but "that" which came down was the Holy Spirit, and it is that which giveth life. "It is the spirit that quickeneth (or giveth life); the flesh profiteth nothing" (v. 63). The only thing that pre-existed, therefore, was the Spirit of God. This overshadowed Mary, and through its power, the child was born who was called Jesus. Prior to that birth he had no corporeal existence, but, of course, that which tabernacled in him did have prior existence, for "God was in Christ reconciling the world unto Himself" (2 Cor. 5: 19).

The Lord Jesus is set forth in Scripture as the "seed of the woman" (Gen. 3: 15), the "son of Abraham and of David" (Matt. 1: 1), the "prophet like unto Moses," of his brethren the Jews (Deut. 18: 15), the second Adam (1 Cor. 15), the one who would be made firstborn (Ps. 89: 27), the child to be born whose name "shall be" (future tense) Wonderful, etc. (Isa. 9: 6). All these aspects show the fallacy of the doctrine of a pre-existent Christ. How could these attributes possibly apply to him if he existed before Moses, Abraham, and David? Unfortunately Christendom trips over the same hard sayings of Jesus as recorded in John 6 as did the Jews, and in consequence "turn many away" from the sound words of Truth. Further valuable expository words will be found in "Nazareth Revisited."

—P.M.

Enthusiasm and Activity Required

The Scriptures do not countenance the idea that after immersion you can fold your hands and pass your time in quietude and serenity. The Truth is a call to work and faithful contention: "Work out your salvation;" "Fight the good fight of faith;" "Endure hardness as a good soldier;" "Earnestly contend for the faith;" "Quit you like men." Activity, alertness, enthusiasm, self-sacrifice, are the thoughts that underline these exhortations. If you will not be poisoned by bad examples in this matter, open your eyes to the foregoing Scriptures.

The Four Gospels Present Four
Aspects of Christ's Ministry

The Cherubic Glory

"They four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle" (Ezek. 1: 10; Rev. 4: 7).



Ezekiel and John both had visions of that Cherubic host which is symbolic of the glory to be manifested through the many sons of God, in the day when Christ shall appear to be admired in all them that believe (Rom. 8: 19; 2 Thess. 1: 10). From the detail which is afforded us, we learn that this glory has four main aspects, brought to us in the similitude of the Lion, Ox, Man and Eagle.

All this glory centred upon the Lord Jesus, for "it pleased the Father that in him should all fullness dwell" (Col. 1: 19). If the complete manifestation of the glory of the Father has a four-fold aspect, and the "first-begotten" (Heb. 1: 6) had in himself the "fullness" of that glory, then it is self-evident that all four aspects must be seen in him. Undoubtedly this is the reason why the Father, in His wisdom, has preserved down to our day four records of the life of His son, each record particularly developing one aspect of the Divine manifestation, the "fullness" of which was altogether comprehended in His beloved son.

THE EAGLE John's gospel opens with the declaration concerning the Lord: "We beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth" (Jhn. 1: 14). Here the "glory of Yahweh" (Ezek. 1: 28) is declared to have been manifested through Jesus, and predicated upon his sonship. This sonship came by the operation of the Holy Spirit, in accordance with the declaration of the angel to Mary (Luke 1: 35). As we would expect, the aspect of Jesus developed in the gospel through John, displays the work of the Father by His spirit. The eagle is symbolic of this aspect of the Cherubic glory, as we see when we consider, for instance, the Father's description of the works He accomplished through, and for, Israel, in their deliverance from Egypt. "Ye have seen," He said, "how I bare you on eagle's wings, and brought you unto Myself" (Exod. 19: 4). Thus the angel of His presence saved him (Isa. 63:

9), the work being accomplished through the power of His spirit.

THE MAN Luke, on the other hand, describes him as the "son of man" (Ch. 6: 5), and traces his descent from Adam (Ch. 3: 38) He brings into view a further aspect of he in whom the "fullness of glory" dwells, and thus we are enabled to see more completely his glorious character.

THE OX Mark's gospel considers this subject from even another angle. Unlike Matthew, he never uses the word "law," and seems to emphasise those things that Jesus said and did, particularly as they bear upon those who are called of God from out of the Gentiles, and who were not under the bondage of the Law. Thus his gospel opens with the outpouring of the Spirit upon Jesus, and his going forth to the work which the Father had given him to do, omitting all details of his childhood. This is the "ox-like" aspect of the cherubic glory, the root meaning of the word being "strength," and "labour."

We link the "ox," or "bullock," with the nations spread abroad on the face of the earth, seeing that the Law ordained that 70 bullocks be offered during the Feast of Tabernacles, that Feast which is the culmination of the allegory of the harvest of redemption, and thus introduces the ingathering of all nations. Why seventy? There are seventy nations enumerated in Genesis 10 as being the families of Noah, by whom the nations were divided in the earth after the flood. Yet again, we see Israel, after leaving Egypt, resting at Elim, where there were "twelve wells of water and threescore and ten palm trees" (Exod. 15: 27). The wells of water point to Israel (Isa. 12), and the 70 palm trees to the nations who will be blessed in them, and be fruitful because of them, in that day.

THE LION Matthew, on the other hand, opens his gospel with the declaration that Jesus was the "son of David, the son of Abraham." Here is a setting forth of the Lord as that "righteous branch" who was promised for the salvation of God's people Israel. Matthew, then, displays the Son as the lion, even the "lion of the tribe of Judah" (Rev. 5: 5), the "root and offspring of David" (Isa. 11: 1; Rev. 22: 16).

So, throughout the gospel according to Matthew, we see a continual development of those words and actions of the Lord, which display the Israelitish "lion-like" (1 Chron. 12: 8) aspect of his character. The Law, given to Israel through

Moses, constituted them a nation (Exod. 19: 5-6), and it is Matthew who continually demonstrates that Jesus fulfilled the words of the prophets in Israel concerning himself (Ch. 1: 22; 2: 5, 15, 17; 3: 3), and records the declaration of the Lord: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil" (Mat. 5: 17).

It has been demonstrated in "Logos" (Vol. 20, p. 359) that Christ expounded the true meaning of the Law, sweeping away the many accretions of the Rabbis, and our attention was particularly directed to Matthew, ch. 5, 6, 7 in that connection. God promulgated a law from Mount Sinai, and Jesus "went up into a mountain" to demonstrate its eternal verities, which will all be incorporated in the Law which will go forth from Mount Zion unto all the earth, in the Age to come (Mal. 4: 4; Mic. 4: 2).

The Mosaic background is continually in evidence throughout Matthew's gospel. He speaks of "judgment," the "Council," and "Gehenna" (5: 22), things applicable to the Jews under the Law in his day, and presents the results of offences under that system (5: 25). In those days, the rulers of the people, as Jesus said, "sat in Moses' seat" (23: 2), and administered the penalties of the Law. Mark, on the other hand, never uses the word "law," as we have already said.

THE REFLECTED GLORY Moses set before Israel (Deut., chs. 27, 28) blessings and cursings, and Jesus did likewise before the people to whom he was sent (Matt., chs. 5 and 23; 15: 24; 10: 6). The blessings of Matthew 5 remind us of the rewards held out to the victors in the Ecclesias to whom the Lord later spoke through John (Rev., chs. 2 and 3). Whilst the blessings of Revelation spoken to one group are offered to all on the basis of "he that hath an ear, let him hear," so likewise must the blessings of Jesus from the Mount apply to all the saints. All must manifest, in measure, the various qualities which will reap blessing, though some will abound in one quality more than another, even as Moses "was very meek, above all the men which were upon the face of the earth" (Num. 12: 3).

A relationship exists between the attributes of character which Jesus pronounces, and the blessing he promises as a result. They who "mourn" will receive "comfort," they who are "merciful" shall find mercy, they who "hunger" after righteousness shall "be filled." In similar manner, there

must exist a relationship between the qualities commended by the Lord in the messages to the Ecclesias in Revelation, chs. 2 and 3, and the promise which he makes to such. Our objective, in this article, is to lay the thought before you, rather than to develop it, and we present the following two blessings as examples.

Matthew 5: 5 declares: "Blessed are the meek: for they shall inherit the earth." Where is the relationship between the meek and their inheritance? We realise that the quality of meekness is the very antithesis of pride, and that "pride of life" (1 Jhn. 2: 16) is the outstanding attribute of men and women of the world. They claim it as their possession, and work their own pleasure therein. They survey their domain and echo the words of Nebuchadnezzar: "Is not this . . . that I have built by the might of MY power and for the honour of MY majesty!" (Dan. 4: 30). Yea, they even contemplate stretching forth their hands to the heavens, and speak of entering into "outer space." But the proverb saith: "Pride goeth before destruction, and a haughty spirit before a fall" (Pro. 16: 18). In that day, for which we look, "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and Yahweh alone shall be exalted" (Isa. 2: 11). Then, all those who are of a "meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3: 4) will be lifted up (Ps. 147: 6), and will enter into their inheritance (Ps. 37: 11; Mat. 5: 5). The meek shall inherit the earth.

The Lord pronounced a blessing also upon the "peacemakers," promising that they "shall be called the children of God" (Mat. 5: 9). Where is the relationship here? The outstanding attribute of children of God is that they are "one" with their Father (John 17: 21). Peace, as contemplated in the Word of God, is not a mere cessation of hostile activity, but a state of unity with God. The word "shalom," and its Greek equivalent, implies "to be whole, complete, at one, in concord," and the unity in view is unity with the Creator. That is, indeed, the grand consummation of His purpose in those whom He has called to be His children (1 Cor. 15: 28). Thus it was declared from the Mount, that "blessed are the peacemakers," those who establish peace between God and themselves, and between God and their fellows (Dan. 12: 3). Truly such are destined to be the sons of God, "one" with their Father, displaying His glory in all its aspects in the earth which is their inheritance, when "the knowledge of the glory of Yahweh shall cover the earth as the waters cover the sea" (Hab. 2: 14). —E.S.—Eng.

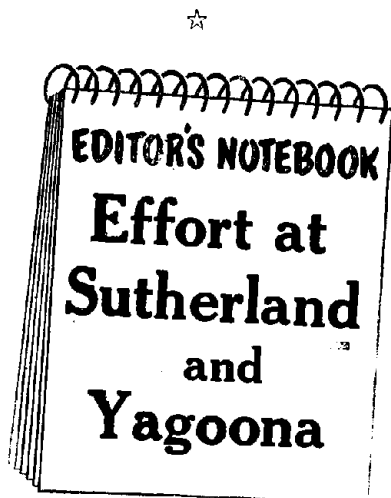
Sutherland and Yagoona are outer suburbs of Sydney. In recent years, two small ecclesias have been established in these two areas. We had accepted an invitation, some time back, to assist in a campaign of study around the Word, and public proclamation of the Truth, to synchronise with the third yearly anniversary of the Yagoona meeting, and during the past month we fulfilled our obligations.

Sydney is 1,000 miles distant from Adelaide, and on this occasion we decided to do the journey by motor-car. Autumn is a very pleasant time for travel in Australia. Warm, sunny days are followed by cool nights. At the moment the country — particularly in N.S.W., where early rains have been received — is a picture; and as we had other fellow-travellers with us to do the driving, we were able to work as we travelled, and enjoy the scenery at the same time.

We called into Melbourne en route to fulfil an appointment with the Ecclesia meeting at Horticultural Hall. This was upon the theme: "Pleasure and Profit from Bible Study," and to illustrate it we had slides prepared, to show the system of Bible study and marking, that we have evolved over the years. We are confident that personal, analytical study of the Word of Yahweh is the most essential feature of our call in Christ Jesus. It is also one that is largely neglected. Listening to addresses is no substitute for personal study. A theme should be attacked in a workmanship manner, and should be continued until it is completed. And we are also convinced that the taking of notes and Bible marking is an immense help in the better understanding of the Word. The very exercise of doing these things causes the student to exercise his own mind upon the matters considered—and that is most beneficial.

A good audience was in attendance at the hall, and at the conclusion of the 90-minute address, further discussion with brethren continued for some time. Many of those of younger years expressed a desire to conduct a subject upon a set theme, and we promised notes to assist them in that regard. It was very pleasing for us to make the acquaintance of brethren who were previously unknown to us, or who were known only by a signature on the end of a letter. Our chairman for the occasion was Brother R. G. Walker, whom we have known and respected for many years, and with whom it was a great pleasure for us to be in co-operation upon this vital work.

Proceeding to Sydney, we called in at Canberra, for the benefit of our fellow-travellers who had not seen the Federal Capital before. With the glorious autumn tints everywhere in evidence, it was a beautiful



sight. Not so beautiful, however, is the War Museum which is a notable building of the Capital, and which we inspected. There the brutality of man is paraded and glorified in a very graphic and realistic manner. Models of battles being fought depict the horror of war in all its grim details. And because Australian soldiers are mainly known for their efforts in the Middle East, Abraham's Land is very prominent throughout the Museum. In fact, what is there depicted, is intensely interesting when it is aligned with Bible prophecy. Here before us, were depicted the battles that the folly of man had brought upon himself, but which Yahweh has used to forward His purpose. Sections of the Museum could well be captioned: "The Drying Euphrates," or "The Opening of the Gates to Israel." Among the exhibits is an excellent contour map of Israel, and it was very interesting to trace the various parts of the country over whose roads we have actually travelled. Not no pleasant is the evidence of man's progress in the manufacture of weapons of war. The crude aeroplanes of World War 1 stand side by side with the massive bombers of World War 2—and now these are out of date! Samples of Germany's secret weapons stand side by side, with the terrible weapons used by the Allies to devastate the countryside of Central Europe, a silent testimony to the folly of man. But these, too, are now all out of date and more terrible weapons than were then thought possible are now in actual preparation for the future. We were glad to exchange the chill hall with its grim relics for the glorious sunshine that awaited us outside.

A strenuous programme awaited us in Sydney, involving some 17 addresses in the course of the 11 days we were there. We do not propose to weary our readers with details of these. We had made the acquaintance of the Yagoona meeting on a previous visit to Sydney, but had never, previously, visited the Sutherland Ecclesia except to give a public address on one occasion. It was a great pleasure to meet the brethren of the district, in the more intimate circle of the study class and Memorial Meeting. We found the Ecclesia keen on the study of the Word, and that augers well for the future. Good progress has been made in Sutherland. Some 23 immersions have taken place in the last two years and others appear interested. Having obtained converts, it is the duty of an ecclesia to minister to their mental growth in the things of the Truth; and every encouragement should be given to that end. We found the brethren anxious to do that, and were happy to open a verse by verse study of the Prophecy of Habakkuk. This is an excellent theme for communal study, for the prophet lived in times similar to those of our own day. He looked out upon a world given over to materialism, a world that was apathetic to the things of Yahweh, that gave lip service to the Law but was not prepared to implement it in action. He saw iniquity on every hand, and yet Yahweh was silent. Why did He permit these things to happen? So the prophet questioned his God, and the answer came. God would discipline and punish. The Chaldeans would sweep down and destroy Israel. Thus the prophet lived on the very edge of a crisis that was going to involve his nation in a terrible calamity. In view of the threatened crisis, further questions came from his lips that might well come from ours, and which were answered by Yahweh. And finally, there was given him the glorious vision of the future manifestation of Christ in the earth that forms the 3rd chapter of his book—one of the greatest chapters of the whole Bible.

We exhorted the brethren to continue their study of this prophecy, and suggested that they avail themselves of the comments of Brother Thomas in "Eureka" to that end. The subject was exhaustively treated

in "Logos," vol. 21, during which, in a series of articles, the whole book was covered; thus, if further help is required it can be there obtained.

We feel that Sutherland Ecclesia has an excellent future before it, if it maintains the attitude towards the Truth and the Word, that was in evidence among the members when we were present in their midst. But that future is largely dependent upon "feeding the lambs" of the flock.

At Yagoona, we saw a small ecclesia valiantly grappling with a work that is so large that it threatens to swamp the ecclesia itself. Here is its strength and its weakness, and whilst grand help is received from other ecclesias—notably Lakemba and Malvern Hall—care will need to be exercised that those engaged in the work do not outgrow their strength. The problems are many. Yagoona has no hall of its own. That is by no means a disadvantage sometimes, as Yagoona itself shows by the work it is doing. But Yagoona lacks adequate helpers for the work attempted. The hall the ecclesia hires must be vacated by the evening, so that another hall is required to be engaged for the evening. The Memorial Meeting is held at 1.30 p.m., when most are tired, and concentration is not the best, but is forced upon the members by circumstances. In addition, this Ecclesia, the numerical strength of which is about 45 members, conducts two Sunday Schools—one at 11 a.m., the other at 3.30 p.m., the total membership of which exceeds 200 scholars.

Brother Keith Cook is superintendent of these schools, as well as being very actively engaged in other ecclesial duties, and acting as President for the Sunday School Union. He is therefore very heavily engaged in the work of the Truth, which he conducts efficiently and with zeal.

Associated with the Sunday School is a motor-bus which travels around the district collecting the children and returning them after school. We very much enjoyed riding in this bus with the children, dropping them off here and there, to see them run in to their homes with Bible in hand. The majority of these children are from the homes of parents who are not in the Truth, but some of whom have since shown an interest. As a matter of fact, a couple—the parents of a Sunday School scholar—made application for immersion during the week we were present.

We conducted both the morning and afternoon schools whilst we were present, and with the aid of some slides depicting scenes from the Bible, we extensively questioned the children upon the stories and teaching of the Scriptures. All the upper school was gathered together for the occasion, and the children ranged from 6 to 15 years old. We were amazed at the readiness with which they answered the questions we put to them, and that not merely on the story, but upon the doctrinal teaching behind it. One little girl, Dianne Millott, aged 11, answered a long series of questions upon the promises to Abraham that reveals how clearly the Truth had penetrated. She gravely explained to me that Abraham had not received the promise in his lifetime because he would receive it when Jesus Christ came again, and raised him from the dead, to give him life eternal. Her answers and explanations would have given credit to a child from a Christadelphian home. Another little girl (Robyn Wiles, aged 6) willingly came to the front of the whole school, and gave the story of Joseph, and this without preparation; whilst another boy about 12 years of age explained to me how that Joseph was a type of Jesus Christ.

This experience convinced me that children can be taught the elements of the Truth whilst being taught the stories of the Bible. In fact, the latter are much weakened in point and interest without the former.

Later, during week nights, we conducted the study classes of the Yagoona Ecclesia, where the life of Abraham is under consideration. We tried to impress upon those assembled that an Ecclesia that was attempting such a mountain of work with such few members as Yagoona, must be prepared to deeply imbibe the water of life. If they fail to do that, the freshness and zeal of their approach to the Truth and its work will ultimately lag, and the work will suffer. But given faith—and that comes only by "hearing" (Rom. 10: 17)—everything is possible. They will find the strength and the ability to succeed, and will continue to do splendid service in the cause of Christ.

During our sojourn in Sydney, we received through Brother Sponberg, an invitation to attend an official dinner given by Wizo as part of the celebration of the Jewish community on the completion of the first ten years of the State of Israel. Apparently there was some mistake somewhere, and the invitation was intended for Sister Mansfield (who had not made the journey), for when we presented ourselves, we were ushered, somewhat doubtfully, into seats, and found ourselves in the company of almost 1,000 ladies of Jewish extraction. In spite of the incongruity of it all, we decided to remain, to observe the proceedings, and listen to the addresses. One speech impressed us immensely, as the speaker dwelt upon the fulfilment of the prophets, testified to the privilege which is ours to see these things fulfilled, and thanked God for the great mercy He had shown to His ancient people. Coming from the lips of a Jewess, this impressed us greatly, and we felt rewarded for the embarrassment caused by being in a gathering not intended for men, and being included in the all-embracing opening words of the various speakers: "Dear ladies . . ." In spite of such compensation, however, we determined that in future we will make a few more investigations regarding such invitations!

On our return, via Melbourne, we paid a return visit to the brethren and sisters of the ecclesia in that city, and were pleased to set down principles for a specific study. So we returned home, once more convinced that it is in "the few" gathered together around the Word, that the main benefit of study is to be derived, and that if those "few" will apply themselves to it, a great and valuable work can be done by them in the name of the Lord Jesus. Unfortunately, these and other appointments prevented us meeting Brother J. Carter, who visited the various ecclesias about the same time as we journeyed east, and thus we were not able to renew our personal acquaintance with him of some four years back.—Editor.

Why U.S.A. lags in Scientific Development

The United States' failure to keep abreast of Russia in the missile race is not due to any single factor. But perhaps the biggest obstacle has been the rivalry between the U.S. army, navy and air force to dominate the missile programme. The three services have been out-bidding each other for the too few experts available in the field, and have also been squandering vast sums of money in duplicating each other's research and facilities—Digest of World Reading.

Verse by Verse Exposition
of Psalm 68

4.—Latter-Day Outpouring of the Spirit.

SYNOPSIS: This series is designed to quicken interest in the Psalms as prophetic of the work of the Lord Jesus, in both first and second advent settings. Verses 1-6 show: (1)—Christ moving against the nations at his second advent; (2)—The rejoicing of the Redeemed, and their extolling of the Eternal by His name, YAH; (3)—The manifestation of the Divine family in power by the bestowal of life eternal on the approved, and the rejection of the rebellious. We consider, now, our consideration of vv. 7-10.



*O Elohim, when thou wentest forth before thy people,
When thou didst march through the wilderness; CONSIDER!
The earth shook, the heavens also dropp'd!
At the presence of Elohim;
Sinai itself was moved at the presence of Elohim,
The Elohim of Israel.
Thou, O Elohim, didst send a plentiful rain,
Whereby thou didst confirm thine inheritance, when it was weary.
Thy congregation hath dwelt therein:
Thou, O Elohim, hast prepared of thy goodness for the poor."*
—Ps. 68: 7-10

An Echo from The Past

The words above commemorate the wondrous deliverance from Egypt, when Yahweh's arm was unbarred in the sight of the nations, and a people, previously held in bondage to slavery, were enabled to throw away their shackles, and proudly march forth in military array as the "hosts of Yahweh" (Exod. 12: 41, 51). Before them went the cloud, or the pillar of fire by night, but this was but the visible manifestation of that which was invisible to mortal eyes. The real Leader was the "angel of God," the Elohim, who "led the camp of Israel" (Exod. 14: 19), and who is variously styled "the angel of His (Yahweh's) presence" (Isa. 63: 9), the "captain of Yahweh's host" (Josh. 5: 15), and the "Messenger of Yahweh," bearing His name and authority (Exod. 23: 21-23). Thus Elohim (Yahweh in manifestation) went forth before His people (Ps. 68: 7).

But it might be asked, If the early verses of this Psalm convey us forward into the presence of Christ at his second

coming, as previous articles have stated, why should it now revert back to that which is past history? The reason is because this history illustrates and typifies the future. The words are actually an echo of another song of triumph, sung by Deborah and Barak, to celebrate the notable Victory of Megiddo (Jud. 5: 4). The reader will find it helpful to spend some time in consideration of that section of our nation's history as set forth in Judges 4 and 5. On that occasion also, Israel was delivered from slavery, and the forces of Sisera were destroyed through Divine intervention. The odds against Israel were as uneven as in the days of Egypt. The oppressor was well armed, and had "mightily oppressed" the people (Jud. 4: 3). Israel, on the other hand, was practically without weapons. Even the site of the battle: the broad, flat plain of Esdraelon, favoured the iron chariots of the enemy. But Yahweh encompassed his defeat. At the crucial moment, a terrible storm burst; the heavy rain was driven by the rising wind into the faces of the advancing Canaanites; the brook Kishon became a raging torrent and overflowed its banks; the plain became a swampy marsh, and rendered the chariots useless; and in the general confusion, the confederacy from the north (for such it was) was overwhelmingly defeated.

When Deborah composed her hymn of victory, she likened the remarkable deliverance to Israel's triumph over Egypt:

*"Yahweh, when Thou wentest out of Seir,
When Thou marchedst out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water.
The mountains melted from before Yahweh,
Even that Sinai from before Yahweh Elohim of Israel."*

Both these Psalms are prophetic of the future. They draw from the experience of the past to illustrate and typify what is yet to happen to spiritual Israel, when the prison house of death will swing open its doors, and the shackles of mortality will fall (Zech. 9: 12), and the saints will stand forth DELIVERED.

As Yahweh led Israel from Egypt, so He is "taking out of the Gentiles a people for His name" (Acts 15: 14). It is the first step in the full deliverance that yet will come. In view of that fact, the word "Selah" (consider!) is injected in the Psalm, that we might "pause and consider" that which has been done in relation to that which is to follow.

For the word "selah" is more than a musical notation, as some think. It is an integral part of the Psalm itself. It is

a thought-link, bidding us to consider what has been said in the light of subsequent comments.

Manifestations of Divine Omnipotence

And what follows? Psalm 68: 8 speaks of the terrifying manifestations of power witnessed by the people as Yahweh revealed Himself to them at Sinai: an experience to be repeated when He does so again at the advent of Christ. In the days of Moses, a thick cloud descended and rested upon the Mount (Exod. 19: 16-18), so that it seemed "the heavens dropped." In the midst of the gathering darkness, the thunder rumbled, the glittering lightning forked its way across the sky, illuminating the cloud, and the earth shook beneath the feet of the trembling Israelites.

So it may well be with us in the day when we are gathered to Sinai to witness a similar revelation of Divine majesty.

This dread demonstration of omnipotent power at Sinai was followed by a blessing that emphasised the supreme mercy and tender care of the Father. "Thou didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary," declared the Psalmist.

Rain from Heaven

Of what did this refreshing rain consist? We have no record of a literal downpour at Sinai, though such may have occurred, but there is ample evidence that Israel experienced showers of blessings (Ezek. 34: 26) in the manner that Yahweh subsequently cared for them. Manna and water were miraculously provided, and all things needful were supplied as required.

As far as the future is concerned—and this, of course, is what the Psalm is mostly concerned with—the manna and water speak of life eternal (Rev. 2: 17; Jhn. 4: 14). All this is summed up in the typical meaning of rain. Joel speaks of this when he predicted the downpour of the "former and latter rains" (Joel 2: 23). His subsequent words, and Peter's application of the prophecy on the Day of Pentecost, leave one in no doubt as to what is to be understood. These two outpourings of rain have reference to the bestowal of the spirit. In the days of the Apostles, the bestowal of the spirit gifts, like the early rains in the land of Israel, was given "moderately," but at the second advent of the Lord, the outpouring of the spirit will be like "plenteous rain." The former "rain" bestowed upon believers the power to per-

form miracles; the latter "rain" will "change them in a moment," transposing them from mortal, corruptible men and women, into immortal spirit beings.

Isaiah predicted this in terms that likened the outpouring of the spirit to the giving of rain: "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).

So, at the time when the political heavens and earth shall shake, when Yahweh shall manifest Himself among men in the person of His son, the outpouring of the "plentiful rain" of the Spirit, translating mortals into immortals will demonstrate those who are His, and confirm "His inheritance in the saints" (Eph. 1: 18). Thus shall He "give power to the faint; and to them that have no might He will increase strength" (Isa. 40: 29).

The Living Creatures

In verse 10, the poor are said to be those who will experience the goodness of the refreshing showers provided by Yahweh—the outpouring of the Spirit. These are the "poor in spirit" who are "rich in faith." They are described as "Thy congregation." This word requires special consideration. There are several Hebrew words translated "congregation." There is "moed"—a meeting place; "edah"—an appointed meeting; "qahal"—an assembly called together. But the word used in the verse before us is none of these, and is only once elsewhere translated "congregation."* It is "chaiyah," which has nothing to do with assembly, but with life. It is the word translated "living creatures" in Ezekiel, chps. 1, 3 and 10, where the prophet beholds the vision of the saints in glory, as the four living creatures.

The song which the redeemed are singing is not speaking of the fact that they are an assembly, but of the life which they, by Yahweh's grace, will then manifest. That is the "goodness" which He has prepared for "the poor." How true will then be the words spoken by the Lord: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven" (Mat. 5). In this Psalm, we are privileged to look beyond the present age of sin and calamity, to that future day, and with the eye of faith, behold the poor in spirit singing in the kingdom, of the redemption which will then have come to them.

*Ps. 74: 19, and even here, the Revised Version changes the translation.

The Vulgate translation renders this verse as follows:

"Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect. In it shall thy ANIMALS dwell; of thy sweetness, O God, hast thou provided for the poor."

In the accompanying commentary to the Vulgate version, it is explained that the inheritance is the church, the animals are the sheep of the pasture abiding within the church of Rome! Despite this, however, the translation is not without interest as it shows the rendering of "congregations" as "animals," pointing to the same conclusion we have reached that it should be translated "living creatures."

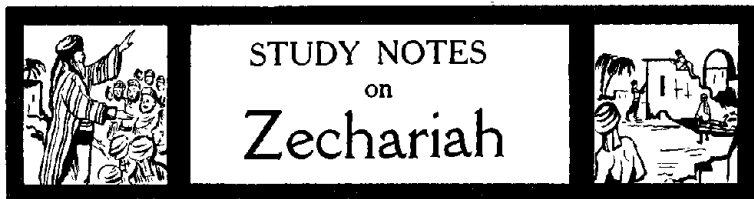
And so the glorious song of thanksgiving and triumph ascends unto "Elohim." This is a plural word, signifying "Mighty Ones," and used when Yahweh manifests His glory and authority through His messengers. The Elohim in this case, to whom the saints ascribe glory and praise, because of the privileges they have received, are the Father and the Son by whose co-operation and labour, they will have obtained the great blessings that will be theirs. To them belong the inheritance. It was they who sent the "former rain" in Apostolic days (John 14: 26), and they, too, will cause the "plentiful rain" to descend, in order that life, in its greatest sense, may be given unto their inheritance.

As we contemplate the great blessings that the future will unfold, let us mentally picture them, that there might be created within us the incentive to reach forth unto them. In so doing, we may ultimately experience the outpouring of the plentiful rain, and taking our place among Yahweh's "living ones," will join in the grand choruses that will then ascend to His honour and glory.

—B. Philp.

Story of the Bible

The next issue of this monthly magazine will open our third volume. Enthusiastic comment has been received from many who receive this periodical, and many have expressed the pleasure and profit that they have received from its contents. It has, apparently, assisted both old and young to a better understanding of the historical parts of the early books of the Bible. We might point out that the publishing of this periodical is a financial loss to the "Logos," and is only maintained in the hope that ultimately it may pay its way. Many more subscribers are required to that end, both locally and overseas, and we hope the current readers may help us increase circulation. We have appreciated the assistance rendered by readers in U.S.A., and look forward to further help from that direction. We shall be happy to send free sample copies to any who may be interested that they may see the nature of this publication. Please direct all enquiries to Box 226, G.P.O., Adelaide, South Australia. (Canadian or American readers are asked to direct enquiries to B. Philp, 110 National Ave., Loftus, N.S.W., Australia.)



(Continued from Page 256)

Thus they shall fight "at," or "for," or "against," Jerusalem. It will be at and for the city they shall fight, and against those then in possession of it (Mic. 4: 13; Zech. 9: 14-15). "Wealth" — The wealth of the Gentiles (Isa. 60: 11 — margin) will be gathered to Jerusalem, to beautify the Temple to be there erected (Hag. 2: 8; Isa. 60: 9). In this, the Temple of the future age will be like its predecessors. The Tabernacle was beautified by materials provided by the Egyptians (Exod. 25: 9-40; 31: 3-6; Num. 31: 52-54), the Temple of Solomon was made resplendent by the gold and silver provided by the conquests of David (1 Chron. 28: 11-12; 13: 7-11; 29: 10-16) — and so also will the Temple to be set up by Christ.

Millennial Pilgrimage to Jerusalem — Vv. 16-19

Verse 16: "Every one that is left" — "All nations" will be represented at Armageddon, and those which do not subsequently accept Christ will be destroyed (Isa. 60: 12). "Shall go up" — See also Isa. 33: 17; 45: 20-22; 66: 19. All nations will be united in the one faith, and shall ascend to Zion for the common purpose of worship. Thus they will be joined in one hope and outlook—Isa. 66: 23-24. "The feast of tabernacles" — This feast followed the great Day of Atonement, when all were compelled to "afflict their souls before Yahweh" and offer an offering made by fire (Lev. 23: 27). Having had their sins thus expiated, Israel entered a period of rejoicing in the feast

of tabernacles (Lev. 23: 39-44). It was held in the seventh month, pointing forward to the millennium, and it was called the feast of tabernacles, or booths, or succoth, to commemorate the deliverance from Egypt (Lev. 23: 43). Succoth was the first place reached after leaving Egypt when Israel was led out by Moses, and the feast of tabernacles was derived from the rejoicing that took place on that occasion (Exod. 12: 37). The celebration in the Age to come will likewise recall the glorious deliverance that Christ will effect, not only to his own people, but to all the world. It is important to notice that the feast of tabernacles was governed by the time of harvest (Lev. 23: 39). When the feast was limited to Israel this denoted a specific time of the year, but when it is extended to all nations, it is obvious that it is a more extended arrangement, for the time of harvest differs in the various parts of the Globe. These instructions thus provide for a constant stream of worshippers from all parts of the world, as they proceed to celebrate the feast following their time of harvest.

Verse 17: "Whoso will not come up of all the families" — These words imply that representatives only of the various nations will go up. It will not be a general exodus, leaving a State or a Country without an inhabitant, but representatives of each nation, possibly differing with each visit, so that in the course of time all will go up, to return with the wonderful impression such a visit would make—Isa.

2: 2-4; Isa. 33: 17, etc. The term "family" implies a large division, such as the "family of Aaron" in the tribe of Levi. **"No rain"** — Any rebellion will be quickly and effectively suppressed until the "inhabitants of the earth learn righteousness" (Isa. 26: 9).

Verse 18: "Family of Egypt" — Thus "families of the earth" denote the nations of the earth. **"That have no rain"** — That do not rely upon rain. The inundation of the River Nile over the surrounding country is sufficient irrigation, so that Egypt is independent of rainfall. Rain does fall in Egypt but the fall is sparse. **"There shall be the plague"** — Any rebellion in Egypt shall be followed by punishment sufficient for the occasion. Flesh is evil, and even in "the land of uprightness" will do wrong (Isa. 26: 10); thus the need for occasional discipline.

Yahweh Supreme in the Land — Vv. 20-21

Verse 20: "Upon the bells of the horses" — Notice margin: "Bridles of the horses." In Scripture, "horse" is symbolic of national power and of war (see Zech. 10: 3). In the Age to come all this will be diverted to the glory of Yahweh. **"Holiness unto Yahweh"** — The high priest of Israel wore a band of gold around his forehead upon which was inscribed these words (Exod. 28: 36). In doing so he proclaimed he was separated unto the work of Yahweh — and this is the significance of the words in Zechariah. National life, even war, will be so conducted that Yahweh will be glorified. **"The pots of Yahweh's house shall be like the bowls before the altar"** — The meanest utensils will be like the gold and silver vessels of the Temple, so superior will be the Kingdom of the future over that of the past.

Verse 21: "Every pot in Jerusalem and Judah shall be holiness"

—See Zechariah 2: 12. The territory defined in this verse will be taken over by the Lord as his oblation, or portion, and will be particularly consecrated to the service of Yahweh. Thus all life in Judah and Jerusalem will be completely dedicated to Yahweh's service, so that the pots in the houses, symbolising the food consumed therein, will be holiness unto Him, for the strength derived therefrom will be expended in His work (Isa. 25: 6; 56: 7; Isa. 60: 7). **"They that sacrifice shall come and take of them, and see the therein"**—These words speak of the re-institution of animal sacrifice in the worship of the Age to come (Isa. 60: 7; 19: 21; Jer. 33: 17-18; Ezek. 44: 2, 4, 13, etc.). In past ages, portion of the sacrifices offered was used by the priests (1 Sam. 2: 13; 2 Chron. 35: 13), and this will be the case in the future. The portion thus taken will be used by the priests for their own use, and to provide refreshments for the great numbers of worshippers that will ascend up to Jerusalem for that purpose (Isa. 25: 6). **"There shall be no more the Canaanite in the house of Yahweh"** — The Canaanites were a people accursed of God (Gen. 9: 25). The word comes from a root "kana" to "bend the knee" hence to humiliate oneself, signifying by implication a trader. The Canaanite was thus a trader accursed of Yahweh. Such existed in the house of Yahweh in the past, making it a "den of thieves" (Mark 11: 17). Peter speaks of certain who "through covetousness shall they with feigned words make merchandise of you" (2 Pet. 2: 3). Their modern counterpart is the clergy, who are spiritual traders, the great merchants of the earth, dealing in the "bodies and souls of men" (Rev. 18: 11-13, margin). These are to be destroyed from out of the land, even as the Psalmist declared: "Yahweh is King for ever and ever: the heathen are perished out of His land" (Ps. 10: 18).

(to be continued)

VOLUME TWENTY FOUR

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

THE APOSTLE PAUL'S DETRACTORS



Paul had many enemies, and they worked in various ways for the destruction of his influence. These enemies, alas, were to be found largely among the brethren. A distressing fact, but a fact none the less. Paul the capable, the upright, the kind—the man ready to spend and be spent in Christ's service, yet incessantly maligned and hated, and that by his own brethren! There is consolation in this for any in the brotherhood who may be the victims of a like experience. If Paul was permitted to suffer, why should not we suffer? If Paul was unable to silence the tongue of the slanderer and escape the persecution of enemies, should we expect to be free from these things? Let any who suffer, copy Paul's example, and without retaliation, patiently endure. "Being reviled," said the apostle, "we bless; being persecuted, we suffer it; being defamed, we intreat." What a happy reflection it will be for Paul, when the Kingdom is reached, to look back and see the good that was the outcome of faithfulness and fortitude — his determination to uphold the Truth and continue in well-doing even at the cost of cruel and unrighteous torment from those who ought to have known better. "I endure all things," said Paul, "for the elect's sake, that they also may obtain the salvation which is in Jesus Christ with eternal joy." If we let this spirit animate us, we shall most assuredly discover that our course has been a wise one.

—A.T.J.

"Eureka" in the Light of Today

FRANCE

IN FERMENT!

"In 1829, the French government landed an army of 40,000 on the African coast, and having defeated an equal force of Turks and Arabs, captured Algiers, and converted the Turkish province into a colony of France; thus another of the sources of 'the water of the Great River Euphrates' was dried up."

—"Eureka," vol. 3, p. 549.



The crisis that projected Gen. de Gaulle into the forefront of public notice, affects not only France and Europe, but the Middle East and the World at large. It is part of that whirlwind of trouble, that is travelling with such velocity throughout the earth, causing evil to go forth from nation to nation (Jer. 25: 32). The centre of this whirlwind is Abraham's land, and it is of the highest interest and significance to trace the influence that Israel exerts upon the policies of nations. It is far beyond what is normally the case in a country of her size. This tiny nation, precariously clinging to a small stretch of land in the highly strategic Middle East, is rapidly becoming the key to many a situation in world politics.

As for France, she has been a disturbing factor in Europe since the great Revolution of 1793. Her allies have been unable to place any confidence in her promises, for what has been promised today, may be refused tomorrow, because a new government is in power. Governments have risen and fallen with monotonous regularity (there have been 25 since the last war), and the instability of France has been felt throughout Europe.

Yet France is important to the strategy of the Western Powers. This strategy is directed to one end: holding Russian expansion in check. For that purpose, the North Atlantic Treaty Organisation (NATO) came into existence, the objective being: to weld the forces of western Europe into a single army, thus creating a military weapon of sufficient strength to hold the Russians at bay. This army of the west was given teeth by American dollars and British support.

But the greatest difficulty that America and Britain found in forging this weapon of defence, was the great antipathy that France had for Germany. France has been invaded by Germany no less than three times in the last eighty years, and the memory of burning cities, of families uprooted and fleeing before the arrogant conqueror, of the bloodshed and tragedy of war, do not fade quickly. France has always had a greater affinity with Russia than Germany, and it was only with reluctance that the French decided finally to the the union of NATO.

Since then Germany has risen in the scale of nations, holding now a dominant position in the west. She has done so through the assistance given her by Britain and America, but this rising power of her traditional enemy is the cause of fear in France. She can only look upon Russia — who insists upon keeping Germany dismembered — in the light of an ally. Thus it has been found increasingly difficult for Britain and America to keep the confederated forces of Nato intact. Then, to add to the problem, came the advent of Nasser in Egypt, and a series of events that split the strategy of the west wide open.

Nasser stood as the champion of the Arab world, and fomented trouble against foreigners who sought to dominate the Arabs. Algeria, in north Africa, was a case in point. The affect of his intrigues in that country was a major cause in igniting the Suez crisis. Israel claimed that Russian arms were flowing into Egypt preparatory to an attack on Israel, and found ready support for her protests from the French and British, who had scores to settle with Nasser, in Algeria and the Middle East. In a successful Israeli attack on Egypt, France could see the solution to the growing threat in Algeria. If Nasser were to fall, the revolt in the colony would collapse.

Thus France backed Israel, and so also did Britain for similar reasons. The Israeli attack was an outstanding success, and there is little doubt that Nasser would have fallen but for American intervention. America seized the opportunity to gain favour among the Arabs, and supplant British influence in the Middle East, by vigorously opposing Britain on the issue. This was followed by the threat of direct intervention by Russia. Even so, Britain may have survived the frowns of friends and the threat of enemies, if she had the oil to wage war. But this being denied her, she was forced to capitulate. Anthony Eden resigned, and the crisis in France was accentuated.

For now Nasser was a hero to the Arabs. The revolt in Algeria was given greater impetus. Bitter, ruthless fighting broke out, neither side giving any quarter. Rioting, rapine and civil war submerged the whole colony in an orgy of bloodshed. Algeria became a festering sore in the body politic of France which spread beyond its borders to the mainland. The long, drawn-out crisis, the unsavoury details of the campaign, the record of torture, murder and ruthless bloodshed in which both sides took part, brought a sense of shame and anger to the French people. It resulted in crisis after crisis, as demands were made upon the governments of the day to solve the problem. How to handle Algeria became a burning question, bringing about the collapse of governments, causing the feeling of instability to grow throughout France.

Why hold on to Algeria? That is what some were asking in France. They forgot that thousands of Frenchmen had made it their home, and that to capitulate to the demands of the Arabs, and withdraw, would be virtually to sign the death warrant of their own colonists. The news percolated into Algeria that the new French government under Pompidou was about to abandon the colony. Now Frenchmen began to riot, and marched on the representatives of the Government, in Algeria. They were calmed only by the announcement of General Massu that he had taken over in Algeria in defiance of France. This was revolt. It caused a spirit of anger to sweep through France as people took sides in the dispute. Finally the civil war was heard. Amidst all this trouble, with rioting occurring on all sides, the cry was raised for De Gaulle to take over control of the Government. As for De Gaulle, already he had said: "In the face of the troubles that engulf the country, it should be known that I am ready to take over the powers of the republic."

De Gaulle was leader of the French Resistance Forces during the time of the occupation of France by Hitler. He set up his headquarters in London where he spent most of his time wrangling and arguing with his allies. In the past he has not hesitated to co-operate with Russia; and, as we write this article, he is asking for such power in France as would give him the opportunity of doing so again. It is said that De Gaulle is opposed to NATO and has a deep antipathy for Germany. If so, and if he is one of those puppets that God is to use for His purpose, then De Gaulle could well prove a very difficult ally for the Western Powers.

A disgruntled France, as France in ferment is, could, in

fact, prove disastrous to the political strategy of U.S.A. and Britain. France has cause to remember the bitterness of the Suez defeat, for it is that which projected the present crisis on the nation. The part that both Britain and America played in that defeat would not endear those nations to France. Where then, must she turn? Ultimately there is but one direction: to Russia, as Bible prophecy shows. In elaboration of this, it will be found profitable to turn to "Elpis Israel" and "Eureka," to see what Brother Thomas has written concerning France, and to check again the references in the Word of God. Consider the comments of Brother Thomas in "Eureka" on Revelation 16; notice how he points out that the troubles of the modern world are the outgrowth of the French Revolution; see how he identifies France as the "frog power" (Rev. 16: 12), causing a spirit of revolution to sweep throughout Europe, laying the foundations of Communism. In 1848, this revolutionary spirit was in full evidence in Europe, and it caused Brother Thomas to write:

". . . Democracy broke loose, and commenced a movement, which, though it has been restrained to prevent it progressing too rapidly, cannot be suppressed until the little horn, or two-horned beast and his prophet (political Europe) be destroyed (i.e., by Christ.)" ("Elpis Israel," p. 373).

This "movement" was the revolutionary movement of "the earth," later known as Communism. 1848 was the year that saw the publication of Karl Marx "Communist Manifesto," and his efforts to combine the workers against their oppressors. The movement was bitterly opposed and restrained, but, as Brother Thomas foresaw, it could not be suppressed, for it constituted the means designed of God for the development of His purpose.

Here are some further statements by Brother Thomas concerning France:

"While these things are maturing in the East, other events are transpiring in the western part of Europe, represented by the issuing of three unclean spirits, 'like frogs.' . . . The frogs represent the power of France, whose original heraldic symbol was three frogs emblazoned on shield and banner, and stamped on coins. . . . No question has arisen in Europe since 1848 in which France has not been mixed up, and taken the leading part in it. The reason is to be found in the symbol before us. It was foretold by John, that in the time of the Sixth Vial, under which we are now living, a power, answering in political heraldry to three frogs would be active in developing a war spirit among the nations. . . ." ("Book Unsealed," p. 35).

"England's ally (France), in whom she now glories, and by whose aid she proposes to do such great things for Europe, will eventually prove but a broken reed . . . and then, unless Britain can form some

alliance beyond the limits of the Kingdom of Babylon, she will have to fight the battle of freedom and independence alone, and at the price of her own existence if she fail. Franch is Gomerian; and as such must come into the confederacy with the great Cossack Ruler of the Gogian Image; and then, though not as a principal, she will send her conquered and crest-fallen hosts to do battle for the Autocrat against Britain on the mountains of Israel's land" ("Exposition of Daniel").

"In A.D. 96, when John was an exile in Patmos, the Franks were savages in an untamed country, living by hunting and fishing like American Indians. But the Holy Spirit revealed to him, that this people would play a conspicuous part in the affairs of nations . . . involving the whole habitable in war" ("Eureka," vol. 3, p. 559).

In "Elpis Israel" Brother Thomas writes extensively upon the influence of France in his day, and also his anticipations of the future. His words are well worth considering, even though some of them relate to past history. They provide a background to events today taking place among the nations, and which are playing an important part in developments that must lead to Armageddon.

—E.P.

"What a contrast is presented between the present state of affairs in the world and the glories of the future kingdom portrayed by Isaiah! Today we see the ravages of sin and war taking fearful toll of human life, manifesting itself in man's desire for the wealth of his neighbour. How refreshing to contemplate, are the words: 'They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And in that day there shall be a root of Jesse . . . and his rest shall be glorious.'

—L.B. (Extract from letter)

"As for the assumption — I call it presumption — that 'the Doctor would write differently today if alive,' I venture to affirm that he would find remarkably little to revise of all his works, and most certainly none of his doctrinal expositions. Let all these self-made critics spend the time they waste in these belittling assertions, in thanking God that He, in His mercy, saw fit to raise up an instrument full of uncompromising determination and courage to once again uncover the unadulterated truth from its obscurity to bring renewed light for the last days."

—E.P. — Extract from letter.

Once and for all let me say, I have no controversy with persons. It is with doctrines and principles, in my view destructive of the truth, and not with men, that I am at war. My adversaries make war upon me because they hate me. The truth I advocate will not tolerate their crudities and crooked policy, and makes me therefore hateful to them. The same made Christ hateful to his contemporaries, therefore fulfilling the prediction, "They hated me without a cause." The like causeless hatred has been the lot of the saints in all ages since, and will be "till the Ancient of Days come."

—J. Thomas

The Seventh Vial

Time of Unprecedented Trouble

"Art thou (Gogue) he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (Ezek. 38: 17).



In rebuking the Jews on one occasion, the Lord declared: "Abraham rejoiced to see my day, and was glad." He referred not to the day of his humiliation, but to the epoch of His glory, when mankind, having been disciplined by the devastating judgment of the seventh vial, will, at last, be brought into subjection to his rule.

All the worthies of old looked for that time. Enoch predicted it, saying: "Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14-15). Noah witnessed it, in type, in the widespread destruction of the flood. Abraham saw it in the overthrow of Sodom and Gomorrah. It was foreshadowed to Moses in the terrible plagues that devastated Egypt. The prophets all spake of it, each adding his quota of evidence to the general picture of widespread calamity and dismay that will ultimately fall upon a civilisation that has rejected the mercy of Yahweh, and has earned His discipline. They all showed that the glory of the Kingdom, and the reign of Christ, will only come after the social, political and religious world has been purged of its iniquities — and this purging will come through the fire of affliction, which shall involve all mankind, at the outpouring of the seventh vial.

The language of the prophets is terrible, and should be kept well in mind as we study this subject. Daniel declared that it would be a time of trouble such as never was since there was a nation (Dan. 12: 1-2); Isaiah likened it to the destruction of Gehenna (Isa. 30: 33); Malachi described it as a fire that will consume all stubble after the harvest has been gleaned (Mal. 4: 1-2); Jeremiah prophesied that the trouble would extend to the ends of the earth, and that in the general rebellion and destruction, death will become so common, and the terror of the people so great, that the dead

"shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25: 33).

It is very necessary for us to bear these expressions in mind as we contemplate the future. The world is facing a crisis unprecedented in history; one that will involve all nations, and which will ultimately bring about the entire destruction of civilisation as present constituted. Let us make no mistake about this, or about the terrible issues the world is facing. Such destruction is necessary in order that the evil of man's rule might be cleared away, and the glorious Divine system to be set up by Christ take its place. It is like a builder clearing away the debris and rubbish on a block of land, preparatory to erecting a habitation fit to live in.

The Assyrian of the Latter Days

Nineteen hundred years ago, the Ecclesia was in a state of expectancy for the manifestation of the promised Ruler. The time-period of Daniel 9: 24 when Messiah the Prince should appear (v. 25), was almost complete, and those educated in spiritual things awaited with impatience the manifestation of he whom, they hoped, would then restore greatness to Israel. We can appreciate the fever of excitement that would follow the news that there had appeared in the streets of Jerusalem, wise men from the east, saying: "Where is he that is born King of the Jews?" (Mat. 2: 1). Even Herod the king was affected by the feeling that was sweeping the nation. Calling certain leaders of Israel before him, he enquired of them as to where Christ should be born. He was directed to the prophecy of Micah 5: 2 "Out of thee (Bethlehem) shall come a Governor, that shall rule My people Israel."

The status of Governor applied to the Christ challenged the authority of Herod himself. He determined to deal with it in the only way he knew how. He combined cunning with murderous intent. Calling the wise men before him, and disguising his true feelings, he instructed them to search diligently for the young child, and advise him of his whereabouts, that he, too, might worship him. He intended, of course, to destroy the child, but he was defeated in his fiendish plot, for God warned the wise men, and they avoided Herod as they returned to their land. The mother of Jesus was likewise warned, and with Joseph she fled Bethlehem, thus avoiding the ruthless anger of the king. Herod seeing he was mocked by the wise men, vent his wrath in an orgy of brutality and bloodshed upon all children in the city.

The answer of the Jewish leaders to Herod, showed how closely the Scriptures were scrutinised in order that the details of the coming Messiah should be searched out. The tribe through whom he should come, the city of his birth, and his ultimate status as Ruler are clearly set forth in the sections of Micah's prophecy to which the king was directed. Further, three verses on, the prophet declares that "This man shall be the peace, when the Assyrian shall come into our land," and he goes on to describe how that the land of Assyria shall be wasted with the sword of Israel, under the guidance of this Ruler from Bethlehem Ephratah.

What would Herod make of that? Assyria had long ceased as a power. The land of Nineveh no longer dominated in world politics. Rome was the master race bending all nations to her iron will.

Yet the birth of the Son at the city stated showed that the prophecy was correct and exact in its details.

There is, of course, but one answer: "The Assyrian" relates to a latter-day power which shall occupy the position that nation occupied in the days of the prophet. As King of the North, this latter-day Assyrian shall come down into the Land, wasting it with the sword, bringing war and destruction within its borders, until, in turn, he shall be destroyed by a greater than he — by he who shall be "the peace."

The latter-day Assyrian is the Russian power, today becoming more and more interested in the territory of ancient Assyria, occupying more and more clearly the position of the northern power.

Her current interest in the land of Syria is of the greatest significance; her intrigues in the Middle East are as straws pointing the direction of her ultimate intentions. Undoubtedly we are witnessing the latter day Assyrian in process of formation.

With covetous eyes Russia looks towards the land promised to Abraham, that Land which Yahweh has set aside for Himself. Because of Gogue's pollution of that holy Land, his land in turn will be "wasted with the sword." He shall suffer because of his "violence against the land, the city, and them that dwell therein" (Hab. 2: 8).

A Time-table of Events for this Generation

But when will this tyrant, as ruthless as Herod, be manifested, and supplanted, by He who shall be peace? In answer

to that question, we are directed to the time-table of events contained in the book of Revelation. This was recorded by Christ to "shew unto his servants events which must come to pass," and he pronounced a blessing upon those who read with understanding (Rev. 1: 1-3).

Before considering that time-table in relation to our subject, why is a blessing prescribed for those who study this particular book? Doubtless because it requires more effort to understand the Revelation than other books of Scripture, and Yahweh takes pleasure in those who think upon His name (Mal. 3: 16); and who are prepared to go to the trouble to understand that which He has caused to be written. Those who thus honour His word will be blessed in the Age to come. But there are also tangible blessings now for those who study this last great revelation of Divine wisdom.

A person, coming to a true understanding of the Revelation, is blessed inasmuch as he is able to see life from a Divine perspective. He is not deluded with the veneer of respectability that hides from view the true nature of things today. He is not misled by the systems of religion that exist on every side, as to thinking they are really Christian in character. He learns to put no confidence in present things, but to await the consummation of the Divine purpose. He is blessed because he walks in light, clearly perceiving the way before him, knowing full well where it will all end. In the unfolding of the Divine drama of the ages, he is able to witness the miracle of Divine intervention, and thrill to the power that it exhibits. He sees a purpose in history, leading on to the culmination of the final wonderful and dramatic event, when the seventh vial will overthrow "great Babylon" and all its works, and the Kingdom of God will take its place.

Thus the student of God's word has hope in an age when hope is almost dead.

Vials of Divine Wrath

But because mankind is stubborn in its opposition to God, because men "blaspheme the name of God" and "repent not to give Him glory," the world must struggle through a time of purging trouble to the glory ultimately to be revealed. This trouble is symbolised in Revelation 16 by seven angels successively pouring out vials of "the wrath of God upon the earth." In "Eureka" Brother Thomas has clearly shown that the troubles thus enumerated developed out of the French Revolution when not only France, but the whole

of Europe, was convulsed by the wars of Napoleon. They were years of revolt, misery, and bloodshed. The spirit of revolution spread throughout Europe, and was only repressed in many cases, by brutal force. But this revolution, though it was often directed against Papal institutions (see Rev. 16: 2, 8, 10) was not on the side of Truth. It was on the side of SELF. It elevated the FLESH and not Yahweh. It made reference to the majesty of MAN and not God. Therefore it was evil like the systems it opposed.

The first five vials related to events in the West, in Europe. The sixth opens with events in the Middle East, but finishes by drawing all nations, both east and west, together for war. The seventh sees the consummation, when, at last, a Divine system will replace man's rule on earth.

An epitome of the first five vials will be found in "Thirteen Lectures on the Apocalypse," or, in greater detail, in "Eureka," to which we direct the reader. We propose, in a subsequent article, to present a few thoughts upon the sixth and seventh vials, in order that the general trend of world events might be clearly seen, as tending towards that terrible time of unprecedented trouble that must surely involve all mankind. We believe that this is a feature that needs stressing by students of the Word, needs emphasising even among ourselves. Some speak as though the Kingdom will be but a merging of the present order of things, though more perfectly administered, under Christ. That is not so. The coming of Christ will mean the destruction of the present way of life, as completely as the French Revolution saw the overthrow of the previous rule in that country. Let the reader contemplate the thought, that at the conclusion of the seventh vial, when a picture of universal upheaval and destruction is manifest, we still read: "men blasphemed God." God will not tolerate that. Therefore Babylon the Great comes in for terrible judgment — a judgment that will bring crashing to the ground all its institutions, its systems and forms of worship; which will leave mankind helpless and powerless in the face of the Lord Jesus, to whom they will be forced to turn for salvation. We read of the terrible fear of that time: "They shall go into the holes of the rocks, and the caves of the earth, for fear of Yahweh, and for the

Spiritual preparedness for the Lord's coming is not a thing to be hurried up in a moment. It is a state reached by a process of growth and that process is indicated by Peter, when he says, "As new born babes, desire the sincere milk of the word, that you may grow thereby."

—R.R.

glory of His majesty, when He ariseth to shake terrible the earth" (Isa. 2: 19). Jeremiah speaks of the "fierce anger of Yahweh" (Jer. 25: 37), of the panic of the shepherds (clergy) and leaders of the people (v. 35), of God's pleading with flesh by the sword (v. 31), of the slain "that shall be from one end of the earth to the other" (v. 33).

As we read these things, let us not be deluded. A terrible future is in store for the world, and therefore there should be an urgency about our messages to mankind in trying to draw them to the saving power of the Gospel. It is a great work that we do in trying to save some — and if their folly and blindness is such that they will not heed, we have, at least, done our best, and none can do more than that! Their blood is not upon our heads; we have done our duty.

— J. Mansfield, Snr.

Fear of Man cost Saul his Kingdom

The Rejection of Saul

In these days, when it has become fashionable to tamper with the commandments of Christ, the life of Israel's first king, and particularly the event which led to his final rejection, form a salutary lesson.

Nothing could have been more definite and explicit than Yahweh's command to Israel: "Go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." There was no room for misunderstanding; God willed the utter extermination of a wicked nation, and this was a righteous decree, so-called humanitarian ideas notwithstanding. It was to be God's final test, and upon it depended Saul's fate. Saul proceeded on his mission, and we must credit him with the intention of carrying out the Divine mandate. He appears to have been a man of good intentions, but easily deflected from the path of duty.

The campaign against Amalek was successful, but when it came to the task of devoting the nation and their cattle

to destruction, Saul failed. We can easily follow the human reasoning which led him to disobey the clearly worded command. He would excuse himself from executing the king on the ground that God had not mentioned him by name, and would surely not include the monarch and people in the same common fate. As to the cattle, was it reasonable that God would destroy such choice sheep and oxen? It would be wicked waste to do so. The vile and refuse it was of course right to destroy, and no doubt this was Deity's real intention. We know how fallacious was this reasoning. Saul allowed himself to be deceived, but he could not deceive Samuel. "Blessed be thou of the Lord: I have performed the commandment of the Lord." Saul knew in his heart that this was equivocation, and must have quailed when he saw the stern gaze of the old prophet, and heard the searching question: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" In the face of cold facts, further attempts at deception were useless, but like all men of weak character, Saul sought by unworthy excuses to palliate his fault. "The people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal."

Could there be anything more mean and paltry? It discloses a complete moral breakdown on the part of Saul. There is the tardy admission that God's command had not been carried out, with the ignoble attempt to throw the blame on the people. To this he adds the lame excuse that the animals had been reserved for sacrifice to the Deity.

How scathingly does the prophet expose this sophistry. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord. Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king."

At last, but too late, Saul realised his folly. "I have sinned; for I have transgressed the commandment of the Lord, and thy words; because I feared the people, and obeyed their voice." Here was the secret of Saul's downfall: fear of man—surrender to popular opinion. This cost him the kingdom.

Let us heed the lesson. God will not brook any tampering

with His commandments. He will not permit them to be watered down by human reasoning. He will not tolerate half-hearted or partial compliance. It was one of God's complaints against Israel that their fear toward Him was taught by the precept of men. This deference to human opinion is one of the most insidious dangers. Saul was not proof against it and fell. With what severity also did the prophet rebuke the attempt to excuse a breach of God's direct command on the ground that it was to comply with the sacrificial law. God's laws are not mutually destructive. All His ordinances have their proper order and place. This idea that good may come by doing evil is not unknown in these days. An unlawful marriage will be contracted upon the specious plea that it may have the effect of influencing an alien to obey the Truth. Those who are inclined to entertain such a notion should ponder the sad result of Saul's experiment. "To obey is better than sacrifice."

In the sight of Saul and all Israel, Samuel proceeded to give an example of stern uncompromising obedience to the Divine decree. "Bring ye hither to me Agag the King of the Amalekites . . . As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal."

It is a terrible picture, typical of the day of the Lord, yet to come, when upon the latter day Agag (Gog) the saints will execute the judgment written. Whether this honour will be ours depends upon our emulating Samuel's unswerving fidelity.

— J.E.

If wise, we shall be among those who prize the weekly memorial of the Lord's death, and who allow nothing controllable to prevent their attendance. It is a bad sign when attendance is slack here. Spiritual death has commenced when a man can easily excuse himself from being absent from the table of the Lord.

"Whenever the truth is faithfully advocated by mouth or pen, an antagonism will always spring up. It was so in the days of the apostles; and if we be identified with the Word they taught, we must lay our account with sharing with them in the odium and maltreatment they experienced from professors of the doctrines they taught."

—J. Thomas

No wise man would have us fight with everything that cannot be approved. Silence is sometimes the only wise course. We fight when things are formidably bad, and only then from necessity. We have no natural love of fighting.

—R.R.

In Defence of the Faith

When Saints Appear Mad

"I am not mad, most noble Festus; but speak forth the words of truth and soberness . . ." (Paul to Festus—Acts. 26: 25).

The Court Assembles

The Twenty-sixth of Acts captures all the tenseness of a dramatic court scene. It records Paul's defence against the accusations of the Jews, at the invitation of Festus, the newly-appointed procurator of Judea, and King Agrippa who had visited the Governor at Caesarea, and had requested that he might hear Paul's case.

With all due pomp and ceremony the court sat. Festus, King Agrippa and his sister, the notorious Bernice, occupied the chief seats. On either side were stationed the military tribunes and prominent men of the city. And before this company of notables, the fettered Apostle was arraigned, that they might hear first-hand the cause of the Jewish opposition he had incited. We can admire the manner he went about his task. There is a logical sequence of reasoning in his defence, that demanded the satisfactory decision reached by Agrippa at its conclusion. Paul commenced by appealing to Agrippa's personal knowledge of Jewish beliefs, then advanced the evidence of his own conversion, finally cited the authority of Scripture in support of his faith and action. The evidence was convincing. Agrippa was constrained to admit: "This man might have been set at liberty, if he had not appealed unto Caesar" (v. 32).

But, as all knew full well, once the machinery of Roman law had been put in motion, it had to be pursued to the bitter end. And in Paul's case, it was a means used by God for the furtherance of the Truth.

Why open the case at Caesarea if Paul had to be heard at Rome? The Jews wanted the Apostle to go to the capital bearing the condemnation of the Governor (Acts 25: 14-16), but Festus was not prepared to allow this, and wished to hear Paul for himself. Agrippa, too, was interested to listen to the defence of such an outstanding Christian, whilst Paul was happy to oblige (Ch. 26: 2).

As far as the Apostle was concerned it presented a unique opportunity of testifying to the Truth, and doubtless

he little thought, when he presented his case, that it would be preserved for posterity. But, in the province of God, we can benefit from his calm presentation of facts upon which not only his faith, but ours also, is based. It is also possible that this fearless statement of his belief before the notable company gathered in Caesarea to hear it, had valuable tangible results in his own experience. Paul was liberally treated, both during his journey to Rome (Acts 27: 3), and when he arrived at the city (Acts 28: 16). He was ultimately released from this first imprisonment, and enabled to "teach those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28: 31). It may have been that the influence of Agrippa and Festus—turned favourably towards Paul by this speech—has something to do with that lenient treatment. Perhaps God was using men in authority that the truth might go far to the ends of the earth.

The Main Witness for the Defence

Paul pinned his case upon his own conversion. There was no gainsaying the evidence he could advance upon that point. Paul had been a most prominent Pharisee, giving strict adherence to the traditions of his sect. He had been known as possessing a bitter hatred for the Christian religion, a fanatic dedicating his life to its destruction. These were the goads (pricks) against which he, like a stubborn animal, had kicked (v. 14).

Now he was on trial because of his advocacy of the very things he had sought to destroy. This "Pharisee of the Pharisees" was now known as the most inveterate opponent of Judaism; this tormentor and murderer of Christians was now the most persecuted of their number; this great adversary of the Truth was now its most skilful advocate.

Men don't usually change such deep-seated bias so completely for nothing. Why had Paul done so, and lay himself open to such a charge as to bring his very life into jeopardy? As the court pondered this question, the answer came: A blinding light, a stupendous revelation, a Voice from heaven speaking in the Hebrew tongue. All this had caused the change.

Paul explained it thus:

"At midday, O king (when the bright, burning sun of Palestine drenches everything in clear, shining light) I saw in the way, a light from heaven above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all

fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest" (vv. 13-14).

The Testimony of the Witness

The light blinded Paul physically, but it illuminated him spiritually. The Voice shocked Paul into the realisation that he had been wasting his life previously, but it brought knowledge of a more perfect way. The revelation showed the fallacy of his previous commission when he set out from Jerusalem to destroy lives, and now set him the task of saving them and others.

The Voice told him:

"I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith in me" (vv. 16-17).

He was to be "a minister and a witness" to these things. The original word translated "minister" (*hyperetes*) signifies "under-rower." It is a term that signifies one who labours hard at rowing in a boat, under the commands of a Captain. Usually, the rowing took place in the face of storms, when to use sail was dangerous. This prominent Pharisee, this Government-appointed persecutor of Christians, was thus called upon to assume the lowly state of an under-rower in the very thing he desired to destroy!

But the Voice demanded even more than that! It required that Paul should also be a "witness" to these things. And here the word in the original is "*martus*" from which comes our word "martyr." A "*martus*" is one who is prepared to witness to the Truth at the risk of life itself! How this summons must have struck at Paul, for he received it whilst on the road to make martyrs of others!

It is the true test of character in a man if he is prepared to acknowledge a fault, and reverse a way of life to which he has apparently irrevocably committed himself. It needs supreme faith, humility and strength of will to do that. Paul had these qualities, as he told Agrippa:

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision; but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works

meet for repentance. For these causes, the Jews caught me in the temple, and went about to kill me."

"First to Damascus, then to Jerusalem." These were the places where Paul was best known. What a shock to those who awaited him in both cities as they saw the change. The record states that they "were amazed" (Acts 9: 21) as well they might be.

The Reaction of the Court

The court listened to the defence in silence. Caesarea had figured early in the work of the Apostle, and he could have produced corroborative evidence if it were required. The court knew this. It knew that the evidence of the man's life before it was irrefutable. Men do not act like Paul did unless deeply moved. What had caused such a change? Paul claimed it was the result of a blinding light, a Voice from heaven, a stupendous revelation. This had caused him to turn from his previous way of life, had multiplied his enemies on every hand, and had reduced him to bonds. And to Paul it was all worth while.

But to Festus it seemed stupid. To him it was the height of madness and folly that a man of the undoubted ability and knowledge of Paul should so speak and act. He did not question his sincerity; that was clearly obvious to all. But, to Festus, it was beyond reason that a man should give up such opportunities and position as Paul had — because of a blinding light and a Voice that spake from heaven! As though such things could happen! That was surely taking religion too far! Unable to restrain himself, he ejaculated "in a loud voice," "Paul, thou art beside thyself; much learning doth make thee mad" (v. 24).

But back came the dignified answer: "I am not mad, most noble Festus; but speak forth the words of truth and soberness."

To Festus Paul appeared mad. He was throwing away all that life meant because of a fantasy. He had discarded his social position, denied the principles of his education, turned his back upon his undoubted opportunities of material advancement — to preach a doctrine that brought him the contempt and hatred of his former peers, made him perhaps the most bitterly persecuted man Festus knew, and caused him to be shunned by "respectable" people "as the filth of the world, the offscouring of all things" (1 Cor. 4: 13).

He did all this, reasoned Festus, because of a blinding

light and a Voice that spake from heaven in the Hebrew tongue. Something men would ridicule, would laugh and jeer about! Something that to Festus, and those like him, demonstrated only an evidence of aberration of mind.

Paul Produces Another Witness

Festus made his point, and it was rebutted. In answering it, Paul advanced a further witness in the person of Agrippa himself. Festus might be ignorant of these matters, being only recently appointed to his position, but the king knew. "The king knoweth of these things, before whom I also speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest."

Paul electrified the court with this questioning of the king. It was not quite in order. He was beginning to pass from a defendant to an advocate. Moreover his witness was not a very willing one. Agrippa was found in a most embarrassing position. The eyes of the notables, the chief captains, the prominent men of the district, the Governor himself, now centred on the king. It was he who was now on the defensive. He could not refute the evidence. He knew the Jewish prophets, he was familiar with the Scriptures, he had heard of Paul. Appealed to by Paul, he was caught in a manner in which he could not extricate himself. Only one thing remained for him to do—to evade the question. This he did. "Almost thou persuadest me to be a Christian," he answered Paul.

But the evasion was a triumph for Paul. He had won the case; that is, he had demonstrated the Truth satisfactorily before flesh, and that was all he wanted. Turning to the king, he replied: "I would to God, that not only thou, but also all them that hear me this day, were both almost, and altogether such as I am, except these bonds" (v. 29).

And one can imagine the Apostle lifting his manacled hands upon which were fastened the chains of imprisonment, as he said this. Those very bonds were the conclusive evidence of what the Truth really meant to him; they demonstrated the full measure of the change that had been effected in his life.

And on that note the trial ended. Agrippa gave his verdict. "This man might have been set at liberty if he had not appealed unto Caesar."

Paul's bonds were a testimony to the Truth. He knew that the light was real, the Voice was genuine, the commission was a glorious one. The madness was not with him, it was no aberration of the mind, but a matter of truth and soberness. The madness was with his detractors. It was with Agrippa, Festus, Bernice, the military tribunes, and prominent men of Caesarea surrounding him. They were deluded into believing that the senseless round of pleasure, pomp and gaiety, that made up their lives, constituted the realities of existence, and they had not the sense to reach forth to that greater life offered by God through the Apostle. This was madness; a madness not limited to that age, but incidental to all periods of human history.

The hero in the court at Caesarea was the manacled prisoner. His demonstration of the Truth confounded the brilliant company before whom he stood. He personified the words he wrote to the brethren at Corinth:

"The preaching of the cross is for them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? . . . Ye see your calling, brethren, how that not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; the weak things to confound the things which are mighty; and base things, and things despised, hath God chosen . . . to bring to nought things that are: that no flesh should glory in His presence. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him . . ." (1 Cor. 1: 18-20; 26-31; 2: 14).

Into the darkness of that Gentile court, the blinding light of truth momentarily shone. But the sober words of truth stood at such a variance to the way of life represented by the men of flesh who had heard them, that they sounded as utter foolishness. "Thou art beside thyself, Paul! Much learning hath sent thee mad!"

The same blinding light and heavenly Voice must illuminate and guide us also. Paul speaks to us from his own rich experience:

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4: 6-7).

Elsewhere (2 Cor. 3: 18), he explained his meaning:

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The Revised Version changes "behold as in a glass," to "reflecting as a mirror." In Apostolic days mirrors were made of a polished piece of metal, and not a glass as today. The mirrors were not efficient unless well polished, and the more effort that was put into doing this, the better the reflection. Paul represents the heart as a mirror, reflecting the Divine excellence. In Scripture, the heart is used as the seat of intellect, not of emotion, as it is among moderns. The Word is the abrasive which can polish the mirror of our hearts, enabling it to reflect back what is seen therein. The more it is polished, the better the reflection, and so the image revealed therein will improve from glory to glory. It is all a matter of the application of the Word.

Thus the power is of God, and not of us. The Word must move us, as the Hebrew Voice from heaven moved Paul. It will enable us to discern between sanity and madness, truth and error, wisdom and folly, light and darkness.

The influence of the blinding light never left Paul. Some suggest that it permanently affected his eyesight. That could be so. It can permanently affect us also. It can spoil us for the things of this world, bring us troubles and trials, cause us to be brought under the influence of bonds.

But it also opens out for us a glorious vista of unending life, and brings, even now, a peace of mind that passeth the understanding of men. Paul found it so in the midst of the confusion and doubts of the court at Caesarea. The Truth gave him confidence and boldness in the face of opposition, it made him immune to the censure and frowning of those who were his judges. Confident in the veracity of his stand, he needed not to court their friendship or praise, and was indifferent to their enmity or opposition.

It can do the same for us. For us it is the bright shining light, bringing the revelation of Christ. The light must be reflected upon the mirror of our heart, so that from us there will come forth a similar likeness. If we reflect Christ, as Paul did in the court at Caesarea, we will be noted for truth, integrity, faith and love; we will become like Christ in judgment, disposition and affection. The blinding light will close our eyes to the present way of life, and provide us with a new commission. To men we may appear mad, but the infallible answer to all such are the words of Paul: "We are not mad, but speak forth the words of truth and soberness."

— H.P.M.

Exposition

The Significance of "The Name"

"Hallowed be Thy Name . . ."

The study of the Names and Titles of Deity is among the most enriching of all Bible themes. It helps to open out the Scriptures to the full glory of the Divine purpose, and reveals a depth of meaning and beauty in many passages otherwise hidden from view.

That God has a name, and that name is Yahweh is admitted by all serious students of the Word, but the significance and importance of the fact is not always appreciated. Quite apart from the import of its meaning, it separates the God of Israel from all other gods, whether pagan or "Christian," whether ancient or modern, whether known as Astharoth as in previous ages or the Trinity of today. This is acknowledged in the Preface of the Revised Standard Version which states that the pronunciation of the name is Yahweh, but goes on to state that the name has not been incorporated into the text of that version, because to do so would imply that there exists a need to discriminate between Yahweh and other gods—and that would be inappropriate to the common belief of the "universal church" of Christendom.

But Christadelphians repudiate the claims of the so-called "universal church" to hold the Truth. As the Ecclesia, they stand sternly aloof from the beliefs and Gods of Christendom. They worship Yahweh, the One God of Israel, and not the Trinity, the modern counterpart of ancient paganism.

How Inspired Writers Viewed the Name

So much was the Name of Yahweh imbedded in ancient Jewish thought, that it was frequently designated merely as "the Name." There was no need to state what that name was, for it was familiar to all true Israelites. Thus the Scriptures speak of the fate of him who "blasphemed the Name" (Lev. 24: 11, 16 — "Lord" given in italics should not appear here in the text). There was no need to state what name that was, for there was only one held in such reverence by Israel. It was the covenant name of Deity, the name that guaranteed the perpetuity of the race, that epitomised in one word all that is expressed in the Abrahamic covenant, that stated what the Father would do for His children, the name: **YAHWEH.**

Those who desire to take this matter further, will find it a profitable exercise to check through a concordance on the use of the word "Name" in relation to the Father. From the many hundreds of interesting references testifying to the importance of the Name, we cull the following significant statements. The Name of Yahweh is likened to a strong tower of refuge and safety (Prov. 18: 10); the man of wisdom will strive to understand it (Mic. 6: 9); there is a heritage to those who fear it (Ps. 61: 5-8); there is a reward for those who seek to know it (Ps. 9: 10); those who think upon the Name are recorded in Yahweh's Book of Remembrance (Mal. 3: 16).

In addition to these features, we are exhorted to exalt His name (Ps. 34: 3-4), extol his name (Ps. 68: 4), remember the name (Ps. 20: 7), fear the name (Mal. 4: 2), praise the name (Ps. 112: 1-3), love the name (Ps. 69: 36), bless the name (Ps. 96: 2), glorify the name (Ps. 29: 2), know the name (Isa. 52: 6), publish the name (Exod. 9: 16), praise and proclaim the name (Isa. 12: 4 — margin), sing to the name (Ps. 61: 8), and pray to the name (Ps. 140: 13; Ps. 80: 18). On the other hand, we are warned against "despising the name" (Mal. 1: 6).

How Christ Viewed the Name

The leading petition in the celebrated prayer which the Lord taught his disciples, is the statement: "Hallowed be Thy Name." There is no doubt as to what that Name is, nor the manner in which one would reverence, or hallow it. That is clearly revealed in the references to the name scattered throughout the Word, some of which we have set forth above. We hallow the name, not by holding it in superstitious awe in the manner of the Jews, or by refusing to utter it, but by seeking to know, understand and apply it. And this, not merely as a word, but in the deeper significance of its meaning. "This is life eternal to KNOW thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17: 5). Like all subjects, the "things of the Name" can be expressed simply or profoundly; but whether understood in a superficial manner, or appreciated in its depths, the Lord would have us hallow the name of the Father. And there is no doubt as to what that name is: it is Yahweh.

There are three statements that Christ made in his prayer recorded in John 17 that have great bearing upon this subject. The first is the statement: "I have manifested Thy name . . ." (v. 6). He did this by his own example of

living, by revealing unto his disciples the character of the Father, for the Father's name is significant of His character as well as His purpose (Exod. 34: 5-7). But in the same prayer, the Lord also stated that he had "declared unto them Thy name" (v. 26). He both manifested, and declared, the principles of the Name, giving us an example as to what we should do. He revealed unto the disciples the full meaning of the name Yahweh, and he did so by action as well as word. Having thus drawn them within the scope of that name, he prayed the Father: "Keep them in Thine name" (v. 11—R.V.).

How We Should View the Name

Something of what that Name means to us is expressed in the concluding words of Christ in his prayer. He prayed: "I will declare Thy Name, that the love wherewith Thou hast loved me may be in them, and I in them" (John 17: 26). The things of the Name bring us very close to the love of the Father. They reveal what He will do for His children, and are expressive of that great love that Yahweh hath revealed unto us, for "God is love." When the Apostles went forth proclaiming the Gospel message, their preaching was a call to Gentiles to separate from the way of life about them, and to consecrate themselves unto Yahweh as "a people for His name" (Acts 15: 14).

What constitutes a "people for His name"? Yahweh, Himself, gives the answer. "Every one that is called by My name . . . I have created him for My glory" (Isa. 43: 7). Thus a "people for His name" are "a people for His glory." Their lives are dedicated to His service, and their characters reflect to His honour. They bear a family likeness to the One who has spiritually begotten them, and without this family likeness, they are none of His—no matter what they might call themselves.

The more one thinks upon this theme, the more one is humbled by the exalted call of the gospel, and the realisation of how far we fall short of the ideal set before us.

What does the Name Signify?

From Exodus 3: 13-15, we learn that the Name of Yahweh is derived from the Hebrew verb, "Hahyah,"—"to be." For many years, the word Jehovah was accepted as the Name of God, but no worthwhile Hebraist today would accept Jehovah as a genuine form of the Divine name. Brother C. C. Walker, in the preface to his book, "Theophany," gives the reasons for discarding the name Jehovah in preference for

Yahweh. And today, both within the Brotherhood, as well as without, the name Yahweh is becoming more familiar, and gradually "Jehovah" is fading from use. For example, a recent issue of "Ancient Times" — a Quarterly Review of Biblical Archaeology — interprets portion of a despatch written by a certain Hoshaiiah to Yaosh, the commander of the Judean fortress of Lachish, when the city was attacked by the Chaldeans, as follows: "To my lord Yaosh: May Yahweh cause my lord to see this season in good health; . . . As Yahweh thy God liveth, truly since thy servant read the letters there hath been no peace for thy servant . . ." This despatch was found amongst the debris of the devastation wrought by the victorious Babylonians when they overthrew the city in the days of Zedekiah. It illustrates two things: (1)—the use of the name was common among Israelites in those times, and (2)—the form of the name was Yahweh. It was in Gentile times that the Jews ceased to use this significant and expressive Name; and that was quite appropriate to their spiritual state, for they had incorporated many of the superstitions of Gentile thought among which they dwelt.

The name Yahweh is derived from the verb "Hahyah," which is the third person, singular number of the verb "to be." It thus signifies "He Who will be," or "He who will become." It proclaims the purpose of the Father to extend His being to embrace a son, and sons—in short, to develop a family in which His likeness, both mental, moral and physical, will be found. There are three stages in the development of this name, and they are beautifully expressed by Paul in 1 Corinthians 15: 23-28 in the following order: (1) Christ the firstfruits; (2) afterwards they that are Christ's at his coming; (3) all things subdued unto him . . . that God may be all in all. Thus we have the manifestation of Yahweh in an individual, a community, and finally in all the world. In the days of his ministry on earth, Christ was "in Yahweh" (John 17: 21), today those who embrace the Truth are "in Him" (1 Thess. 1: 1), and finally all mankind will be brought within Him also. As sons, the name of the Father

"I am pleased with the 'Logos' and feel the importance of Ecclesias adhering to the Truth as first delivered to the Apostles, and in these latter days again brought to light by our beloved pioneers: Brethren J. Thomas and R. Roberts. We know the coming of our Lord is very near at hand. May we be found ready with oil in our lamps and brightly burning, thus to be found worthy to enjoy the rest that waiteth the redeemed of the Lord."

—Extract from letter (J.H.)

rests upon them (Num. 6: 24-27), and the words that are directly applied to the son, the Lord Jesus, can apply to those who are his fellow-heirs (Rom. 8: 17): "He shall be as a son to continue his Father's name for ever" (Ps. 72: 17—margin). Meanwhile, we labour in hope that the glory of God will eventually be manifested in us, for "we rejoice in hope of the glory of God" (Rom. 5: 2). The Psalmist declared: "I shall be satisfied when I awake with Thy likeness" (Ps. 17: 15). The name Yahweh is expressive of that hope.

The name is often used in conjunction with other titles. We read of "Lord of Hosts" (Yahweh of Armies), or He who will become Armies (Isa. 47: 4). This speaks of a time when He will be manifested in a glorious divine army (Rev. 19: 14), of which the Lord Jesus is Commander in Chief (Isa. 55: 4). Every member of this army will be as the Father in the heavens — glorious and powerful. We read of "Lord God of Israel" (Yahweh Elohim of Israel), or He Who will become the Mighty Ones of Israel. This speaks of the time when a new set of rulers will take charge of Israel's affairs, among whom there will be found the twelve apostles (Matt. 19: 28). But they will not be as they were in the days of their flesh; they will be strong and powerful, for they will have attained unto divine nature (2 Pet. 1: 4). Yahweh will be manifested in them both mentally and physically. We read of "Lord God" (Yahweh Ail), or He Who will be Strength (Ps. 94: 1). This speaks of the Source of Power which comes to us through Christ, and which can cause us to say with Paul: "I can do all things through Christ which strengtheneth me" (Phil. 4: 15). This Power will transform us, fit us for the kingdom, change us in nature, so that we will become bearers of the "image of the heavenly" (1 Cor. 15: 49).

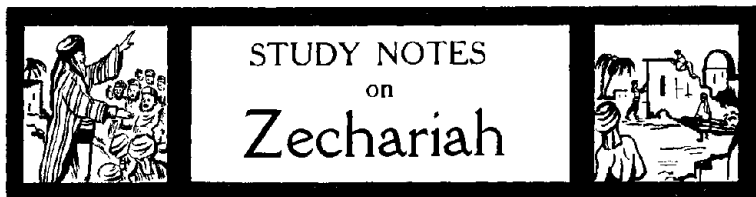
Numerous other composite names and titles are found scattered throughout the Word, and it is a profitable exercise for those who delight in this subject to search them out, and learn to apply them. They all provide an exhortation in themselves, and help to illustrate and amplify the purpose of the Father with His sons. Such an exercise is evidently pleasing to the Father, for we read:

"Then they that feared Yahweh spake often one to another; and Yahweh hearkened, and heard it, and a book of remembrance was written before Him for them that feared Yahweh, and that thought upon His name. And they shall be mine, saith Yahweh Sabaoth, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3: 16).

It is obvious from this reference that thought and study

upon the glorious Name of the Father is pleasing to Him, and that He will ultimately reward those who give themselves to this exercise. We can say, for ourselves, that we know of no other subject that has been so rewarding as this one, and for that reason alone would encourage in every way possible, the extension of the study of the names and titles of Deity.

—H.H.



(Continued from Page 288)

“THERE SHALL BE NO MORE THE CANAANITE IN THE HOUSE OF YAHWEH” (Zech. 14: 21)

On this glorious note the prophecy of Zechariah concludes. It proclaims the Gospel message: “In thee (Abraham) shall all nations of the earth be blessed” (Gal. 3: 8). When Abram entered the land of promise, he found it inhabited by enemies: “The Canaanite was then in the land” (Gen. 12: 6). Down the ages, they have continued therein, for although the original inhabitants have long since disappeared, their spiritual heritage has remained. The time is coming, however, when one King, one Empire and one Religion will replace the divided and warring conditions of today. The purging fire of Divine anger at Armageddon will be followed by the manifestation of mercy in the establishing of the Kingdom, and the glory and peace of the millennial reign.

We might ask, why should Yahweh conceal His revelation in symbols as He has done through Zechariah? The unravelling of these mysteries is a valuable mental exercise which causes us to thrill to the wonder of the Book before us, and helps to impress us more completely with the beauty of the Divine revelation, and the glory to be revealed. Much more can be conveyed in a symbol than in a whole page of prose, and each of the symbols we have briefly discussed can be thought upon at length, and given applications of meaning which we have not had the space to do. At this stage, it would be valuable for the reader to closely consider the exposition of Brother Thomas in “Eureka,” vol. 1, on Zechariah, and with the aid of the index to both “Eureka” and “Elpis Israel,” look up what he has to say upon this subject in other parts of his writings. By so doing, and by marking an explanation of the meaning of the prophecy in the margin of his Bible, the student will have a sound working knowledge of this great revelation of Yahweh, and will thereby be the better equipped for the great purpose to which he has been called (see Isa. 43: 7).

(Concluded)

Items of General Interest

Miscellaneous

"The Bible as History"

"Ancient Times," a Quarterly Review of Biblical Archaeology, utters a warning note, in reviewing the above titled book by Werner Keller. Whilst stating that as a Roman Catholic, Keller naturally accepts the Bible as true, and giving full marks for the excellent presentation, and most readable and enjoyable account of the matter he sets before the public, the reviewer continues:

"There are a number of points, however, which require a word of caution, for whilst an excellent popular account, it is not always reliable enough to be used as a historical source book nor as a final basis for argument on the reliability of the Scriptural record. Any desiring to use the information given should, if possible, check the statements against a reliable authority. The weaknesses are briefly as follows:

"1. The use of extravagant language at times. This makes a readable account but does not always maintain historical accuracy. Thus p. 33 'Scholars swarmed impetuously' into the Middle East in the middle of last century, is hardly true; nor is the Hyksos 'blood bath' (p. 101).

"2. Over-simplification of some problems, such as the identification of manna, and Sennacherib's attack on Jerusalem.

"3. Inaccurate information in some places. Examples are the association of the Kish and Ur flood levels, which are actually several hundred years apart (p. 50); volcanic action at Sodom, whereas no volcanic action has occurred for many thousands of years. The authority he cites here differs from Keller's inter-

pretation as to the causes of both the destruction and the flooding of the valley in later times (p. 95)."

Whilst it is a fascinating book, it suffers from this defect which is also mentioned by G. E. Wright, an American scholar, who has stated that "in detail it cannot be depended upon."

Editor's Comment:

We agree with the warning expressed in the review above. There are many places where Keller attempts to explain Bible miracle by natural phenomena, and this is sometimes done at the expense of the obvious meaning of Scripture. His explanation of the crossing of the Jordan, for example, does not meet the requirements of the Bible record when all the circumstances are brought into account. There are many manifestations of Divine omnipotence recorded in Scripture which we will never be able to explain in terms that will satisfy the natural man. They must be accepted as matters of faith. And to over-simplify them does not help us to reverence the Bible more. In fact, the Bible does not require the confirmation of archaeology. It stands, itself, as a monument of truth, accepted by those who have sufficiently studied it to marvel at the wonder of its testimony. Archaeology is handy in providing background to the record of Scripture, in giving us details by which we can fill in that set out in outline. We need to be conservative in our approach to it, for all too often that which is accepted today is rejected by authorities tomorrow. The Bible, on the other hand, requires no amending.

Keep the Whole Picture in View

In an article upon current events, the "Berean Christadelphian" (published in Canada) suggests:

"Sometimes world events, because of their spectacular nature, and seized upon as a great sign of the times — events which may, or may not, taken by themselves, have an unmistakable connection with the signs which indicate that the return of Christ is near. But there are conditions which have been developing over a long period of time, and have reached the stage where there can no longer be any doubt that they point unerringly to the immediate return of the Lord in glory. These conditions have become so well-rooted and firmly established that no change is possible until changed by the coming of the divine order on earth.

"As we have had occasion to remark previously, the certainty of Christ's immediate return does not depend on one or two prominent signs, but our confidence in the imminence of his coming is fully justified as we see numerous and unmistakable developments, converging together in such a way as to leave no doubt that the end is at hand. The developments in Palestine, the phenomenal and sudden rise of Russia to great power and extended domain, the fantastic increase in war preparation and annihilating weapons, the stupendous increase in scientific knowledge, and the world picture in general reminds us of another sign, a composite picture, a combination of all signs expressed in the words of the Saviour: 'As it was in the days of Noah, so shall also the coming of the Son of Man be . . .'"

**Brief Answers to Correspondents**

Zionism is merely a milestone on the road to the Kingdom, and it must not be mistaken for the goal itself. It is not until Christ re-

turns and reforms the nation that the blessings of the Gospel will be realised (Luke 13: 35; Rom. 11: 25-26). Till then, the unbelieving Jew and Gentile will exist contemporaneously in the land, and share God's displeasure. Let us note these things lest we become distressed at present happenings — the troubles that beset those in the land. "The pre-adventual colonisation of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus." So wrote Brother Thomas in "Elpis Israel," and his words are true to the present-day situation. The "restitution" spoken of by the prophets is not yet seen, and will not be revealed until Christ is in the earth.

Young people are bidden to show respect to their elders, but they are not bidden to blindly follow their erroneous teaching. Christ's sayings are not like problems in Euclid. They are simple and comprehensible to the sincere, whether young or old, educated or uneducated. Young people should exercise their minds in apprehending the Word by maintaining an intelligent, child-like attitude towards it, comparing spiritual things with spiritual. Many seniors essay to teach who need to be taught again which be the first principles of the oracles of God. The only safety to young and old is to "prove all things" and to "hold fast that which is good."

We are not unmindful of the problems of isolation, for we have experienced them ourselves. Yet you are not really in isolation, for you always have access to He who declared: "I will never leave you nor forsake you." Perhaps the greatest danger of isolation is the tendency to "put off" the study of the Word. You have no regular meeting to attend, and therefore you allow other things to

crowd out that which is of vital importance — study. We suggest, therefore, that though you are on your own, you have your **regular** times for the study of the Word, and that you insist on them being kept. Set yourself a specific subject for consideration, and do not be discouraged until you have mastered it. If you want a suggestion, we would suggest the prophecy of Daniel. This has all the elements of interest and profit — it combines history, prophecy, exhortation and doctrine. We can help you with verse by verse notes upon this matter (see back cover) and are happy to hear from you any time in regard to your studies, and to answer any queries you may have.



The Key to Bible Understanding

We have received from Brother O. L. Dunaway, of Arkansas, U.S.A., a copy of the above titled book. It is well produced, on good paper and in good print such as we have come to expect from U.S.A., and sets out to present the first principles of the Truth. The Introduction presents a few biographical notes concerning the author, recording how his attention was first drawn to the Truth more than 50 years ago, and concluding with the words: "I have asked for Divine guidance, health, and strength to finish this labour of love. It is perhaps my final effort to help people see and un-

derstand that God is love and that John 3: 16 is the proof.

This same week we also received a copy of "The Christadelphian Bible School Messenger," a bi-monthly magazine from U.S.A., in which Brother Dunaway was greatly interested, recording the sad news that he had passed to his rest. Thus another one puts down his pen, and rests from his labours, quietly awaiting the advent of the Lord, whose coming must surely be near. Thus in spite of death there is hope, and we are caused to rejoice in the great privilege that is ours in the knowledge of the Truth.



"Story of the Bible"

The current issue commences our third volume. The story is continued from the wonderfully interesting, though chaotic times, of the Judges onwards, to the establishment of the Kingdom under David. Many have expressed the great pleasure and assistance that this periodical has given them. It has been found of help to children and adults alike — and is really designed to that end. At the moment, the publication of this magazine is a financial loss to "Logos" Publications, and a greater circulation is desired to ensure its continuance. We appeal to readers to help us to that end, and will gladly forward free sample copies to any who may be interested.

CAN WE AFFORD EUREKA CLASSES?



The total number of brethren and sisters paying serious attention to Brother Thomas' expositions is, one would estimate, a small percentage of the total. There are some who are quite interested to read "Eureka," but regard a "Eureka" Class, or an "Elpis Israel" class, as an extra, and find time to attend only occasionally. Such probably attend the ecclesial Bible class regularly. It is on this situation that I would like to comment.

In general, the ecclesial week night class should be supported. And if it has a programme of real instruction—"a study of the holy oracles," as the "Central" Constitution puts it—so much the better. But if one's circumstances are such that two classes cannot be attended during the week, then the "Elpis Israel," or "Eureka," class is the one to attend. The spirit-power of Brother Thomas' writings exceeds by far that of the average platform address of today, and it is obvious therefore that more spiritual enlightenment will be obtained by the course proposed. Many will frown on this advice, and talk about loyalty to the ecclesia. But the ecclesia's chief function is to feed the brethren and sisters, and bring them to the stature of men and women in Christ Jesus, meet for the Master's use. And if the ecclesia is so blind that it has ceased to appreciate the value of Brother Thomas' writings, and does not encourage their study, then "loyalty" to ecclesial arrangements is out of place. We should be loyal to that which best promotes the Truth in God in the hearts of the brethren, and more attention to Brother Thomas' writings is the great desideratum.

I have sometimes been asked if I regard "Elpis Israel" as less important than "Eureka." The answer is that one is no more, and no less, important than the other. Each in its proper place. "Elpis Israel" should certainly be read before turning to "Eureka." But, on the other hand, do not stop at "Elpis Israel," and leave "Eureka" unread. The first volume of "Eureka" is largely doctrinal, and is not much to do with the fulfilment of prophecy. Every brother and sister should attempt to understand this volume. It is just as important as "Elpis Israel."

Here are three reasons why all should study "Eureka":

1. God himself calls on us to understand the book of the Apocalypse. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." How can we "keep" that which we do not understand? The word "keep" means to watch, to guard, by keeping the eye open, to hold fast. Then there must be study, understanding, and paying attention to what is written. To such there is a blessing—the blessing of eternal life. And the inference is that there is no blessing, no life, to him who is not trying to understand and keep. How can we dare to say it is too hard? No, God has provided for us Brother Thomas' exposition to aid us to that understanding.

One may note that the book of Revelation concludes

with the same exhortation as at the beginning, "Behold I come quickly; **blessed** is he that **keepeth** the sayings of the prophecy of this book" (Ch. 22: 7).

2. As Brother Thomas says in the preface to Volume 1, "It will enable the reader to discern the true character of his surroundings; and to prepare himself for the appearing of Christ." The true character of the world around us is not always understood by the present generation of brethren. Brother Thomas' writings surpass all others in enlightening the mind as to God's view of human institutions, moral, intellectual, commercial, scientific, and religious. We are very prone to be deceived by the pious, kindly, or decent forms they make take, so that we regard them as harmless. . .

3. The class becomes a centre of fellowship and encouragement in these spiritually depressing days. It fulfils the spirit of Malachi 3: 16, where those that fear Yahweh and think upon His Name, speak one to another. To seek fellowship and encouragement with a few in a "Eureka" class will sound like a party spirit to some. But there is nothing of this in it. It would be a very happy thing if the ecclesia itself formed such classes, and they were widely attended. It is sad that the majority have no taste for these writings.



It is because brethren in general give so little time to these writings that the exhortations, etc., from the platform are so often insipid and useless, and those desiring refreshment are sent away thirsty and starved. In such a situation the advice is to get together in an "Elpis Israel" or "Eureka" class. This will provide pleasure, fellowship and encouragement to those who feel ill-nourished, sad and lonely in the ecclesias. Let the brother (or brethren) who feels able, care for the others by arranging such a class, if it cannot be arranged ecclesially. This will certainly bring together those of the right mind. If necessary, start with the reading of "Elpis Israel." And those who have already read "Eureka" will find great pleasure and profit in reading it again.

—G. Pearce (Eng.)

VOLUME TWENTY FOUR

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

We must Awaken they who Sleep



Orthodox people are asleep, and our business is to wake them. To do this we must make a noise — a great noise, if necessary — not minding their waking moments of resentment and grumble. Our times are parallel with those of Jeremiah and Ezekiel, in which there was much religion, but little truth and godliness. Our duty is to lift our voices in warning — to testify to the fact that the religious world is at enmity with God, and that saving truth is not to be found in the churches and chapels which crowd our land. This proclamation will shock people, and be regarded, at first, as presumption, but what of that? Some of us are too fearful of offending, and, at times, of offending not people to whom we preach the Truth, but people to whom we do not preach it. It would tend more to the prosperity of the Truth if we studied God's wishes more, and our own feelings less. Let us

not expect to bring men who are immersed in pulpit theology to a knowledge of the Truth without causing them unpleasant shocks. To try to do so is to spend time unprofitably. Brother Roberts argued that shocking people (in the sense of setting before them the exact and whole truth, clearly and irrespective of their feelings) was not only right, but beneficial. It produced a conviction deep and strong. "My own experience," he wrote, not long before his death, "is that wheedling never leads to any results of a spiritual value. Any good that has been done in our generation has been done by what one called the system of 'shocking' people." Brethren who demur to outspoken utterances, such as "Christendom Astray," "Popular theology opposed to Bible teaching," "Heaven-going at death a fable," "Natural immortality a delusion," etc., would do well to weigh the words and experience of Brother Roberts, who was instrumental in causing many to turn to the Truth.

A.J.

"Eureka" in the Light of Today

MOSCOW : Third and Last Rome !

"Iron is as much the symbol of the power of Rome as brass is that of Constantinople." — J. Thomas ("Eureka," vol. iii, p. 197)

The Gogian confederacy of Ezekiel 38 is the Fourth Beast, or Dragon, of Daniel 7, in its latter-day manifestation. The prophet describes it as "exceeding dreadful, with teeth of iron, and claws of brass, devouring, breaking in pieces, and stamping in the dust, the residue of nations" (v. 19).

From this and other prophecies, Brother Thomas anticipated a time when the Russian Gogue will occupy Constantinople, the one-time headquarters of the Greco-Roman Power, and from thence confederate the powers of the West. Thus the iron of Rome, and the brass of Constantinople, would be welded into one by the clay of Communism, satisfying the requirements of the Image of Nebuchadnezzar (Dan. 2), or the Fourth Beast of Daniel's prophecy (Ch. 7).

Previous articles have set forth portion of the evidence

which identifies the "claws of brass" with the Russian Gogue, under whose influence Europe and Asia are to be amalgamated for the great overthrow to be wrought by Christ and the saints.

These articles have also traced the development of Grecian influence in Russia. We have seen how completely Constantinople has influenced Russia as far as culture, laws, architecture and religion are concerned. In fact, Russia was the one nation that was thoroughly Grecianised, and it became the champion of the Greek Catholic Church when Constantinople fell to the Turks in 1453.

Why Constantinople Must Fall

Due to the outpouring of the sixth vial of wrath (Rev. 16: 12-16) upon the Euphratean or Ottoman Power, a recession of that power is caused until it is finally extinguished. There are many important aspects of these prophecies, but these are vital to our consideration:

- The Holy Land had to be freed, that "the way of the Kings out of a Sun's rising (Christ and the saints) might be prepared," i.e., by Israel's return.
- Constantinople, the ancient capital of the Byzantine Empire, and the fortress guarding the passage of the Dardanelles from the Black Sea to the Mediterranean, has to fall to the Russian "King of the North" that the prophecy of Daniel 11: 40-45 might be fulfilled.
- Russia must then assume the power previously wielded by Constantinople when the Byzantine or Eastern Roman Emperor sat there, and the Roman Prelate (the Pope) applied for, and obtained, the Imperial blessing to his claim as Universal Bishop. Despite Papal protests to the contrary, the prophetic Word requires that Rome shall yet "do business" with the "King of the North," and vice-versa.
- The instability of France, whose prophetic symbol is "three frogs" (see "Elpis Israel," pp. 378-382 for the evidence), and whose unwieldy and dissident Fourth Republic stands threatened by the seizure of absolute power vested in General Charles de Gaulle by parties of the Right, to the dismayed concern of Communist and other parties of the Left, gives practical assurance of the type of incident which could lead to the intervention of Russia on the one hand, and the breakdown of Western European defence, on the other.

Some experience difficulty in identifying Russia, and Moscow its capital, with the Image of Nebuchadnezzar, the Tree Stump banded with iron and brass (Dan. 4), and the dreadful and terrible Fourth Beast (Dan. 7), and the purpose of these articles is to draw attention to the need for Russian dominance in European and Asiatic affairs for these prophecies to receive their full and proper development.

Moscow's Rise from Obscurity

Moscow's story, like that of Rome itself, is a rather unique one. As with Rome, Moscow commenced its story as an insignificant village. As Rome grew up amongst powerful neighbours—the Etruscans in the north, the Greeks in the east, and the Carthaginians to the south; so also did Moscow—the Lithuanians and Poles on the west, and the Tartar Khans to the south and east.

Early Russian contact with Constantinople, capital of the Byzantine Empire, assisted the development of the nation. Its territorial control gradually extended until it had reached the middle Volga, and a great New Russia was emerging.

In the thirteenth century, however, came the Tartar invasion from Mongolia, which resulted in Russia's conquest and subjection to the Khans.

This calamity destroyed the possibility of Russian extension or development. Lithuania and Poland moved in to dominate the river water-roads adjacent to their territories, and the New Russia of the backwoods, along the middle Volga and Oka Rivers, became politically sealed off from Europe. Squeezed dry by the exactions of its Tartar tax-gatherers, and reduced to a sheer struggle for existence, all common political interest was destroyed. Russia became split into a number of principalities, which constant subdivision made smaller and smaller.

And yet, though Russian civilisation became even more backward, though learning was almost lost, and art and culture were in decline, there remained one saving force. It was the National or Greek Orthodox Church, which remained a unifying influence in a Russia hopelessly sundered. Apart from this Russia was in a hopeless state of disintegration.

It was out of this condition of subjection and demoralisation that the power of Moscow arose.

The City of Seven Hills

Situated at the junction of the two main zones of Russia (the forest zone in the north, and the Steppe zone in the south, so necessary and complementary to one another from an economic viewpoint), and located on the Moskva River, the geography of Moscow lent itself to Imperial power. Its central position to the watersheds of nearly all the large

rivers of western Russia, caused its influence to be carried along such water-roads as the Volkhov and the Dvina to the Baltic Sea, the Dneiper and the Don to the Black Sea, the Volga to the Caspian Sea, and the Kama to Siberia.

With Russia dominated by its powerful neighbours in the south, east and west; and the more civilised parts of it subject to the severe exactions of its conquerors, a more isolated, peaceful haven was sought by those Slavs who desired relief from their plight. In this way, the city of Moscow grew in importance, until it challenged and surpassed the supremacy previously wielded by Kiev.

By a policy of peaceful penetration, the princes of Moscow lost no opportunity of extending their domains. Soon they possessed the whole of the Moskva River, then the basin of the Klyasma, later the whole of the middle Volga, and then the unhampered control of the Oka River.

As Moscow grew, the title of Grand Prince was conferred upon its ruler, but more important than anything else was the aid it received from the Church. This was a tremendous factor when it is borne in mind that when there was no single political authority in Russia, there was still the unity of the Church administration under the Metropolitan appointed by the Constantinopolitan Patriarchate.

Kiev had been devastated by conquest, and in 1299, Cyril, the Metropolitan, left with all his clergy. For a time, the Church leaders dwelt at Vladimir, but because of insecurity there, the Metropolitan Peter came to make his home under the protection of John I, at Moscow, which eventually became the permanent home of the heads of the Russian Church.

Although it suffered occasional checks, the power of Moscow, thus created, never really looked back. And there was a unique feature about this city that was shared by two other notable cities in the world—Rome and Constantinople. **IT WAS BUILT ON SEVEN HILLS** (see Rev. 17: 9).

A Third Rome

As we outlined in a previous article, when Constantinople fell in 1453 to the Turks, its last Emperor's niece, Zoe Paleologus, married John III of Moscow, who assumed the title of **SUCCESSOR OF THE GREEK EMPERORS**, the natural champion of the Orthodox Church in its time of tribulation.

Zoe's name was changed to Sophia, and she brought with her to Moscow great pride, great political astuteness, a genius for intrigue, and a desire for the old Byzantine ceremonial, which could only separate the Sovereign much farther from his lieutenants and people. But the apparatus of court ceremony, whilst isolating the Sovereign, increased his prestige. And church authorities, high and low, did everything they could to enhance this prestige.

John took the title of Sovereign of all Russia, also that of Tzar, or Caesar (the equivalent of the German Kaiser). He also styled himself as Autocrator, or Autocrat. It was, in fact, his reign that constituted Russia an autocracy, thus forging another point of identification with the Byzantine, Constantinopolitan or eastern Roman Empire it represented to succeed.

Moscow claimed to be a third and last Rome!! Both the first Rome and the second (Constantinople), it was said, had fallen through heresies. "The third Rome (Moscow) stands, and a fourth there will not be!" was the proud boast.

The heresy for which the second Rome (Constantinople) was condemned, consisted of its decision at the Council of Florence (6th July, 1439) to agree to an amalgamation of the Greek and Latin Churches under the supremacy of the Pope! This desperate measure was designed to secure allies against the Turks, then thundering at the gates of the city. The Pope viewed it as a heaven-sent opportunity to secure spiritual control over both the eastern Empire and Russia. Definite approaches were made to implement this objective. For example:

- Isidore, a Greek, appointed as Moscow Metropolitan by the Patriarch of Constantinople, returned to Russia after the Council of Florence as Papal Legate, substituted the Pope's name for the Patriarch's in the Liturgy, and read out the Union of the Churches.
- Zoe Paleologus, following the decision (for re-union) of the Council of Florence and the death of her father, the Emperor, had become a ward of the Pope, and her hand was offered to John III of Moscow with the renewed suggestion of reunion.

But these moves failed. In the case of Isidore, his presumption led to his arrest. As far as Zoe was concerned, though she came to Russia escorted by the Cardinal Antonio carrying the Latin Cross, the Cardinal was defeated in theological dispute by the Moscow Metropolitan, and the marriage to John resulted in exactly the opposite to that which the Pope contemplated. Russia refused to exchange

what was essentially a Greek heritage for a Latin one, and this refusal was consistent with the history of Constantinople until the Council of Florence.

How Russia and the Papacy may Confederates

The Bolshevik Revolution of 1917 brought to an end the alliance between the Tzarist regime and the Orthodox Church. It also created an unexpected opportunity for the Papacy. Religious freedom had been declared in Russia. Here was an opening for Rome to Catholicise the country. Negotiations between Rome and Moscow continued after World War I until the emergence of Fascist allies in Europe. Then, in 1925, it seemed to Rome that Russia might best be converted by the diplomacy of the sword, and Papal policy towards the Soviet hardened accordingly; only to be dashed by the overthrow of anti-communist Fascism in World War II.

From out of these manoeuvrings of the Church in the past we advance two facts, and a suggestion. The facts are:

1. Rome has always sought, as a prime objective, spiritual control over the millions of Orthodox Church adherents.
2. Constantinople was the seat of the secular authority which, in the first place, gave recognition to the pretensions of the Roman Bishop (e.g., the Justinian Code of 529-533).

Our suggestion is:

3. The same pattern will follow when Moscow, the third Rome, occupies the territory of Constantinople (the second Rome): Negotiations will be resumed with the first Rome—an approach that will be brought to a successful conclusion.

As in the case of Justinian, so in the case of Gogoe, the Emperor, or Autocrat, sitting at Constantinople, will wield the secular power, and the temptation to curry his favour will be overwhelming—particularly when his armies are dominating a prostrate Europe! And for his part, the Autocrat, who (after the example of Vladimir, 989) is quite prepared to encourage the acceptance of "religion" so long as he can control it, would not object to any alliance that would have the effect of embarrassing the Anglo-American coalition of the latter days (Ezek. 38: 13).

The conversion of Russia to Catholicism, and the possibility of securing this desirable objective will prove an argument of sufficient weight to warrant Rome resuming the cordial relations that marked the Russo-Roman negotiations of the early twenties. The union, of course, when it does

come (as it will) will prove as ineffectual as that desired by the nobles of Constantinople prior to its fall! The Gentile colossus of the latter days, as seen by Nebuchadnezzar and recorded by Daniel, though it might look awe-inspiring, has feet of Clay!

The Despotism of Russian Communism

The Marxian concept "from everyone according to his ability to everyone according to his needs," was vigorously applied when the Bolsheviks came to power in 1917. Whether a worker was industrious or slothful, strong or weak, intellectual or dull, all received the same. Initiative was stifled, since it attracted no reward; and pay being made irrespective of work, work ceased, and production dropped to one-sixth. Factories handed over to workers under these conditions led to theft of produce and the means of its production. The abolition of private shops without provision of an efficient substitute, led to a break-down of the means of distribution, which inevitably and quickly led to starvation in the towns.

In these and many other ways, pure Communism was tried and found wanting in the early post-Revolution years, and it did not take long for post-Revolution Russia to change the "republican" atmosphere of its Bolshevik leadership for the "autocratic" one it had dispersed when it overthrew Tzar Nicholas II. First Lenin, then Stalin, now Khrushchev, each in his turn, on assumption of power, liquidated pockets of opposition, either known or suspected, before assuming the dictatorial powers of the Autocrat. In these men, Alexander the Great lives again! As Pares remarks in his "History of Russia":

"Communist rule, beginning with the Communist Revolution of November, 1917, really ends in the spring of 1921; and, after it, comes the rule of Communists without the practise of Communism, except for the weak socialised industry in an agricultural country."

—Preface to the Fourth Edition.

Only by assuming dictatorial powers have the post-Revolution leaders of Russia succeeded in leading the nation to power. Republicanism, unless it yields to autocracy, invariably fails. Witness France today, its basic inefficiency, its lack of direction, cohesion and control. And witness ancient Rome itself, which, even at the height of its conquests, was never weaker than when controlled by the Republican Senate, and never stronger than when the Senate, giving place to an Emperor who could rule with efficiency and vigour, was delegated to inferiority in the political scheme of things.

Rome and Moscow — A Comparison

There are unmistakable points of identity between ancient Rome and modern Russia:

1. Rome was initially governed by Etruscans, who were foreigners. So was Russia governed by foreigners from the Scandinavian Rurik until the last of his successors, Nicholas II, in 1917.

2. The Roman people drove out the Etruscans, and set up a Republic. So also did the Russian people to its "foreign" line of kings.

3. The Roman republic, in control of the world, proved ineffectual for the purposes of government, and first Julius Caesar aspired to, and his nephew Octavian (the Caesar Augustus of Luke 2: 1) attained, the titles of "Imperator" and "Princeps." So, too, where the Bolshevik "republicans" failed to integrate and extend the Communist Empire, the Communist dictators succeeded.

4. The Roman Caesar was deified and adored by the masses. In like manner have the Communist masses paid homage to their leaders.

According to Brested's "Ancient Times," p. 702:

"Beginning with Julius Caesar, the Emperors, like Alexander the Great, were deified, and their worship was widely proclaimed throughout the Empire. It was, indeed, an obligation of citizenship to pay divine homage to the Emperor."

The body of Lenin, preserved at Moscow as an object of visitation, and even of adoration, the enormous statues of Stalin scattered throughout Communist-controlled Europe, the relentless propaganda directed to the person of Khrushchev, all speak of the same thing — the pursuit of power through prestige, the development of the authoritarian concept and its concentration in one man: Gogue of the land of Magogue, the Prince of Rosh, whose destiny is to unite both east and west, before being "broken without hand" (Dan. 8: 25) by Christ and the saints. This, as we see it, is the vision of the almost immediate future.

—R.P. and E.M.S.

Worth Pondering

Sister Banta, of Ukiah, California, U.S.A., who has been such an active worker in the Truth for the last 34 years, recently suffered a severe illness, was confined to bed for two months, and now is making slow recovery. From a life of intense activity helping brethren and sisters, our sister was for a time "almost without speech, writing, or reading." In a recent communication, Sister Banta writes: "May God bless your work. Be thankful you can do it, for we little know how quickly it can be taken from us." We pass these words on to all our readers, for they are worth pondering by each one of us.

The Object of Prophecy

"We have also the prophetic word more sure, to which ye do well to take heed as unto a light that shineth in a dark place until its day dawn, and a light-bearer arise in your hearts" (2 Pet. 1: 19-21; 3: 17).

These are "wholesome words," and the literal rendering of the original. The prophetic word is sure, and the things Peter, James, and John had witnessed on the Mount of Transfiguration confirmed it or made it surer. Thus made doubly sure, it became a **shining light**, not a feeble, invisible light, such as pure hydrogen burning in day brightness, but a light blazing as the sun in a place otherwise dark, dark as Egyptian night with blackness. We need not wonder at the sure prophetic word being radiant with brightness; for Yahweh who gave it is light, the Light of the Universe, "in whom is no darkness at all." It is "a light that shineth in a dark place." The heart of man is this dark place. The word "auchmeres" signifies not only dark, but "squalid and filthy." This is a man's mental and moral condition, squalid, filthy, and dark by nature — a condition before God, if not in the estimation of his fellow-men, in which he continues hopelessly until the sure word, termed by Paul "the light of the glorious gospel of Christ, shines into him" (2 Cor. 4: 4).

Consider the savage, the semi-barbarian, and the "civilised" man. Not to go beyond "Christendom" for examples, contemplate the man of letters, philosophy, politics, and "religion," not to mention the thoughtless multitude, whose minds embrace no other topics than such as arise spontaneously from their "fleshly lusts that war against the soul." Converse with these several classes of mankind upon "Moses and the prophets," the apostolic testimony, the mission of the Messiah, the future of nations, the destiny of the earth and man upon it, etc., and you will find that "darkness covers the earth, and gross darkness the people;" and as the necessary consequence of this universal ignorance, or blindness of heart to the sure prophetic word, their works are evil and that continually.

Now to this sure prophetic word or glorious gospel light (for the gospel is still almost wholly a matter of prophecy) the apostle says, "ye do well to take heed to it." Surely he is an authority in the case, and one whose exhortation should be respectfully entertained. Would he tell us to take heed to the sure prophetic word if it were unintelligible? Can we take heed to a thing we do not and cannot understand?

"Prosechontes," rendered "giving," or "taking heed," signifies "having in addition to." This is its derivative signification, and imports that we should have the sure word of prophecy added to our mind; but can this addition be accomplished unless we apply our minds to the word, or give heed to it? And what would be the use of studying it if it were essentially enigmatical and insusceptible of rational interpretation? On the contrary, we conclude from the terms of the apostle's exhortation, that it is clear, worthy of diligent study, reasonable and improving.

But Peter's exhortation was not confined to his contemporaries. What he said to them he says to us. You do well to give heed to it "until its day dawn." The common version has it, "until **the** day dawn;" but this is not the translation of "**heos ou hemera diaugasse.**" "Ou" is the relative to its antecedent "luckno," which is synonymous with "the Word" — ou hemera, "whose day;" that is, the light's day, or the Word's day — the Day testified of in the light-imparting word of prophecy, in which God will rule the world in righteousness by Jesus Christ, whom He raised up from the dead for that very purpose (Acts 17: 31). This is the day spoken of by Moses and the prophets — "the acceptable year of the Lord," the year-day or age to come, of a thousand years' duration (which with the Lord are but as one day, says Peter — 2 Pet. 3: 8), "the rest which remains for the people of God" — the day when His King shall come in His kingdom and glory; this is **the** day (Ezek. 39: 8) which succeeds "today," coeval with the Gentile governments; the gospel-day when Christ shall sit upon his Father's throne in Zion, and "govern the nations upon earth" (Ps. 67: 4; 22: 27-28). This day has not yet dawned. We are in "the evening time of today," when it shall be light (Heb. 3: 13; 4: 7; Luke 23: 43; Zech. 14: 7). We are of "today," which is "a cloudy and dark day" — a day of ignorance, superstition, and foolishness; but when **tomorrow** comes, the day after "today," these things will be abolished to the ends of the earth, and we shall no more need the prophetic word to give us light. But till then, the "heirs of the kingdom" can no more do without the shining light of prophecy, than mankind can do without the shining brightness of the firmament. Blot out the light of heaven, and confusion and death would soon pervade the world. The "children of the day" (1 Thess. 5: 5) must have daylight, or they would become sickly, and pine away, and die. They respond to the apostle's exhortation, and apply their minds to the sure prophetic word, that in keeping their minds actively engaged upon it, a **light-**

bearer may spring up in their hearts, making their paths "as the shining light, that shineth more and more unto the perfect day." The way of the wicked is not so. It is darkness, and they know not at what they stumble (Prov. 4: 18-19).

We remark, in conclusion, that prophecy is so intelligible that those who take heed, or apply their minds to it, can tell assuredly what shall come to pass before it happens. This was the case with those to whom Peter wrote. After writing about the coming of the Lord to slay his murderers, and to burn up the city (his second coming, not his second appearing at his third coming) in which he discoursed also of the passing away of the heavens and the earth, constituted by the old Mosaic covenant then in existence, but since vanished away — he concludes by saying to them, "seeing ye know these things before, beware." They knew what was coming upon Jerusalem and the State; for they were observant of the signs of the times given by the Lord in his prophecy on Mount Olivet. Their presence enabled them to eschew "the error of the wicked," who scoffed at the idea of the Lord's coming to punish his enemies. It enabled them to be stedfast; and at length to escape "the judgment and fiery indignation which devoured the adversaries." To deny that we can know beforehand what is to come to pass, is to affirm that we cannot understand the gospel; for the gospel is glad tidings of what is to be to all nations, and to the saints. It is the report of good things promised. A promise is a prediction, and a prediction is prophecy. The gospel is a great prophecy of what God intends to do; and they who intelligently believe it, know beforehand what is to be done. The little that has been fulfilled in Jesus is an assurance to the believer that what remains will certainly be accomplished. He foresees the crushing-down of the thrones, the abolition of all kingdoms, empires, and republics, the setting-up of a divine kingdom in Israel's land, the blessedness of all nations under the government of Messiah and his brethren, and the will of God done on the earth as it is in heaven; with many more great and glorious things too numerous to mention at the present time.

—J. Thomas: "Herald of the Kingdom," 1852



Editor's Note:

Brother Thomas' own writings demonstrate that prophecy can become a "shining light." The wonderful fulfilment of his own prognostications based upon the Word is an indication of that. But for it to really shine to our edification and illumination, it is necessary that we

hearken to what the Word says, and learn to correctly interpret it. It is no use bringing our theories to bear upon the Word, and searching for isolated texts to support them. The Word must speak to us, and we must hearken to it — then, and then only, will we see light in darkness. Unfortunately, upon the wonderful and elevating subject of prophecy, this practise is not always followed, and confusion results.

Diabolos

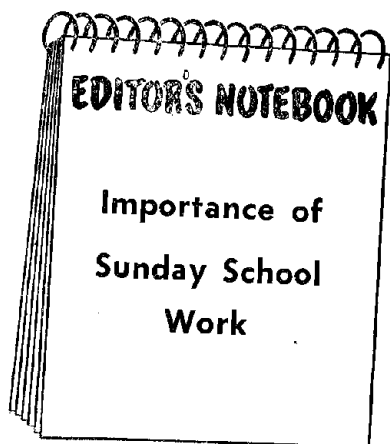
"Diabolos" (the Greek word translated Devil in many places), is derived from "diaballo," which is compounded of "dia," a preposition, which in composition signifies "across," "over," and answers to the Latin "trans;" and of "Ballo," to "throw," "cast;" and intransitively "to fall," "tumble." Hence, "diaballo" is "to throw over," or "across." This being the signification of the parent verb, the noun, "diabolos" is the name of "that which crosses, or causes to cross over," or "falls over." **DIABOLOS** is therefore a very fit and proper word by which to designate the law of sin and death, or sin's flesh. The Eternal Spirit drew a line before Adam, and said, "Thou shalt not cross or pass over that line upon pain of evil and death." That line was the Eden law; on the east of that line was the answer of a good conscience, friendship with God, and life without end; but on the west, fear, shame, misery and death. To obey, was to maintain the position in which he was originally placed; to disobey, to cross over the line forbidden. But "he was drawn away, and enticed by his own lusts." The narrative of Moses proved this. The man was enticed of his own lust to cross over the line, or to disobey the law; so that his own lust is the "diabolos." Thus, etymology and doctrine agreeing, our definition must be correct.

But Diabolos is discoursed of in Scripture in its imperial, as well as racial manifestations. John says, "For this purpose the Son of God manifested, that he might destroy the works of the Diabolos" (1 John 3: 8). When the Diabolos and his works are destroyed, "every curse will have ceased" (Rev. 22: 3). The works of the Diabolos are the works of sin. Look into the world, ecclesiastical and civil, and the reader will see Sin's work on every side. The thrones, dominions, principalities and powers: Greek, Latin, Mohammedan, Pagan, Protestant, Sectarian and Infidel, superstitions of all "names and denominations," are all the works of sin, which festers and ferments in all "the children of disobedience." They are all based upon the transgression of the divine law; and are all officered and sustained by the children of the diabolos. The Messiah's mission is to destroy them all. John, the baptiser, proclaimed this in pointing to Jesus, and saying, "Behold the Lamb of God who takes away the sin of the world," which, by Paul and John the Apostle, is interpreted as the Son of God that destroys the Diabolos and his works—the flesh and all its institutions; for the time comes at the end of the thousand years, when flesh and blood nature will be abolished from the earth; and by consequence, all evil and death, the "last enemy," which are its wages, in all the earth.

—J. Thomas

News from Germany

We are always pleased to receive the German Christadelphian periodical: "Prufet Alles," and have to hand the issue for May-June, containing a translation of an article from "Logos." We are always pleased for any items contained in our periodicals to be used in that fashion.



It was our pleasure, recently, to accept an invitation from the Cumberland (South Aust.) Ecclesia, to hear an address by Brother K. Cook, President of the Sunday School Union. The meeting was scheduled to take place on the evening of the Queen's birthday; and this being a holiday from normal labour, we thought that few would be present. We were, to our pleasure, proved wrong. A very nice audience gathered at the meeting place of the Cumberland Ecclesia, to hear a most impressive address, illustrated by slides.

Brother Cook had accepted the joint invitation of the Enfield and Cumberland Ecclesias to make this effort. Arriving from Sydney on

Saturday morning, he had addressed a meeting on the Saturday afternoon, and another in the evening. On Sunday afternoon he had visited the Cumberland Sunday School, and on Monday afternoon had assisted in a canvass of homes for new scholars—as a result of which some seven names had been enrolled.

Unfortunately, other engagements had prevented us attending some of these other meetings, and it was our pleasure, therefore, to attend on the Monday evening.

The address emphasised the importance of Sunday School work, made suggestions as to how it might be best implemented, and highlighted some of the faults that schools and teachers need to avoid. Most of it was common-sense practise, but we need to be reminded of these matters, for it is easy to take things for granted, and get into a rut as far as our teaching is concerned. Painstaking preparation on the part of the teacher, a thorough grasp of the subject, a manifest enthusiasm for the Word, a knowledge of its deeper meaning, constant recourse of the writings of the pioneers for help, the exercise of discipline in the school, the creating of incentives for the children, thorough co-operation between staff and superintendent, the sacrifice of the individual to the needs of the school—these and other matters were presented before us in a new fashion by the speaker. They are obvious things, no doubt, but the slides used to illustrate them—and taken from actual school work—helped to give greater point and purpose to the remarks.

The personal example of the speaker, his boundless enthusiasm for the work, no doubt helped as much as the slides to illustrate his comments. To travel 1,000 miles, not merely to give the talks, but to personally participate in a door to door canvass, speaks for itself. In the compass of three short days, his enthusiasm for Sunday School work became rather contagious.

The Sunday School is an important phase of the work of the Truth. The job of teaching should not be assumed lightly, for the education of

teachers is essential before they can be expected to teach efficiently. A teacher that does not "know" a subject has no possible hope of passing on any knowledge. And "teacher's notes" and similar accessories, whilst extremely valuable as helps, are no adequate substitute for personal acquaintance of the Word itself. Our experience is that the teacher must know far more than he intends to impart to his scholars—and if he lacks this knowledge, and refuses to arm himself with it—his inefficiency will soon be evident.

We do not think teaching is hard, so long as a few simple rules are followed. Firstly, the section of Scripture must be thoroughly absorbed. This is best done by going verse by verse over the portion selected, making sure that we know what each verse and word is about. Then, having gathered the material together, it is necessary to "think on these things" (Phil. 4), building up in the mind a mental picture of the matter under consideration. When giving the lesson, describe the picture thus created in the mind—give it with enthusiasm and force; and scholars will be caught up with the spirit revealed.

Here, of course, a word of warning is necessary. Enthusiasm is good, but it must be tempered with knowledge. So often, in religious circles, emotionalism swamps true exposition, and whilst, for the moment, the audience might be caught up in the excitement of words thus uttered, there comes a feeling of emptiness later, as they wonder what it was all about. It is necessary to teach—and to teach with the sober words of wisdom and understanding; not attempt to sway by mere personality. That is an effervescence that soon subsides, immediately losing its power and value.

The teaching of children was commanded under the Law: "Thou shalt teach these words diligently unto thy children, and shalt talk of them when thou sittest in thine house. . . ." (Deut. 6: 7). It is also commended under Christ: "Ye fathers . . . bring your children up in the nurture and admonition of the Lord" (Eph. 6: 4). There is nothing said here about Sunday Schools of course. It is the duty of parents to minister to the needs of their children. But it is obvious that if the training of children is a good work for parents, it is also for any who are able to co-operate with the parents. On one occasion, Moses commanded: "Gather the people together, men, women and **children**, that they may hear, and that they may learn, and fear Yahweh your God, and observe to do all the words of this law" (Deut. 31: 12). He was speaking of a solemn assembly which was to take place periodically in Israel. Special attention was given to the children at such times. Moses is specific on this. His words are: "That their children, which have not known any thing, may hear, and learn to fear . . ." (v. 13).

But in this work, both Moses and Paul emphasised that the prime need is for children to be assisted by parents. There needs to be a complete co-operation between the Home and the School. Parents are not wise who leave the education of their children exclusively to the School. It is their individual responsibility, but so often the complaint is made that this co-operation is completely lacking. We, ourselves, have had parents tell us that we demand too much of their children. We have been told that they cannot expect to do homework because they are so heavily engaged in their day schooling. Yet the things they hear at Sunday School are the things that lead to life eternal! The complaint is sometimes made that the matter presented is too deep. But consider the subjects that the same child is attempting in day

school! The complexities of science, the exact details of mathematics, the difficulties of foreign languages—all this, and more, is part of the curriculum in day schools. And the child that can master these things is able to master the things of the Spirit. Parents should encourage, and assist, their children in this direction; and any teacher would feel pleased and complimented if he or she were approached by the parents asking for ways and means of co-operation.

These thoughts were generated as we listened to Brother Cook's address—a talk which we found personally stimulating and helpful. He made a point of encouragement that we would like to pass on to any Sunday School worker who may read these notes. He reminded us that we were working for Christ, and before him, alone, our work will stand or fall. He knows the effort and enthusiasm we put into the service, and in due time, he will reward. In his messages to the seven ecclesias he reminded the brethren: "I know thy works." If we faithfully toil, Christ knows it. If we are careless and apathetic, he likewise knows it. According to our labour, so will he repay. Let us to the task.



At Enfield "Elpis Israel" Class

A goodly audience filled to capacity the meeting hall of the Enfield Ecclesia recently, to listen to four young members present an exposition of the prophecy of Malachi. Though only young in years, they were students who had keenly followed the study of this prophecy for some twelve months (meeting fortnightly)—and the quality of their work illustrated this. It was comprehensive, and took in all the matter without avoiding the difficult parts. Each speaker showed that he had grasped the significance of the prophecy, and knew what he was speaking about. What was lacking in oratory—for none of the speakers were experienced in that direction—was more than made up in the obvious sincerity of each one, and the study that had been placed into the effort. Visiting brethren expressed their pleasure at the grasp of the prophecy indicated by the speakers.

The meeting demonstrated the great value of study groups. To hold an audience for over two hours is no small attainment. And when this is done by inexperienced speakers, it shows the power inherent in the words expressed—rather than in tricks of oratory. Thus there is shown the fundamental value of a close, analytical, verse by verse study of Scripture. Twelve months have been spent by the Enfield "Elpis Israel" Class in studying the book of Malachi, and those who have absorbed the matter presented, and who take the trouble of marking their Bible, will always read with great pleasure and understanding, the Divine ideas presented therein.

A booklet providing verse by verse comments upon the Prophecy of Malachi was prepared for this special night, and some fifty copies were available on the evening for distribution. All these were taken, and a further forty copies requested. The prophecy of Malachi could provide an excellent subject for study on the part of those in isolation, and the "Elpis Israel" Classes are adding this booklet to those available for this purpose.

These books are available free of charge; but it is not the policy of the Classes to distribute them merely for the sake of a wide circulation. They will be sent to those who desire to study the matter—and the classes hope, and expect, to hear periodically from those who have received these notes, as to how their studies are progressing. We, ourselves, are greatly aided by this correspondence. The questions received,

the comments made upon the matter supplied, will help us improve the quality of the notes in any future issuance of them. Above all, it is this personal, analytical study of the Word that will keep the things of Yahweh ever fresh in our minds, and thus help equip us for the great future He has in store for those "who fear Him, who speak often one to another" on these things, and give earnest thought upon the things of His Name. "They shall be mine, saith Yahweh of hosts, in that day when I make up my special treasure; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3: 16). Those interested in such a study as this, are invited to write to Box 226, G.P.O., Adelaide, South Australia, for further details.

— Editor

The 'Yahweh' Name



THE NAME by which the Deity wills to be known is neither **God** nor **Lord**, but **YAHWEH** or **YAH**, commonly pronounced **Jehovah** and **Jah**: "Extol him that rideth upon the heavens by His name **Yah**" (Psalm 68: 4). He was not known to Abraham, Isaac, and Jacob by this name; they knew him by the name, **AIL SHADDAI**—**the strength of the powerful ones**. The memorial He ordained as the basis of His name is **Ehyeh asher Ehyeh**. **I WILL BE WHO I WILL BE**; not as in the English version, "I am that I am;" I who speak to thee, Moses, **WILL BE** manifested in the seed or nature of Abraham. When the Eternal Creator should be thus manifested, the flesh-manifestation would be the Christ, Messiah, or **YAHWEH-NAME**. This name was incipiently manifested four years before the Vulgar Era, and was called by divine command, by the Hebrew name **YAHSHUA**, **he who shall be, the Saviour**, rendered into Greek, **Yai-sous**, or **Jesus**. This incipient manifestation of **Elohim** was "**perfected**" on the third day after crucifixion, and taken up again into glory forty days after being "made perfect." The proximate manifestation of the **YAHWEH-NAME** is the development, during the times of the Gentiles, of "**a people for the name,**" by the "obedience of faith," and the perfecting of this doctrinal and ecclesial manifestation, in the subjects thereof, being made like to what **Jesus Christ** now is, after their emergence from their graves: "the manifestation of the sons of the Deity," at the near and thief-like advent of **CHRIST THE KING**. These all constitute the one **YAHWEH ELOHIM**, or **Christ and his brethren**, "the Saints;" as saith Moses, "Hear, O Israel, **YAHWEH (He who shall be)** our **ELOHIM (Mighty ones)** is **ONE YAHWEH**." The ultimate, com-

plete, and final manifestation of the JEHOVAH-NAME is the development, during the thousand years ensuing upon the end of the times of the Gentiles, of an intelligent, faithful and righteous multitude, which shall attain to perfection at the end thereof — “the Deity, the Father of all, over all, through all, and in all men.” “The name of Jesus Christ” is a phrase summarily expressive of the things which make up the Scripture character styled JESUS. “The name of Jehovah,” saith Isaiah, “cometh from afar.” The prophetic and apostolic testimony concerning the Christ, or Messiah (in English, the ANOINTED ONE) is the exposition of this name, because Christ is “Deity manifested in flesh.” To “believe on his name” is to believe intelligently that testimony concerning **the Christ**, and that **Jesus is he**. “The blood of Jesus Christ, Son of God, cleanseth from all sin;” and he is the **covering** for sins, through faith in his blood, for the remission of sins that are past. This sin-cleansing quality makes the name of Jesus the Christ purifying to all the believers of the gospel of the kingdom **upon** whom it is Scripturally named.

Proof: Exod. 3: 13-15, 6: 2-3; Isaiah 7: 14, 9: 6-7, 30: 27-28; Jer. 23: 6; Luke 1: 31: 32; John 20: 17; Heb. 2: 10, 5: 9; John 17: 5, 24; Acts 1: 3, 11; 1 Tim. 3: 16; Acts 15: 14; John 5: 29; Rom. 1: 5, 8: 19, 23; 14: 10, 12; 1 Cor. 15: 49, 52; Phil. 3: 20, 21; 1 John 3: 2; Luke 20: 36; Deut. 6: 4; 1 Cor. 15: 28; Eph. 4: 6; Rev. 21: 3; Rom. 3: 25; 1 John 1: 7, 2: 2.

—Dr. Thomas

The Fellowship of Christ

“The ‘Fellowship of Christ,’ is a small meeting with not more than a dozen members—though this does not bother us, for Christ has said: “Where two or three are gathered together in my name there I will be in their midst.” We meet once a week, on a Sunday morning, in a small cafe; we have Brother Roberts’ Table of Bible readings, and these are first read, after which one of the brothers (who take it in turn) gives an exhortation. After this we have the ‘Breaking of Bread,’ the collection and announcements, and finally a talk for the children. We have given lectures during week nights, especially for the public, but I am afraid these have not been successful, owing to the lack of interest in the Truth during these last days. Our last lecture was entitled: “Communism must Fail.” What a paradox it is that “Communism” was born of a Jew—Karl Marx; and will be overthrown by the Jews ultimately! My chief hope in this life is that I will obtain the prize of eternal life. I know that I can only do this by obeying the Law of Christ. Though failure encompasses us, in the mercy of God we can look forward in hope, knowing that He realises the weakness of flesh, and is prepared to forgive if we earnestly seek His way.

—Extract from letter (N.D., Eng.)

Verse by Verse Exposition
of Psalm 68

5 . . . The Hour of Judgment

SYNOPSIS: This series is designed to quicken interest in the Psalms as prophetic of the work of the Lord Jesus Christ, in both first and second advent settings. Verses 1-10 show: (1) Christ moving against the nations at Armageddon; (2) The rejoicing of the Redeemed, and their extolling of the Eternal by His name, YAH; (3) The manifestation of the Divine family in power by the bestowal of life eternal on the approved, and the rejection of the rebellious; (4) The latter-day outpouring of the Spirit whereby mortality will be swallowed up of life. We now consider verses 11-13.



Yahweh gave the word;
Great was the company of those that published it.
Kings of armies did flee apace;
And she that tarried at home divided the spoil.*

The Mid-Heaven Proclamation

The time is coming when the Foreign Ministries of the nations will be startled by the remarkable ultimatum, presented to them on behalf of the King of the Jews, then established triumphantly in Jerusalem. The wording of this ultimatum is briefly given in Revelation 14: 7, thus: "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."

The thrilling victory of Armageddon, will already have demonstrated to those willing to learn, that more than human power is vested in this King, and they will humbly submit to the decree, by laying their power at His feet (Isa. 60: 9). But certain papal powers will continue to resist, and it will require the fiery judgments of the Lord Jesus before the second proclamation will be heard: "Babylon is fallen, is fallen!" (Rev. 14: 8).

This is the setting of the section of the Psalm that we now propose to consider. After the victory of Armageddon,

*Although the A.V. has "Adonai" (Lord) in this place, the Companion Bible notes that this is one of the 134 places where Yahweh was changed to Adonai by the Sopherim — the Jewish revisers of the Hebrew text. They altered the text out of extreme (but mistaken) reverence for the Ineffable Name, listing the places where it was done. Vv. 17, 19, 22, 26, 32 of this Psalm should be similarly changed back to Yahweh.

there will be a lull of some years before the army of the saints shall issue forth belligerently from Zion, to "execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written" (Ps. 149: 6-9). It will be during this lull, that the word given by Yahweh (the ultimatum referred to above) will be published by the great company appointed for that purpose.

"Great was the company (Heb. — 'army') of those that published it," we read. The commander-in-chief of this army is, of course, the Lord Jesus (Isa. 55: 4); whilst the army itself comprises those clothed upon with immortality at his second coming. They are here seen issuing forth as his army in a work of proclamation.

They are to "publish" the word of Yahweh. The word here used (Heb. "basar") is invariably used in Scripture for "publishing" good news. In its root meaning, it signifies that which is refreshing or cheering. It is found in Isaiah 61: 1: "Yahweh hath anointed me to **preach** good tidings unto the meek . . ." This was the "gospel," proclaimed by Christ to the poor (Luke 4: 18). It is also a gospel-message emanating from Yahweh, that the newly-developed army from Sinai shall sound forth as an ultimatum to the nations. The Douay version offers this rendering: "The Lord shall give the word to them that preach good tidings with great power."

It is significant that "basar" is in the feminine gender. This has led the revisers to translate: "The women that publish the tidings are a great host" (Revised Version). But it will not be "women," as such, that will do this work, but the "Bride of Christ"; the true, perfected Ecclesia (see Eph. 5: 25-32). Thus, whilst it is appropriate that the word should be in the feminine form, the translation of the Revised Version misses the point. The Truth, however, helps to clarify that which would otherwise be confusing.

What form shall the gospel message take, that the Bride of Christ is to publish unto the nations? Brother Thomas has dealt with this matter in "Eureka" vol. 3B, pp. 22-23. He draws attention to Revelation 14: 6, which he translates as follows:

"And I saw another angel flying in mid-heaven, having aionian good news to proclaim to those who dwell upon the earth, even every nation, and tribe, and tongue, and people, saying, with a loud voice,

Fear the Deity, and give Him glory; for the HOUR OF HIS JUDGMENT hath arrived; and do homage to him who made the heaven, and the earth, and sea and fountains of waters."

The word "alsonian" signifies "pertaining to the age," and the good news proclaimed will be appropriate to those times. In exposition, Brother Thomas shows how that the saints enthroned with Christ in Jerusalem as the 144,000 who stand with the Lamb upon Mount Zion, go forth to the nations to call them to submit to the new Power manifested in Zion. These are styled "virgins" in Revelation 14: 4, thus endorsing the feminine "publishers" of the word, referred to in our Psalm. In "Thirteen Lectures on the Apocalypse," Brother Roberts terms their work, "The first demand of the Coming Age upon the present age." Brother Thomas writes of those who carry this demand to the nations:

"But it is too much for one man to accomplish in the short space allotted for the proclamation. Others of like qualifications will therefore be associated with him in the work; so that it may be carried on in different countries at the same time. The apostles had their co-labouring attendants and subordinates when they sounded the gospel trumpet in old time. In the new proclamation, the same condition may obtain. Be this as it may, it is 'those that escape,' or the saved remnant, that are sent, as sounders of the Truth, to the nations that have not heard the fame, nor seen the glory, of Yahweh; and they shall declare His glory to the Gentiles (Isa. 66: 19). This is the plurality represented by the Angel—the one messenger emblematic of a multitude; as it is written in Psalm 68: 11: 'Adonai will give the word; those who bear the tidings are a great host.'"²²

Dividing the Spoil

"Kings of armies did flee apace, and she that tarried at

*We have, in this comment by Brother Thomas, an example of how one can build upon a foundation established in such works as "Eureka." Any student, carefully noting the significance of Ps. 68: 11 as used in the above extract from "Eureka," could then turn to the Psalm, and building from that point, develop an understanding such as we are outlining in our exposition. This illustrates the importance of imbibing deeply from such a work as "Eureka." Nowhere is this more essential than by those in our midst who aspire to be teachers of the ecclesia. Let the brotherhood be fed upon the strengthening lines of exposition such as brethren Thomas and Roberts develop in their writings, and this will awaken in the hearts of listeners a strong desire to study for themselves as well. Our speaking and writing brethren have a great responsibility in this regard, and do well to realise their responsibility in this connection. The foundations of the revival of the Truth in the last days are in the writings of the pioneers. Let us therefore use them. Let us support the "Elpis Israel" and "Eureka" Classes as Brother Pearce of England exhorted us in a recent issue of "Logos." Let us remember "the old paths," let us preserve "the old landmarks."

home divided the spoil." The Douay renders: "The king of powers is of the beloved, and the beauty of the house shall divide spoils." There is an unresolved point in my mind at this stage,* as to whether "kings or armies did flee apace" is a reference to the Gentile rulers fleeing before the new Power manifested from Zion, or whether it refers to the kings of the New Age, hastening swiftly to execute Yahweh's will amongst the nations. Irrespective of which point is actually stressed in the first part of this verse, both facts are true. The Gentile powers will be seized with panic and trembling, their strength will fail them, whilst the saints will be swift and single-minded in the perfect and immediate execution of the purpose. The covenants from ancient times when Abraham walked as a pilgrim along the caravan-routes of the East will have sprung to vibrant fulfilment in the modern jet-atom-age to the consternation of the world which will realise, at last, the might of Yahweh, as they see His arm unbarred in the events that shall take place.

"The beauty of the house" shall divide the spoil. The perfected Ecclesia, the King's Bride, will share in the work, and the glory, of the Kingdom. Many will be spread abroad amongst the nations, many will be in the borders of the Land, busy in the tasks associated with the settling of the tribes from Euphrates to the Nile, and supervising the building of the House of Prayer for all nations, gathering in the "wealth of the Gentiles," which returning Israel will bring with them (Isa. 60: 9-11 — margin).

When Israel left Egypt under Moses, they "spoiled the Egyptians" (Exod. 12: 36), gathering in the treasures of

*In the Hebrew text this line is given as a shout of triumph: "Kings of armies shall flee; they shall flee!" There is thus presented a picture of the Lord "scattering those who delight in war." Other prophecies show that after the saints have issued the ultimatum to the nations, they shall withdraw to await its effects. Against those Powers that resist, the regenerated army of Israel after the flesh, officered by immortals, shall go forth, to wage a war of conquest against the "sons of Greece" (the Gentiles—Zech. 9: 13). Success shall attend their efforts: "one shall chase a thousand, and two put ten thousand to flight" (Deut. 32: 29-30). Before such remarkable efforts as these, the Kings of armies shall flee in consternation. Micah says they "shall be confounded" at the might of Israel, and in fear shall humble themselves before them (Mic. 7: 10). A triumphant Israel will return home to lay its trophies at the feet of the Bride of Christ, so that the Psalm declares (according to the Hebrew text): "She who dwelt in the house will divide the spoil." This "house," taught Paul, is the Ecclesia (1 Tim. 3: 15; Heb. 3: 6), and those then found dwelling therein, will be the Accepted, made glorious and immortal like their chief, the Lord Jesus.
—Editor.

silver and gold which they later used to beautify the Tabernacle. When David subjected the nations about him to the rule of Zion, he exacted from them tribute — vessels of silver, gold, brass, etc. — which was dedicated to the use of the Temple which his son built (2 Sam. 8: 10-11; 1 Kings 7: 51). And the greater than Moses and David shall do likewise. Speaking of the tremendous shaking of the nations that shall take place at his second coming, the prophet Haggai announces the decree of Yahweh: "The silver is Mine, and the gold is Mine, and the glory of this latter house shall be greater than the former, and in this place will I give peace" (Hag. 2: 8).

The nations will be spoiled of their riches which will be dedicated to Yahweh in the building up of the Land and the Temple. Whilst abroad the work of conquest goes on apace, at home the spoil is divided and used in the manner prescribed. Thus the Psalm moves on in glorious language, telling the triumph of Israel, thrilling to those whose hearts are in Zion, who are accounted as having been "born there" — as the Psalmist says in another place (see Ps. 87: 5; Heb. 12: 22). Those who have a deep patriotism for the "things of the Kingdom," are caused to rejoice by the glorious vision of the future condensed in this anthem of victory and praise. In few words, by a few deft strokes upon the canvas of the mind, a picture is created of the coming glory of Christ and the saints, which we, by comparing Scripture with Scripture, are able to build upon, and thus create such a vista of the future, as to provide the incentive to attain unto the glory to be then revealed.

— B. Philp

"The Story of the Bible"—in Braille

We are interested, and delighted, to receive from America a copy of the title page of "The Story of the Bible" transcribed in standard English Braille by L. Ormerod, of California, U.S.A. Volume one will appear in six separate volumes in Braille, and will be distributed through blind institutions throughout America in that form.

"What a contrast is presented between the present state of affairs in the world, and the glories of the future kingdom portrayed by Isaiah! Today we see the ravages of sin and war taking fearful toll of human life, manifesting itself in man's desire for the things of his neighbour. How refreshing to contemplate, are the words, "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse . . . and his rest shall be glorious."

—Extract from letter (L.B., Qld.)

**Love in Action is what
the Master Inculcated**

The Greatest Virtue of All!

"We ought also to love one another"—1 John 4: 11

Both the Sadducees and the Pharisees, different as were their understanding of God's purpose, came to Jesus as he taught the people, asking him questions to test him. They could not understand him. To them, the principles that he taught appeared to be in conflict with the Law which they revered. On one such occasion they asked him: "Master, which is the greatest commandment in the law?" Jesus replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matthew 22: 36).

In these few words we have compressed the whole duty of man (Ecc. 12: 13). The first relates to our attitude towards God, and whilst I propose to refer to this aspect, I have chosen to take the second commandment of Christ first. This because although the first is the greatest—indeed **because** the first is the greatest, it constitutes the perfection of our high calling of God in Christ Jesus. To attain thereunto we need to lay a foundation, and the foundation upon which we are instructed to build is the second commandment: "Love thy neighbour as thyself." John brings to us the vital necessity for this first step, in his comment: "He that saith he is in the light, and hateth his brother, is in darkness even until now" (1 John 2: 9). Indeed, he goes so far as to assert that, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

More Than Words Required

It is essential, then, that we love one another. Because the Word has done it for us, it is very easy to condense this theme into few words. For instance, Jesus declared: "Therefore all things whatsoever ye would that men should do to you, do ye even so unto them, for this is the law and the prophets" (Matt. 7: 12). His last commandment to his dis-

principles before he suffered, was: "These things I command you, that ye love one another" (John 15: 17).

But love must be seen in action; it is synonymous with works. It is no use us "loving" one another unless we DO something about it. But why, if this theme is so easily condensed into few words, should we spend so much time talking about it? Because "love one another" is easily said, but difficult to do. It is the crown of a godly character. It has always been difficult; but more so in this tolerant age, when the world around us speaks of love, of charity, of being good to neighbours and the like, and we are in danger of laying hold of their debased standards in the matter, thinking that therein we have what God requires. Worse than this, we sometimes tend to look at their activities and feel shamed! We feel they are far more self-sacrificing than we, and fail to recognise that our task is not to do what they do, however meritorious it may appear, but what GOD requires us to do. And when it comes to doing what pleases God, they have not even begun to do that! The veriest babe in the Truth, baptised yesterday, is wiser than the greatest in the world, for he walks in light, whilst they all still grovel in darkness.

A Striving Towards Perfection

Peter (1st Ep. Ch. 1: 2) presents us with a list of godly qualities which he exhorts us to "add" the one to the other, thereby implying that each embodies, and is built upon, those that come before. Beginning in faith, we are to add thereto virtue, knowledge, temperance, patience, godliness, brotherly kindness — and finally, the climax: love. Not that I think it is intended that we have no love at all until all these other qualities are perfected, but rather that they all are indispensable to perfection in love, and therefore we are presented with a balanced character. We must not only manifest faith, virtue, and knowledge, but also reveal temperance, patience and godliness. What a beautiful parallel there is between these thoughts, and Paul's exhortation on love in 1 Corinthians 13. He, also, makes it quite clear that faith and knowledge alone are not enough. He teaches that "love suffereth long, and is kind" — there we have patience. "Love rejoiceth not in iniquity, but rejoiceth in the truth" — there we have godliness. "Doth not behave herself unseemly, seeketh not her own, is not easily provoked" — there we have temperance. "Beareth all things, believeth all things, hopeth all things, endureth all things" — there we have brotherly kindness.

The sum of all the scriptures that we have brought to bear so far is that love "in the truth," is an intimate, sympathetic understanding of the feelings and emotions of those we love. Thus Paul exhorts (Rom. 12: 15): "Be kindly affectioned one to another in brotherly love, in honour preferring one another . . . rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another . . ."

We cannot, or perhaps I ought to say, we **ought** not to be able to harmonise with the world around us in this way. Their fears and rejoicings are not ours. The things which cause them to fear, cause us to "look up, and lift up our heads" (Luke 21: 28); those which cause the world to rejoice, cause us to weep and lament (John 16: 20); those which move them to mirth, are to us but "the crackling of thorns under a pot" (Ecc. 7: 6).

The Unifying Power of Love

That true Scriptural love can only exist upon the background of the Truth, becomes thus established as a basic principle. "Love rejoiceth not in iniquity, but rejoiceth in the Truth." It demands unity: unity of thought, purpose and deed; but all in harmony with divine principles. Thus we see brotherly love as a manifestation of unity; we see growth in love one to another, as a growth in unity.

But be not deceived in this. Unity has been said to have been achieved in our midst recently, but that is not what I am talking about now, or what the Scriptures call "unity of the Spirit in the bond of peace" (Eph. 4: 3). That which has happened rests, not in love, but in verbal assent by majorities to a form of words. It is not a thing of the heart and mind. Viewing our community as a whole, it is a mixed community. It is for each individual to strive to be among those described by Paul as "those that love God, who are the called according to His purpose, foreknown of Him, and predestined to be conformed to the image of His son" (Rom. 8: 28). These will grow and increase in this love one of another which is a manifestation of their discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 35).

The followers of the Lord are found in many stages of development. John places them in three categories: "little children," "young men," and "fathers." Yet, whatever their category, they have this in common, that they have "known

him who is from the beginning" (1 John 2). On the basis of revealed truth, all should be found striving together unto perfection, seeking to attain unto that "strong meat" which is for those of "full age" (Heb. 5: 14). Yet this must be done in love, "with all lowliness and long suffering, forbearing one another, endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4: 2).

This requires a measure of understanding of the limitations, or a recognition of the ability, of others. All have to be "kind to one another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven them." Thus they are, whether strong or weak, whether young or old, all "followers of God, dear children, walking in love, as Christ also hath loved us, and hath given himself for us, as an offering and a sacrifice to God, for a sweet-smelling savour" (Eph. 5: 1-2).

A Sweet-smelling Savour

The Psalmist sang of the unity in love. "Behold how good and how pleasant it is for brethren to dwell together in unity." Then he proceeded to make a comparison. He likened such unity to "the precious ointment upon the head, that ran down the beard, even Aaron's beard; that went down to the skirts of his garments" (Ps. 133).

In this figure, Aaron is used as a type of Christ, who was "anointed with the Holy Spirit and with power" (Acts 10: 38), "with the oil of gladness above his fellows" (Heb. 1: 9).

But the figure does not relate to the Lord Jesus only, but to his brethren as well. They comprise the "body of Christ" even as he is the head; and the Psalmist is careful to remind us that the anointing oil ran right down to the skirts of the garments. That is, the anointing of the Lord Jesus affects all those "in him" as well. So John, writing an epistle on love, referred to "the anointing which ye have received of him." "Ye have an unction from the Holy One," he wrote, "and ye know all things. I have not written to you because ye know not the truth, but because ye know it" (1 Jhn. 2: 20, 27).

To gather the power of this figure toward us we need to look at it a little more closely, laying hold of the details given to us of this anointing oil, through Moses (Exod. 30).

It is easy to say that the oil was the Spirit-anointing,

manifest firstly in the Lord Jesus, the Word made flesh; but manifest also toward us in the Word we have received, but that is too general a statement for our guidance. We know that we have to heed the Word, walk in the Light, manifest "love in the Truth," but these phrases can become mere words. We must work out these things in a series of acts from day to day, from hour to hour. And a study of the details of the figure before us will help us in this.

The Fragrant Spices of Love

The anointing oil consisted of four fragrant spices weighed and mingled together with olive oil. This was the oil used for the candlesticks, to give light in the sanctuary; so we have "light" as an essential ingredient. The light of the Word, the guidance of the Spirit through that Word, is that which binds the whole together. We must "walk in the light," as John says, if we would have fellowship one with another. It is possible, of course, to have unity and fellowship on a different basis to this, for men have no great difficulty in formulating a code of common action when they want to. We see it on every hand. But the unity, the only unity that can interest us is "unity in the Spirit," on the basis of truth. Then we walk in the light, and our fellowship is with the Father and the Son, and thereby with one another, and we should manifest, as it were, a sweet odour that has a character all its own. "Neither shall ye make any other like it, after the composition of it, it is holy, and shall be holy unto you" (v. 32). I need not dwell on the exclusive character of this "oneness" now before us, as it is written: "Whosoever putteth any of it upon a stranger shall even be cut off from his people." Thus is emphasised to us once again, that that which passes in the world for love and Christian behaviour is nothing of the sort. "He that keepeth his commandments dwelleth in him, and he in him" (1 Jhn. 3: 24).

Three principal spices: myrrh, cinnamon and calamus were weighed together, and compounded "after the art of the apothecary." This is a warning that we have to knit together those things pleasing to God: "the faith, hope and love" of which the apostle speaks, and not only have them there, but have them in the right proportions. As he warns us, faith and hope are of no avail without love.

Blending the Spices

We must not be like those who perform one set of duties and neglect others; who like to argue about first principles,

but find exhortation to holiness and prayer tedious; who get up public meetings, and organise committees, but forget the ministration of the saints; who like discussion, but have no taste for worship; who take a deal of interest in the stranger, but forget love to the brethren; who zealously invoke the law and testimony, but neglect the daily meditation of the Word; who teach doctrine, but pass over mercy and the love of God; who are diligent in business, but do not serve the Lord as He requires; who are alive indeed to correctness of belief, but dead to holiness of life; who contend for the faith, but neglect the works without which faith is dead.

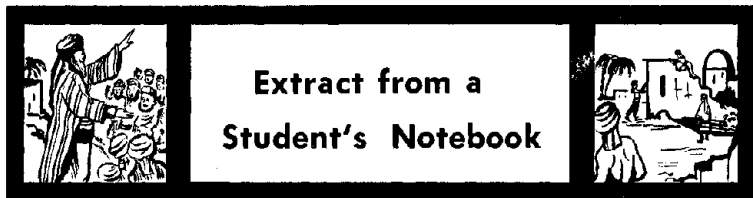
We have to blend all the right things, the God-appointed things, together with all the "art of the apothecary." Thus we will avoid the evils, for instance, of advocating peace where there is no purity; of holding up almsgiving and "good works" as the exclusive way of salvation; of advocating friendship with the world on the plea that we must love our neighbours as ourselves. For everything, says the wise man, there is both a time and a place. Study in the Word will teach us the "when" and the "where." There is a right dividing of the Word of truth, and there is a handling of the Word deceitfully—in all this the Word alone can be our guide.

How to apply this in terms of practical detail is a matter of much prayerful consideration on the part of each one of us. It is our individual responsibility to blend the requirements of love, guided by God's counsel in His word. We must strive to "walk as children of light," allowing the Word to order all our ways, and though we may often fail in our application, our diligent desire to please our Father will be found most acceptable to Him.

If we so walk, we will be found "one" with Him, we shall have fellowship one with another, we shall walk in unity one with another, we shall, indeed, be "kind to one another, tenderhearted, forgiving one another, even as God, for Christ's sake, has forgiven us." We will, "as dear children," be followers of God, and will indeed "walk in love, as Christ also hath loved us, and given himself for us" (Eph. 4: 32; 5: 2).

"My little children," says John, "let us not love in word, neither in tongue, but in deed and in truth" (1 Jhn. 3: 18).

—E. Stallworthy, England



Translations and Explanations of Scripture, culled from the writings of the Pioneers — together with additional comments.



The writings of Brother Thomas are not only invaluable because of the expositions of specific subjects, or portions of Scripture, that are presented therein, but also for the hints that they contain upon individual verses. Quite frequently, Brother Thomas will make a suggestion, in a translation, or a comment, which the student can take further, and in so doing, open up many an exciting discovery in Bible exegesis.

We propose, in these columns, to gather some of these references together, noting the places where they may be found, and sometimes giving further comments upon them. The reader will find it profitable to study the original quotation himself, particularly in the light of its context. We intend to commence from Genesis, and slowly work through the Scriptures, and we invite the Reader to add to the matter supplied. He can do so by sending us other references from the writings of Brother Thomas upon the verses referred to, or by his own observations upon them.

As our matter is in note form only, it is not exhaustive—it is given as a hint to where further riches may be found.

Genesis 1: 1: "In the beginning God created . . ." In the Hebrew these words are "Berayshith bara Elohim." They defy the rules of grammar, which require in general that a "verb agree with its nominative in number and person," because in this statement we have a plural noun (Elohim) with a singular verb (bara). Why should this be so?

In "Elpis Israel" (p. 181) Brother Thomas has written: "In this sentence 'bara' is the verb in the third person singular, and 'Elohim' a noun in the third person plural; so that they do not agree according to the rule of grammar. For an agreement to ensue, either the noun should be Eloah, or El, in the singular, or it should remain as it

is in the plural, and the verb should be changed to 'barau'; as 'barau Elohim' (they) created. But it does not stand thus; it reads literally '(the) Elohim (he) created.' But why the plural Elohim should have been associated with a singular verb in this chapter, Hebraists have been much perplexed to answer satisfactorily to themselves or others. . . ." Theologians have seen in the use of this plural noun with a singular verb, a reference to the Trinity — but this conflicts with the plain declaration of Scripture in such places as 1 Cor. 8: 6.

In "Elpis Israel," "Eureka," and "Phanerosis," Brother Thomas goes to great lengths to explain the reason why Scripture thus defies

the laws of grammar and uses a singular verb with a plural noun. He describes it as "a peculiarity which is both phanerosial and doctrinal" (Phanerosis, p. 42). Although "a plurality of agents is denoted in the Mosaic history of the terrestrial creation" ("Elpis Israel," p. 182), but one spirit moved them all, uniting them as one; and that Spirit was El, the Power of the Great Increate, or Yahweh. This One Spirit laboured through the Elohim (Ps. 103: 20), so that we have a singular verb (denoting the Doer of the work) with a plural noun (denoting the agents He used). The term "bara Elohim," therefore, teaches that the One Great Increate of the heavens, He Who is above all else, created the heavens and the earth through His servants the angels, or Elohim, who are "Mighty Ones," because of His Power in them.

This has been a difficulty with some. The late brother C. C. Walker in a footnote to "Elpis Israel," p. 181, suggests that "Elohim" has also a singular usage, and he quoted Psalm 45: 6 in support thereof. This Psalm, speaking of the Lord Jesus, declares: "Thy throne, O God (Elohim) is for ever."

But there are serious exceptions to suggesting that Elohim is both plural and singular. If it were so, why do we also find the singular form of the word — Eloah — likewise used frequently in Scripture? There is no doubt that the context of Genesis 1: 1 refers to a plurality of agents (see v. 26). And Hebrewists state (see "Hebrew Students' Manual") in regard to the word "Elohim," that despite the use of the singular verb, "the plurality of the idea of the word is distinctly conveyed."

This being so, what are we to make of the use of this plural word in such references as Psalm 45: 6, which refers to the Lord Jesus? The answer is that he must be considered in both the singular and

plural numbers. He stands as head and representative of a great company from whom he cannot be separated, and who will "sit with him in his throne, even as he also overcame, and is set down with his Father in His throne" (Rev. 3: 21). A careful consideration of the places where the word "Elohim" occurs will reveal this idea. It is sometimes used of individual angels, because they are representative of the Elohim (angels) in general. It is used of Yahweh Himself, but only because He is manifested through the Elohim, and they become representatives of His glory. An individual can represent a company, even though the name of the company signifies a plurality of agents — and the same idea holds good for the use of the word "Elohim."

Thus in the term "Berayshith bara Elohim," there is conveyed the idea that at some remote beginning, long before the creation of Adam, the earth was created by the Creator through His spirit, which moved through His agents, the angels.

Genesis 1: 2: "Without form and void, and darkness upon the face of the deep." — "A globe of mineral structure, submerged in water, and mantled in impenetrable night. Out of these crude materials, a new habitation was constructed, and adapted to the abode of new races of living creatures" ("Elpis Israel," p. 12).

The word "void" is "tohu" in Hebrew, and signifies "chaos" ("Eureka," 1: 408).

Brother C. C. Walker has some comments to make upon this in "Ministry of the Prophets," p. 582: "There is a beautiful concealed contrast between the chaotic condition of the Gentile heavens and earth, and the order and glory of the new heavens and the new earth of Zion that are to succeed them. As Isaiah says, 'For thus saith Yahweh that created the

heavens, God Himself that formed the earth and made it; He hath established it, He created it not in vain ("a waste", R.V., or "void," Heb. "tohu"); I, Yahweh, speak righteousness, I declare things that are right.' Israel's 'kosmos' or world was wrecked in A.D.70, and Gentile chaos remains; but not for ever. The earth has been emptied, made waste, turned upside down, and its inhabitants scattered. In the 'regeneration' Israel's universe will be recreated: and the Gentile world, or the 'kingdom of men,' will pass away in judgments like those that came upon Israel of old, and worse. Thus the prospect is placed before us, in that as Yahweh created order out of chaos in the beginning, likewise and upon a great scale, He will recreate spiritual order out of the chaos of today."

This translation of Isaiah 45: 18 by Brother Walker is interesting. It states that the earth was created "not a waste" (see R.V. and Moffatt). It must then have subsequently become such, for in Genesis 1: 2 (which is after creation) it is described as "void" or "waste." Brother Thomas has suggested that there was a pre-Adamic creation that was involved in some terrible catastrophe prior to the re-ordering of the earth some 6,000 years ago. He writes:

"Fragments of the wreck of this pre-Adamic world have been brought to light by geological research, to the records of which we refer the reader, for a detailed account of its discoveries, with this remark, that its organic remains, coal fields and strata, belong to the ages before the formation of man. . . . This view of the matter will remove a host of difficulties, which have hitherto disturbed the harmony between the conclusions of geologists and the Mosaic account of the physical constitution

of our globe" ("Elpis Israel," p. 11).

Isaiah 45: 18 in its Revised Version setting (fully confirmed by the Hebrew) certainly gives support to this contention.

"The Spirit of God moved." — "Spirit of God" is "Ruach Elohim" in the Hebrew, concerning which "Elpis Israel," p. 33, states: "This 'ruach' or spirit, is neither the Uncreated One Who dwells in light, nor the Elohim, His co-workers, who co-operated in the elaboration of the natural world. It was the instrumental principle by which they executed the commission of the glorious Increate to erect this earthly house, and furnish it with living souls of every species. It is this ruach, or instrumentally formative power, together with the 'neshemeh' or breath, which keeps them all from perishing, or returning to the dust."

It is important to notice that Brother Thomas discriminates between the ruach (spirit) and neshemeh (breath). The former is "all pervading. It is in heaven, in sheol, or the dust of the deepest hollow, in the uttermost depths of the sea, in the darkness, in the light, and in all things animate, and without life. It is a **universal** principle in the broadcast, or rather, in an illimitable sense. It is the substratum of all motion, whether manifested in the diurnal, and ellipsoidal revolutions of the planets, in the flux and reflux of the sea, in the storms and tempests of the expanse, or in the organism of reptiles, cattle, beasts, fish, vegetables, or men. The atmospheric expanse is charged with it; but it is not the air; plants and animals of all species breathe it; but it is not their breath; yet without it, though filled with air, they would die" ("Elpis Israel," p. 34).

(to be continued)

VOLUME TWENTY FOUR

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

Speak as the Oracles of God



Be earnest; avoid affectation and mere showing off, and, above all, talk sense. Remember that your theme is momentous and sacred, and calls for honest, humble and painstaking effort. Aim at arresting with edifying matter. Forget not that a good, sound thought, however roughly expressed, is worth a score of high-sounding phrases with nothing in them. In view of this, seek to enrich your mind with ideas. Ideas are the product of study and thought. If they exist, words will quickly be found to convey them. Be fair; be logical. Neither strain meanings, misrepresent, nor indulge in clap-trap. Preach for the enlightenment of your hearers, not for self-glorification. Hide self, and let God be seen and heard. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Pet. 4: 11).

"Eureka" in the Light of Today

The Gathering to Armageddon

The Coming of the Lord is Near !

"Who gathers them? . . . In Isaiah 66: 18, the Spirit saith, 'It shall come that I will gather all nations and tongues; and they shall come and see my glory;' and in Micah 4: 12, 'Yahweh shall gather many nations as the sheaves into the floor' for threshing; 'therefore wait ye upon me, saith Yahweh, until the day that I RISE UP TO THE PREY; for my determination is to gather the nations, that I may assemble the kingdoms, to pour out upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy' (Zeph. 3: 8). The Spirit of Christ also informs us of the place to which he will gather them. In Zech. 14: 2, he says, 'I will gather all nations against Jerusalem to battle; and the city shall be taken;' and in Joel 3: 2, 14, 'I will gather all nations, and will bring them down into the Valley of Jehoshaphat — the Valley of Threshing.' These are sufficient to show that it is the Spirit in apocalyptic manifestation who is the gatherer."

—"Eureka," vol. 3, page 595.



Recent weeks have provided dramatic warning, how war could descend like an avalanche upon the world with only a few hours' notice. The revolt in Iraq, that led to the murder of its pro-western king, sparked off by a train of events of which the nations are still feeling the effects. It not only brought American troops into the tiny state of Lebanon, and British troops into Jordan (the territory of Edom, Moab and Ammon of Daniel 11: 43), but also affected nations remote from the scene of disturbance, causing them to look with anxiety towards these ancient lands of the Bible.

This is to be expected. Time and again, the prophets speak of Yahweh drawing the nations into the Middle East at the time of the end, and the re-occurring crises involving that area, are preliminary to the greatest one of all — the actual gathering to Armageddon.

The growing importance of the Middle East in the counsels of the nations is a significant sign of the times. One hundred years ago it did not much matter to Britain who controlled the arid, desert lands of Arabia; today it is of vital importance. In this mechanical age, the oil of the Middle East has become a weapon of war second in import-

ance to none other. It is a weapon that all the Big Powers wish to wield, and which causes them to covet the burning sands of the Arabian deserts.

Yahweh hath said concerning Russia: "Behold, I am against thee, O Gogue . . . and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army. . . ." (Ezek. 38: 2).

These words are worth pondering. "I will do it," saith Yahweh. I will draw Russia and her confederated forces into the Middle East, as a fisherman would his catch. That is the significant statement of Ezekiel 38: 3. And as we, today, see the nations looking enviously towards that part, it is obvious that the hook has been so baited as to ultimately draw them all to the scene of national judgment.

The Bait

And what desirable bait is found on that hook! Who controls the rich stream of black gold that flows from the oil-wells of the Middle East is of prime importance. Oil is an essential commodity in the modern world. In 1955, Britain alone used no less than 25 million tons of oil, and it is estimated that by 1985 she will be using 91 million tons per year. And it all must be imported; and mainly from the Middle East. It is estimated that the known exportable reserves of all nations apart from the Middle East will only last another ten years, whilst those of the Middle East are sufficient to last 100 years. That means, that within ten years, the nation that dominates the Middle East will rule the world!

This is no exaggeration; it is sober truth acknowledged by political commentators throughout the world. It was oil that forced Britain to withdraw from Egypt in November, 1956, and brought about the fall of Prime Minister Eden of Great Britain. It was oil that precipitated the recent crisis in Iraq, and brought American and British troops into Lebanon and Jordan. It is oil that makes Russian intrigue among the Arab countries so ominous in the eyes of Western Nations.

From the standpoint of oil, the nations are divided into three categories: (1) Those with sufficient for their needs; (2) Those dependent upon others; (3) Those able to export it. Into the first category can be placed U.S.A. and Russia; into the second must be placed the British Empire and

Western Europe; and into the third is found a small part of South America, Indonesia, and the Middle East.

Thus the Middle East is found in a unique position in these "closing days of the Gentiles." Upon it there is cast the covetous eyes of all nations. Who made it thus? Who but the Creator, Who has also declared: "Behold, in those days, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down. . . ." (Joel 3: 1-2).

No wonder that, 2,500 years ago, He likened Himself to a fisherman, with baited hook, drawing Russia down into His land.

Other "fish" have grasped at the bait. Once the sole preserve of Great Britain, America entered as a rival, and gradually asserted her influence over the countries. During the Suez crisis of November, 1956, she gambled on replacing Britain completely, opposing Britain's armed intervention with platitudes that have proved hypocritical in view of her own action in Lebanon. The two allies being thus divided provided Russia with an opportunity that she was not slow to capitalise upon.

Nasser's Opportunity

The rivalries and jealousies of the Big Powers have created Nasser's opportunity. Forgetting the ignominious defeat that the Egyptian army has twice suffered from Israel, he has been able to play one power against another, and thus advance his own plans. On a rising tide of Arabism, and with the full connivance and assistance of Russia, he has extended his influence throughout the Middle East to the embarrassment of the Western Powers. This is significant in view of the following statement from "Elpis Israel":

"The Lion-power (Britain) will not interest itself in behalf of the subjects of God's kingdom (the Jews), from pure generosity, piety towards God, or love of Israel; but upon the principles which actuate all the governments of the world—upon those, namely, of the lust of dominion, self-preservation, and self-aggrandisement. God, who rules the world, and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia, and Seba, which they will be induced, by the force of circumstances, probably, to take possession of. They will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia . . ." (p. 445).

Nasser, without an effective army, but wielding very shrewdly the powerful weapon of oil, has forced Britain to

retreat from Egypt, and has caused Abraham's land to seethe with hate and hostile armies. Stimulated by Russian intrigue, "evil has gone forth from nation to nation, and a great whirlwind has been raised up from the very coasts of the earth" (Jer. 25: 32).

The Heart of the Whirlwind

But as oil is of such importance, why do not the Western Powers accede to the wishes of the Arab nations, and thus ensure the continuity of supplies? The answer is "Israel." There is no doubt that but for the presence of the Jewish State it would not be difficult for Great Britain and U.S.A. to come to terms with the Arab world. Israel is thus at the very heart of the whirlwind of trouble that roars through the nations like a tornado. No nation wants the Jewish State. It has come into existence in spite of the Powers that be, and not with their wholehearted desire. And yet, this tiny nation of 2,000,000 people, established as a foothold upon a small stretch of country that is largely arid or desert, continues to defy world opinion.

It is a problem beyond the capacity of men to handle. Blot the Jewish State out of existence, and the Western world would have no trouble in coming to terms with the Arab powers. But the bitter hostility that the latter have towards the former make a satisfactory solution most difficult; it needs the wisdom of a Solomon to solve it, and there is not a Solomon today with the ability to do so.

The Jewish State is in existence because God wills it so. The Jews are "His people," and the land "His land" (Ezek. 38: 14, 16). and we, to whom He has revealed the secret of His intention through His word, see plainly His influence in the remarkable events that have and are taking place in the Middle East.

He 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). The figure is that of a stone, so burdensome, or heavy, as to be beyond the combined strength of all gathered together to shift it, so that, in attempting to do so, it falls back upon them crushing and destroying them. The problem of Zion, is the heart of the problems of the Middle East, but who can solve it? There is but one. He who is styled: "Wonderful, Counsellor, Prince of Peace" (Isa. 9: 6).

The signs show that his coming is near. The spirit of evil is going forth "to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16: 14). And to us who comprehend the significance of these signs, the Voice of Christ comes in warning tones: "Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16: 15). This is the great, encouraging feature in an age that is gloomy with trouble and the threat of war.

E.P.

"Build Me a Sanctuary; that
I may dwell among them."

The Temple of Living Stones

"Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?"

In the words quoted above, the Jews referred to Herod's Temple. This was a restoration of the one built by Zerubabel, and Herod had spared no expense in beautifying it. He did so as a means of adorning his reign, and dazzling his subjects, rather than providing a place of worship of God. Although it is quite obvious that Herod's motives for rebuilding the Temple were wrong (for, at the same time, he caused a statue to be erected to the deified emperor of Rome, and the Roman Eagle ornamented the very portal of the Temple), the monument was undoubtedly one of splendour and genius. Some forty-six years were occupied in its construction, and its splendour evoked the exclamation of one of the disciples: "Master, see what manner of stones, and what buildings are here" (Mark 13: 1). Though the Jews were shocked to see here a temple, and there a statue to the Emperor of Rome, they were nevertheless proud of these "goodly stones." They were completely mystified by the answer of Jesus: "Destroy this temple, and in three days I will raise it up" (John 2: 19), and replied with the words above.

They spoke of the Temple of Herod; he spoke of the Temple of his body. Jesus of Nazareth was the body prepared; the medium through which God manifested Himself to the world. As Paul taught "God was in Christ, reconciling

the world unto Himself" (2 Cor. 5: 19). Jesus was the Temple in which God dwelt by His spirit.

The promise of such a manifestation had been given from the very beginning. It is contained in the famous declaration of Deuteronomy 6: 4, which is not so much proof that there is "one God," as a promise to Israel that at a future date Yahweh would manifest Himself in a number of Mighty Ones, called Elohim. "Hear, O Israel, Yahweh our Elohim is the one Yahweh," can be paraphrased: "Hear, O Israel, He who will be our Mighty Ones is the one who will be."

The Elohim, or Mighty Ones, are individuals in whom the Almighty is to manifest Himself, and who will, in a day not far distant, tend the flock of Israel, feeding them with knowledge and understanding. They are Christ's, and therefore the seed, or Elohim, of Abraham, styled by the Apostles, the "general assembly and ecclesia of firstborns." The declaration of Deuteronomy 6: 4 thus expressed the purpose of the Almighty to manifest Himself in a multitude, over whom there would be one called the firstborn, the head of the body, the beginning of the creation of God. That one is the Lord Jesus in whom "dwelleth all the fulness of the Godhead bodily" (Col. 2: 9). He was both Son of Man and Son of God, for "God sent forth His son, made of a woman," "begotten

It is recommended that "Eureka," vol. i, Section 11, be read in conjunction with this exhortation—Editor.

not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Gal. 4: 4; Jhn. 1: 13), by the overshadowing of the Holy Spirit on Mary (Luke 1: 35), John recorded this truth in language "hard to be understood." "The word became flesh and dwelt among us," he declared. The word (Logos), the Eternal Spirit, that by which God performs everything, became flesh and dwelt amongst the Jewish people. Thus the Temple was prepared in a way, and by a power, beyond our comprehension. It was in this Temple that the Father dwelt by His spirit, after Jesus had been immersed by John Baptist.

The Father Revealed in the Son

On one occasion, when discoursing with the Jews, the Lord declared: "I and the Father are one." This aroused the indignation of the Jews. They accused him of blasphemy because "being a man he made himself God." But Jesus

replied with a telling argument which ended with the statement: "If I do not the works of my Father, believe me not, but if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me, and I in Him" (Jhn 10: 30-38). This is similar to his answer to Philip who asked: "Show us the Father and it sufficeth us." Jesus answered: "He that hath seen me hath seen the Father, how then sayest thou, Shew us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I spake not of myself; but the Father that dwelleth in me, He doeth the works." The contemporaries of the Lord Jesus did what we are very prone to do. They judged after the flesh. They thought that his words were the imagination of a mind like theirs: fleshly and unenlightened. Jesus told them different to this: "My teaching is not mine, but His that sent me," "The words that I speak are the spirit and truth." When Jesus spoke, it was the voice of God speaking out from His temple, for the Lord's words were the direct teaching of the Eternal Spirit which dwelt in him. When the Lord Jesus communed with the Jews, and with his disciples, upon such matters as we have just mentioned, the Eternal Spirit was speaking of himself, and not of the body of flesh with which it had been anointed. And so it was when he conversed with the Jews in the courts of Herod's Temple: "Destroy this Temple (flesh body) and in three days I (the Eternal Spirit) will rear it up."

The character of Jesus was like a mirror reflecting the character of the Father. He could say, "I do always those things which please the Father." And yet, when one addressed him as "Good Master!" he replied: "There is none good but God" (Matt. 19) By these words we learn to discriminate between the moral and physical aspect of the Lord. The moral manifestation of God in Christ was perfect; but it was revealed in a nature that was far from perfect. He was a "partaker of flesh and blood," "made like unto his brethren," "learning obedience by the things that he suffered" (Heb. 2: 14, 17). His temptations and trials were great and many, though we are told of only a few; but thanks be to God he overcame each one, resisting the impulses of the flesh, and obeying the Father in all things. His life, from beginning to end, was one of self denial and sacrifice. At the end of a life of sinlessness, he was offered

"Many Christadelphians are striving to confer social standing on the Truth. This is a danger; wherever it happens the Truth is sure to suffer."

—Extract from letter.

as the passover Lamb, having neither spot nor blemish, prepared for the sacrifice.

Destroying the Temple

Thus he came to the climax of his trials, the most bitter of all his bitter experiences. The Son of God, heir to David's throne, had lived a life of poverty and humiliation, the subject of contempt and derision, and was now to endure the most painful of all his experiences — death on the cross. If we can realise, in some small way, the agony of mind which must have been his on that dreadful night, then we can appreciate better what he underwent for us. It commenced by one of his own disciples betraying him for thirty pieces of silver. It continued as he sought the isolation of the Garden of Gethsemane, beyond Kedron, where, before his Father, he sweated, as it were, great drops of blood, praying: "Father, if it be possible, let this cup pass from me." Three times he thus prayed, but never once did he fail to end his prayer with the words: "Nevertheless, not my will but Thine be done." Having set his face like a flint, he turned to meet his persecutors, who, accusing him of blasphemy, commenced the deadly job they had set their hands to do.

"Then did they spit in his face, and buffeted him; others smote him with the palms of their hands" (Matt. 26: 67). "They stripped him and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed and smote him on the head. And after they had mocked him they . . . led him away to crucify him" (Matt. 27: 28-31).

Even then they were not satisfied. As he hung upon the tree, he was further subjected to derision and reviling. "They that passed by reviled him, wagging their heads and saying, **Thou that destroyest the Temple of God and buildest it in three days save thyself!**" (Matt. 27: 39, 40).

Little did the Jews realise, that at that moment they were destroying the Temple of God. "About the ninth hour, Jesus cried with a loud voice saying, 'My Power, my Power, why hast Thou forsaken me?'" The Spirit of God was withdrawn from the Temple; he "gave up the spirit" and died. The Temple had been destroyed; but at the same time, the foundation of another Temple was laid, as it is written: "Thus saith Yahweh, behold I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation." Though Jesus constituted the Temple of God, he also forms part of the foundation of a Temple which is at present

under construction. Thus David prophesied: "The stone which the builders refused is become the chief stone of the corner" (Ps. 118: 22).

Building on the Foundation

Sinking sinners need a foundation on which to build, and this is provided in the Lord Jesus. They come unto him "as unto a living stone, disallowed indeed of men, but chosen of God and precious." In so doing they, themselves, are "built up into a spiritual house" (1 Pet. 2: 4-5). Paul states it thus:

"In Christ Jesus ye who were sometimes afar off are made nigh by the blood of Christ . . . Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and the household of God. And are BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE; in whom all the building fitly framed together, groweth unto an holy Temple in the Lord" (Eph. 2: 13; 19-21).

A picture is thus presented to us, of God the great Master-Builder, taking out of the world a people for His name, selecting, as it were, the materials for the construction of His temple. The stones quarried from out of humanity need chipping and fashioning to conform to the corner stone already laid, and to fit into the places reserved for them. All the sharp, ugly, angular pieces must be removed. These can well answer to the evils of pride, selfishness, lack of thought, all of which are so common to us. But "whom the Lord loveth, He chasteneth," and by such means the stones are prepared for the building. Unlike ordinary stones, the stones of this building are "living stones," and as such must play their part in their own preparation. God will mould, but we must respond to the hand of the Craftsman. God cannot respond for us.

The stone must be first taken out of the quarry before it can be shaped for use in the building. So the exhortation comes down to us: "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness . . . what agreement hath the temple of God with idols? For ye are the temple of God. Therefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you" (2 Cor. 6: 14-17).

In these days, it is easy for us to forget the need of absolute and complete separation from the world. Let us get

it firmly fixed in our minds, that when God says, "Come out," "be separate," "touch not," He means what He says. The principle is not one of complete physical isolation, living the life of hermits, but it requires that we leave the things of the world where they belong: in the world. Well has it been said that the first century Ecclesia did not change overnight into the Roman Catholic Apostasy, but swerving from the mark, it ended as "the Mother of harlots and abominations of the earth." As the beloved apostles and elders fell asleep, the truth became more and more diluted with the world, until, eventually, it was lost sight of, both as regards doctrine and practise.

We are saddened at the thought, that the self-same thing can happen to us, the Ecclesia of today. Out of the darkness of the world, our beloved Brother Thomas was guided to a discovery of the Truth in its apostolic purity. Today we can say with Paul, "the mystery of iniquity doth already work." The evidence available both in the Word, and in our midst, causes us to write thus. These are evil days, given over to pleasure-seeking even by those who profess the name of Christ, so that the danger is that "the love of many shall wax cold."

These things are apparent to us, yet we seem powerless to stem the drift, to prevent the evils developing, except in our own individual lives. And to us, as individuals, the appeal of Scripture comes: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12: 1-2). We can either overcome the world, or the world can overcome us. "To him that overcometh will I make to be a pillar in the temple of my God" (Rev. 3: 12). On the other hand: "If any man defileth the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are" (1 Cor. 3: 17).

Thus the challenge rings out, and the construction goes on. The stones are being selected and chiselled to Divine prescription. But the time will soon be here when it will be proclaimed, "Wisdom hath bullded her house, and hath hewn out her seven pillars" (Prov. 9: 1). God's work of quarrying out of the earth a people for His name shall be finished, and the time, long expected and anticipated, when "The Lord

shall suddenly come to his temple," shall be here. Then the Eternal Spirit will be manifested in "a multitude which no man can number;" a multitude which, as we have seen, will be to Israel for Mighty Ones. Of them it is written: "They are before the throne of God, and serve Him day and night in His temple; and He that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7: 15-17). Such is the hope set before us.

*There's a niche in God's own Temple,
It is thine;*

*And the Hand that shapes thee for it,
Is divine.*

*There's a corner in God's vineyard,
'Tis for thee;*

*And the Master says, "My servant,
Work for me."*

*There's a place in life's great battle,
Brother, Sister, see,*

*Let none other win the victory,
MEANT FOR THEE.*

—T.J. (Eng.)

Coming Changes in the Middle East

The second advent of the Lord, and the tremendous upheavals of nature that will occur at that time (Zech. 14), will alter the whole contour of the Land of Promise. A reader (H.M., Vic.) makes reference to some of these coming changes in a recent letter. He writes: "The Dead Sea, which is 1300 feet below sea level, will be raised to the level of the surrounding country. Jerusalem will be greatly elevated; and we are told in the wonderful Kingdom-age prophecy of Isaiah 11: 15-16: 'The Lord shall utterly destroy the tongue of the Egyptian Sea, and, with His mighty wind, shake His hand over the river, and shall smite it in the seven streams, and make men go over dry shod. In that day there shall be a root of Jesse (the Lord) which shall stand for an ensign of the people. To it shall the Gentiles seek, and his rest shall be glorious.'

"Out of the earthquake upheaval of Israel's land, waters shall issue from under the Temple site (now covered by the Arab Mosque of Omar) and these shall run down to the Dead Sea, healing that remarkable sheet of water, which will then have been elevated to conform with the surrounding country. At present, 6½ million gallons of water run into the Dead Sea from the Jordan every hour, but never run out. The sea is stagnant, and has about 80 per cent. salt, instead of the 12 per cent. that ordinary sea water contains. So heavy is it in salt that a bather cannot sink in it. This 'hole' in the earth is about 40 miles long and 10 miles at its widest point. It is said to be 30,000 feet deep in parts."

A Way to Seek . . .

and A Way to Shun

“There is a Way that SEEMETH Right”

No matter how distasteful it may appear to us, it is nonetheless a Scriptural precept, that the mind of man is naturally alienated from the way Yahweh would have us think and act. Paul acknowledged this fact when he wrote: “For I know that in me (that is, in my flesh) dwelleth no good thing” (Rom. 7: 18). What he meant by this, he explained when he taught: “For the thinking of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be” (Rom. 8: 7 — marg.).

Man boasts himself in his so-called attainment of wisdom and knowledge; he is impatient of any restraint, and in this materialistic age, speaks and acts as though he can entirely dispense with any higher guidance at all. But Scripture warns us, that although “the ways of a man are clean in his own eyes” (Prov. 21: 2; 16: 2), there is “a way that seemeth right unto a man, but the end thereof are the ways of death” (Prov. 16: 25). Thus Jeremiah prayed: “O Yahweh, I know that the way of man is not in himself; it is not in man that walketh to direct his steps” (Jer. 10: 23).

Conditions in the world today, demonstrate this fact in a thousand ways. It is exemplified in the chaotic conditions of mankind politically, in the morally degrading state of mankind socially, in the blasphemous teachings of mankind religiously. All testify that the Bible is true — speaking of the natural waywardness of man.

Yet generation follows generation in folly, completely disregarding the warning words of Scripture. Their attitude is exemplified by the words of the Psalmist: “Man being in honour abideth not; he is like the beasts that perish. This their way is their folly; **YET THEIR POSTERITY APPROVE THEIR SAYINGS**” (Ps. 49: 12-13).

That is the attitude of the world. It is given over completely to the worship of folly. God is not in their thoughts, and they will have none of His ways. But we should be found in a different category. We should be able to observe the indifferance of man to Divine laws and rules, and realise that a different attitude of mind is expected of us. To us,

these Divine laws and rules should constitute our very life (Deut. 8: 3), for salvation depends upon the subjection of the carnal mind, and the development of the mind of the Spirit. "For to be carnally minded is death, but to be spiritually minded is life and peace" (Rom. 8: 6-8).

Perhaps there is no passage of Scripture that needs more careful pondering ever than the declaration of Yahweh through Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith Yahweh" (Isa. 55: 8). It shows the great line of demarcation between Yahweh and "self." It teaches that we must try to rise to a higher way of thinking and living than is naturally the case. It warns us not to judge His requirements by what we might think He would desire. We naturally applaud that which gives us satisfaction, but there is no guarantee that in doing so we are applauding that which Yahweh approves. It is so often the case that, when the Divine way is set before men as a guide in life, they cannot see why they should conform thereto, for their thoughts and ways are so different. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto Him; neither can He know them because they are spiritually discerned" (1 Cor. 2: 14).

"Teach me Thy Way!"

A basis for establishing Yahweh's way within ourselves, is firstly to acknowledge that our way is wrong. Paul wrote: "Yea, let God be true, but every man a liar" (Rom. 3: 4). Man's ways are false, he lives in a vain show. Thus we are exhorted to "try the spirits, because many false prophets are in the world," and we have the wonderful example of the Bereans who "sought the Scriptures daily" that they might be wisely guided into all truth.

There is, therefore, a "way" that leadeth to death, and a "way" that leadeth to life. The former is the way of flesh, and most men are deluded by it; the latter is the way of Yahweh, and "few there be that find it." The continual cry of the Psalmist was: "Teach me Thy way, O Yahweh," "Cause me to know the way wherein I should walk" (Ps. 27: 11; 86: 11; 143: 8). Later he declared: "I have chosen the way of truth" (Ps. 119: 30).

This "way" that he chose, was the way of true wisdom; the "way" that he forsook was the way of folly and death. It does not seem so to the world. They see in the way of flesh, the way of wisdom; but it is a wisdom that should be

avoided. This worldly wisdom sees in the institutions of the Truth only folly, for it is blind to the sublime wisdom revealed therein. The central feature of our worship, the gathering together to remember Christ in the way appointed, is, to the world, the height of foolishness; but to us who have seen the way of Yahweh revealed, it is expressive of the highest form of pure wisdom.

How often have men mocked at the institutions of God, and then been forced to acknowledge their own folly. Take the story of Naaman as an example. His first reaction, when told of Yahweh's way, was to scoff and ridicule at it, but wisdom prevailed, and he submitted to that at which he first rejected — and thus was healed. There is a wonderful type hidden in this detail of Divine history. Three characters are brought before us: the Syrian captain, the Hebrew prophet, and the mercenary servant. Naaman means "pleasantness," from a root word which signifies, "to be agreeable." In this he types Gentile believers. He believed Elisha (El is Saviour), and his leprosy (sin in the flesh) became healed, and he was cleansed (2 Kings 5: 4). But he was made clean at the expense of Gehazi (whose name signifies "Valley of Vision"), and whose vision was of worldly wealth. Gehazi became as Israel after the flesh, whose folly resulted in the curse resting upon them and their seed, and being driven from the service of the Saviour.

The Way wherein We Must Walk

Naaman was cleansed because he listened to the counsel of Yahweh, and we are cleansed by the same means (John 15: 3). Having heard the instruction, we must continue to walk in His way. The history of the past shows that that is no easy thing to do. From the very beginning of time, the tendency is for men to stray therefrom. This was the case shortly after the days of Seth, when a gradual and steady decline took place until, at the time of the flood, "all flesh had corrupted His way upon the earth" (Gen. 6: 12). That evil generation was blotted out, and a new start made with the family of Noah; but again deterioration set in, so that the Way was once more forsaken. A revival was instituted through Abraham who became the "father of the faithful;" but it was only temporary, and soon spiritual darkness descended upon even the seed of Abraham.

Israel was taken out of Egypt, and Yahweh's way again revived and set before the nation. Moses was told: "Thou shalt teach them ordinances and laws, and shall shew them

the Way wherein they must walk, and the work that they must do" (Exod. 18: 20). But, again, the same monotonous record of defeat is revealed, the same story of failure and diversion from the path set down, and the lament of the Spirit is heard: "Oh that My people had hearkened unto Me, and Israel had walked in My way" (Ps. 81: 11-13).

The advent of Christ was as a light again illuminating the way for men. He proclaimed: "I am the Way, the Truth and the Life." Thence onwards, the "way of salvation" was styled simply "THE way." The early disciples were called "the way" (Acts 9: 3 — margin), the opposition received from the world was styled "speaking evil of that way" (Acts 19: 9, 23), the persecution levelled against disciples was called "persecuting that way" (Acts 22: 4), and a knowledge of the Truth was described as a knowledge of "that way" (Acts 24: 22).

But the way became perverted. The process of decay commenced again, and the Apostles found themselves in constant conflict with men of the flesh who disregarded the words of the Spirit. Thus, in process of time, the Way of Yahweh was again lost.

The Exhortation

It is not hard to pinpoint the cause of mankind's continual failure. Lack of knowledge was the cause (Hos. 4: 6). Because of this, the mind of the Spirit was retarded, and the mind of the flesh attained the supremacy. Israel erred "not knowing His way" (Ps. 95: 10), and the indictment levelled against them is a forceful lesson to ourselves: "This is a rebellious people, lying children, children that will not hear the law of Yahweh, which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits" (Isa. 30: 9-10). Christ applied the words of the prophet to his contemporaries: "In vain do they worship me, teaching for doctrines, the commandments of men" (Matt. 15: 9). Paul added his words of condemnation, lamenting that they had a zeal "but not according to knowledge."

Israel are no different to ourselves. If we would avoid the same tragic decline, we must follow Yahweh's Way unswervingly. The words of Moses are applicable: "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it" (Deut. 12: 32). Joshua was told, "Turn not from it to the right hand or to the left, that thou mayest do wisely whithersoever thou goest" (Josh. 1: 7).

It does not always seem to us as though the Divine way is best. We sometimes think that we know better, and prefer to follow where our natural thoughts would lead us. When we do that, however, we invariably find ourselves wandering out of the way. Far wiser is it to call to mind constantly that His Way is right, and to seek to learn more of that way. We will then find that there is pleasure and delight in the "straight and narrow way," that the mental exercise of searching it out will strengthen us to overcome the carnal mind, and cause us to develop to a maturity of outlook in the Word. "Strong meat belongeth to them that are mature, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5: 14).

The Psalmist shows us how to achieve this desirable maturity. He declared: "I love Thy way, and meditate upon it all the day." The more we engage in such an exercise, the more pleasure will we see in the Way of Yahweh, and thus we will be induced to walk along it. And as we do so we will find a greater contentment of mind, a greater peace with ourselves and with He whom we would worship. We shall live with a purpose and aim, attaining unto a joy even now, and looking forward confidently to the future. Thus Paul exhorts us: "To be carnally minded is death, but to be spiritually minded is LIFE and PEACE." If we would attain unto the latter, there is only one Way whereby it can be sought.

D. Hurn (W.A.)

Spiritual preparedness for the Lord's coming is not a thing to be hurried up in a moment. It is a state reached by a process of growth, and that process is indicated by Peter, when he says, "As new born babes, desire the sincere milk of the word, that you may grow thereby."

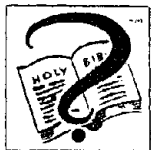
—R.R.

"Eureka" as a Study

"Our studies in 'Eureka' at Lakemba, are now in the section of God-Manifestation. We have had some wonderful meetings; the average attendance being about 25. The matter is well prepared beforehand, so that all questions can be handled effectively as they arise. Each week a summary is prepared of the study which is read beforehand at the next meeting—thus keeping all in close touch with that which has gone before. Next meeting (God willing) we propose to go through the Bible, marking the various places where the different names and titles of Deity occur. We have proceeded slowly with our study, as we want it to sink in. We feel that if we go too quickly in our studies, it will not be taken in, and a lot of the work will be wasted. We feel, also, that unless a lot of time is given to the study at home, between the meetings, the full value will be wasted."

—W.P. (N.S.W.)

Questions



Answered

WILL THE JUDGMENT PRECEDE ARMAGEDDON?

M.S. (Q.) asks: "When Christ comes, and we are called together, will we be judged before or after God pours out His fury upon the nations? How do you understand the words of Isaiah: 'Come, my people, hide thyself until the indignation of the Lord be overpast'?"



Answer: The first sign of Christ's presence in the earth will be the resurrection of the dead; this will be followed by the gathering of the responsible to the Judgment Seat and the dispensing of rewards or punishments, and then will follow the Divine judgment upon the nations.

The judging of the saints will not be hurried, and time will be provided afterwards for the Approved to fraternise together, before the Divine judgments are poured out upon the nations. During this interval, the world will be left to its own resources, and the "time of trouble," spoken of by Daniel will develop. The world will be plunged into war that will bring Russia south against the Holy Land and Egypt, and ultimately draw all nations to Jerusalem to battle (Zech. 14: 1-2). It will be then, and at Jerusalem that the full weight of Divine anger will be poured out upon the oppressor of Yahweh's land and people (Ezek. 38), though minor judgments will have already taken place.

Thus the resurrection and judgment of the saints precedes the national judgment at Armageddon. What Scriptural proof can we advance for such a statement? Firstly, we have the words of Paul: "The Lord himself shall descend from heaven . . . and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them . . ." (1 Thess. 4: 16-17). Here it seems obvious that the resurrection takes place immediately after Christ's return, and this is confirmed by the statement of Malachi: "The Lord whom ye seek shall suddenly come to his temple" (Mal. 3: 4). "The temple" to which the Lord will come suddenly, is the Temple of living stones, comprising the Household of Faith (1 Pet. 2: 5). Christ's return will be sudden, and he returns to his followers. The Apostle speaks of the "gathering together" of the saints unto him (2 Thess. 2: 1)

as though it is the first act following the resurrection. This "gathering together" is for the purpose of judgment. Peter taught: "Judgment must **begin** at the house of God; and if it **FIRST BEGINS AT US**, what shall the end be of them that obey not? (1 Pet. 4: 17). Here he lays down a principle which will be manifested at the second advent, as it has in past epochs. The principle is that "judgment **MUST BEGIN** at the house of God," to be followed by the judgments to be poured out upon the nations.

It is quite obvious that this must be the order of events, when it is considered that the outpouring of Divine wrath upon the nations will be manifested through the perfected saints. Numerous Scriptures endorse this statement. The Psalmist declared: "Let the saints be joyful in glory . . . let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints" (Ps. 149: 5-9). For the saints to effect this, their judgment and glorification must precede that of the nations. In the symbolical language of the Song of Songs, the company of the approved is presented as surrounding their chief, and entering Jerusalem. Those associated with the Lord are described as "the valiant of Israel. They all hold swords, being expert in war" (Song 3: 6-8). Expert in war, for in the days of their pilgrimage they have learned to battle with the flesh, so that the Scriptures declare: "Greater is he that can control his spirit, than he that taketh a city." In Zechariah 14: 5, the saints are shown as the associates of the Lord Jesus when he intervenes against the nations at Jerusalem, again showing that their own personal judgment must have previously taken place. In Isaiah 30: 27 they are shown as "coming from far," burning with the anger of Yahweh, and as a devouring fire about to purge and purify the dross of nations. In passing, it is interesting to note that this Scripture speaks of the saints as "the name of Yahweh," thus linking the statement of Isaiah with the words of Acts 15: 14: "God is taking out of the Gentiles a people for His name." This people are here shown moving against the nations, to pour out upon them the Divine anger and judgment.

The facts thus show that the judgment of the Household precedes the judgment of the nations, and even as we see events in the Middle East today that indicate the possibility

of such prophecies as Ezekiel 38 being soon fulfilled, so by inference we are shown how close the judgment of the Household could be. We are convinced that several years will be occupied in the work of judgment, and the happy celebrations that will follow, prior to the company of the Redeemed moving against the Powers that be.

What then of Isaiah 26: 20: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." In "Christendom Astray" Brother Roberts writes: "The mode of this 'entering into the chamber, and shutting the door' to hide, is made apparent in the New Testament; first, by reference to Matt. 25: 10, where we read, 'They that were ready went in with him to the marriage, and the door was shut;' and, second, by reference to Rev. 19: 7-8, where we find that this marriage is the reunion between Christ and his people at his coming." In "Eureka" vol. 2, p. 536, Brother Thomas interprets the passage in the same way.

The gathering to the Judgment Seat, and the "marriage" that will then follow (i.e., the complete union of Christ with

Sin and Human Nature

According to the Bible, sin and human nature are inseparable (where the one is, there is the other also). The utmost that the possessors of that nature can do is to "bring it into subjection" (1 Cor. 9: 27). This is no mean task, seeing that at every point we find "the flesh lusteth against the Spirit" (Gal. 5: 17), and no wonder, in view of the fact that in our "flesh dwelleth no good thing" (Rom. 7: 18); and by reason of the possession of which "we are by nature children of wrath" (Eph. 2: 3). This is true of everyone born of the race of Adam, for "that which is born of the flesh is flesh" (Jhn. 3: 6), including Christ himself, for in being "born of a woman" (Gal. 4: 4), he "was made in all points like his brethren" (Heb. 2: 17). These truths we must keep in mind in considering Paul's statement in Heb. 2: 14. A parallel statement is found in Rom. 8: 3: "God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." In other words, used in 1 Peter 2: 4: "His own self bare our sins in his own body on the tree." By comparing these two testimonies, it will be seen that sinful flesh and the devil mean the same thing, to destroy which Jesus was born. How did he destroy it? Paul answers: "He put away sin by the sacrifice of himself" (Heb. 9: 26). Hence, having destroyed sin which has "reigned unto death" (Rom. 5: 21), death "hath no more dominion over him" (Rom. 6: 9). In 1 Cor. 15, Paul briefly gives the three stages in the work of the destruction of the Bible devil. First: in relation to the Saviour himself, upon his resurrection by the Father; Second: in relation to the faithful at his second appearing; Third: in relation to the whole world at the end of his thousand years' reign, when sin in all its manifestations will be destroyed, and when, as the natural result of the cause being removed, "there will be no more death" (Rev. 21: 4).

—F.J.

the Redeemed), is a hiding of the saints from the world. Notice that it follows the resurrection (Isa. 26: 19), and continues "until the indignation be overpast." During all that time, the saints will be separated from the world, as Yahweh's "hidden ones" (Ps. 83: 3). Afterwards, they will be sent forth into different parts of the world, to rule on His behalf. Those who are rejected at the Judgment Seat, will be ejected from this "hiding place" and sent back into the world, to suffer the judgments that will then be poured out upon it by the elect.

In "Christendom Astray" Bro. Roberts summaries the events of the second coming in the following chronological order:—

1. "On earth distress of nations with perplexity," arising from the complication of international politics, described as "evil going forth from nation to nation," and producing a failing of heart among men (Luke 21: 25; Jer. 25: 32).

2. The coming of Christ as a thief (Rev. 16: 15).

3. Resurrection of the dead.

4. The gathering of the saints to Christ from all parts of the earth, including the living and those who have been dead.

5. The judgment of His servants, comprising the rejection of the unworthy; and acceptance of the "good and faithful;" the sending away of the former into the territory of the nations on whom judgment will descend, and the uniting of the latter as "the bride made ready," in glorious marriage, to the long absent but then arrived bridegroom.

6. War between the "powers that be," and the Lamb, who shall overcome them.

7. Heavy judgments inflicted on the nations by the Lord and the saints, producing great slaughter over all the earth, and resulting in the complete abolition of the existing order of things, and in the teaching of righteousness to men.

8. Setting up of the Kingdom of God, which will last for a thousand years, and then undergo a change in its constitution, adapting it to the necessities of the eternal ages beyond.

—"Logos" Committee

"I have just received your booklet. I must say I am very deeply touched by it. It is as though I have found something that I have been looking for all my life. I have never been very religious, though I attended Sunday School until I was about 14. I have been to church about a dozen times since then. I have read the Bible often, but never understood it, and I would like you to assist me in this study. Perhaps you could send me the book: 'Key to the Understanding of Scriptures.' I would like to attend your meetings, but Woomera is quite a way from Adelaide! Eight weeks from now I am going to live in New Zealand. Possibly you have a number of branches there. I will look forward to hearing from you shortly"—H.J.P. (S.A.)

**Future Triumph & Blessedness
of the Saints**

The Mystery of the Cherubim

A Little Light on an Obscure Subject

Throughout the Bible reference is made to the Cherubim. They were present in Eden, they were embroidered in the curtains of the Tabernacle, they were wrought in gold over the Mercy Seat in the Most Holy, they found a place in the apocalyptic expressions of the prophets, they are referred to in the book of Revelation. And yet, though thus frequently mentioned, the references to them are so mysterious, as to cause earnest students of the Word to ponder the meaning of the details presented. Of course, Yahweh would have us thus deeply ponder His word, and perhaps it was for that reason that Paul was not permitted to "speak particularly" concerning the Cherubim (Heb. 9: 5). The mystery is there for us to unlock, and there is great pleasure in store for those who care to go to this trouble. Meanwhile, in the following article, we present some clues that will help us solve some of the problems that will face us in the study.



What is the signification of those strangely constituted creatures called Cherubim appearing in several of the prophetic visions, pictured upon the veil of the Temple, and in effigy overshadowing the mercy seat of the Mosaic Tabernacle? The question is suggested, and the answer supplied, by a consideration of those portions of Scripture by which are to be explained the symbolisation in the Apocalypse of the company of the redeemed as four living creatures in the midst of, and round about, the glorious throne which John saw "set in heaven" (Rev. 4). These creatures had each of them a different appearance. The first like a lion, the second like a calf, the third had the face as a man, the fourth was like a flying eagle. That they are symbols of the redeemed saints in their glory is shown by the song which they sing unto the Lamb, in which occur the words, "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, tongue, people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." The symbols of the Apocalypse are for the most part based on the Law and the Prophets. Consequently, before we can grasp their import, their use in the former writings must be understood.

The Edenic Cherubim

In Genesis, we read that when the Lord God drove out the man from the Garden of Eden, He placed at the east of the garden Cherubim and a flaming sword, which turned every way, to keep the way of the tree of life. We find that after God had separated the nation of Israel for Himself, and set up a place for His Name, that it was at the east, or at the door of the tabernacle, that He manifested Himself, or His glory, to the people; and accordingly, we presume that it was at the east of the Garden (Gen. 3: 24) where Cain and Abel brought their offerings to the Lord. A flaming sword is indicative of judgment, and so before coming or in coming before the Lord, judgment required to be executed, and it was executed in a representative manner by the sacrifice. Although the man was driven out of the Garden lest he should put forth his hand, and eat and live for ever, there must have been provided for him a moral and intellectual eating, and to this end would the cherubim keep the way of the tree of life.* It seems as if those cherubim were a figure of the purpose that God has, of manifesting His power and glory through those whom He takes out of the human race, and sets apart in Christ. They shall be the instructors of the inhabitants of the earth in the new order of things, as it appears the cherubim at the east of the Garden must have been to Adam and his descendants, when they came up to worship the Lord, coming by, or through the execution of judgment, as represented in the sacrifice they offered.

The Mosaic Cherubim — Exod. 25: 18-22; 26: 1.

When Moses received instructions for making a tabernacle, where Yahweh should place His name, he was told to make a mercy seat, a seat or place where God's mercy should rest. Upon this, at either end, were to be placed two cherubim which were to be made of the same gold as the mercy seat, one on each end, with their wings stretched forth on high, covering the mercy seat, and their faces looking towards it. The mercy seat was to be placed on the ark, and in the ark, the testimony. Yahweh said, "There will I meet with thee, and I will commune with thee from above the mercy seat, from between the cherubim" (Exod. 25: 22). In order to obtain this communion, the high priest, on the great day of covering for sin (which occurred at, rather towards, or in,

*The word "keep" in Genesis 3: 24 signifies "to preserve" as well as "to guard"—Editor.

the end of the cycle of the season—Lev. 23: 27—a type of Him who appeared at the end of the age, to put away sin by the sacrifice of Himself), passed through the veil, but as he was only a figure of Him who should pass through in all its dread reality, he passed through by other blood than his own. In his entering, the high priest took a censer full of burning coals from off the altar (Lev. 16: 12), by this causing a cloud of incense to cover the mercy seat, which was upon the testimony “that he died not”; he also sprinkled of the blood upon the mercy seat eastward, and before the mercy seat **seven times** (v. 14). Seven always signifies completeness. In this, then, there was a figure of the completeness of the true sacrifice by which the anti-typical mercy seat was sprinkled, a sprinkling of blood that speaketh better things than that of Abel. The cloud of incense represented prayer, and formed a covering between the high priest and the cherubim, “that he die not.” All this clearly teaches that however necessary the blood of the sacrifice is, it will not save of itself; it is of God’s mercy, and therefore the cloud of incense, or prayer, seeking for mercy, at the mercy seat. In all those things we see the Christ. He was the victim on the altar, Himself the altar, the blood His own, His state of prayer the cloud of incense; the seven times sprinkling, the pouring out of His soul unto death. And in this manner He became the mercy seat for our sins, but from, or on account of, this, He has been exalted to the Father’s right hand, and is now in the cherubic state.

The veil that divided between the Holy and the Most Holy had also cherubim wrought into it. From Paul’s comment on it, we know that it represented the flesh of Christ (Heb. 10: 20). While the Lord Jesus is the Christ pre-eminently, all in Him are of the one body, termed by Paul, — Christ. Jesus their head has passed through the veil into the Most Holy; while they are in the Holy, the veil, or the flesh, stands between them and the Most Holy. They are partakers of the veil, and of the cherubim inwrought in it. Those cherubim in the veil of the tabernacle must have represented something inwrought in the Christ in the days of His flesh. In the prophecy of Zechariah we read, “Behold I will bring forth my servant the Branch; for behold the stone that I have laid before Joshua; upon one stone seven eyes; behold I will engrave the graving thereof, saith the Lord of hosts” (Zech. 3: 10). Those who have passed into the Most Holy are seen by John in vision; they have the Father’s name written in their foreheads (Rev. 14: 1). Of such material

was the cherubim which were inwrought in the flesh of Christ, so that He was the Word made flesh. The Lord Jesus is the first, the seed in which is the nucleus of the whole tree; and so in Him, by the spirit of the Father, was dwelling the fulness of divinity. In the days of His flesh, He was the antitype of the cherubim wrought in the veil, but now He is the antitype of the cherubim above the mercy seat; and this is to be yet further enlarged in His and His brethren when they also shall have passed through the veil. Just now He is the place where Yahweh meets with His holy ones to commune with them. Do brethren estimate this high privilege aright, and come to commune with the Father in spirit, and in truth?

In considering the cherubim, we must bear in mind that they spring from, or grow out of, the mercy seat, and also that they are based upon it. It is from its gold that they are formed. Paul, in speaking of Christ, says that God hath set Him forth a mercy seat (rendered "propitiation" — Rom. 3: 25). John also states that He is the propitiation (that is, mercy seat 1 Jhn. 2: 2; 4: 10) for our sins. The anointed Jesus is, without doubt, the true mercy seat, prefigured by the one which the Lord commanded Moses to make, which covered the ark, and upon which stood the cherubim. Such being the case, the ark containing the testimony must represent that community covered by Christ, and in whom the truth or testimony is laid up. It is an interesting and soul-stirring symbolism to us who have put on Christ. The divine manifestation with His protecting wings spread over us, and the faces of His mercy shining upon us.

In the prayer with which Aaron was commanded to bless Israel, the following words occur: "The Lord make His face shine upon thee, and be gracious unto thee" (Num. 6: 23). And again the words of the Spirit, as put in the mouth of Israel in the Psalm, "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth" (Ps. 80: 1). Also, "Turn us again, O God, and cause Thy face to shine, and we shall be saved." But when the Lord was angry with His people, he said: "I will scatter thee as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their

Peace and brotherly love are beautiful; but there is something else to come first. There must be no uncertainty about Divine truth, and no hesitations in our fealty to the Bible as the only form of Divine authority and honour at present upon the earth.

—R.R.

calamity." It follows from this, that the face of the Lord being towards any one, was a sign of favour. Consequently, the faces of the cherubim looking to the mercy seat indicated that God's mercy was there, and only there, as in the case of Jesus, according to the words of Peter: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." The cherubim were made of gold, and gold in the pattern-system of things belonged to the Holy and Most Holy. We would, therefore, look upon it as representing an approved faith, and the end of such faith, which is the divine nature. We know that the Lord Jesus is now in that nature, but He has not lost His humanity. As a true high priest He has a fellow feeling with us in our infirmity. In Him, the Spirit and human nature are united in immortality, and it is from between them, and from above the mercy seat, that the Father communes with his sons.

In Solomon's Temple — 1 Kings 6: 23-35

In the sojournings of Israel there was that that resembles the state of the saints in probation. In the tabernacle, the area of divine favour is limited; His faces were only shining on, and His wings covering, the mercy seat. This sign is continued when the Kingdom was established, along with another aspect of the cherubim. We read that Solomon, by the priests, brought up the ark of the Lord, and the priests brought in the ark of the covenant of the Lord unto His place, into the oracle of the house, to the Most Holy under the wings of the cherubim. Those cherubim which Solomon made filled the Most Holy, their wings meeting together in the centre, and touching the wall on each side, their faces looking out to the Holy. In this we have shown forth an extension of the blessing and favour of God. Their faces are looking outward, and therefore eastward, to the blessing of Israel, and the nations.

The Living Creatures of Ezekiel and John — Ezek. 1, Rev. 4.

To Ezekiel, the heavens were opened, and he had visions of Elohim. He says, "I looked, and behold a whirlwind came out of the secret place, a great cloud, and a fire infolding itself . . . also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man, and every one had four faces, and every one had four wings . . . they four had the face of a

man, and the face of a lion, on the right side, and they four had the face of an ox, on the left side; they four also had the face of an eagle." From what follows, it is evident that it is a multitude, or host, which is thus symbolised. He says: "When they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host." After further describing their appearance, he says, "This was the appearance of the likeness of the glory of the lord." The faces seen by Ezekiel are the same as those of the redeemed in the Apocalypse, but those in Ezekiel have only four wings, whilst those of the Apocalypse have six. The seraphim, or burning ones, of Isaiah 6, have also six wings. There cannot be a doubt that they are symbols of divine manifestation, and of a perfected relation composed of the Lord Jesus and the saints glorified together as a habitation of the Father in Spirit.

Four Wings and Six Wings

Why, then, are they seen in one instance with four wings, and in another with six? There must be a reason for the distinction, and we apprehend that it is in relation to the work before them. When the divine manifestation is limited to the nation of Israel, the wings are four, as the host consisted of four camps or armies, and it seems a clear inference that the insignia of each camp was one of those faces. It is evident the lion was that of Judah; Reuben's is supposed to be the man, Ephraim's the ox, and Dan's the eagle. Ezekiel's visions of Elohim are entirely in relation to the nation of Israel. He sees them in connection with the glory departing. He has a vision of them again when the glory returns, and the earth shines with His glory (Ezek. 11: 23; 43: 2), but he gives no description of them further than saying that it was according to the appearance of the vision that he saw when he came to the prophecy of the destruction of the city. The living ones in the Apocalypse have a work of judgment to perform on the nations, symbolised by: "Out of the throne proceeded lightnings and thunderings and voices" (Rev. 4). The title Isaiah gives them (Ch. 6) — "seraphim" or "burning ones," indicates judgment; but there he only shows the result of the judgment in the whole earth being full of God's glory. But, in speaking of the wings, he says: "With twain he covered his face." That would indicate Yahweh's displeasure. "With twain he covered his feet," would indicate that there was no message of peace. "With twain he did fly," would point to the destruc-

tion of the enemy, as in the Psalm we read, "He rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind . . . Yea, he sent out his arrows, and scattered them; and He shot out lightnings and discomfited them" (Ps. 18). The six wings then seem to indicate an extension of the field of operation. In divine manifestation, wings symbolise wide or out-spreading power. For example: "Ho, to the land shadowing with wings" (Isa. 17). The faces are only four, the same four which bore a relation to the nation of Israel, so that although there is an increase or extension of the power, as shown by the wings, the faces show the power to be that of the throne of Israel. The six wings we understand to represent the power of that throne, exercised over the Gentiles, so that "The Kingdoms of this world become the Kingdoms of our Lord, and of His Christ."

In those four beasts, or the cherubim, we have the symbol of that glorious and powerful community, styled the One New Man, which God in His love and mercy has formed for Himself, that they should be His faces, through which He may shine upon the renovated earth. The four beasts of Rev. 4 represent the saints in the hour of judgment, in their political and military aspect; while the twenty-four elders represent them in the priestly aspect. Accordingly, as the four beasts, they are seen in the midst of the throne, and also round about the throne. The midst of the throne is the origin and seat of power. So it is appropriate that the

Gospel Extension work

Let those who feel that their efforts in distributing literature is largely a waste of time consider the following extracts from letters:

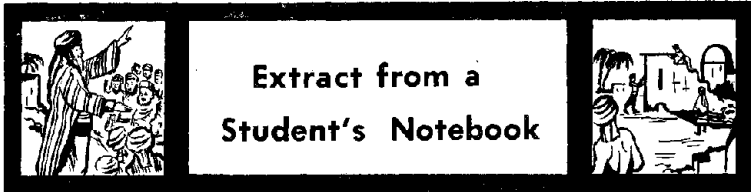
"I am pleased to receive the 'Herald of the Coming Age.' It is really tragic that so very few of our ministers have anything at all to say on the second coming of Christ. Whilst the news in our daily papers is loudly shouting the warning, comparatively few seem prepared to listen"
—K. H. (Croydon Park, S.A.).

"I am very grateful that you continue to send me the 'Herald of the Coming Age.' I enjoy the copies, and find that the views expressed coincide with my own. I am always struck by the astonishing knowledge of political facts revealed in them, and aligned with Bible prophecy—so rare in the world today. But we should not be surprised at that, as the Scriptures remind us that 'none of the wicked shall understand...'
—S.R. (N.S.W.).

"I am obliged to you for recommending me to the nearest Christadelphian place from here. I looked them up, and have now joined with them, regularly attending the meetings. I would like you to send six copies of the 'Herald' in order that I might send them to friends"—
G.R. (N.Z.).

manifestation of God's power should be seen in the midst of the throne, as well as surrounding it. But as the twenty-four elders, they only appear round about the throne, for their function as priests is between the people and the throne. John sees the throne set in heaven, or the ruling of all things set on this earth; for John sees nothing that is away from the earth. All that he saw represented things to come to pass hereafter upon the earth, all bearing a relation to God's purpose of filling it with His glory. When that throne is set in the heaven, the saints of all previous ages, who have been found worthy, shall have come in fact to that to which they stood related in the past by faith. Among the many things to which they will have come, we shall only notice that they come to "the spirits of just men, made perfect." We read of one who was styled "the Just One." Have we ever considered the greatness of that title? We have been justified in Him in putting Him on by faith and baptism, but we are to walk as He walked; we must be just, if we are to be among the spirits of just men made perfect. How would unjust saints judge the world? The four beasts, or cherubim, will be the means of filling Zion with judgment, and righteousness, equity and truth will go along with their administration, so that they shall be an habitation of justice, a mountain of holiness, a fountain of life.

C.S.



Translations and Explanations of Scripture, culled from the writings of the Pioneers — together with additional comments.

(Continued from last issue)



The ruach is God's power, and at the death of a person it "goes back to God who gave it." It is to be distinguished from the "neshemeh" or atmosphere which we breathe, and which is also essential to life. The ruach (spirit)

is everywhere present, but the atmosphere extends in altitude some forty-five miles around the earth. The spirit penetrates where the atmosphere cannot. Life is formed by the spirit (ruach) of God, and the breath of life, operating upon

the organised tissues of living beings according to certain fixed laws. Thus spirit, breath and blood are necessary for life as at present constituted on earth.

Genesis 1: 3: "And there was light" (before the sun, v. 16). — "Darkness was irradiated before a way had been opened for the sun's bright rays. The angels have facilities in this respect of which we know nothing. They can evoke light from the common elements around them, by the exercise of volition. They can cause their own bodies to glow with electric brightness. It was no difficulty for them to cause light before the sun — because it was the power of the eternal Spirit working through the Elohim"—R. Roberts in "Law of Moses," p. 38.

Genesis 1: 16: "God made two great lights" — "On the fourth day, the expanded atmosphere became transparent, and the shining orbs of the universe could be seen from the surface of the earth. Our globe was then placed in such astronomical relation to them as to be subjected by their influences to the vicissitudes of day and night, summer and winter" ("Elpis Israel," p. 13).

The Authorised Version says "God made two great lights;" Brother Thomas writes as though they had already been created, and merely appeared on the fourth day. Was the sun created before the incidents recorded in the first three days of the creation week? There is no doubt that it was. How then can the statement that "God made" it on the fourth day be reconciled? The word "made" in Hebrew is "asah," the same word translated "appointed" in Psalm

104: 19 and Job 14: 5. Brother Thomas' explanation of what occurred on the fourth day seems the correct and logical meaning of the verse.

Genesis 1: 20: "God created every living creature."—The Hebrew for "living creature" is "chayah nephesh." In verses 20, 21, 24, 30 these words have been rendered "living creature" because they apply to fish, birds or animals. But in Genesis 2: 7 the same Hebrew words are translated "living soul" because they apply to man. Here is a notable example of bias in translation, designed to give man a pre-eminence above the beasts. But all are brought to a common level as far as their nature is concerned, in the Divine record. Thus: "Whatsoever Adam called nephesh chayah, the living soul, that was the name thereof" (Gen. 2: 19).

"Quadrupeds and men, however, are not only 'living souls,' but they are vivified by the same breath and spirit. In proof of this, I remark first, that the phrase 'breath of life' in the text of the common version is 'neshemet chayim' in the Hebrew; and that, as 'chayim' is in the plural, it should be rendered 'breath of lives.' Secondly, this 'neshemet chayim' is said to be in the inferior creatures as well as in man (see Gen. 6: 17; Gen. 7: 15, 21). Now, as I have said, it was the 'neshemet chayim' with which Moses testifies God inflated the nostrils of Adam; if, therefore, this was a particle of the divine essence, as it is affirmed, which became the 'immortal soul' in man, then all other animals have 'immortal souls' likewise; for they all received 'breath of spirit of lives' in common with man" ("Elpis Israel," p. 32).

—G.E.M.

(To be continued)

We regret the non-appearance this issue of one or two features that have become normal to "Logos," and which, we feel, help to give it greater diversity and interest. Particularly is this the case with "Extracts from a Student's Notebook," concerning which a number of readers have expressed their pleasure. These features will be back in our Magazine next issue (God willing).

The non-appearance of these features is mainly due to additional duties that came our way during the past month. The Middle East crisis was used as an opportunity of proclaiming the Truth in a series of special addresses that culminated in a lecture in the Adelaide Town Hall, and an advertising campaign that was unique, as far as we know, in Australia. A

number of advertisements drew attention to the coming address, and was highlighted by a half-page advertisement in the Adelaide "Advertiser," the main South Australian newspaper. This advertisement was designed more to bring aspects of Christadelphian teaching before the public than to emphasise the address. It caused considerable enquiry, the full extent of which has not yet been tabulated.

This effort was only made possible by the united co-operation of the four Ecclesias in the metropolitan area, and by the wholehearted assistance of individual brethren. When it was first mooted by one or two brethren, we hesitated to take up the suggestion—the whole effort seemed far too large for us to handle with existing work on hand. But as brethren of the various Ecclesias continued to press for something to be done, and promised to support it, we took the suggestion first to the Gospel Extension Society, and from thence to the Ecclesias. Here, again, ready support was forthcoming; the Society was freely granted all that was asked for, and the effort was on.

That is the reason why the extract in our "Notebook" is so brief this month, and why the other items are missing. We hope that all these will be back next month. And, by the way, our next issue commences the new volume—our 25th—which means the time for readers to remit their subscriptions. As this volume will celebrate a quarter of a century of work in the Master's service, we want to try and make it outstanding in exhortation and exposition. Readers can help with any suggestions, or by bringing the notice of "Logos" before others. Their help will be appreciated. Meanwhile, please excuse the brevity of this note.—Editor.



Bible Truth

1. The Bible tells us there is "one God" (1 Tim. 2: 5), the Creator of all things (1 Cor. 8: 6). By His spirit or power, which is everywhere present (Ps. 139), He formed the earth and created man (Job. 33: 4).

2. By His spirit, in later days, He begat a son of Mary (Luke 1: 35), who had no existence prior to his birth. This Son of God is termed "a man approved of God" (Acts 2: 22), anointed by the spirit of God (Acts 10: 38). He was of our nature (Heb. 2: 14), tempted in all points like his brethren, yet without sin (Heb. 2: 17; 4: 15). He died for us (Tit. 2: 14), was raised from the dead (Eph. 1: 20), and exalted to the right hand of God as the firstfruits of a new creation.

3. The Bible teaches that man is mortal (Job. 4: 17), made of dust (Gen. 18: 27), and is completely unconscious in death (Ps. 6: 5; Eccles. 9: 5-6, 10). Death thus brings a complete cessation of being unless they are among the number who, by reason of their knowledge of God's will, are amenable to His judgment seat (Isa. 26: 13-14), and who will be raised from the dead at Christ's coming for that purpose (Dan. 12: 2; Heb. 9: 27).

4. That Christ is coming again (Acts 1: 11; Acts 3: 19-20), to reward those who have faithfully kept his precepts (Heb. 9: 28; Rev. 22: 12), and to punish those who have knowingly and wantonly rejected him (Mat. 24: 48-51).

5. That the righteous will be given life eternal (1 John 2: 25), and will become the associates of the Lord Jesus in governing the nations (Rev. 5: 9-10).

6. That the Devil of the Bible is not a superhuman being, but a figurative description of "sin" in its various forms. Thus we read that wickedness is enthroned in the hearts of men (cp. Heb. 2: 14 with 1 Cor. 15: 56).

7. That the baptism of the Bible is a burial in water of believers of the truth for the remission of sins (Mark 16: 15-16; Acts 2: 38-41), and without this understanding, no baptism is valid (see Acts 19: 1-5).

These are some of the first principles of the Truth as proclaimed in the Bible. They are not minor points on which we may agree to differ, but are fundamental to salvation (1 Cor. 15: 1-2). Upon them there can be no compromise by faithful men.